

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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

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EFFORTS OF ATONEMENT

BROTHERHOOD WEEK IN GERMANY

Last month the "Brotherhood Week," which has now become a traditional annual feature, was observed all over Western Germany and in Western Berlin. Its object is to promote understanding between the races and religions and especially between Jews and Christians. Functions took place in more than 25 large and small towns. They included talks, film performances, readings from German-Jewish authors and special youth meetings. The German radio stations also dedicated a variety of broadcasts to the event. The "Allgemeine Wochenzeitung der Juden in Deutschland" published a message by Federal President Dr. Heinrich Lübke, and articles by prominent politicians, writers, and theologians, such as Federal Minister Ernst Lemmer, Erich Lueth, and Dr. Hermann Maas.

Federal President Lübke himself gave an address at a meeting in the Frankfurt Paulskirche. Co-existence between Germans and Jews was possible, he said, only if the Germans recognised the extent of the catastrophe which Hitler brought to the Jews of Europe and examined their share of responsibility for past events. Though the destruction of the Jewish people was only aimed at and organised by a few demagogues, it had been carried out in the name of the entire German nation. The German people must do everything to repair whatever damage could be repaired, materially as well as morally, but adequate compensation was impossible because of the enormous losses inflicted by the Nazis. Compensation would, therefore, have to be regarded in the first place as an expression of good will.

Dr. Lübke criticised the East German régime for refusing to give compensation for Nazi victims and at the same time denouncing the Federal Republic as a neo-Nazi State. He stated that the systematic prosecution of Nazi murderers also played an important part in the German efforts of undoing the wrongs.

"However," the President said, "undoing the wrongs is a task which, by its very nature, cannot be solved one-sidedly. Good will of the other side is also necessary. We Germans must not forget what has happened. Yet we also hope that the Jews will contribute their share to the accomplishment of the task and that they will respond to the manifestation of our good will. Our efforts would remain ineffective, and might even lessen in the course of time, if we did not feel that the other party gets more confidence in us. Otherwise, efforts at understanding and co-operation might again be followed by distrust. We must have a chance to hope that we shall not be disappointed in our endeavours, but that we may expect recognition, encouragement, and response." The President also stressed the common spiritual roots on which both Judaism and Christianity were based.

EXPRESSIONS OF GOOD WILL

Whoever follows the German Press is bound to notice that in many papers hardly an issue passes which, in one way or another, does not refer to the Nazi past and tries to bring home to the public the obligations arising from it. Without wishing to single out any particular German newspapers, it can be stated that papers such as the "Frankfurter Rundschau" and the "Frankfurter Allgemeine Zeitung" keep on warning of any dangers of neo-Nazism and, in their reports about the trials of Nazi criminals, make the readers aware of the horrors of the past. Few examples, taken at random, bear out this observation.

In a front page article on the Eichmann trial the "Frankfurter Allgemeine Zeitung" writes: "... It would be dangerous if we ignored the moral and political aspects of the trial. ... We have to see the problem as we would see it if another nation was involved in the trial. Adolf Eichmann is a German; he organised the deportation of the Jews into the extermination camps; and he is also accused of having been one of those who devised the methods of their destruction. He belonged to a political gang with which, for a number of years, the majority of the German nation identified itself. The world will hardly differentiate between the Eichmann who is now on trial and the Germans of those days. It is impossible to 'overcome' the past entirely, for the essence of a people and of a nation is its continuity. We can neither ignore Eichmann nor can we exculpate ourselves by shifting the burden

on him alone. He is too unimportant as an individual, and he was only one of the numerous exponents of a system which, after all, was a German system. If we are prepared neither to close our eyes *vis-à-vis* the Eichmann trial nor to regard him as a scapegoat for ourselves, we have almost done what we can do in this case. ..."

In another article the "Frankfurter Allgemeine Zeitung" reviews the television series "Das Dritte Reich". "Whoever remembers just one of the pictures from the concentration camps of the Warsaw Ghetto", the paper writes, "is no longer entitled to calm down his own conscience. Most terrifying are always the pictures of the children, because they are the most innocent of all the victims. You see starved Jewish children, who had found a few potatoes and kept them under their rags; they were found out and had to surrender them to the German guards. There have often been 'Herrenmenschen', who enlisted the services of torturers; but torturers who regarded themselves as 'Herrenmenschen' were a species reserved to the Germans."

A third example, taken from the cultural column, is an article on "Great Jewish Musicians", based on a recent book by Arthur Holde. At the end of a detailed appraisal the reviewer, H. H. Stuckenschmidt, writes: "Among the effects of the racial ideology on the cultural life, that in the musical sphere has been the most far-reaching one. The loss of substance which Germany's musical life has suffered becomes even greater since the resources have become smaller. The more we succeed in obtaining the co-operation of our Jewish fellow-citizens, the greater will be the gain for our musical life. The mistakes of the past cannot be undone, but we can help to contribute to the disappearance of the prejudices by which they had been caused."

Herbert Freedman (Jerusalem)

ON THE EVE OF THE EICHMANN TRIAL

The historic trial against Adolf Eichmann is to begin. The opening date has been set for April 11. The indictment which has been submitted by the Attorney-General to the Jerusalem District Court is more detailed than the Notice of Charge, handed over to the accused's counsel on February 1. The document contains 15 counts and a list of 37 prosecution witnesses. In it Eichmann is charged with crimes against the Jewish people, crimes against humanity, war crimes, and membership in hostile Nazi organisations.

The last finishing touches to the impressive court hall, a last check and re-check of the stringent security measures, a last rehearsal of the technical facilities for Press radio cables, wires and long-distance calls are all but complete. Hundreds of foreign correspondents, writers, film men, political observers, special diplomatic representatives, eminent jurists, politicians, delegates of anti-Nazi organisations from all corners of the world, are pouring into Jerusalem, where hotel accommodation is at a premium.

The composition of the court was announced on February 27. Under the terms of a recently passed law on the trial of cases involving a capital charge, the Bench will be presided over

by a High Court Judge. Justice Landau was nominated by the President of the Supreme Court to fill this post. Moshe Landau was born in Danzig in 1912, settled in 1933 in Palestine, and received the LL.B. from London University. After three years of practising as a lawyer he was appointed Magistrate in 1940; in 1948 he became a District Court Judge, and in 1953 he was appointed to the Supreme Court.

The other two judges, also veteran members of the Israel Judiciary, are Dr. Benjamin Halevy and Yitzhak Raveh. Judge Halevy was born in Weissenfels an der Saale in 1910, received, in Berlin, the Doctorate *Magna cum Laude* in the Faculty of Law, and came to Palestine by the end of 1933. After years of legal work and training he opened a legal office of his own in 1938. Soon afterwards, however, he was appointed Magistrate in Jerusalem. In 1948 he was nominated first Judge in the Jerusalem District Court, and, after a few months, appointed President of the District Court. Judge Halevy's name became known in connection with the Kastner trial. On two occasions he presided over military courts, one of them the Kfar Kassem trial.

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ON THE EVE OF THE EICHMANN TRIAL

(Continued from page 1)

Judge Raveh, a District Court Judge in Tel Aviv, was born in Aurich, Germany, in 1906. After graduating from a secondary school in Berlin he studied law at the universities of Berlin and Halle. From 1931 to 1933 he acted as Magistrate in Berlin. For six years after his emigration to Palestine he was Secretary of the Association of Immigrants from Germany, in Tel Aviv (1933-1939). For eight years he practised as a lawyer. In 1948 he became Registrar of Lands, subsequently Land Settlement Officer, and in 1953 was appointed to his present post as District Court Judge, Tel Aviv.

The burden of proving Eichmann's guilt lies on Gideon Hausner, Israel's Attorney-General since last July. In his words, public opinion will have no influence on the trial, and Eichmann will appear as an unknown man. The Attorney-General will have to convince the court that the indictment is based on facts, not on assumptions.

Gideon Hausner, just 45 years of age, came to Palestine, together with his parents, from Lemberg, in 1927. His father, Dr. Bernard Hausner, was at one time Theodor Herzl's secretary, and during the First World War was Chief Rabbi in Lemberg. After he settled in Jerusalem, General Pilsudski appointed him as Polish Consul. His son Gideon went to the Herzlia Gymnasium in Tel Aviv, then enrolled at the Hebrew University (Philosophy and History), with a special emphasis on Arab literature. Only later did he switch over to the Law School, and in 1946 he became a lawyer. His legal career was soon put to the test, when he acted as counsel for the defence in the trial against the arrested members of the Executive of the Jewish Agency. During Israel's War of Liberation he was Military Prosecutor and was appointed President of the Military Court. On the list for elections to the Fourth Knesset—1959—he appeared as a candidate for the Progressive Party. His fluency in languages stems from his student days—apart from Hebrew, English, French, Arabic, Polish, he also knows a certain amount of German.

Among the witnesses for the prosecution are Benno Cohn and Dr. Hans Friedenthal, the two last chairmen of the Zionistische Vereinigung für Deutschland; Dr. Walter Lindenstrauss, of the former Palaestina-Amt, Berlin; Joel Brand, a representative of Hungarian Jewry; and Dr. Paul Maerz, a former Zionist leader in Czechoslovakia. Dr. Robert Servatius, the Counsel for the Defence, stated that he had found many people in Germany willing to be called as witnesses for the defence, but that they would not come to Jerusalem, as they did not recognise Israel's right to try his client.

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COMPENSATION NEWS

NEW AUSTRIAN COMPENSATION LAWS

On March 22nd, the Austrian Parliament passed a Law establishing a Fund of 6,600,000 dollars to provide a certain measure of compensation for losses arising from confiscation of bank accounts, securities and the imposition of discriminatory taxes by the Nazi régime. Victims of that régime residing both in Austria and abroad will be able to benefit from the Fund.

At the same sitting the Austrian Parliament passed a Law providing increased rates of compensation for incarceration in concentration camps, further compensation for internment by countries allied to Germany or at war with Germany, for life underground, deportation, and the period during which the Jews' Star had to be worn. Compensation will also be paid to Austrian nationals for loss of income and interruption of studies due to persecution by the Nazi régime. This Law will come into effect when the negotiations between Austria and Germany on a German contribution towards its cost have been concluded. It is hoped that an agreement between the two countries will be reached in April.

The negotiations between Austria and Germany will also deal with the question of provision by both countries of additional funds for assistance to those who had to emigrate, most of whom are no longer Austrian nationals. The Committee on Jewish Claims on Austria is actively concerned with those negotiations.

TAXATION TEST CASES

Hearing in May

According to latest information, the hearing of the test cases concerning "Renten" fuer "Berufschaden" and "Schaden an Leben" has been fixed for the second half of May.

DEMANDS OF AUSTRIAN VICTIMS

The annual meeting of the Council of Jews from Austria in Great Britain (Jacob Ehrlich Society) put forward an urgent resolution calling on the Austrian and German Governments to arrive at a settlement concerning a German contribution to Austria for indemnification. It was also stressed that all Austrian victims of Nazism should be indemnified without discrimination. In a further resolution the Council deplored Austrian attempts to divert Jewish heirless and unclaimed property for other purposes, and declared that any legislation which discriminated against the Jewish victims of Nazism would constitute a violation of the undertakings contained in the State Treaty.

The Council acknowledged the valuable help received and the kind understanding shown for its work by other organisations, such as the AJR, the United Restitution Organisation, the Board of Deputies, the Central British Fund and the World Jewish Congress (British Section). It also placed on record its deep-felt gratitude for the pioneer work of its Hon. President, Dr. F. R. Bienenfeld.

SOZIALVERSICHERUNG IN OESTERREICH

Die Aufmerksamkeit unserer Leser wird auf die 8. Novelle zum Allgemeinen Sozialversicherungsgesetz (A.S.V.G.) gelenkt, die beachtenswerte Verbesserungen bringt; insbesondere sieht diese Novelle einen 14. Monatsbezug, zahlbar im April eines jeden Jahres, vor. Auch werden alle Renten neu bemessen, was der ueberwiegenden Anzahl der Rentner eine beträchtliche Aufbesserung ihrer derzeitigen Bezuege bringen wird. Naehere Einzelheiten werden wir in der nächsten Nummer von AJR Information mitteilen.

Der Austrian Desk des United Restitution Office, 183/189 Finchley Road, London, N.W.3, steht allen Interessenten zur Beratung in Sozialversicherungsangelegenheiten zur Verfügung.

AJR MEETING ON COMPENSATION

Valuable information on the special questions connected with the settlement of claims in Berlin and on general legislative problems were given by Dr. Otto Bental (Director of U.R.O., Berlin) and Dr. F. Goldschmidt (Senior Legal Adviser of U.R.O., London) at a well attended AJR Meeting on March 21. A full report will be published in the next issue.

In Parliament

Praise for Jewish Immigrants

During a debate in the House of Commons on the control of immigration from the Commonwealth, Mr. Charles Royle said that over the centuries this country had gladly received the oppressed, the persecuted and the poor. Through the ages Britain had been repaid in great and abundant measure for the hospitality she had extended. Among those who had been admitted were 90,000 refugees from the Hitler régime before the war. "We can be proud of our record and we have not suffered because of it," said Mr. Royle. "We have gained by these people coming to us."

