

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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LESSONS OF THE PAST

Reflections on the Pogroms Anniversary

In these November days, our minds are bound to go back to the events in Germany and Austria in 1938, when the pogroms became the signal for the beginning of the last stage of Nazi persecution. At that time the only chance to save as many of our people as possible, especially those in the concentration camps of Sachsenhausen, Buchenwald and Dachau, was emigration at any cost. It is significant that of the 250,000 Jews who left Germany from 1933 onwards, 100,000 emigrated during the few months between December 1938 and the outbreak of war—almost as many as during the preceding five-and-a-half years. Of these 100,000 German Jews, not less than 40,000 found refuge in England, to which figure 20,000 from Austria and 10,000 from Czechoslovakia have to be added.

To some extent the slow progress of emigration before the November pogroms was certainly due to the deep roots the German Jews had in Germany. However, this is not the only explanation. In the light of post-war research we know that there were various situations which might have resulted in an overthrow of the Nazi régime from within. Whilst it is always easy to be wise after the event, it is understandable that Jews, like other sections of the population, cherished the hope that the "Thousand Years" might end before the Nazi régime could embark on a world war and on the extermination of European Jewry. It should not be forgotten either that, for good or evil, the German Jews as a middle class and over-age community were particularly ill-fitted for emigration. It stands to their credit that, once emigration had become unavoidable, they succeeded in overcoming the great initial obstacles and in building up their lives anew in their countries of resettlement.

It has become customary to refer to the symbolic connection between the destruction of the synagogues by the Nazis and the subsequent destruction of entire German cities during the war. However, the course which events took after the end of hostilities was certainly not always predictable in the same way. This applies, among others, to developments both in the Jewish sphere and in post-war Germany.

Israel and Diaspora

In the Jewish sphere, the Nazi holocaust was one of the contributory factors which indirectly resulted in the establishment of the State of Israel. By this historic event the "Jewish question" has been "solved" in as far as those Jews are concerned who built up the Jewish home land for themselves and their children: their lives have been "normalised" and freed of the complexities of the minority status in the *Galuth*. But at the same time, Israel's statehood has created new problems for

those Jews who cannot or will not settle in that country. For them, the relationship with their fellow-Jews in Israel and with their country of residence and citizenship has unavoidably necessitated re-thinking and re-defining for a long time to come. For a Jew from Germany a minor, though rather curious, aspect comes to mind in this context. Before 1933 quite a few German Jews felt uneasy when non-Jews expressed their sympathy with the objects of Zionism. They were afraid that such a sympathy implied the non-acceptance of German Jews as citizens with equal rights. This conception can hardly arise in a multi-national country such as the United States, and it is certainly also alien to this country which has a less exclusive and all-embracing idea of nationalism than Germany. Yet just as it might have been wrong once to consider a German pro-Zionist a more or less disguised antisemite, so it would also be a mistake to assume that any Gentile who—rightly or wrongly—criticises the State of Israel is guided by anti-Jewish feelings.

Jewish Communities in Germany

One of the other new facets of post-war Jewry is the re-establishment of Jewish communities in Germany. After the war, there were only very few German Jews left in Germany; they had survived either in hiding or as partners of mixed marriages, or they had returned from the concentration camps. It appeared at that time that the final extinction of the remnants of the Jewish population in Germany would be a matter of a few years, especially as some emigrated to join their relatives and many partners of mixed marriages had only few ties with the Jewish community. However it turned out that to these remnants Jews from two other sections were added: Displaced persons from Eastern Europe and returnees from Israel and other countries. An interesting study on this subject by Harry Maor, was recently published under the heading "Ueber den Wiederaufbau der juedischen Gemeinden in Deutschland" as a thesis for a doctorate submitted to the University of Mainz; it will be reviewed in our paper shortly.

It would transcend our terms of reference and space if we ventured to deal with the general post-war problems. However, in the light of some recent events which have also occupied the minds of our readers from a Jewish aspect, it appears justified to raise some questions connected with present-day Germany. The gradual integration of Western Germany into the Western bloc has resulted in her admission to Nato and, following from this, in the creation of a new German army. This was certainly not in accordance with the conception held during the first post-war years, when the danger of German rearmament was strongly felt by the Allies. Strangely enough,

it was not even in accordance with the feelings of many Germans who also considered demilitarisation a prerequisite for democratisation. Though the records of the officers of the new German army are carefully scrutinised and though, according to many reports, the spirit in the Federal German Army cannot be compared with that prevailing under the Kaiser, let alone under the Nazis, it might not be easy to sever German military service from its tradition; neither can we get away from the fact that many officers, be it as "professionals" or by conviction, served in Hitler's army. Those who accepted this situation would be inconsistent if they now objected to the training of German troops—as part of Nato—on British soil. On the other hand it is understandable that those who were against it at the outset now try to put forward their views anew, and by appealing to the emotional aspects involved, recall the "Blitz" and the extermination of the Jews.

The Germans' Attitude

The inherent danger of German rearmament is also realised by most of those who consider it an unavoidable necessity. There are, however, also other symptoms which cannot be overlooked. Though almost all refugees from territories East of the Oder-Neisse line have been absorbed in Western Germany, no West German party has so far explicitly renounced the claim to these territories. On the contrary, it appears that the hope for getting them back or, at least, for being permitted to return to them has not been given up. True, hints to this effect may partly be due to election propaganda, and the peaceful means by which this aim should be achieved has been repeatedly stressed. Furthermore, the emotional ties with that part of formerly German territory are certainly also understandable. However, though some Germans would perhaps not mind if they were relieved of any formal renunciation by an agreement between the Allied powers, we must realise that the undercurrent of ambivalence of Western Germany as regards this problem is bound to complicate a disentanglement of the manifold East-West problems and does not help to eliminate the fear of revanchist feelings.