Of those who supported the motion to control immigration, Mr. Royle said: "They have been impregnated to their very souls by the fascist propaganda that is so rife at this time in places like Notting Hill. It is the same bestial, insidious, inhuman propaganda that Hitler used."

The Under-Secretary, Home Office, said it was inconceivable that Britain, with her great traditions, could ever legislate by discriminating on the grounds of race, colour or creed.

Eichmann TV Programme

In the House of Lords Lord Stoneham protested at the screening of advertisements in the middle of certain programmes, and cited the Eichmann programme as a grave example. He talked of the harrowing scenes depicted during the programme, which he referred to as serious and well done. "But the advertisements immediately following 'End of Part 1' were for porridge oats, luscious toffee, two more food advertisements and a beauty preparation. . . . Anyone who could allow such an intrusion into a programme of that kind must be utterly devoid of any feeling whatsoever."

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HOME NEWS ANGLO-JUDAICA

DISCRIMINATION IN PUBLIC SCHOOLS

Mrs. Jo Grimond, at a meeting of the Liberal Party Council, called for an investigation into anti-Jewish discrimination in British public schools. It is Mrs. Grimond's intention to formulate a resolution on the subject to put before the Council when it meets again in May.

There could be no justification whatever for restricting the number of Jewish boys at any school, said Mrs. Grimond.

LABOUR ELECTIONS

Hammersmith Borough Council's Labour majority has chosen Councillor Stanley Atkins as the next Deputy Mayor. Councillor Atkins was Chairman of the West London Corra Committee during World Refugee Year, and is Warden of the Shepherd's Bush, Fulham and District Synagogue.

Mr. Henry Solomons, Hammersmith's only other Jewish councillor, has been placed on the Parliamentary Panel of the Union of Shop, Distributive and Allied Workers in place of Mr. Alfred Robens, now Chairman of the Coal Board.

MOSLEY DEFENDED

Leicester University students have protested at the Vice-Chancellor's refusal to allow Sir Oswald Mosley to participate in a debate at the University. Mosley had been invited by the Students' Union to take part in a debate on nuclear disarmament.

Dr. Charles Wilson, the Vice-Chancellor, explained that he had acted in the interests of order and good relations between the University and the public. A resolution deprecating Dr. Wilson's decision was unanimously passed at a protest meeting attended by over 500 students.

NO VISAS FOR ISRAEL REQUIRED

In March the new regulation abolishing visas to Israel for holders of British national passports came into force. Holders of other passports resident in Britain will still need a tourist visa, unless they are citizens of one of the other six countries which have the same privileges.

This is not a reciprocal arrangement and its object is the stimulation of tourism.

FASCIST DANGER

There is growing evidence that fascist groups all over Europe are co-ordinating their activities. Anglo-Jewry has been warned to expect new trouble from the fascist movement in this country, especially when the Eichmann trial takes place.

Sir Barnett Janner, M.P., when presenting the report of the Foreign Affairs Committee of the Board of Deputies, described the position as extremely serious, unless an effective check was placed on the growth of "these sinister groups in Europe and beyond".

Neo-Nazi and fascist groups in Germany, Britain, France, Belgium, Holland, Austria, Italy and Sweden, said Sir Barnett, were now linking their activities, and their representatives had met in an international congress in Paris in October last. He warned that the aim of this movement was to set up a fascist order in Europe.

LECTURES FOR GERMANS IN ENGLAND

Under the heading "Deutschland Gestern und Morgen," a series of lectures has been organised by the recently founded "Arbeitskreis 1961". It is the object of this venture to establish a forum for Germans who are staying in this country, e.g., as workmen or domestic helps, and to discuss with them questions of political significance. The initiative for the establishment of the "Arbeitskreis" had been taken by the ministers of the German congregations in London, by former refugees and by personalities attached to the German Embassy. The Chairman is Dr. Alfred Wiener. In the first lecture Mr. Hans Jaeger gave an excellent analysis of the political events which led to the ascent of the Nazi régime. The questions raised during the discussion revealed the audience's great interest in obtaining factual information. Several people asked whether it was really necessary to dwell on the past happenings. It is only to be welcomed that such grievances come into the open and can be dealt with in a frank way. The subjects of the next two lectures will be the resistance of July 20, 1944 (speaker, Eberhard Bethge), on April 5, and the experience of a German-Jewish refugee (speaker, Alfred Wiener), on May 3. The meetings take place at 8 p.m. at the German CVJM, 35 Craven Terrace, W.2. It would be appreciated if readers of this paper drew the attention of interested persons to the functions.

TOWARDS UNDERSTANDING

Hon. Officers of the Council of Christians and Jews were given the opportunity of seeing a private showing of Warner-Pathé Distributors' new film "Hand in Hand". The plot is based on the friendship between two children, a Jewish girl and a Roman Catholic boy, who manage to find a way through the adult barriers between them, to enjoy an exciting adventure. The film is excellently produced and will certainly help to overcome prejudice and ignorance.

NAZI BLACK LIST FOR BRITAIN

Mr. C. C. Aronsfeld, Assistant Director of the Wiener Library, at a talk he gave to a meeting organised by the Zionist Federation on "Aspects of the Eichmann Trial", said that the Nazi black list prepared against the eventuality of a German invasion of Britain, contained 2,300 names of British people, including Jews, who were to be liquidated immediately. The list was now in Washington, and a copy was in the library of London University. The Wiener Library was also to obtain a copy.

Mr. Aronsfeld produced several documents, many of them photographic copies of originals held by the Library, which had been seen and examined by Commander A. Selinger, the Israeli Chief investigator. One of these documents contained evidence given at the Nuremberg trials, in which Eichmann disclosed the number of Jews murdered—four million in the extermination camps and an additional two million in Russia.

Board of Guardians

The Board of Guardians failed to reach its target of £75,000 at the appeal dinner held in the Fishmongers' Hall recently. The Mayor, in his address, referred to the dinner as "a superb occasion" but pointed out that Anglo-Jewry, which rose so magnificently to fund-raising appeals for Israel, was inclined to lag behind in the vital sphere of home charities.

New Blind Home

The Mary Alexander Home for the Infirm Jewish Blind, at Totteridge, N.20, will be opened by Princess Margaret on May 30. This Home will be the first of its kind in the country, segregating the very elderly from the more able-bodied residents of Jewish Blind Homes.

Spanish and Portuguese Jews

Judge Laski was elected President and Mr. Alan A. Mocatta, Q.C., Vice-President of the Spanish and Portuguese Jews' Congregation Elders at the Elders' annual session. The need to find accommodation so that Egyptian children living in the Golders Green-Finchley area can attend Hebrew classes was stressed by Mr. H. M. Canino, who stated that there were nearly 50 children in the area needing instruction.

Soho's Synagogue

The West End Great Synagogue in Dean Street is to be demolished and rebuilt on the same site. For the next eighteen months members of the congregation will worship at 14 Berners Street.

The members of this synagogue number 600 families living near Dean Street. With the building of more flats in the West End, it is expected that an increasing number of Jews will return to the area.

New Home for Aged

The Lord Mayor of London will in June lay the foundation-stone of the Lewis W. Hammerson Memorial Home for elderly Jewish men and women in The Bishop's Avenue, N.2. The Home is to accommodate thirty persons, but provision has been made for future extension and for the possible admission of infirm cases. The needs of persons of limited means will especially be considered by the Admissions Committee.

Commemoration for Ghetto Fighters

The Warsaw Ghetto Commemoration Committee is organising a party of about 80 British Jews for a pilgrimage to Warsaw in April to commemorate the heroism of the ghetto fighters. Mr. Bernard Kops, the playwright, and Mr. Michael Cliffe, M.P., are to head the pilgrimage.

It is intended that this will be an annual event, but it is in no way envisaged as a sentimental hark back to the past. The party will spend six days in Warsaw and will visit Auschwitz and the sites of other death camps.

Anglo-Jewry Praised

The Earl of Longford (formerly Lord Pakenham), speaking at a banquet held at Mansion House, said that Anglo-Jewry was setting a wonderful example both for its generosity and in its public works. Lord Longford also praised the work of the Lord Mayor, who was a guest at the banquet together with the Lady Mayoress and the Sheriffs of London.

Award for Lily Montagu

The Henrietta Szold Award, which was established in January and which it was stated would be given each year "to an outstanding woman in Britain whose work follows more or less on the lines of the great Henrietta Szold", the founder of Youth Aliyah, has this year been presented to the Hon. Lily Montagu.

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NEWS FROM GERMANY

GLOBKE EXPLAINS

In Munich an Eichmann exhibition was opened, containing several hundred documents on the Nazi persecution of the Jews. Before the opening the public prosecutor seized a number of items relating to the activities at the Nazi Ministry of the Interior of Dr. Globke, the Federal German Secretary of State.

The exhibits contained no new incriminating material against Dr. Adenauer's chief aide. According to the prosecutor, however, the exhibits and the manner of their presentation (they were shown together with pictures of murdered concentration camp inmates and human skeletons) were intended to create the impression that Dr. Globke had played a prominent rôle in drafting the Nuremberg racial laws and the extermination of the Jewish people. The charge, said the prosecutor, was unfounded and the chairman of the exhibition's organisation committee would be prosecuted.

Dr. Globke stated in an interview with the West German weekly *Die Zeit* that "you can fight a totalitarian régime from without and from within. Whoever decides on the latter must apply all his cunning if he is to survive." Explaining why he had remained at the Ministry of the Interior after 1933 he said he was aware that although his retention of office and co-authorship of a commentary on the Nuremberg racial laws might one day be misinterpreted, he knew his position would enable him to help many opponents and victims of the Nazi régime.

He stated that resistance groups had asked him to remain at the Ministry. He was able to pass them valuable information and aid many persecuted people. He claimed that he had succeeded in preventing the intended compulsory dissolution of all German-Jewish mixed marriages, and secured the scrapping of a particularly severe draft of the Nuremberg laws.

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CARLO SCHMID ON T.V.

In a television programme in Munich, on German-Jewish relations, Professor Carlo Schmid, Vice-President of the Federal Parliament, said that no moral or material reparation could ever remove the burden of guilt from the shoulders of the German people.

With the rooting out of the Jews, something extremely valuable for the development of the German nation and spirit had vanished. The former fruitful symbiosis of Germans and Jews had been lost for ever. But even the few Jews still in the country could help the Germans towards greater spiritual and cultural richness.

TRIAL OF GUSEN CAMP COMMANDANT

A German historian, Dr. Seraphim, stated at the trial of Karl Chmielewski (the former commandant of the Gusen concentration camp who is accused in Ansbach of murdering at least 297 inmates) that Jews and Russians were singled out for early slaughter from among the prisoners. The witness said that documents on Gusen showed that thousands of prisoners had been killed within a few months.

Other witnesses have described Chmielewski as one of the most brutal of concentration camp murderers. The trial, which has been proceeding since the middle of February, is thought to be one of the biggest of its kind before a German court. More than ninety witnesses, many of them from abroad, have testified against the accused.

According to the indictment, over 10,000 prisoners perished at Gusen while Chmielewski was Commandant between 1940 and 1942. It is alleged that one of his favourite methods of killing prisoners was to pour cold water over them until they collapsed and died.

Chmielewski has denied knowledge of any murders or torture at the camp. A camp survivor, however, told the court that the former S.S. officer had been so brutal that he was even criticised by his superiors, who feared that German civilians living near by might learn of the inhuman treatment of prisoners.

Walter Junge, a former guard at the camp, is also on trial with Chmielewski.

FURTHER ARRESTS

Alfred Rapp, a former leader of the SS and an assistant of both Himmler and Heydrich, has been arrested in Essen. He has been charged with responsibility for the murder in Poland during the war of several thousand Jewish women and children and gypsies, and is said personally to have shot many of them.

The arrest followed investigations conducted by the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg. Rapp, who disappeared after the war, was found living in a local hotel since 1953 under the name of Alfred Ruppert.

It has been announced by the Hamburg police that Willi Dusenschon, an ex-Nazi S.S. captain and concentration camp commandant, has been arrested on a charge of killing two people in Fuhlsbüttel concentration camp during the war.

AWARD FOR INFORMATION ON DR. MENGELE

The Frankfurt Public Prosecutor has promised an award of 20,000 DM. for information which will lead to the arrest of the Auschwitz Camp doctor, Joseph Mengele. According to rumours, Mengele went to Argentina under an assumed name but disappeared after the arrest of Eichmann.

SENTENCED FOR ANTI-JEWISH REMARKS

A West Berlin tailor, Georg Lubkowitz, was sentenced to five months' imprisonment after telling a policeman he would kill a Jewish restaurant owner. "I am a German. The Jews are getting insolent again", he told the police.

NAZI "MERCY" KILLINGS

The findings of the Federal Disciplinary Court in Karlsruhe have been published with regard to a doctor now living in Bavaria, who carried out "mercy" killings under Nazi orders during the war. The Court condemns all "mercy" killings and euthanasia, and stresses the illegality of Hitler's decree of September 1st, 1939, in which the "mercy" killings of incurably sick people were justified.

The Karlsruhe Court points out that "mercy" killings can in no instance be justified legally. Nor can they be justified when carried out by doctors who have taken the Hippocratic oath. Finally, "mercy" killings cannot be upheld by any constituted authority, nor can doctors shelter themselves behind such authority.

This is of special relevance since, only recently, the medical chamber of the city of Hamburg decided that a number of Hamburg doctors should not be deprived of their certificates although they had killed mentally sick children during 1941 and 1942. It was considered that these doctors should continue practising "in view of the conditions existing in 1941 and 1942" and in view of their good records since the war. The Hamburg doctors stated that in all cases of "mercy" killings the permission of parents was first obtained for the carrying out of a "very dangerous operation". The patients were, however, being deliberately put to death and the Hamburg medical chamber's readiness to accept this explanation is therefore surprising.

Under Hitler's euthanasia programme, death certificates were signed for Jews and political opponents of the Nazis, but the dominating principle was the elimination of "useless mouths" and of people who did not come into the category of the Nazi idea of the "master race".

NEW BELSEN MEMORIAL

The memorial for the victims who perished in Belsen is to be reconstructed. The Land Lower Saxony has allocated 750,000 DM. for the purpose.



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SPOTLIGHT ON MOROCCO

Jews have lived in Morocco for a long time. Some were there even before the arrival of the Arab Moslems. Others came from Spain to escape persecution. Others again came later. Their total number is about 200,000, although the official figure is 165,000. It was the largest of the Jewish communities in the Arab countries, since Iraq had only 150,000 Jews and Egypt 100,000. About 90,000 live in Casablanca. There has been a movement of the Jews from the remoter villages to the towns, and from the smaller towns to the larger.

In most towns there is a "Mellah," or poor Jewish quarter, whose population lives under pitiful conditions. Moroccan Jewish associations are active, but most communal work remains the responsibility of Jewish international organisations. In general, Moroccan Jews are attached to their religion. Many synagogues are at their disposal, as well as quite a number of Yeshivot.

Up to this year the Jews in Morocco had no fears for their physical security. Anti-Semitic outrages took place for the first time at the beginning of January, 1961, on the occasion of Nasser's participation in the Casablanca Conference. The pretext was that the Jews planned terrorist action against Nasser and wore blue and white (the Israeli colours) as a protest against Nasser or black as a sign of mourning. Men as well as women and children, were arrested and badly treated at police stations. The Jewish leaders tried in vain to see the Governor or the Chief of Police. Finally, the leaders of the community were received by the Minister of Interior, the Prime Minister, and eventually, by the late King. The meetings were satisfactory. Apparently things had gone too far. The Government has taken strong measures against those responsible in the police force, and Jews have received assurances that they will be protected. It is to be hoped that this promise will be kept.

But since these sad events of January, 1961, the Jews have realised that without strong protection from the Government they may meet hostility from the Moroccan crowds and, graver still, from the Moroccan police.

Emigration to Israel

As in all other countries in which a Jewish community exists, there is emigration to Israel. We need not enlarge on the reasons for this emigration, which are sometimes sentimental, sometimes economic, and sometimes based on fear. In 1956 there were about 60,000 Moroccan Jews in Israel. There are now 80,000 to 90,000. This is obviously an added reason for emigration: practically every Moroccan Jewish family has at least one member in Israel and the desire to reunite is strong. With the deterioration of the internal political climate, the Suez Campaign, Morocco's joining of the Arab League, and friendship with Egypt, the Jews took fright and some of them wanted to escape before it was too late.

Then came the economic crisis. Some Jews lost their jobs and others thought they would eventually lose theirs. This was another reason for leaving at once. But when, in 1956, the first Moroccan Moslem was appointed Director-General of National Security he stopped issuing exit visas for Jews. At that time there was a transit camp near Casablanca, where 8,000 Jews were awaiting departure. It took months of protracted and nerve-racking negotiations between the Moroccan Government and the World Jewish Congress to reach an agreement. The 8,000 Jews in the transit camp were allowed to emigrate, but after that no collective emigration was to be permitted, though requests for individual passports would be granted. The 8,000 Jews left, but the second part of the agreement was never implemented. The Moroccan Government issued a circular to local governors, putting an embargo on all Jewish emigration.

The World Jewish Congress had repeatedly tried to reverse this policy, invoking Article 13 of the Charter of Human Rights and the promise made, using political and humanitarian arguments.

But the Moroccan Government remained adamant.

Thus, from 1956 to 1961, the Jews were forced to rely on clandestine emigration, with all its dangers. Periodically, a group of would-be emigrants was arrested; they were dragged into police stations and manhandled. In some instances they were even sued for having committed a criminal offence. But clandestine emigration continued.

One day, on 10th January, 1961, the world learned that 42 Jews, mostly women and children, had died, drowned because the small boat they had boarded, the *Pisces*, had sunk in a storm at sea. It was a catastrophe for world Jewry, and the name of the "Struma" was recalled. The world Press published articles on the situation of the Jews in Morocco.

Then, suddenly, when it was least expected, and with no explanation, the late King Mohammed V of Morocco stated, on February 16th, 1961, at a meeting with the leaders of the Jewish community in Morocco that freedom of movement would be restored to the Jews.

As to the implementation of this assurance, developments in the next few months will have to be watched carefully. Much will depend on the political line the new King, Hassan II, takes, and his policy will be influenced by the evolution of the internal situation in Morocco.

Communal Organisation

A dahir (law) dating from the time of the French Protectorate regulates elections for the committee of each local Jewish community. The President of each committee represents its community at the Council of Moroccan Jewish Communities. Members of the Council then elect a Secretary-General. During the French Protectorate, the Secretary-General of the Council had fairly close relations with the French authorities, an obvious necessity, because otherwise he could hardly expect to accomplish anything in the interest of the community. After Morocco's independence, however, the Moroccan authorities remembered that the Council of Jewish Communities had collaborated with the French. The Council was, therefore, not very popular with the Government.

There are also other reasons for which the Government feels uneasy in the matter. In the first place, the Jews are a Moroccan minority, but the Government hesitates to recognise them as such. In the second place, the Government fears relations between a central Jewish body and Israel or Zionism. In the third place, the Moroccans say that the idea of a Moroccan minority is a creation of French Colonialism. The Jews must be "integrated." For the extreme partisans of integration, Jewishness must be restricted to going to synagogue.

Most Jewish children go to the schools of the Alliance Israélite Universelle, where they learn French, Arabic, and Hebrew. Perhaps more important than this plurality of teaching is the fact that they are brought up in a Jewish environment and that they receive social care and attention.

When Morocco gained its independence the Alliance Israélite Universelle recognised the Moroccan Government as owner of the schools' buildings. About three-quarters of their budget was covered by the Moroccan Government.

Recently the Government claimed that Jewish children ought not to receive a better education than Moslem children in buildings owned by the Government, and with Government money. As a first step, the Government decided to take over one-third of the Alliance schools. The schools taken over would be used for Jewish pupils half the day and for Moslem children the other half. Jewish leaders in Morocco are worried because half a day in school is not enough, especially with a heavy syllabus, including three languages. Besides, half a day does not allow effective welfare work. And last, but not least, for half the days Jewish children would be abandoned to the many dangers of the streets.

Nevertheless, it must be admitted that the

Moroccan Government's attitude in this question is understandable. After many interventions in favour of the Alliance schools the Government seems to be hesitating. While some extremists want to take over all the Jewish schools, other Moroccan personalities are inclined to show more flexibility.

One observation must be made. Neither Jews as individuals nor Jewish organisations, are trusted in Morocco any more than in the other Arab countries. Whatever statements have been made again and again in Morocco by the late King, by his Ministers, or by the political parties, to the effect that Moroccan Jews, as Moroccan citizens, are equal to all other Moroccans in rights and duties, and that religion, whether Islam or Judaism, makes no difference, in fact, a Jew is not just a Moroccan citizen equal to a Moslem in status.

Change of Status

Until the end of the nineteenth century Jews in Morocco, as in all other Arab and Moslem countries, were at best second-class individuals "protected" by the sovereign. The word "Jew" was an expression of contempt. With the French occupation the Jews gained quicker promotion than the Moslems, and this contempt consequently was mixed with envy. Since independence, part of this contempt has come back, now mixed with a feeling of distrust due to Arab and Moslem solidarity in the Palestinian struggle.

Arab States of the Middle East, especially Egypt, with hundreds of agents in Morocco, have taught Morocco the concept of "criminal Zionist activity." Moroccans have learned that a Zionist is a "traitor" and a "criminal." But nobody has tried to define a Zionist nor to explain the term "Zionism." All Jews are, therefore, suspected of being more or less "Zionists," potential "traitors" and "criminals." Morocco has also been taught that Jewry and Judaism are engaged in a world-wide conspiracy against Arabs and Moslems. Suspicions of this sort cannot create a climate of sympathy or security for the Jews as individuals, or for Jewish organisations.

Apart from the suspicion of Zionist activities, the Moroccan organisations are threatened, in another way, which stems from the concept of integration. Why, say the Moroccans, should the Jews have special and different social, educational, and philanthropic facilities? Why not merge specifically Jewish welfare bodies with the new general Moroccan organisation of l'Entraide Nationale? In fact, what is aimed at is not national solidarity and integration but the weakening of the Jewish community by weakening its communal organisations, and, even more, the strengthening of the Entraide Sociale by obtaining the financial help at present given to Moroccan Jewish institutions by the international Jewish organisations. Moroccans say that by helping only Jews, the Jewish organisations practise discrimination against Moslems. We must admit that up to now the Government has not pressed too much for this merger, but Jews must be vigilant in this field, for the future might be different.

In the past the Jews have enjoyed the privileged position of being the middle-class in Morocco. They were Europeanised and received social promotion quicker than the Moslems. They were a wealthy community, occupying strong positions in finance, commerce, industry, the liberal professions, and even the civil service. But since Moroccan independence the Government has been pushing hard for the educational and social promotion of the Moslems. This drive towards "moroccanisation" and "arabisation" first had its effect on the foreigners in the country (mostly French), and is now affecting the position of the Jews. Up to now the Jews have had no cause to complain of overt economic discrimination, but it is feared, and not without reason, that political and economic considerations will compel the Moroccan authorities to find jobs for Moroccan Moslems, especially those of the younger generations. Discrimination, though discreet, may increasingly extend its harmful effects to the Jews.

There can be no conclusion to this short, and by no means exhaustive, study. We have merely given a summary account of Jewish problems in Morocco. Only the future will tell how these problems will evolve.

NEWS FROM ABROAD

THE CONGO

Africans throughout the Congo consider Jews as their friends. In the recent Luluabourg riots, when some 200 people were killed, the Jewish community suffered no casualties and their shops and houses were untouched. There is, however, always the danger that Jews might be mistaken for Belgians, and the 200 Jews in Leopoldville fear for their future because they are white.

Last July, during the anti-Belgian riots, 300 Jews fled the city, settling mostly in Israel and in Belgium.

Jews look forward to the various Congolese factions restoring unity to the country and to the establishment of a strong central government.

MOROCCAN-JEWISH EMIGRATION

The Moroccan Minister of Information, in a comment on the status of Moroccan Jews following the late King Mohammed's pledge that passport restrictions would be lifted, stated that those who leave for Palestine must stay there. Moroccans who emigrate to Israel now lose their Moroccan nationality.

One hundred and seven Moroccan Jews who had taken refuge in the Sahara department of La Saoura, have left Oran for Marseilles. Recently 35 Jews from the department of Constantine, Eastern Algeria, left Bone for Israel.

ALGERIAN JEWRY

In the official monthly organ of Algerian Jewry, M. Jacques Lazarus, one of the leaders of the Algerian Jewish community, makes what may be considered as Algerian Jewry's reply to an appeal to them for support made by the rebels in December 1959.

He recalls the friendly ties which have always existed between Algerian Moslems and Jews and the numerous occasions on which Jewish leaders have sought to promote the social progress of Algerian Moslems. He refers to the many Jewish casualties sustained during the years of terrorism and the liberal attitude assumed by Jewish leaders towards every aspect of the Algerian war.

M. Lazarus then asks: "Why is it that as soon as an Arab State has acquired independence, always with the positive vote of Israel at the United Nations, this particular State develops hostile feelings and often hatred towards its Jewish citizens, culminating in such horrors as the recent tragedy of the 'Pisces'?"

He concludes with the statement that it is out of the question to try and force upon Algerian Jews a prefabricated choice.

JEWIS IN SYRIA

A member of the Beirut Jewish Communal Board stated in London recently that there now remained in Syria about 2,000 Jews. In 1947 the Jewish population of the Lebanon numbered 3,000, which had risen to 9,000 as at the present time. This was due largely to the immigration of Syrian Jews into the country. Those Syrian Jews who were regarded by the authorities as potential "Zionists" were denied freedom of movement and were not entitled to passports.

The education of Jewish children in Syria presented great difficulties as most Jewish schools had either been taken over by the Government or closed down.