As to the attitude of former German Jews to post-war Germany, views are as diverse as they are among other sections of the Jewish people. Reactions to recent happenings in this country, e.g., the Panzer troops in Wales and the "twinning" of London and Berlin Boroughs, indicate that the majority of the Jews in this country are antagonistic to any dealings with Germany. Probably this majority is even greater among the German Jews who suffered at first-hand. Yet there is also a minority who, without being able or willing to forget the terrible happenings of the past, have not forgotten their contacts with anti-Nazi and anti-militaristic Germans both before and during the Nazi régime. They know that these elements are also active in present-day Germany, and they feel that for the sake of peace, they should be encouraged in their hard fight in overcoming the past.

W.R.

COMPENSATION NEWS

POLISH JEWRY'S DEMANDS

Mr. Anselm Reiss, President of the recently formed World Federation of Polish Jews, when he passed through London recently told a crowded meeting of the Association of Jews of Polish Origin in Great Britain that they "had almost missed the boat", but that there was still a chance that their just demands might be met at least in part. The Federation is attempting to obtain representation on the Jewish Claims Conference, and with its help to get at least a measure of compensation for Jewish property which the Germans looted in Poland.

Mr. Reiss said that Polish Jews had partly themselves to blame. It was not until this year that they formed the World Federation, one of whose aims it was to champion the case of Polish Jewry in the field of material restitution.

Regarding the shortcomings of the existing German legislation on compensation, Mr. Reiss pointed out that its benefits were limited to those East European Jews who had left their former German-occupied countries for the West not later than October, 1953. He said that in the case of Polish Jews it was not before the end of 1956 that they could emigrate in large numbers.

As a result of negotiations between the leaders of Polish Jewry, Dr. Nahum Goldmann, and the Germans, the German Government had said it was now prepared to recognise, in principle, the claims of those Jews who left formerly occupied territories not later than October, 1956. They also proposed that there should be a global sum for all claimants concerned. The Federation had refused to accept the offer on those conditions, and negotiations were still going on.

DECREE FOR FRENCH NAZI VICTIMS

According to a decree published in the French Official Gazette, the West German authorities have agreed to pay DM 400 million (about £33,500,000) in indemnification to victims of Nazism in France.

The agreement was worked out by a French inter-Ministerial committee after consulting associations of ex-deportees. It will benefit Frenchmen who suffered persecution or "a denial of liberty". Where persons were done to death or died following persecution, the heirs are entitled to the restitution.

Claimants must submit documents to testify that they were political internees or deportees. Those who failed to obtain such documents after the liberation will be accorded a delay of six months, during which time they will be able to apply for the necessary documents.—(J.C.)

INDEMNIFICATION FOR GREEK JEWS

About 4,000 Greek Jews residing in Greece, as well as another 1,000 living in Israel and other countries, are now entitled to compensation for persecution suffered during the Nazi occupation of Greece from April 1941 to May 1945.

Former Greek nationals must forward their claims so as to reach the Greek authorities not later than December 1, 1961. Claimants who file after that date will lose their right to compensation. Claims must be filed with the Secretariat of the Tribunal of First Instance, Santa Rosa Street, Athens, Greece, and a certified copy with the Greek Ministry of Finance, 10 Karayorghis Servias Street, Athens.

BRITAIN AND GERMANY

HAMPSTEAD-ZEHLENDORF LINK

Dr. Rudolf Michael, Social Democratic Deputy Chairman of the Zehlendorf Council in West Berlin and leader of a party of eight members and officials of his Council who have just paid a visit here, asked the Hampstead Borough Council to help arrange exchange visits of schoolchildren with the suburb of Zehlendorf. Dr. Michael also invited four members of the Council to make a five-day visit to Zehlendorf, with which Hampstead first made contact three years ago, as soon as possible. He said: "We all know we have to make good for the trouble and for the tears we have caused here and abroad."

Alderman Leslie Room, Conservative leader of the Council, afterwards said he thought exchange visits would be a very good idea but there was nothing the Council could do. It was a matter of the schools, which came under the control of the L.C.C.

Alderman Emanuel Snowman, who takes a leading part in the affairs of the Borough's Jewish community, declared: "Only 15 years have elapsed since the Germans tried to destroy the Jewish people in a ghastly manner. I am definitely against having German children here. The wounds are too fresh."

Dr. Isaac Levy, Minister of Hampstead Synagogue, said: "Speaking personally I would not approve of it. I happened to go to Belsen during the war to organise relief work and I cannot forget. I certainly wouldn't encourage our youngsters to go."

Councillor Robert Brodman's view was: "I am not against these visits on principle as long as they can be supervised in some way. The more exchanges we encourage the more we can get rid of intolerance." Councillor Brodman is Chairman of the Hampstead branch of the Council of Christians and Jews.

And Labour Councillor Ernest Wistrich said: "The Germans are very anxious to maintain contact and I can't imagine that we shall turn them down."

Alderman Room stated that one could only respect the feelings of some people in Hampstead who still felt very sharply about the Germans. But if there were to be any further contacts between the two suburbs, he did not think these feelings would prejudice the Council's decision.