COMPLAINTS TO GREEK GOVERNMENT

Serious consideration is to be given by the Greek Government to representations made by the Jewish community concerning antisemitic propaganda being introduced into Greece from abroad.

The United Arab Republic recently circulated to Athens newspapers copies of a book on Jewish "ritual murder" written by the late Arnold S. Leese, former leader of the (British) Imperial Fascist League.

A Jewish community delegation to the Greek Minister of the Interior pointed out that the injection of foreign propaganda against Jews was intended to destroy the unity of the Greek people, of which the Jewish community was a loyal part.

JEWISH SCIENTISTS IN THE U.S.S.R.

Official statistics in the U.S.S.R. show that Jews are prominent in all fields of Soviet science. No fewer than 28,966 out of a total of 284,000 men and women engaged in all branches of Russian science in 1958 were Jews.

The number of Jewish scientists in 1959 increased to 30,633 out of a total of 310,000. In comparison the Ukraine population, which numbers 37,000,000 and is nearly fifteen times as large as the Jewish community, has only 30,251 scientists.

MATZOT IN EASTERN EUROPE

Small consignments of Israeli matzot have been sent to Russia by Israeli rabbis, following urgent requests from Jews in Russia. This is the first time that Jews in Russia have openly applied to Israel for matzot.

According to reports, the Soviet authorities have only allowed matzot to be baked in Moscow and Leningrad and this will be insufficient to meet the demand.

In Budapest, efforts are being made by Jewish communal leaders to arrange the widest possible distribution of matzot for Passover. Conspicuously displayed placards are on notice boards of Budapest's many synagogues, and advertisements appear in Hungarian Jewry's official organ, giving details where matzot can be obtained.

CZECHOSLOVAKIAN SYNAGOGUES

Permission has been granted by the Czech Government to reopen a number of synagogues for Sabbath and Holy-day services. Regional party committees will provide accommodation in places where synagogues have been destroyed or are being used for other purposes.

THE NETHERLANDS

Anniversary of "February Strike"

Amsterdam commemorated the 20th anniversary of the "February Strike" at a ceremony in the centre of the former Jewish quarter.

On February 22nd and 23rd, 1941, the Germans, during a raid of the Jewish quarter, seized and deported 435 young men, who were sent to Buchenwald and then to Mauthausen, where they all perished within a few months. The "February Strike" was the first organised manifestation of anti-German resistance. On February 24th, 1941, a large part of Amsterdam's transport and other workers had a 24-hour strike in protest against the first deportations of Jews and the increasing anti-Jewish measures of the Germans.

Some 110,000 Jews were deported from Holland, of whom about 70,000 were from Amsterdam alone, during the mass deportations which started in July 1942.

Jews in Dutch Resistance

Professor Jacques Presser, a member of the Board of the Dutch Government Institute for War Documentation, stated in a lecture to the Association of History Students at Leyden University that the part played by Jews in the Dutch Resistance during the war was much greater than commonly supposed. Jewish resistance was relatively much more widespread than non-Jewish resistance.

SWEDISH NAZI MOVEMENT

When a debate on Adolf Eichmann was held at the Jewish Students' Club in Stockholm, Swedish Nazis distributed propaganda leaflets. These contained appeals to join the European Social Movement and next day the Swedish section of the movement held a conference, attended by 200 people.

ANTISEMITISM IN PREWAR POLAND DENIED

Prince Radziwill, brother-in-law of President Kennedy, has written to Herbert Agar, author of "The Saving Remnant", (an account of the work of the "Joint") objecting to the manner in which he has represented the Polish attitude to Jews in the book.

Prince Radziwill asserts that it is grossly unjust to state that the Poles had been as antisemitic as the Germans. He maintains that the book ignores the help given to Jews by Poles during the Nazi period.

He states that antisemitism was unknown in historic Poland and that the "disease . . ." was gradually brought to that country by the Russian invaders. . . .

"After Poland regained her independence in 1918 there were never any laws discriminating against any Polish citizens whatever their denomination," he says.

EXODUS FROM CUBA

About 7,000 out of Cuba's 11,000 Jews have left the country since Dr. Castro assumed power.

Although emphasis is placed on the fact that the present Jewish exodus is not the result of discriminatory practices by the Castro Government, the lives of many Jews have been changed by the U.S.A.'s severance of diplomatic relations with Cuba. Most wealthy Jews left the country when their businesses were nationalised, while Cuba's new economic policy has affected all affluent business and professional circles without regard to race or creed. Jewish life in Cuba is being liquidated because synagogue presidents and Jewish community leaders have emigrated.

Emigrants are allowed to take with them only \$5, but the Government has made no difficulties about luggage and personal belongings, including furniture.

SHANGHAI JEWISH COMMUNITY

The Council of the Shanghai Jewish community in its annual report, acknowledges the Chinese People's Government's "friendly and sympathetic attitude" to the charitable work undertaken by the Council.

In spite of dwindling numbers due mainly to emigration, the community continues to hold services. The Council also issued its "Ghetto Letters" to Central European Jews who were held in Shanghai's Restricted Area during the Japanese occupation, and who are now claiming restitution from German and Austrian authorities. The Council continues with its charitable work and with the education of the few remaining Jewish children. It undertakes to supply needy migrants with necessary equipment before their departure from Shanghai or Tientsin.

JEWIS IN TURKEY

According to a memorandum sent by the Turkish authorities to all synagogues and Jewish communal institutions in Istanbul, no foreign rabbi will be allowed to officiate in Turkish synagogues. The Greek and Armenian minorities have received a similar order.

This follows the decentralisation of communal institutions. Jewish communal leaders recently approached the Minister of the Interior in an attempt to prevent the law on minority institutions being applied, and are disappointed at this new development.

The new official ruling describes all synagogues and institutions as "Foundations". It is feared that the Government could nationalise "Foundations" such as the Jewish Hospital or Orphanage. Also, since every member of the Council which is to run each "Foundation" is held responsible to the authorities, Jews may be discouraged still further from active participation in communal affairs.

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JEWIS IN MUSIC

A New Anthology

Since Biblical times music has played a prominent part in the life of the Jewish people, and so it does in modern Israel. The contribution which Jews have made to the musical life of Europe and America since the emancipation has been disproportionately large and outstanding.

These are well known and undisputed facts, which have been the subject of a great deal of research and are also reflected in an extensive literature. The events of the last thirty years have made much of this literature obsolete. To meet the need for an up-to-date concise survey for the general reader, the Cultural Department of the Conference of Jewish Material Claims Against Germany has commissioned the music critic of *Aufbau*, Artur Holde, to fill this gap. His book* seeks to combine the task of an historical survey with that of an encyclopaedia. The first six chapters follow the development of Jewish sacred music from the beginning of the seventeenth century to the present day; the remainder of the book includes all musical activities outside the synagogue, listing and discussing not only composers, performers and musicologists but also pioneers in the development of mechanical music and collectors, as well as foundations, institutions and organisations. The final chapters comment on the music of Palestine-Israel, on antisemitic reactions and on the problem of a Jewish style.

An undertaking of this kind is formidable and presents obvious difficulties. There is first the problem of deciding on the names and facts to be included; as regards names, the additional problem of verifying the Jewish origin has to be solved. Although the book is not designed on the lines of an encyclopaedia, it may be used as such with the help of the index. In this respect it is particularly valuable, even if, as is only natural in such cases, one may disagree with the author's selection and with the amount of space he has seen fit to grant or refuse. A few errors should be amended in a second edition: in Mahler's Tenth it is the Adagio, not the Andante, which is complete (p. 81); Josef Rosenstock left the Berlin Kulturbund before its end (p. 168); Norman del Mar, to our knowledge, was not the conductor of the Yorkshire Symphony Orchestra (p. 162); finally, readers in this country are unlikely to back the statement (p. 107) that the "Big Ben" chimes are those of Westminster Abbey! A second edition should also include Walter Goehr among the conductors; in view of the extensive lists of compositions, international favourites like M. Moszkowski's "Spanish Dances" and A. Benjamin's "Jamaican Rumba" deserve to be mentioned; above all, some space ought to be devoted to the songs of the Zionist Movement in the Diaspora, especially to "Hatikvah".

In his comments the author proceeds with sensible caution, refraining from any rash conclusions and pet theories in which the relevant literature on the subject—both Jewish and non-Jewish—abounds. What emerges clearly is the decisive impact of general historic conditions. In the nineteenth century, during the heyday of emancipation and assimilation, the majority of Jewish-born composers left the community and consequently denied it the direct benefit of their work. Our own century presents quite a different picture, owing, no doubt, to the influence of political developments and, not the least, the impact of Zionism. We find that the leading Jewish composers have not only remained loyal to Judaism—or have returned to it, i.e., Schoenberg—but have also created many works of Jewish description, both sacred and secular. In America, social and economic conditions have favoured a renaissance of synagogue music on contemporary lines to which prominent composers have contributed; Israeli composers have so far lacked this incentive, because of the strictly traditional character of Services there. Otherwise, developments in Israel tend towards the establishment of

a national style, and it is noteworthy that this coincides with a reluctance to absorb the radically advanced idioms of contemporary music: the internationalism of twelve-tone music is not yet for a people that is just in the process of becoming a nation!

In spite of its title, "The Ideological Conflicts", the chapter on antisemitism does not probe deeply enough; its limitation to Germany renders the picture incomplete, at least as regards literary antisemitism. On the other hand, there is a competent account of the Nazi period; it includes musical life in Theresienstadt, although it makes no mention of the ultimate horror in Jewish musical history: the camp orchestra in Auschwitz. Surprisingly, Holde considers the 1941-43 edition of H. J. Moser's "Musiklexikon" as a temporary aberration; unfortunately, this able musicologist has indulged in racialist views both before and after the Nazi period.

The final chapter approaches the crucial question of a Jewish style in music. The author may well have felt that a fundamental examination of this much-discussed problem would be beyond the scope of his book, and he is also aware of the danger of gliding into racialist theories. As it is, the views which he puts forth with commendable caution seem unexceptionable, without suggesting any new aspects. It cannot be too strongly emphasised that any valuable theory on this question of a Jewish style will have to be based on the most thorough musicological research.

Jacques Offenbach's Reminiscences

This first German translation of a book* which the composer published in 1877 has had a somewhat adventurous history. In his Introduction Reinhold Scharnke reveals how, in 1931, during a stroll among the famous bookstalls on the Seine quay near Notre Dame, he discovered and bought the French original for as little as 3 francs. Encouraged by the musicologist, Alfred Einstein, he translated the little book, which was not known in Germany, with the intention of publishing it. "Dennoch kam es damals nicht dazu"—we may assume that it was not ready until it was too late, i.e. before 1933.

In his opening chapter Scharnke recalls the superb pre-1933 German performances of Offenbach's works, produced by Gründgens, Fehling and Hartung, above all Reinhardt's unsurpassed production of "The Tales of Hoffmann" in Berlin's Grosses Schauspielhaus. He follows this up with a short biographical sketch, which records Offenbach's rise to fame from his beginnings as the son of a Cologne chazan to his triumphs in Paris during the reign of Napoleon III. The French defeat in 1871 brought hard times for Offenbach, and it was financial pressure which caused him to accept the offer of a concert tour in the U.S.A. in 1875. After his return, he put pen to paper to set down his impressions.

In some ways the little book is reminiscent of Mendelssohn's letters: in the loving observation of every detail, reported with unflinching enthusiasm, and above all in its testimony to Offenbach's close attachment to his family. This had made acceptance of the American offer a painful duty, it had clouded his departure, and it made the final reunion a joy which is movingly recorded in the description of the landing at Le Havre, with which the book ends.

Not only American readers will be fascinated by Offenbach's impressions of American hotels, railway travel, advertising, the Press, the Puritan Sunday and the like. It goes without saying that we also gain significant information about the musical life of the country, including the quality of its orchestras. There is a reference to the position of the negroes, and mention is also made of a Niagara hotel owner who excluded Jews, with the result that he had to close down within two years.

* Offenbach in Amerika. Reisenotizen eines Musikers. Translated and edited by Reinhold Scharnke. (Max Hesse; DM3.40.)

Old Acquaintances

Milestones: Curt Bois, who is 60 on April 5th, started his career together with his sister Ilse in Ferdinand Bonn's production of "Richard III" at Berlin's "Zirkus Schumann". He made a name for himself by singing the famous "Heinerle, Heinerle, hab kein Geld . . ." in "Der fidele Bauer". We remember this wonderful comedian best as M.C. with Rudolf Nelson and as a member of Reinhardt's ensemble in the "Schwache Geschlecht" and von Unruh's "Phaea", singing Hollaender's unforgettable "Guck doch nicht immer nach dem Tangogeiger hin". He made very few screen appearances before he had to leave his beloved Berlin where he was born. Curt Bois survived the Nazi régime in Hollywood and returned to Germany shortly after the war. First, in East Berlin, he played Brecht's "Puntilla" on stage and on screen, and recently, under the direction of Fritz Kortner, he also appeared in the West.