Hendon schoolchildren visited the Berlin suburb of Tempelhof lately, in spite of protests from sections of the Jewish community. A motion to break the link was rejected by the Hendon Borough Council by 28 votes to four. The motion had been submitted by a non-Jewish Councillor; its opponents included several Jews.

AGAINST GERMANS IN BRITISH LEGION

The National Executive Council of the British Legion has decided that they will not accept anyone for honorary membership of the British Legion who has served in enemy forces, unless he is a naturalised British subject.

This decision followed the recent election of a German ex-prisoner of war as a non-voting member of the New Edgware branch. It was discovered after checking that the German, Fritz Daumler, although he belonged to the para-troop commandos was never a Storm Trooper.

TRAINING OF GERMAN TROOPS IN BRITAIN

Addressing a public protest meeting called by the Stoke Newington branch of Poale Zion, Mr. David Weitzmann, Q.C., and Mr. Leon Abse, Labour M.P.s, strongly condemned the training of German troops in Britain.

The whole essence of allied policy on Germany after the war, said Mr. Weitzmann, was recognition of the necessity of discrimination against her because of the history of the last 100 years; because the present leaders of Germany could not be trusted not to seek her remilitarisation. What had happened to change all this? The training of Germans in this country was only the beginning. Where would it stop? He believed the 600 soldiers at Castlemartin were merely the "thin edge of the wedge".

Mr. Abse said the anti-Panzer protest was not motivated by any dislike of Germans but by the knowledge that it was sometimes dangerous to forget. Those who wished to forget the facts of history were too often compelled to remember and, indeed, to relive them. He was absolutely convinced that it was in the interests neither of Britain nor of peace generally that German troops should come here. He also expressed the belief that it was safer for Britain and for Europe that Germany should be divided.

"The danger to this country," he said, "is that we will become exploited by West German politicians who are more concerned with strengthening their position and that of Germany than they are with securing a genuine peace throughout Europe."

AJEX PROTESTS TO GOVERNMENT

The National Executive Council of the Association of Jewish Ex-Service Men and Women submitted a number of resolutions to the British Government deploring its attitude on Western Germany. A resolution commenting on the number of prominent ex-Nazis holding positions of influence in German public life today, states that the removal of these men from public office is "a prerequisite of Germany's redemption".

The Association also strongly criticised the training of West German troops in this country, stating that it could not accept as a serious reason the statement that there are inadequate training facilities in Germany.—(J.C.)

EMPIRE LOYALISTS' FUNDS

During his lifetime Mr. Richard Key Jeffery, who died two years ago in Chile, sent between £60,000 and £70,000 to Mr. A. K. Chesterton, the leader of the League of Empire Loyalists, the ultra-nationalist organisation founded eight years ago. In his will, Mr. Jeffery made Mr. Chesterton his sole heir.

Now legal proceedings have been started because the League learned that another will was made, hours before Mr. Jeffery's death, where Mr. Chesterton's name was not mentioned.

It is understood that, without the money, the League could survive only at a drastically reduced level.

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HOME NEWS

CIVIC SERVICE FOR MAYOR

A special civic service was held in honour of the Jewish Mayor of Shoreditch, Councillor P. Rutman, and the Mayoress, Mrs. Rutman, at the Bethnal Green Great Synagogue. The Town Clerk of Shoreditch and members of the Borough Council attended the service, which was conducted by Rabbi M. Fisher, of the Yavneh Synagogue, and the local reader, the Rev. J. Steinhart.

EARL RUSSELL PRAISED
BY HAMPSTEAD SYNAGOGUE MINISTER

The Rev. Dr. I. Levy, addressing a Barmitzva boy in the Hampstead Synagogue, declared himself in full agreement with the "sit-down" protest rallies organised by Earl Russell's Committee of 100. He expressed the hope that the younger generation would succeed in improving the state of the world and repairing the mistakes of their elders, and referred to the "testament" that had been handed to youth by Earl Russell. He described Earl Russell's statement from prison as "a most moving document" and said that he was himself much in sympathy with this whole approach.

TUBE STATION DAUBINGS

Posters at underground stations have been daubed with swastikas, fascist slogans and the initials "B.N.P.". Swastikas and the words "Juden Raus" were scrawled on posters advertising the film "Exodus". A railway official stated that arrangements were in hand to have all the advertisements replaced. At the time of going to press, however, nothing seems to have been done about this, and even more daubings seem to have appeared.

SWASTIKAS ON SYNAGOGUES

Slogans, similar to those scrawled on several London Underground stations, appeared on two synagogues and on the window of a kosher butcher's shop in Edgware and Wembley.

SERVICES IN JERSEY AGAIN

Jewish services were held in Jersey, Channel Islands, again after a lapse of 88 years. The Rev. L. Dimpson, of London, officiated during the Holy-days. In 1843 Jersey had its own synagogue built but it ceased to function about 30 years later. The High Festival services were held at a private home and it is hoped to hold regular Sabbath services later. The Chief Rabbi sent a message of good wishes to the Jersey Jewish community.

"JEWISH GESTAPO"

Robert Boynton, who was found guilty of shooting at three policemen with intent to murder them, was sent to Broadmoor Hospital and ordered not to be released for thirty years. The judge said Boynton was mentally ill.

Boynton told the jury: "I took to the mountains in 1958 to avoid being kidnapped by the Jewish Gestapo. I had acquired a reputation for being anti-Jewish and knew the Gestapo had a person ready to impersonate me so that they could start a hate campaign in Britain."