Home News: Otto Preminger announced that his Israel film "Exodus" will have its first night at London's "Astoria" on May 9th.—Alfred H. Unger is adapting Voltaire's "Candide" for the German radio.—Hilde Spiel de Mendelssohn's new novel, "The Darkened Room", will be published here by Methuen in June.—Peter Illing will appear in "The Oldest Profession", starring Rex Harrison and Rita Hayworth, currently in production in Spain.—Kurt Weill's widow, Lotte Lenya, appeared in "Monitor" on B.B.C. Television.—German actress Margit Saad recently appeared in two pictures here: "The Rebel", with Tony Hancock, and the French film, "The Young Have No Morals".—Dorothea Gotfurt sold her play "Your Obedient Servant" to Richard Todd's own company. Her husband, Frederic Gotfurt, co-scripted "Don't Bother to Knock".

News from Everywhere: In Jerusalem the only daughter of the late Rudolf Olden, Mary, married the First Secretary of the Israel Embassy in Washington.—Erich E. Stern, the Berlin stage designer who now calls himself Eric Sterne, is a teacher at the California College of Arts and Crafts; he left England in 1948.—Franz Werfel's sister, Marianne Rieser, widow of the late director of Zürich's "Schauspielhaus", has an exhibition of her paintings in Ontario.—Robert Jungk will edit a regular column for Hamburg's *Zeit*.

Germany: The 700-page collected works of H. J. Rehfish will be published by Desch in the Federal Republic and by Ruetten & Loening in East Germany.—At the "Kurfuerstendamm Theater" in Berlin, Annemarie Hase will appear in Anita Loos's "Happy Birthday", directed by Gruendgens' pupil, Imo Moszkowicz.—Hans Woelffer, of Berlin's "Komoedie", hopes to take over "Theater des Westens" when the new Municipal Opera House in Charlottenburg has been rebuilt; he will open it with "My Fair Lady".—Tilla Durieux will play in Rodney Ackland's "Bis ans Ende", directed by Margit Weiler, at Hamburg's "Keller-Theater".—On the 80th birthday of Siegfried Jacobsohn, the late founder of the "Weltbuehne", Walter Kiaulehn spoke about this dramatic critic.—Herbert Viktor, who produced the Israel film "Paradies und Feuerofen", will direct "Der Transport", scripted by P. H. Rameau and Wuttig.

Obituary: Comedian Fritz Imhoff died in Vienna, aged 70; he started as a tenor and made a name for himself in "Femina".—Concert manager Benno Lee, who formerly worked in Vienna and later on for "Hunter College", died, aged 78, in New York.—Music critic Lothar Band, who wrote for Mosse's *Volkszeitung* and after the war for *Der Abend*, died, aged 75, in Berlin.—Othmar Keindl, who was on Max Reinhardt's staff and later became manager of "Schwanencke's", died, aged 83, in East Berlin.—Paul Wittgenstein, the one-armed Austrian pianist, died in the States, aged 73.—Trude Voigt, wife of band leader Frank Fox and once a star of the cabaret, died in Vienna.—Novelist and playwright Dr. Werner Schendell, better known perhaps as secretary of "Schutzverband deutscher Schriftsteller", died in Berlin, aged 69.

PEM

* Artur Holde: *Jews in Music*. Peter Owen, London, 30s.

Rabbi Dr. Georg Salzberger

JUDAISM AND CHRISTIANITY

A Re-appraisal by James Parkes

From the opening of this century qualified representatives of Christianity and Judaism have been increasingly concerned to gain objective knowledge and understanding of each other's religion. On the Jewish side Claude Montefiore and Israel Abrahams in England, Martin Buber, Leo Baeck and Franz Rosenzweig in Germany, deserve special mention, as do on the Christian side the German, Hermann Strack, the American, George Foot Moore, and Travers Herford, the Englishman. Of equal stature is their associate, the Anglican clergyman and scholar, James Parkes. A convinced Christian, he took up the struggle against antisemitism in his early years and at considerable sacrifice and has continued to wage it, since the appearance of his first book, "The Conflict of the Church and the Synagogues", in numerous writings and lectures, as a fight against anti-Judaism. His recently published book, "The Foundations of Judaism and Christianity",* is doubtless the crown of his lifework.

The book, which is based on a thorough knowledge of the relevant Christian and Jewish literature, is both historical and theological. Historical misconceptions, says the author, cannot lead to good theology. He therefore subjects to severe scientific scrutiny the history of the Jews from their return from exile in Babylon up to and including the time of Jesus of Nazareth. Since he writes in the first place for Christian readers, he takes for granted a general knowledge of the development of the church (whose origin he attributes to Jesus, and not, as is usual, to Paul), but for the same reason he puts right a number of prevalent errors and prejudices about Judaism.

Common Origin

The post-Biblical history of the Jewish people is commonly described by Christian historians and theologians as Late Judaism—denoting fall and decay—whereas according to Parkes it was an Early Judaism, an upsurge, to which both Judaism, when correctly understood, and Christianity owe their origin. For the misunderstanding of this fact special blame must attach to the translation throughout the Septuagint of the word "Thora" by "Nomos" (law), as if the Rabbis had confined their religion within legalistic limits and had placed an ever heavier burden of ceremonial duties on their people, whereas the fulfilment of such duties was no burden to the Jews, but rather a pleasure, as the realisation of the prophets' teaching in their daily lives.

The author says that in many respects the world is still far from having attained the refinement of social and economic customs which the Rabbis succeeded in instilling into their adherents. He says it is wrong to contrast the Christian religion, as the law of love, with the Old Testament "an eye for an eye, and a tooth for a tooth"—the "jus talionis", which was early abolished. Requital was replaced by compensation. It was Christian theologians, following on Jewish scholars, who gave a more factual picture of the much misunderstood and despised Pharisees. The

* James Parkes: *The Foundations of Judaism and Christianity*. Published London, 1960, by Vallentine, Mitchell & Co. 42s.

Pharisees refashioned and toned down many an old law from the five books of Moses. Equally unjust, Parkes writes, is the assertion that Judaism teaches justification by works alone, instead of by faith, that it teaches outward action for the sake of reward. The Christian theologian, James Parkes, says: the Rabbis were probably less concerned with recompense than the Christians, for they were less interested than the latter in the future life. The God of the Old Testament is not the God of wrath—strangely enough, Parkes calls Him Jahweh, as do most Christian theologians, although he certainly does not think the people of Israel believed only in a national god. That the prophets of Israel admonish their people and threaten them with punishment does not mean that Israel is corrupt, as is frequently maintained in Christian apologetics. And so Israel has not been excluded from the promise, and the covenant made on Sinai between them and God has not been annulled.

Christianity, just as much as Judaism, claims predestination. It cannot be explained as a sideline of Judaism, as, for example, the apocalyptic or Essene branch; it is not peripheral, but central. Both religions derive from one stem, both divide the inheritance. Fresh proof of this has been supplied by the papyrus scrolls found in recent years in the Dead Sea.

Both religions are of equal value as revelations of God; Golgotha stands beside Sinai, without cancelling the latter. The two vary in that Judaism is attached to a people and lays the emphasis on man as a citizen and member of a community, thus stressing the importance of orthopractice, "right doing". On the other hand, Christianity appeals to all peoples; it therefore centres on the individual and bases itself on orthodoxy, or right belief.

But this difference should not be exaggerated. Jeremiah, Ezekiel, and especially the poet-author of the Book of Job, are aware of the importance of a right relationship between the individual and God. Further, it must not be overlooked that the New Testament, too, does not forget the importance of the community; but here the individual is stressed, and the community more in the Old Testament. It is thus not a question of Either—Or, but of the One and the Other. Judaism and Christianity are not rivals, but two aspects of one truth.

Avoidable Breach

There were originally three possible relationships for the two religions: they could behave as enemies; one could absorb the other; they could co-exist in a state of tension. Both are to blame that the "dissimilar twins" have separated and that they have disputed the other's legality until today. The breach between them, incomplete at the outset of the second century, could have been avoided. Instead, the tension has remained and cannot be removed, even by conversion. Indeed, it should not be removed, because it is a necessary and fruitful tension. This is the essential content of the book.

Finally we ask: Can Judaism and Christianity be reconciled? As far as we know, James Parkes is the first Christian theologian who answers this question unequivocally in the affirmative. Among Jews the first, and only one, to express himself in the same way is Franz Rosenzweig. According to him both religions are true revelations of God: Judaism, as the everlasting life, Christianity as the everlasting way. Both are parts of the truth.

The question whether truth is divisible remains unsolved. To the religious Jew Christology, the teaching of Jesus as the Son of God, who by His death has given salvation from sin to those who believe in Him, will remain a border-line. James Parkes is true to his own religion. In spite of this he tries honestly and courageously to be fair to the mother religion, which he regards as the sister religion. This endeavour, quite apart from its scholarly significance, raises his book to a moral height that fills us with respect and gratitude.

IDEAS OR FACTS ABOUT GERMAN RACIALISM?

The number of German publications about the causes of Hitlerism and the extermination of the Jews is still growing. Can anything really new or more original be said about the ideological roots of antisemitism after the penetrating sociological-philosophical studies by H. Arendt, E. Reichmann, A. Leschnitzer, H. G. Adler and other Jewish authors? In fact, most of the recent books quote from or refer to these standard works. Is mere documentary evidence of the horrors committed by the Nazis perhaps not more effective for German re-education than the reiteration of the trends which led to the holocaust? A booklet, containing well-selected documents for teaching purposes, confirms this observation.*

On January 9th an exhibition was opened in the Hamburg Hall of Nations, entitled "Die Vergangenheit mahnt!" A booklet published on this occasion contains the two inaugural speeches.† H. Kalbitzer's short speech reports two factual experiences about the cruel treatment of Jews in a German camp and in Lithuania. Prof. Kraus gives an outline of the growth of Christian-German nationalism in the last century, the ensuing racialism, and the gradual elimination of the Christian idea in favour of a racially "pure" and united Reich. I imagine that, especially young people, were more impressed by what Herr Kalbitzer said in a few words, than by the exposition of "metaphysical dualism", initiated by the young Hegel and brought to a climax by Lagarde who, in his hateful resentment against the "dark powers" in the midst of the chosen Teutonic race, demanded the extermination of the Jews.

Nevertheless, Prof. Kraus's lecture demonstrates anew that, for certain propagandists of hatred, the combination of the most contradictory elements of thinking was good enough to make up a system. There could have been nothing more paradoxical than the harnessing together of a religion which had taken over the love of one's neighbour from the Bible with an extreme nationalism. This false ideology did not show the slightest trace of a historical understanding of the Jewish situation let alone the appreciation of the Jewish individual as a human being. Even Hegel, who revised his way of thinking to a certain degree later on, who knew so much about the "freedom of the spirit", claimed this privilege as a prerogative of the German race. It is sadly interesting to find the Jewish-born F. J. Stahl among those who over-rated the virtues of the Christian-Germanic people and thought the Jews were an alien element. This great philosopher of law and leader of the conservative party, who had a considerable influence on Bismarck, did not demand the extermination of the Jews. But, as is the case with many converts, he over-rode the facts of his origin and over-compensated them by devoting his great talents to the ideology of his new environment. As Prof. Kraus points out, he lacked Heine's sense of irony, who had taken the same step, but considered it all his lifetime as nothing more but an "admission ticket to European culture".

It would be a good thing, on the occasion of an exhibition like that in Hamburg, to confront evidence of the misdeeds of the Nazis with documents on Jewish achievements in Germany.

E.K.

* Wolfgang Scheffler: *Die Nationalsozialistische Judenpolitik*. Hrsg. vom Otto-Suhr-Institut an d. Freien Universität, Berlin, 1960.

† Schriftenreihe der Neuen Gesellschaft. Heft 1. Prof. Dr. Hans-Joachim Kraus (Universität Hamburg): *Das Unheil der christlich-germanischen Reichsidee des 19. Jahrhunderts*. Hellmut Kalbitzer (Mitglied des Bundestages): *Die Vergangenheit mahnt!* Hamburg, 1961.

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CULTURAL NEWS

PAINTINGS BY ROSE HENRIQUES

For many in our midst, the name of Lady Henriques is linked up with her widespread activities as a leading Jewish social worker. What may be less known is the fact that she is also an accomplished painter. This was brought home to viewers at Whitechapel Art Gallery where more than 250 paintings by Lady Henriques were on show. They are dedicated to "Vanishing Stepney," the borough in which, together with her husband Sir Basil Henriques, she has spent the greater part of her life. The atmosphere of the streets and past, with its various streams of immigrants, its places of worship and its prominent personalities; as members of other communities of Stepney's mixed population appear. A triptych recalls the past, with its various streams of immigrants, its places of worship and its prominent personalities; and also symbolises the successive building periods, from the small houses to the high blocks of flats of our day. The love of the district to which Lady Henriques' inexhaustible activities have been devoted, is reflected in every picture. We have to be grateful not only for her great and artistic achievements but also for the faithfulness with which she gave us a lasting record of "Vanishing Stepney".

PROMOTION OF HELEN ROSENAU

The art historian Dr. Helen Rosenau has been promoted from Lecturer to Senior Lecturer in the History of Art Department of Manchester University. We extend our sincerest congratulations to Dr. Rosenau.

ADELE REIFENBERG EXHIBITION

An exhibition of paintings, etchings, etc., by Adele Reifenberg-Rosenbaum, Eric Doitch and Emanuel Levy will be held at the Ben Uri Gallery (14 Berners St., Oxford St., W.1) from April 16th to May 14th. Open Monday to Friday 10-5, Sunday 2.30 to 6.

RUSSIAN-YIDDISH PERIODICAL

Mr. Alexei Surkov, Secretary of the Union of Soviet Writers, confirmed in London that a Yiddish periodical will be published in Russia, sponsored by his organisation. According to a report in the Warsaw *Folks-Sztyme*, this journal is to be known as *Soviet Homeland*. It is the first Yiddish periodical to be published in Russia after a break of many years and will appear in June.

Mr. A. Aaron Vergelis, the Yiddish writer, will be editor-in-chief and will be assisted by a Board including Abraham Gontar and several other prominent Yiddish writers in the Soviet Union.

The new journal, said Mr. Surkov, would provide a platform for authors who continue to write in Yiddish, but this would not prevent the Union of Soviet Writers from continuing with the sponsoring of the translation of the works of prominent Yiddish writers and poets into Russian.

Mr. Alexei Adjubei, editor-in-chief of *Izvestia* and son-in-law of Mr. Khrushchev, who was also in London as a member of a delegation from the U.S.S.R. visiting this country, stated that there is no difficulty for Jews in the Soviet Union to speak, read or learn Yiddish, and that Jews in Russia must have the same facilities as any other minority there. He said there was no difference in his paper between Jew and non-Jew. In fact, his Deputy Editor and Foreign Editor were Jews.

EXHIBITION OF JEWISH MANUSCRIPTS

The Amsterdam Historical Museum displayed an exhibition of 76 illuminated Jewish manuscripts, which included sections of the Bible, Hagadot, Megillot Esther, a Talmud commentary and a calendar. There was an MS. written at Barcelona in 1348 and one dating from 1105. Most of the manuscripts come from West German museums.

MICROFILM COLLECTION

The Louis Ginzberg Microfilm Collection of the Jewish Theological Seminary of America, established in the memory of the late Dr. Louis Ginzberg, Professor of Talmud and Bible from 1902 until his death in 1953, is the first centre to use modern techniques of reproduction and projection. This has been done in an attempt to gather into one place microfilm copies of Hebrew manuscripts from all over the world.

The collection, comprising over 750 microfilm reels, each containing several manuscripts, is now available to scholars.

JEWISH CULTURE IN AMERICA

Dr. Judah J. Shapiro, Secretary of the American National Foundation for Jewish Culture, in an interview in London stated that in the United States and in Canada too little is being done and insufficient funds are made available for the purposes of Jewish culture and education. American Jewry gave massive support to the promotion of Jewish cultural activity overseas, but they had not done enough to support Jewish education, culture and scholarship at home.

The National Foundation for Jewish Culture had been incorporated in April, 1960, in an attempt to remedy this situation. Dr. Shapiro expressed his firm conviction that Jewish cultural and educational values are the mainstay of Jewish communal existence, and they should therefore have a prior call on communal and individual philanthropy.

JEWS AT UNIVERSITY

Every one of the 54 members of a fraternity at the Stanford University, California, voted for the admission of four Jewish students, although the national constitution of the fraternity provides that membership must be restricted to "Christian Caucasians". The fraternity has now been threatened with expulsion by its national headquarters.

The Attorney-General of California has declared that he will support the fraternity in its efforts to combat discrimination.

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APRIL 13-MAY 6

RECENT PUBLICATIONS

A REMARKABLE BOOK ON LONDON

In 1958 Richard Friedenthal published his book on Japan: "Die Party bei Herrn Tokaido". He had visited the International P.E.N. Congress there, staying no longer than three weeks in all. This best of books on Japan was a *tour de force*, made possible by the author's gift of both intense and keen observation and his already wide knowledge of Japan's history and culture. His latest work, however, is a well-informed book, involving much scholarship and study, on London, where he has lived for two decades.* It is remarkable for its instructiveness and narrative skill.

There is no shortage of good books on London, but what Friedenthal gives is all first-hand, including the 46 illustrations. Many of these belong to the periods he is dealing with and drive his points home. Here the experienced editor of encyclopedias has once more proved his skill.

The book covers the centuries from Roman Londinium up to the development plans of Greater London. Once the gates of the actual City of London were the gates of the old Roman camp; now, with the extension beyond the County of London and the Green Belt, the airports are the gates of access to the old city.

With his keen eyes Friedenthal early perceived London to be a city of contrasts. It is a city which did not wish to grow, a "Peter Pan" among European capitals, but which could not help expanding, as suburbs and villages came into existence and amalgamated organically round the original core.

Friedenthal could easily have compiled a London anthology from the writings of famous English novelists and historians, but he resisted the temptation and confined himself to using quotations from them as embellishments. He is well aware that London is not England in the sense that Paris is France, though it is more so than Berlin is Germany (or was, even as an undivided city). Nevertheless, much of England's history unfolds when seen from the London angle. How London made English history is part of the story. Mind and character of the Londoners were formed by it.

Between Yesterday and Tomorrow

Friedenthal's "London" is a travel film between Yesterday and Tomorrow. The author has remained enough of a "foreigner" to marvel at what he sees, but he has become sufficiently a "Londoner" to discern the various layers of the city's past and its present strata. Even when he writes about economic and commercial facts, he does so with charm; whether he talks about the arts, the theatres, the music-halls, the parks, squares, pubs, pageants or institutions, he is never dry.

When Wilhelm Hausenstein once wrote a beautiful chapter on London in a book entitled "Europäische Hauptstädte" the emphasis was on architecture. Friedenthal's book, which appears in a series "Hauptstädte der Gegenwart", is first and foremost social history. It is in the people of London that Friedenthal is most interested. Being a poet, he tells a love-story. "Liebe zu einer Stadt", the sub-title of a little London book published in Germany before the war, would also be a fitting description of Friedenthal's more ambitious work.

He enjoys an anecdote and, for all his sarcastic humour, is never condescending. His occasional irony is the wisdom of a mind

* Richard Friedenthal: *London*. Wilhelm Anderman, Munich, 1960. 320 pp. DM. 19.80.

endowed with a sense of history. Friedenthal's real predecessor is Shakespeare's contemporary, John Stow, a tailor, who wrote a "Survey of London". Both writers have been inspired by the awareness of a turning-point in history: Stow, by the change from medieval England to the beginnings of modern England under the first Elizabeth, Friedenthal by the transformation of the British Empire. The still very readable work of the amateur Stow is a chronicle; the consummately professional history by Friedenthal is, in the first instance, a work of literature. In either book we meet the spirit of an age.

LUTZ WELTMANN.

THREE CENTURIES OF JEWRY IN BRESLAU

Jewish history is full of two predominant features: the sufferings and the outstanding performances of our ancestors. We almost forget to ask whether the Jews had an everyday life based on the social and economic order of those centuries and without catastrophes and achievements. In a little book, the third of a series issued by the Institutum Judaicum Delitzschianum in Münster*, we find an important contribution to this problem. The author collected the material from the various archives in Breslau, took it with him to Israel after his expulsion and arranged it there, examining and correcting the older findings by Zimmerman and Brann.

Economic Function

In 1454, owing to the "Jus Judaeos non Tolerandi", the Jews were expelled from Breslau, and almost 300 years were to pass before a Jewish community was again recognised there. But from the very start the Jewish problem played an important part in the public life of the city. Breslau was East Germany's great centre of commerce, whence highways led to Poland, Prague and Leipsic, and thence to Turkey, Italy and the Rhine. The trade moving on these roads was largely in the hands of the Jews. There were three sections of them: the Polish Jews, enjoying the protection of the Polish kings and of many Polish noblemen; the Bohemian Jews, with the wealthy city of Prague as their centre; and the Silesian Jews of Glogau and Zuelz. The Municipal Council of Breslau was in a dilemma as to how to deal with the Jewish traders. They could not be completely excluded without endangering the economy of the city. This especially applied to the Polish Jews who dominated import from the East. On the other hand, the merchants of Breslau, uneasy about their Jewish competitors, and themselves represented in the Municipal Council, asked continually for their exclusion. The Council chose a compromise solution. The Jewish traders were admitted, but only for the four annual markets, the wool markets and some Christian festivals, and apart from the selling of old clothes, only for wholesale trade. In addition, the Jews of Glogau were allowed to sell the needlework of their wives and daughters. Even this restricted admission met with opposition. The merchants accused the Jews of selling also "Schnittwaren" (retail goods) and of remaining in Breslau longer than allowed.

Actually, Jewish traders were completely excluded from 1543 to 1548. But they could not be kept away permanently, as they were assisted from three quarters. The first of these was the representative body of the Polish Jews, the "Waad Arba Azaroth" (Four Countries Council), which could not leave the Polish traders unprotected. Recognised by the Polish authorities, the Waad frequently warned the Council of Breslau to boycott the markets if the Jewish traders were not admitted. Furthermore, the Royal Tax authorities were greatly interested in the high duties and charges the Jews had to pay. Thirdly, the Royal Mint employed many Jews to buy silver, which

* Bernhard Brillung: *Geschichte der Juden in Breslau 1454-1702*. Kohlhammer Verlag, Stuttgart, 1960. D.M. 9.

was in great demand after the Thirty Years War. From 1678 to 1720 the Jewish share in silver increased from 26 per cent to 94 per cent.

Thus, the Jewish traders continued visiting the markets of Breslau. Two-thirds of all Polish goods, mainly wool, cattle, corn, wax, tallow, leather, honey, lead and polish, were imported by Jews in 1635. After the Swedish army left Breslau, they were even allowed to stay for two days both before and after each market. From 1694 onwards they obtained permission to take lodgings in the city wherever they chose, and it became more difficult to check their comings and goings. In 1697 a classification of the Jewish traders, according to their importance for Breslau's trade, was introduced and awarded with greater or smaller privileges. When the merchants complained again, the Council, on March 15, 1702, re-imposed the old restrictions, but without mentioning one group, the members of which were therefore exempted. This group consisted of the Schammesse, the silver contractors, and the suburban Jews. The few days granted in 1635 were insufficient to wind up the business done at the markets. The Council therefore came to an agreement with the Waad Arba Azaroth: a number of official agents called "Schammesse" were allowed to stay in Breslau between the market periods, supported by two servants each, to assist the Polish traders. They swore an oath as brokers to the communal authorities and were forbidden to do business for themselves. The Bohemian and Silesian Jews followed suit, sending their own Schammesse to Breslau. Many of these agents settled there for good. The merchants of Breslau protested again, but in vain.

The importance of the Jews for the Mint of Breslau has been mentioned already. Ferdinand I issued new regulations for the coinage of money in Breslau in 1546. The first manager of the Mint was the Jew, Isaak Meyer, of Prague. Later on, Jewish silver purveyors are mentioned. They were accused, without success, of debasing metal and coins. They were even given the title of "Kaiserlicher Münzlieferant", and were allowed to settle with their families in Breslau. The first of them was Zacharias Lazarus, of Nachod, who took residence there in 1657. He had a private synagogue in his house which still existed in 1938. Other "Münzjuden" were Samuel Singer, of Teschen, Markus Perlflechter, of Zuelz, and Herz Moses, of Hamburg. In 1694, the Oberfiskal Franz estimated the number of Jewish families living in Breslau at fifty, concluding that in these circumstances the "Jus Judaeos non Tolerandi" had expired. The Council of the City did not recognise them as a community. Not until May 6, 1744, after the first Silesian war, did Frederick the Great acknowledge the Jewish community as a religious body.

Religious Services

When the Jews were expelled from Breslau in 1454 their three synagogues were closed for good. But the Jews visiting the markets of Breslau could not do without a service, especially as the high festivals frequently coincided with the Crucis market in September. The Jewish traders therefore rented private rooms for the service. For many years this practice remained unnoticed and undisturbed. But from the seventeenth century on the merchants of Breslau time and again asked the Council to close the "Judenschulen". The Jews replied that only common prayers took place, not a formal service. The Council asked the professor of Hebrew, Daniel Springer, for a statement, and as it was in favour of the Jews, the prayers in rented rooms were not forbidden. There were seven of them, all in the "Hundhaeuser" (Antonienstrasse).

In the suburbs belonging to monasteries outside the walls of Breslau there were no difficulties for the Jews, although for security reasons they could not settle there during the Thirty Years War. In 1706, 132 Jews lived on the territory of the Matthias-Stift and of the Vinzenzstift. The first Rabbi of Breslau after 1454, Samuel Gompertz-Wesel, held the service there, recognised by the prior of St. Vinzenz. Frederick the Great confirmed him as Rabbi of Breslau in the edict of May 6, 1744.

PAUL WOHLFARTH.

Lutz Weltmann

KURT PINTHUS—GODFATHER OF EXPRESSIONISM

On April 29th, Kurt Pinthus, Professor Emeritus (New York), will be 75, but both his writings and his outer appearance belie his age.