He said he had shot and blinded P.C. Rowlands because he had been captured he would not have been able to publish his poem "Beowulf". The judge ruled that the introduction of motive and the reading of the poem in court were inadmissible. The poem had previously been described as obscene and seditious.

After his arrest Boynton had stated: "My object in life is to destroy the Jew-poxed police. I have no regrets for doing so."

THE NEW HOMES BUILDING SOCIETY, EAST TWICKENHAM

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HIGH COURT JUDGE

Mr. Alan A. Mocatta, Q.C., head of one of the oldest Anglo-Jewish families, has been appointed a Judge of the High Court of Justice and will sit in the Queen's Bench Division. He has also been appointed a member of the Restrictive Practices Court and has also been knighted.

There are two other Jewish High Court judges—Mr. Justice Karminski and Mr. Justice Salmon.

ISRAELI MEDAL FOR SIR BARNETT
JANNER

Sir Barnett Janner, M.P., President of the Board of Deputies, will receive the Israeli Medal of Valour at a ceremony in Los Angeles on November 28th. Mrs. Eleanor Roosevelt is to make the investiture.

The Medal is to be awarded to those who have helped shape the destiny of Israel through the selfless contribution of time, energy and talent in the cause of freedom and human dignity. The Governor of California, Chairman of the Committee of Awards of the State of Israel Bond Organisation, has informed Sir Barnett in a letter that "the leadership given to the communities of England and Israel and your adherence to principles of international relationship merits special recognition."

AWARD FOR MARKOVA

Alicia Markova, the well-known ballerina, has been selected for an award being made to not more than ten illustrious women in the world. This is the same award as is being made to Sir Barnett, and is in recognition of Markova's "distinguished rôle in strengthening international relationships with the State of Israel".

Markova, who will be on tour at the time of the luncheon, has recorded a message of thanks to the Committee, to be played at the ceremony.

SUCCESS OF EX-REFUGEE

Mr. John Izbicki has been appointed Foreign Editor of "Topic", a new weekly news magazine which has just made its appearance. Mr. Izbicki was born in Berlin in 1930, and came here before the outbreak of the war. He was Paris correspondent of a Manchester evening paper for a number of years and has been a foreign correspondent for United Press International.

GERMAN JEW'S EISTEDDFOD PRIZE

Dr. W. K. Bernfeld won the second prize in the open competition for wind instruments at the Welsh National Eisteddfod at Rhos. He was previously awarded the prize for playing the flute at the Llanefni National in 1957 and at Ebbw Vale in 1958. Dr. Bernfeld, a medical practitioner by profession, was born in Leipzig and came to this country as a Jewish refugee. He has lived in Wales for the past 20 years and is learning the Welsh language.

CZECH ACTOR'S SUCCESS

Ernst Ulman was an actor in Czechoslovakia before the war and, since coming to England in 1940, has appeared in several West End successes, including "Call Me Madam", "The Compliant Lover", and others. He has also acted in many TV and radio plays and has appeared in a number of films, including "Invasion Quartet", to be released this month. Mr. Ulman is a member of the Bayswater Synagogue.—(J.C.)

ANGLO-JUDAICA

New Year Call for Peace

The Chief Rabbi, in his New Year broadcast in the B.B.C. Home Service, said: "This year it (the Shofar) sounds an alarm of anguish and a warning of danger to the Great Powers and the heads of State. It calls on them to gather together to ban nuclear tests and to negotiate peacefully. The Shofar sounds a prayerful note for the victory of world peace."

The nations could not isolate themselves or retreat into a safe corner far from the threat of modern weapons, said Dr. Brodie. The Jewish people, at the beginning of its civil year, looked to the wider world and prayed for its well-being. These thoughts found a solemn place in the Festival liturgy.

Home for the Blind

Members and supporters of the Jewish Blind Society travelled down to "Rokefield", Westcott, near Dorking, Surrey, to see the portrait of Mr. Leonard M. Alfred, who recently retired from the chairmanship of the Society after 14 years. The Home was officially renamed the "Leonard M. Alfred Home for the Blind", in recognition of the former Chairman's long and eventful term of service.

Ministers Leave Britain

Rabbis and ministers have been steadily leaving Britain during the past few years. Ten spiritual leaders have left the country since the beginning of 1957 (two have since returned). Most who left are young and many have high academic qualifications.

Although some ministers are coming into the country, and although the Chief Rabbi makes it his policy to encourage some of the best young men in the ministry to spend a number of years with Commonwealth communities, there is still a steady drain.

Home for Incurables

Viscount Bearsted, presiding over the annual meeting of Life Governors and Subscribers of the Home and Hospital for Jewish Incurables, of which he is President, announced that although the general appeal for £200,000 for the building of an extension to the Home was only just about to be launched, promises had already been received for over £80,000. The meeting was followed by the laying of a foundation-stone of the new extension.

Voice of Judaism

Efforts are being made by the Anglo-Jewish Association to secure from both the B.B.C. and ITV greater opportunities for the presentation of the Jewish point of view on important moral and social issues. The Chairman of the Cultural Affairs Sub-Committee of the A.J.A. told the Council at its meeting recently that the authentic voice of Judaism was not adequately represented and was not often heard on either of these two mass media.

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NEWS FROM ABROAD

ALGERIAN JEWRY

In a leaflet issued by the O.A.S. (French Secret Army Organisation) an appeal is made to Algerian Jewry to join the ranks of the Secret Army and to give their aid to General Salan.