Kurt Pinthus's best-known work, and also one of his earliest publications, is the anthology "Menschheitsdaemmerung". Burned, "of course" since. It is not only an anthology of "models" in 1933, it was reprinted after the war (Rowohl, Hamburg) and has been a resounding success since. It is not only an anthology of "models" of expressionist poetry, but also a model anthology. Yet Pinthus's place of honour is not only due to this important "historic" anthology. He is also the "godfather of expressionism". When he was the responsible reader for the publishers Kurt Wolff and Ernst Rowohl, it was due to him that the works of Werfel and Hasenclever, of Else Lasker-Schuler and of the first "new voices" (e.g., Ernst Stadler, Georg Trakl and Georg Heym), became known overnight.

Enterprising Ernst Rowohl remained Pinthus's only publisher. It is in fulfilment of one of Rowohl's wishes that Pinthus is now working on his autobiography. The lectures he recently gave in New York under the title "The Golden Twenties" were a foretaste of what we may expect from his book. They were delivered before a large audience which wanted first-hand information about a famous, but much maligned, period of literature. There has been such a strange revival in our days of interest in this period that the Schiller Museum in Marbach devoted a whole exhibition to it last year.

The slogan "The Golden Twenties" is a twentieth-century variant on Hutten's summing-up

of the Renaissance: "It is a joy to live." But we known now that the "Twenties" were not so "golden" after all, and the darker side was not ignored in Pinthus's lectures. The mood and thought of the expressionist poets were pessimistic—a pessimism which Ludwig Marcuse so aptly calls a sign of maturity. However, what distinguishes the expressionists from the "angry young men" of our days is the overwhelming idealism which prevails even in their descriptions of the so-called seamy side of life.

Spokesman of the "Avant-Garde"

As a spokesman of the *avant-garde*, Pinthus did not make the mistake which made the very word repellent to a man like Theodor Heuss. He did not, like many other *avant-garde* critics, walk roughshod over dead bodies in order to prove his theories, disregarding the fact that art has to do with human beings. Pinthus has never given up a certain *bonhomie* which, in his case, is merely another word for broad humanity.

His thinking was and still is quite radical. But as a responsible student of literature he realises that ostensibly new things, if they are good, cannot be absolutely new. In an essay, published in Kurt Wolff's "Almanach vom Jüngsten Tag", he drew the memorable comparison between the romantic Friedrich Schlegel and the expressionist poets.

His human warmth, combined with critical acumen, explains the success of his career and of the issues he stood for. Max Reinhardt appointed him literary adviser to the "Deutsches Theater"; this resulted in the performance of

works by expressionist dramatists such as Sorge, Reinhard Goering, Kornfeld and Unruh. Later, he became the dramatic critic of an evening paper with a wide circulation. There, even from the point of view of a publisher, he was worth his money. The editor also charged him with the task of writing regular features under the pen-name of "Paulus Potter" in the vein of Victor Auburtin and Alfred Polger, and in the style and with the refined humour in which these authors excelled.

Pinthus had the good fortune to get most of his library out of Germany. It includes a collection of unique first editions of the modern poets he sponsored. He is regarded as a specialist of expressionism, but he does not rest on his laurels. One can almost say that he founded the study of the history and principles of the theatre at American universities. And whilst his fame is again deservedly spreading in Germany, he is now preparing in America his *magnum opus* on the development of the theatre from its ancient and most elementary beginnings.

His knowledge is always enriched by new experience. He is the established and prominent dramatic critic of the "Aufbau" (New York), and he cannot let slip any opportunity of seeing a new play still unknown to him. During his last visit to London, a short while ago, we exchanged our impressions about the life of "intellectuals" in this country and in the States. Above all, we recalled many of the first nights one or other of us attended in Berlin. He seemed to enjoy it as much as I did. But suddenly our talk about plays and actors inspired him with the desire to see the performance of a new drama he had not yet seen. He was not committed to write about it. But the old war-horse felt the urge not to let slip a chance of food for thought.

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FROM THE JEWS IN GERMANY

BULLETIN FROM EAST BERLIN

The Passover issue of the Information Bulletin, issued by the East Berlin Jewish Community and the Organisation of Jewish Communities in the German Democratic Republic, states that, altogether, eight Jewish communities exist in Eastern Germany: East Berlin, Dresden, Erfurt, Halle, Karl-Marx-Stadt (formerly Chemnitz), Leipzig, Magdeburg and Schwerin. In a message, published in the Bulletin, the author Arnold Zweig writes: "Within the whole territory of the German Democratic Republic, from the Baltic Sea to the Bavarian frontier, there are no longer differences between non-Jewish and Jewish citizens, traditions and institutions." Only 1,600 Jews, 1,000 of them in East Berlin have escaped the Nazi terror in these formerly flourishing communities, but this remnant, Arnold Zweig writes, "will stay in the German Democratic Republic." The bulletin also carries reports on Chanukah celebrations and announcements of Passover services in the East German communities. The new Board of the Leipzig community, the paper states, consists of Messrs. Merkel, Henik and Suessermann. Other community chairmen, mentioned in the bulletin, are Mr. Helmut Aris (Dresden), Mr. Heinz Kleinberg (Karl-Marx-Stadt), and Mr. Georg Kaethner (Sachsen-Anhalt). Memorial stones for the perished Jews have been erected at the Jewish cemeteries of Magdeburg, Ballenstedt, Ermsleben, Gommern and Guesten.

REPORT BY ANTI-DEFAMATION LEAGUE

A report issued by the B'nai B'rith Anti-Defamation League states that antisemitism is not dead in Germany, despite the whole weight of the Federal German Government's authority being thrown on the side of democracy and against antisemitism.

Last year the League sent a ten-member team

to investigate antisemitism in the Federal Republic and Berlin following the swastika-smearing campaign.

The report says that it is unreasonable to expect that only fifteen years after the death of Hitler the Germans should have shaken off the effects of twelve years of systematic Nazi indoctrination. The roots of antisemitism in West Germany go so deep that it is impossible to pull them out in one generation. The concentrated efforts of men of good will are required to eradicate all traces of antisemitism from the German spirit.

OFFENBACH MOURNS SIEGFRIED GUGGENHEIM

The high esteem in which the late Siegfried Guggenheim was held in his home town, Offenbach, is reflected in several articles published in the "Offenbacher Zeitung". His former partner, Dr. Karl Kanka, a member of the Federal Parliament, recalls Guggenheim's equally strong attachment to German culture and Jewish tradition and his creative activities in both spheres. Though he had been deeply wounded by the happenings under the Nazi régime, he re-established contacts with his former fellow-citizens after the war and also accepted the Freedom of the City in 1948. As it has now become known, he has stipulated in his Will that his ashes should be interred in the family tomb of Offenbach. Commenting on this decision, the paper, in another article, writes: "We do not dare to ask why Dr. Guggenheim did not return during his lifetime. Perhaps he was afraid that he might experience a further disappointment. . . . With the unflinching instinct of a religious man he probably felt that he might be able to give us more at a distance than by his physical presence."

NEW EDITION OF THE OFFENBACHER HAGGADAH

All who had the good fortune to personally know Dr. Siegfried Guggenheim, who died recently at an advanced age, must have grown to love this blunt, kindly man, this upright and religious Jew. He came of a respected Worms family and practised as a lawyer in Offenbach a. Main up to the time of his emigration to the U.S.A. He became widely known through his publication in 1927 of the "Offenbacher Haggadah", stimulated by the one Caesar Seligmann wrote in 1913. It was intended in the first instance for his family and friends, and only 300 copies were printed. Richly illustrated by artists of the Offenbach Art School, in particular Rudolf Koch, its main contents are the traditional text of the Pesach Haggadah and a German translation, an explanation of the Seder Festival, meditations from the Talmud and the Midrash, observations on Jewish religion and history collected from recent sources, and the music of the well-known hymns.

This magnificently produced book was so well received that last year Dr. Guggenheim decided to issue a second edition of 600 copies (published by the Editor, Flushing, N.Y., 1960). It was dedicated "to his deceased teacher and friend", Dr. Max Dienemann, the last Rabbi of the Offenbach Congregation. More simply produced, its text has been little changed, but a few fragments in Hebrew have been inserted at the request of readers. Additional comments have been included in a supplement. The "Zeit des Würgers" of our day has also been dealt with, as have the new State of Israel; Jewish writers such as Stefan Zweig and Karl Wolfskehl, and Jewish thinkers such as Martin Buber and Leo Baeck are quoted.

We hope the new book, like the old one, will inspire a new understanding and love for the most beautiful family festival of our religion in all those who have become estranged from it, and that the name of the man behind this Haggadah will live on in the memory of those who use it.

GEORG SALZBERGER.

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NEWS ON ISRAEL

EGYPT BUILDING NUCLEAR FORCE?

An article on "Israel and the A-Bomb" in the magazine *Commentary*, published by the American Jewish Committee, claims that Egypt is secretly building a nuclear power reactor capable of producing atomic weapons.

The author of the article is Mr. Gidon Gottlieb, a French national living in Israel and now teaching political science at Dartmouth College. Mr. Gottlieb states that this could account for the decision to build a similar reactor in Israel. The purpose of Israel's reactor is not necessarily to produce nuclear weapons, states the article, but to exert pressure on Nasser to submit his own plans to international control. Only if Nasser were to refuse international control would Israel then be compelled to embark upon a nuclear weapons programme.

ARMS DEAL REFUSED

Agents working for the Governments of Leopoldville and Elisabethville have been trying for some time to buy quantities of machine guns produced in Israel. The Israel Government has, however, refused to deliver arms and ammunition to these Governments.

NATIONAL DAY OF MOURNING

Yad Vashem, the national martyrs' memorial institute in Israel, sold a specially designed memorial lamp to be lit in Israeli homes on Nisan 27, which was set as the national day of mourning for the victims of the holocaust.

The Institute introduced a national day of mourning because it is thought that the younger generation is not sufficiently aware of the disaster which befell European Jewry.

ISRAELIS INVITED TO WEST BERLIN

The Mayor of West Berlin, Mr. Willy Brandt, has invited several representatives of the Weizmann Institute to West Berlin for visits to the Free University and the Chamber of Commerce.

MRS. WOLFSON FOREST

A forest of 50,000 trees is to be planted in the name of Mrs. Isaac Wolfson, in her capacity as Chairman of the Functions Committee of the J.N.F., as part of Israel's newly launched Barmitzvah Forest.

LETTERS TO THE EDITOR

ZIONISM IN THE PAST AND TODAY

Dear Sir.—The article by Robert Weltsch on "Zionism in the Past and Today" in your February issue is most thought-provoking, most of all perhaps to those of us who came from Germany with only a hazy idea of what Zionism stood for. All we knew was that it was a movement aiming at a National Home in Palestine for those who wanted it. We were not aware that there were problems involved, even before Hitler. We owe sincere thanks to Robert Weltsch for his interesting rendering of and comments on the Zionist Congress. However, he opens up new questions, and I am writing to suggest that a further article by the author would be very desirable.

What follows from his definition of Zionism "as a movement of Diaspora Jews concerned with Israel"? It is difficult to imagine any Jew outside Israel who is not now "concerned with Israel", if only through close relationships with individual immigrants, most of us having relatives or friends in Israel. Is it not also a fact that the catastrophic upheaval has brought to consciousness forgotten or repressed racial bonds? So prac-

tically all Diaspora Jews would qualify for the term Zionists—what a paradoxical situation.

Does Dr. Weltsch envisage something of a membership, a monetary contribution, in short, an organisation, however elastic? Above all, what about mental and spiritual commitments? "Concern" needs to find expression, especially on the background of the Jewish mentality. If concern is to be of any interest it must come to life in conduct and action. Only then will there be something tangible to constitute "the New Zionist". The answer to the question how this is being envisaged is of crucial importance.

Incidentally: What are affiliated non-Zionist groups?

I hope that AJR Information will give its readers the benefit of Robert Weltsch's stimulating thoughts.

Yours, etc.,

HILDEGARD FORRES.

41 Woodhall Road,
Penn, Wolverhampton.

DR. R. WELTSCH writes:

It is interesting to learn that many immigrants from Germany had only hazy ideas of Zionism, but the history of Zionism is no secret and there are quite enough books from which the necessary information can be gathered. I recommend Adolf Böhm's "Die Zionistische Bewegung", which gives a clear picture of the beginnings of the movement.

As to the question of future, in the formula "movement of Diaspora Jews concerned with Israel" the emphasis is on the word "Diaspora"; the suggestion being that the Israeli parties which for historical reasons dominate the Zionist Congress, should be persuaded to leave this forum to the Diaspora Jews, otherwise it will, in the long run, be worthless also to them. Diaspora Zionists concerned with Israel will follow up all events in that country and judge them independently, according to their own intellectual and moral standard. They will be ready to help, but not to be lectured on right or wrong. —R.W.

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BIRTHDAY TRIBUTES

STAATSSKRETAER a.D. SCHAEFFER 75

On April 11th Staatssekretaer a.D. Dr. Hans Schaeffer will be 75. In Germany he had a distinguished career as a top-ranking civil servant, and from 1929 onwards was Staatssekretaer at the Ministry of Finance. He resigned in 1932 and became administrative head of the Ullstein publishing house. When the Nazis came to power Dr. Schaeffer actively co-operated with the "Reichsvertretung", where his advice and assistance, based on wide experience and a strong feeling of solidarity with his fellow-Jews, became most valuable. In 1936 he emigrated to Sweden, where he still resides.