The leaflet purports to be written by Algerian Jews who are members of the O.A.S.

A pamphlet distributed in Paris claims that the O.A.S. is neither antisemitic, anti-Jewish, nor racist. It states that the sole aim of the organisation is to save France and Western civilisation.

An editorial in the organ of the F.L.N. published in Tunis states that "all Algerians, all citizens, will be assured individual and public liberties of conscience, thought, and expression. The free exercise of all religions will be guaranteed. Discrimination based on race, religion, or sex will be outlawed". A promise is made in the editorial "not to hold the Europeans and Jews to whom we have decided to offer a place in tomorrow's Algeria responsible for the crimes of some persons".

An outburst of intercommunal rioting occurred in the city of Oran, Western Algeria, during the two days of Rosh Hashana. Seventy-nine persons were arrested and at least 24 were injured.

Police Commissioner Alexei Goldenberg, one of the few high-ranking Jewish officers in the French police, has been murdered in Algiers, probably by O.A.S. terrorists. A triangle bearing the inscription "O.A.S." is said to have been found near the Commissioner's car.

Alexei Goldenberg was born in Berlin in 1920 and was reputed to be one of the most brilliant officers in the French police force. Before arriving in Algiers last year to take up his post he was Secretary of Interpol.

He recently received threatening letters from the O.A.S. A document found in the possession of the fascist underground movement accuses Goldenberg of being "extremely liberal, very ambitious, and a member of the World Jewish Congress, who helped the emigration of Algerian Jews to Israel".—(J.C.)

TUNISIAN IMMIGRANTS

The Executive Board of the United Jewish Social Fund in Paris has decided to open an office exclusively to help refugees from Tunisia, whose situation is precarious. This step has been taken because of the sharp increase in the flow of refugees from Tunisia to France.

Up to the week preceding Rosh Hashana 4,000 Jews had left Tunisia for France since the Bizerta fighting.—(J.C.)

MOROCCAN JEWRY

Restrictions on Jewish passports have been lifted in the Casablanca area, where almost 50 per cent of Morocco's 180,000 Jews live.

The Governor of Casablanca, it is reported, issued a directive stipulating that Moroccan Jews must be given the same right to obtain passports as their Moslem compatriots. A Jewish monthly newspaper confirmed that "every facility" had been granted to Casablanca Jews wishing to go abroad. It went on to say that the lifting of the passport restrictions had greatly improved the atmosphere in the Casablanca Jewish community.

Prince Moulay Abdullah, brother of the King of Morocco, represented the Royal Family at the Yom Kippur services held in Casablanca. The Governor of the city accompanied him. The Prince continued the tradition of Royal representation at Yom Kippur services started by his father, the late King Mohammed V.—(J.C.)

UNITED STATES

Polish-Jewish Leader Remembered

At the Carnegie Hall in New York about 3,000 people gathered to pay their last tribute to the memory of Mr. Sam Zygielbaum, the Polish-Jewish leader who took his own life in 1943 to draw the world's attention to the Nazi extermination of Polish Jewry. Zygielbaum escaped from occupied Poland and, in London, tried to draw attention to the plight of Jewry. When all else failed he poisoned himself, leaving a letter explaining his action as "an attempt to rouse the conscience of the world to the magnitude of the tragedy now being enacted". Mr. Zygielbaum's ashes were placed in the Workmen's Circle Cemetery, after speeches by a number of Jewish personalities.

Discrimination by "Aramco"

A hearing is to be held by the New York State Commission Against Discrimination to discuss a complaint against "Aramco" (the Arabian-American Oil Company), which refuses to employ Jews. The issue has been pending since the American Jewish Congress complained about the firm's discriminatory policy in 1956, and it is still being fought out in the courts.

Tribute to Anne Frank

In a letter accompanying a wreath from President Kennedy, read by Mr. Arthur Goldberg, the U.S.A. Secretary of Labour, at the Anne Frank House in Amsterdam recently, the President said the wreath expressed "the American people's enduring sympathy and support for all those who seek freedom".

NEO-NAZISM IN ARGENTINA

There have been further attacks by neo-Nazi groups against Argentine Jews. The authorities appear to be turning a blind eye to the outrages.

In view of the Government's curious attitude, the Delegacion de Asociaciones Israelitas Argentinas, the Jewish community's representative body, has warned democratic sections in the country about the danger and has ordered Jewish youth organisations to prepare defence groups.

The Argentine Senate devoted a session to debating the wave of outbreaks and, after a speech by a Jewish Senator, decided to vigorously censure the anti-Semitic actions and requested the Government to prevent further anti-Jewish offences. The Argentine Parliament held an emergency debate on the same subject.

Argentine Jewry celebrated the High Holy-days in a tense atmosphere.—(J.C.)

BAN ON NAZI EMBLEMS IN MEXICO CITY

On the eve of the anniversary celebrations of Mexican independence the head of the Municipality in Mexico City issued a strict ban on the sale of Nazi emblems and swastikas.

In the past years Nazi emblems have been sold in great numbers, together with the national emblems of other nations. The ban follows strong criticism in an influential Mexican paper that it was shameful to allow the public sale of symbols of a régime which was the enemy of Mexico in the last war and the greatest enemy mankind ever had.—(J.C.)

NO MEETING FOR DUTCH NAZIS

Three hundred Dutch and West German former S.S. men meant to hold a meeting at Naarden, Holland, to discuss ways of improving their organisation. Following widespread protests, organised mainly by the Communist daily newspaper *De Waarheid*, they were forced to cancel the meeting. The meeting had been called by H.I.A.C., the West German organisation of former S.S. members.

SETBACK FOR FRENCH NEO-FASCISTS

Fascist and antisemitic groups in France have suffered a serious setback following the failure of their attempt to assassinate President de Gaulle.

The weekly *Rivarol*, the most influential of the neo-fascist publications in France, which recently succeeded in raising funds to enable it to publish France's first antisemitic daily since 1945, has been thwarted in its aim by the arrest of its editor, Georges Bousquet. Bousquet is suspected of having served as an agent of ex-Colonel Argoud, a leader of the O.A.S. (the neo-fascist underground "Secret Army Organisation"). Other notorious fascists were arrested, including Jean Brunhes, an ex-collaborator of the nationalist journal *Nation Française*, Pierre Savin-Lauzier, leading member of the neo-Nazi "Jeune Nation" movement, and Philippe Brisseaud, editor of the periodical *L'Esprit Public*.

The Chief Rabbi of France, Rabbi Jacob Kaplan, addressing the congregation that had assembled for a memorial service to the victims of Nazism, thanked God for preserving President de Gaulle's life. The President's representative and other officials were present at the ceremony, which is held each year on the eve of Rosh Hashana and which was televised by French national television for the first time.—(J.C.)

JEWS IN CUBA

No Discrimination

A member of the Havana community who visited London told a *Jewish Chronicle* reporter that about 60 per cent of Cuba's Jewish population had left the island since Dr. Castro came to power. Before the revolution there were 10,000 Jews, of whom 8,000 lived in Havana. The reason for the Jewish exodus from Cuba was that the régime had nationalised all the more important factories and businesses. But, he said, there was absolutely no discrimination against Jews as such. Cuba today has four Jewish congregations: the Reform Synagogue, the Sephardi Synagogue, the Comunidad Hebrea de Cuba and the Conservative-Orthodox Congregation.

NORWEGIAN MEMORIAL TO JEWISH AIR CRASH CHILDREN

At Hurum, near Oslo, a ceremony was recently held in memory of the 27 Jewish children killed in an air crash in Norway in 1949. The children came from Morocco and were to spend six months in Norway before proceeding to Israel. The consecration of a memorial grove planted by boy scouts on the hill where the aircraft crashed was broadcast by the Norwegian broadcasting services, filmed by newsreel cameramen and extensively reported in the Norwegian Press.—(J.C.)

VICTORIAN COUNCIL OF CHRISTIANS AND JEWS

In Melbourne a Victorian Council of Christians and Jews, based on the pattern of the British Council, has been formed. Victoria is one of the few places in the world where Catholics are active participants in the Council.

The Protestant and Roman Catholic Archbishops of Melbourne and Rabbi Jacob Danglow are Presidents of the new body, and Mr. Monty Schaffer is its Hon. Secretary.—(J.C.)

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FROM THE GERMAN SCENE

THE ODER-NEISSE LINE

Commenting on a German television programme showing how Poles live in the territories beyond the Oder-Neisse Line, the extreme Right-wing "Deutsche Soldatenzeitung" especially resented the showing of Polish children who were born in these districts, because their presence might "establish a certain moral and legal Polish claim to the home and hearth of the expelled German owner. These territories are and will forever remain German", the paper writes.

On the other hand, the liberal "Stuttgarter Zeitung", advocating better relations with Poland, writes that these could be established only if "we were to renounce freely our claims to the Eastern territories rather than surrender them under the pressure of the Allies anxious to make concessions".

ANTI-NAZI WEHRMACHT MEMBER

The Yad Veshem Institute in Jerusalem asks any former inmates of the Dachau concentration camp who have information about a German, Franz Preissler, to get in touch with them.

Preissler claims that he was a prisoner in Dachau between 1943 and 1944 because he was a member of the Wehrmacht and refused to carry out orders to shoot Jewish camp inmates. He says he was court-martialled for failure to obey orders and for sabotaging the German defence forces. He states that while he was at Dachau he saved the lives of a number of Jewish prisoners.

REMAINS OF MOSES HESS TRANSFERRED TO ISRAEL

On the occasion of the transfer of the remains of Moses Hess to Israel a ceremony was held at the Cologne Synagogue. The speakers included the Social Democratic Deputy Willy Eichler and the Israeli Mission Secretary, L. Savir. Moses Hess, who died in 1875, was a friend of Karl Marx, with whom he founded the *Rheinische Zeitung*. He was one of the forerunners of political Zionism.

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ARREST OF LEADING NAZI

The Hanover Public Prosecutor has initiated proceedings against Dr. Erhard Wetzel, a former official of Hitler's Bureau for Racial Politics ("Rassenpolitisches Amt"), Nazi judge and head of the Department of Jewish Affairs in the Ministry for Occupied Territories in the East. Alfred Rosenberg headed the Ministry in which Wetzel served during the war.

The Prosecutor claims that Wetzel, together with Eichmann, wrote the "gas-chamber letter" in 1941, in which he recommended the use of exhaust gas for getting rid of the Jews in Eastern Europe.

Wetzel is also charged with being the author of several anti-Polish measures. A document recently discovered at the German Institute of Contemporary History attributes to him the suggestion that "special treatment" (death) be meted out to Latvian children in accordance with Nazi racial dogma.