Five years ago, when he became a septuagenarian, tribute was paid in this paper to the man and his work. We are only too happy to extend to him again our sincerest congratulations and heartfelt good wishes. As we cannot improve on what the late Leo Baeck, beloved and unforgotten leader of German Jewry, said of Hans Schaeffer on that occasion, we quote from his words of appreciation the following: "He is a man who always shunned the limelight of publicity. He rather liked to be hidden behind his work, he wished his deeds to be his words. And they always spoke and do speak a clear and audible language. He has his firm and steady conviction; to keep this conviction was his only ambition. His aspiration was, and is, to stand for what is right."

In spite of his outstanding achievements Hans Schaeffer is a man of great humility, full of human understanding, and also possessing a deep sense of humour.

Ad multos annos, dear Dr. Schaeffer!

A.D.

ELISABETH KITZINGER 80

Am 12. April feiert Frau Elisabeth Kitzinger in Washington ihren 80. Geburtstag. Sie hat sich um das jüdische Hilfswerk, vor allem um die heranwachsende Jugend, unvergessliche Verdienste erworben. Galt auch ihre Tätigkeit hauptsächlich der Kultusgemeinde München, so hat sie doch über diesen Bezirk hinaus aneifernd und wegweisend überall in dem Deutschland von einst gewirkt. Sie war am Grössten wenn die Not am Höchsten schien. Da bewies sich ihre aufopfernde Hingabe an die notleidende jüdische Jugend, ihr Ideenreichtum und vor allem ihr Mut. Jeder, der den Vorzug hatte, mit dieser edlen Wohltäterin unserer Jugend arbeiten zu dürfen, wird ihrer in Dankbarkeit und Verehrung mit den herzlichsten Glückwünschen gedenken.

Dr. C.O.

88TH BIRTHDAY OF DR. OTTO SIMON

Dr. Otto Simon (formerly Magdeburg) celebrated his 88th birthday recently. A well-known ophthalmologist in his home town, he also held leading positions in several Jewish organisations, including the Central-Verein and the Jewish Doctors' Club. His deep attachment to the former Magdeburg community found its latest expression only a few months ago, when he wrote an interesting article on this subject in "AJR Information". For many years he was a member of the AJR Cambridge group. He has now moved to London (9 Mapesbury Court, Shoot-up Hill, N.W.2.). We extend our sincerest congratulations to our friend Dr. Otto Simon.

FAMILY EVENTS

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

Birthdays

Braun.—Mrs. Elise Braun (formerly Liegnitz, Shanghai), of 19 Chandos Road, London, N.2. will celebrate her 75th birthday on April 20th.

Seewald.—Mrs. Anne Seewald (née Cohn), of 44 Anlaby Park Road South, Hull, born in Leipzig, formerly living at Hachenburg, then Köln, celebrated her 80th birthday on March 29th, 1961.

Forthcoming Marriages

Lachmann : Blum.—The engagement is announced of Ben, son of the late Mr. and Mrs. J. Lachmann, of 3 Ross Court, Putney Hill, S.W.15, to Steffi, only daughter of Dr. and Mrs. H. Blum, of 37 Eton Avenue, N.W.3.

Deaths

Abrahamsohn.—Mr. Arthur Abrahamsohn, of 51 Ambleside Ave., Streatham, S.W.16, passed away suddenly on February 24th, aged 81. Mourned by his children and grandchildren.

Arons.—Mrs. Elisabeth Arons (née Manasse), mother of Mrs. Grete Marks, 47 Bridge Lane, London, N.W.11, passed away on March 20th at the age of 82.

Ashley.—Mrs. Alice Ashley (née Lewysohn) passed away after a short illness on February 25th, 41 years old. Deeply mourned by her husband, brother and very many friends.

Jacobus.—Mr. Arthur Jacobus, Ph.D., F.R.I.C., of 22 Montague Road, Warwick, the beloved husband of Edith and dear father of Ellen, passed away suddenly, in his 64th year, on February 27th, 1961.

Stern.—Mr. Julius Stern, of 16 Knapton Lane, Acomb, York, formerly Rheydt, my beloved husband, our dearest father, passed away peacefully on March 15th after years of suffering.

In Memoriam

Leopold Gutherz and Doris Gutherz, née Graumann.
Suse Dohm, née Gutherz.

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LADY, knowledge of English, German, Hungarian, some French, varied clerical experience, including typing, seeks employment. Non-clerical interesting post considered. Box 815.

MISSING PERSONS

Personal Enquiries

Lowkowitz.—Anybody who knew Abraham and Fella Lowkowitz, of 58 Kastanien Alley, Essen, in 1938, and what happened to them, should contact Mr. Max Walker, 31 Horse Close, Emmer Green, Reading.

RICHARD ENGEL 70

On March 22nd Dr. Richard Engel, London, formerly of Breslau, celebrated his 70th birthday. He is one of the founder members of the Anglo-Continental Dentists' Association, which made him an Honorary Member. As in Breslau, Dr. Engel takes part in many voluntary activities, and is also a member of the Board of AJR, which, with his many friends, wishes him many happy returns.

AJR CLUB'S FIFTH ANNIVERSARY

Sunday, February 19th, stood out as a special date in the chronicles of the AJR and it was duly marked by a special occasion. It was, in fact, the fifth anniversary of the AJR Club and, looking back in pleasure over these years, it was indeed a day to be celebrated. I am glad to report that the sponsor of this function, Mrs. M. Jacoby, Chairman of the club, did the members proud. She expressed her deepest gratitude to the circle of hostesses for their invaluable help.

A happy gathering of more than 100 people met in Zion House when Mr. Rudi Offenbach and Mrs. H. Lergens entertained their audience with songs of "The Olden Days". A most enjoyable dinner followed, spiced with the speeches of Mrs. G. Schachne, Miss A. Levy and, on behalf of the members, Miss S. Markus and Mrs. M. Elias.

Even on a fifth birthday, it seems fitting to throw a quick glance into the past. In particular when the results are so satisfactory. From its tentative beginning, the club has grown into a well-established institution. If the original terms of reference were to provide a distraction and a few hours of entertainment for elderly people, the club has certainly outgrown them, fulfilling a much higher purpose now. It has created a homely atmosphere and given its members a feeling of belonging.

Sch.

Mr. L. Unicover, now Cover, formerly Konstadt, Upper Silesia, wanted by Heinz Cohn, c/o G. Zucker, 7 Park Way, N.W.11. MEA. 4293.

Enquiries by AJR

Jacques Ettinger, originally from Austria, last-known address 133 Bethune Road, London, N.16.

Mrs. Sidonie Mahmud Bey (née Grünwald), born 24.1.1909 in Vienna.

Herman Koestenbaum, formerly from Vienna, last-known address 7 Norfolk Road, Brighton.

Frederyk Klar and wife, Emilia (née Lipper), Kolomea. Last heard of from Lodz, teacher at Girls' High School. Moved in 1942 to Miedzyrzec, Poland.

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OBITUARY

DR. WILLIAM COHN

Dr. William Cohn, the art historian, has died at Oxford at the age of 80. He was born in Berlin where he was Keeper of the State Museum until he was deprived of his post by the Nazis. Dr. Cohn left Germany with his wife just before the war and worked at the British Museum for a time before going to Oxford. He was appointed research adviser in Indian and Far Eastern Art to the Oxford University, where in 1949 he created the Museum of Eastern Arts which he directed until his retirement five years ago.

Last year the university conferred the honorary degree of Doctor of Letters on Dr. Cohn.

ARTHUR ABRAHAMSOHN

Mr. Arthur Abrahamsohn passed away on February 24th, in his 82nd year. Prior to his emigration, he was a well-known lawyer at the "Oberlandesgericht" Stettin. At the same time, he took a leading part in Jewish communal affairs, especially as Chairman of the Federation of Synagogues in Pomerania and of the Stettin Jewish community. In this country he worked for some time with the United Restitution Office. By his quiet and unassuming way he endeared himself to all who met him. We extend our sincerest sympathy to his son and daughter and their families.

RABBI DR. ARTHUR LEVY

Rabbi Dr. Arthur Levy passed away in Israel, aged 80. For almost 25 years he was Rabbi of the Muenchener Strasse Synagogue in Berlin. From 1939 onwards he held office in Kiryat Bialik.

RABBI DR. ABRAHAM MICHALSKI

Rabbi Dr. Abraham Michalski, formerly Rabbi of the Orthodox Synagogue in Karlsruhe, died in Israel, 71 years old. After his aliyah, he was in charge of the Adass Yishurun Synagogue in Tel Aviv, a foundation of Jews from Southern Germany.

ALICE ASHLEY

Mrs. Alice Ashley (née Lewysohn), born in Breslau 41 years ago, passed away on February 25th after a week's serious illness. She had been intermittently ill for 14 months. Alice came to this country in 1938 and, like so many of our friends, had rather a difficult time during the first years. Subsequently, she made her career with the fashion house of Marcus, where her work was much appreciated. She became a member of The Hyphen, when the group was formed in 1948 and where she also met her husband. She made many friends who miss her like a "Wahlverwandte", especially in The Hyphen, of which she was a very active member.

P.J.

MARTYRS REMEMBERED

Paris

An "eternal light" was lit at the Jewish Martyrs' Memorial in Paris by a representative of the Eternal Flame of International Brotherhood. The organisation also lit a similar light at the Tomb of the Unknown Soldier.

The ceremony, which took place for the first time, was attended by the Minister for War Veterans and by leading French military personalities. M. Auriol and M. Coty, two former Presidents of France, sent messages.

Estonia

Members of the Jewish community and Municipal and Government authorities took part in the commemoration ceremony of a monument erected outside Tallinn, the capital, to the thousands of Jews, Poles and others murdered by the Nazis in Estonia. The monument, the funds for which were donated by the people of Tallinn, was built on the area where mass graves containing thousands of bodies were found.

Lublin

An appeal issued to all Jews of Lublin in Poland and abroad and published in the Lublin Press calls for participation in building a monument to the 46,000 Jews of Lublin massacred by the Nazis. The monument is to be erected in the main square of the Jewish quarter in the city.

The local authorities have welcomed the creation of a Jewish committee to build a permanent monument to the memory of Jewish victims, and has promised full support.

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GROUP RELATIONS

JEWS AND CATHOLICS

Vatican authorities in Rome have stated that should talks with Jewish leaders be decided on, they would only wish to meet those most competent to speak on the Torah and the Jewish religion. This refers to Dr. Nahum Goldmann's request about the possibility of Jewish participation in the forthcoming Ecumenical Congress, so that they could ask for prayers harmful to Jews to be deleted from the Catholic liturgy. Dr. Goldmann had also asked whether Catholic schools could include some instruction in their curriculum that would place Jews in a more positive light. Although Dr. Goldmann's requests were not refused, he was not given a positive answer.

The Vatican authorities have told a leading rabbi that in their opinion the Pope was certainly aware that it was not the Jews who had crucified Christ, and that no negative opinions about the Jews should be put before the public or students. The problem was, however, an internal Church matter and if it were found necessary to take advice from Jewish representatives, the Vatican would take it only from experts in the Jewish law and religion.

HUMAN RIGHTS COMMISSION AGAINST DISCRIMINATORY LAWS

The United Nations Commission on Human Rights unanimously recommended a proposal calling for the rescinding of discriminatory laws which perpetuate "racial prejudice and national and religious intolerance". The resolution recommends that the Governments of all States be urged to continue their efforts of educating public opinion.

CIVIL RIGHTS IN AMERICA

President Kennedy at a Press conference in Washington stated that he is considering ways to expand civil rights. One of these ways, he said, will be to withhold Federal funds from schools practising discrimination. In January, the Civil Rights Commission recommended that Government funds be withheld from universities and colleges which discriminate because of race, religion or nationality.

The Administration's next step, said the President, will be an Executive Order to strengthen the employment opportunities, both in and out of the Government, for all Americans.

CONFERENCE ON GERMAN EDUCATION

A Conference on Germany was recently held in Washington. Dr. Max Horkheimer, Director of the Institute of Social Research at Frankfurt and a member of the advisory committee on political education to the West German Government, called for greater emphasis in German education for democracy on what he called a "human approach" to teaching.

Mr. Irving Engel, former President of the American Jewish Committee, warned against the danger of "isolated teaching" of Nazi history to German youth, which by itself could only create large-scale situations of guilt. The teaching of the Nazi period, he said, should be in the larger context of education to develop students' attitudes. He reported that Germany had in the past year shown evidence of progress in educating its youth along democratic lines.

Mr. Engel made a series of proposals to help develop education for democracy in Germany. These proposals included a continuing and growing flow of visits from top level U.S.A. educationists; the establishment of an Institute of Advanced Study in Germany for teachers and social scientists to train educationists; and recruitment of U.S.A. teachers to join German faculties.

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