Wetzel was captured by the Russians in 1945 and sentenced in East Germany to 15 years' hard labour. He was released after five years and sent to West Germany, where he was given the pension provided under German law for the indemnification of former civil servants.

He had been living in Hanover for more than five years, drawing a pension of 1,600 marks (about £134) monthly. When a short time ago the authorities stopped payment of the pension, Wetzel lodged a protest.—(J.C.)

PROCEEDINGS AGAINST "WERWOLF" LEADER

Richard Hochrainer, a high-ranking former S.S. officer, has been arrested near Salzburg. After the war he assumed the name of Florian Riedler, and established a respectable reputation for himself.

Early in 1945, just before the end of the war, Hochrainer founded the "Werwolf" groups. With six other Nazis, he retreated into the Alps as the Allied forces moved into Austria. They took with them nine Jewish prisoners who were forced to dig trenches, build fortifications and carry provisions to the beleaguered Nazis. It is alleged that three weeks after the war ended Hochrainer ordered the Jewish prisoners to be shot.

By 1946 six members of the group had been tracked down and arrested. Two were condemned to death and executed by a People's Court. Two more were found by the Russians, transported to Siberia and placed in forced labour camps where they died. The remaining two pleaded that they were under 18 at the end of the war, served prison sentences, and have since been released.

Now Hochrainer—the last of the "Werwolves"—has been apprehended. He is also accused of having taken part in the shooting of Hungarian Jews while the so-called "East Wall" was being built in the mountains in the winter of 1944-45.—(J.C.)

EXTERMINATION IN LITHUANIA

A trial of former leading members of a Nazi "Einsatzkommando" was held in Dortmund. The accused were Dr. Hermann-Ernst Jahr, one-time head of the Gestapo headquarters at Tilsit, and two of his subordinates, Wilhelm Gerke and Alfred Krumbach. Their office formed part of the "Einsatzgruppe Tilsit" which carried out the extermination of the Jewish population on the Lithuanian border. In recent years leading members of this group were sentenced to long prison terms by German courts at Ulm and Tuebingen.

The three accused were charged with complicity in mass executions of Jews in Lithuania. Dr. Jahr was accused of having ordered the execution of six Jewish prisoners who had been promised their release after they had removed traces of a mass grave containing the bodies of several hundred Russian officers who were shot by the Nazis. Jahr was sentenced to three years and three months' hard labour, the other two accused to three years and two months' hard labour.—(J.C.)

DEGGENDORF CHURCH LEGEND REPUDIATED

The local newspaper of the small Bavarian town of Deggendorf suggested that, to make this year's local "Deggendorfer Gnad" week more attractive, a play be performed which was written in 1926 by a Catholic monk, Gallus Ritter, under the heading "Spiel vom Gnadenwunder von Deggendorf—Das Heilige Mirakel". This play deals with the killing of the Jewish population in Deggendorf more than six centuries ago, in September, 1337. On that day the Christian population murdered all Jews living in the town and plundered their homes. Later, it was claimed that the Jews had desecrated the local Catholic church.

To commemorate this alleged sacrilege and its brutal consequences, twelve tableaux were put up in the church during the fifteenth century, which can still be seen today. They illustrate the massacre and contain strongly antisemitic inscriptions.

In 1879 a monk, Benedikt Braunmueller, wrote a booklet containing a detailed account of the alleged events. This booklet was re-edited and published only last year.

Several newspapers, including a Catholic and a Protestant paper, attacked the origins and character of the "Deggendorfer Gnad" week, and the matter was given wider publicity by the weekly *Der Spiegel*. It is now learned that, by order of the Catholic ecclesiastical authorities, the booklet has been seized and destroyed and that the tableaux have been covered. The ecclesiastical authorities also stated that the annual Deggendorf week is an exclusively religious custom and that the performance of the play had never been contemplated.

MUENSTER HONOURS JEWISH CITIZENS

The municipality of Muenster has named streets in memory of two of its eminent Jewish citizens, Prof. A. Haindorf (1782-1862), the founder of the Jewish school and teacher seminary in Muenster who was Lecturer of Medicine at the Muenster Academy, and the author and poet Eli Marcus (1854-1934), whose works are written in the Westphalian Lower German dialect.

EXHIBITIONS IN BERLIN

Jewish Art Exhibition

Under the heading "Juedische Kunst im Feuerofen" a widely recognised exhibition was arranged in Berlin's Jewish Cultural Centre, Fasanenstrasse. The exhibits refer to the contributions of Jews to theatre and arts, and the long list of personalities to whose memory tribute is paid includes Max Reinhardt, Jessner and other leading producers, critics, musicians and painters. The work of the Jewish "Kulturbund" founded in 1933 is also recalled. The exhibition was opened by Ernst Deutsch.

Alfred Kerr's Works

An Alfred Kerr Exhibition was held in the new Hansaviertel building of the Academy of Arts. The exhibits also included interesting correspondence of the eminent author and critic.

Lesser Ury Paintings

Under the auspices of the Berlin Tiergarten Borough works by Lesser Ury were shown in the Luetzow Platz House.

AUSTRIAN MINISTER VISITS KOL NIDRE SERVICE

The Austrian Minister of Finance, Dr. Josef Klaus, attended the Kol Nidre service at the Vienna Stadttempel.

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SOME WERE RESCUED

Memories of a Private Mission

Early in 1936 Mr. Max Warburg, of Berlin and Hamburg, Germany, communicated with his brother, Felix Warburg, in New York, telling him that conditions and circumstances under which the Jews of Germany were compelled to exist had reached a point where it was necessary to attempt to have an American citizen come to Germany and act as a liaison between the German Jews and the officials of the large German cities.

I left for Germany early in April, 1936. When I arrived in Berlin I registered at the Esplanade Hotel, which was directly across the street from the United States Consulate. After I was settled at the hotel I called upon Mr. William E. Dodd, our Ambassador to Germany, a truly patriotic American and a remarkable man, who took advantage of every opportunity in speaking to the small group of Americans in Berlin, stressing the nature and significance of democratic institutions. This, of course, had made him unpopular with the Nazi officials. I explained to Mr. Dodd the purpose of my coming to Germany. He wished me well in my work and told me that he, as Ambassador, could not be of any help; that it would be the task of the American Consul to arrange a meeting with Himmler. I then called upon Mr. George S. Messersmith, the United States Consul-General, an outspoken and fearless representative of our country, and his First Assistant, Raymond H. Geist, the United States Consul. I explained to both these officials the purpose of my visit to Germany and requested that they try to arrange an interview with Himmler. They reacted enthusiastically and immediately phoned Himmler without disclosing to him the purpose of the call, simply asking for an interview. The interview was granted, and a few days later I drove with Mr. Geist to the headquarters of the Gestapo, at No. 8 Prinz-Albrecht-Strasse.

Interview with Himmler

I recall vividly that on the main entrance to the headquarters there was posted this sign, "Juden haben hier keinen Eintritt" (Jews cannot enter here). Geist snarled at this sign. I just "wondered." Even though I was with an American Consul and, therefore, under complete protection, I am sure that, at that time, I must have been tense and nervous, for during the previous few days I had seen the parades of the Brown Shirts, the Black Shirts, the thousands of swastikas and flags flying from all buildings in Berlin and could feel the oppression of a totalitarian government. Mr. Geist suggested that he do all the talking, that I was to give no indication to Himmler that I could speak German fluently. Geist was to tell Himmler my purpose in coming to Berlin in German, then relate to me Himmler's reply in English, and I would speak to Geist in English. This arrangement worked satisfactorily and gave a kind of semi-official appearance to my visit. Geist told Himmler that I was in Berlin at the request of two men, Mr. Felix Warburg and Mr. Paul Baerwald; that there had been no publicity given to my trip to Berlin; that no publicity was intended; that my work would be done quietly; that I would make no speeches or propaganda upon my return to America, nor write any articles. My purpose was specifically to give help to the Jews of Germany to assist them in leaving Germany for other parts of the world with as much of their property as possible under the laws of Germany. He also told him that arrangements for the Jews to migrate could be accomplished, but that they must take with them some property in order that they would not become a charge on the community to which they migrated.

After considering the matter, Himmler consented to the arrangement, and called in Reinhard Heydrich, explained the situation to him, and Heydrich then took me to the office of the Deputy in charge of the "Judenfragen," whose name was Dr. iur. Karl Haselbacher. I spent considerable time with Haselbacher, for he knew the important Jews in every large city in Germany. He had a

filing-card system that contained the names, addresses, activities, and occupations of thousands of the important Jews in Germany. Haselbacher was good enough to give me his calling card, with his private 'phone number, so that if I needed to call him for any reason I would have no difficulty. He also furnished me with a list of leading Jews in the large cities of Germany. Geist and Messersmith were both amazed that permission was granted so quickly. News of the granting of permission was never disclosed to the public.

I remained in Germany a full year and returned to America and reported to Messrs. Warburg and Baerwald. They were already quite satisfied with the work from reports that they had received from Mr. Max Warburg. They requested that I return for a second year.

Negotiations With Heydrich

When I returned in 1937, and again began to visit cities outside Berlin, I was stopped at intervals by Secret Police and questioned at Frankfurt and Munich. I returned to Berlin and met with Mr. Geist, told him that I was being annoyed and questioned by the Gestapo, and suggested to him that perhaps I should meet with Heydrich again. Mr. Geist arranged for a visit, and at that time Heydrich called in Dr. Best, Deputy Leader of the Secret State Police, who was also an attorney, to sit in on the conference. When I explained the purpose of my call to Heydrich I suggested that since I had violated none of the original agreement that I had made with him and Himmler, had complied with the laws of Germany, and was carrying out the purpose of my task, I would like to have a letter from the Gestapo, which I could show to any of the Secret Police in Germany, as I intended to visit a great many small cities in Germany and was particularly interested in visiting East Prussia, where the Jews were completely isolated. East Prussia at that time was separated from Germany proper by the City of Danzig and the Polish Corridor. Heydrich and Dr. Best consented, and within a few days after my visit I received the letter from the Gestapo. When I visited East Prussia in June 1937 I called upon the head of the State Secret Police in Königsberg and he, too, gave me a letter. I carried both these letters with me at all times.

With the help and advice of the Reichsvertretung der Juden in Deutschland, it is estimated that 90,000 Jews were able to migrate to other lands during the years that I worked in conjunction with the Reichsvertretung in Germany. The vast majority were able to obtain visas to South America—Argentina accepted the largest number.

It was necessary to meet with representatives of these South American countries to acquire visas, arrange for transport and for liquidation and transfer of property. The story of the migration of Jews from Twentieth-Century Germany to Sixteenth-Century Bolivia (La Paz) is almost legendary in its details, but absolutely true, as I can affirm.

Bolivia, a landlocked country whose inhabitants were 80 per cent Inca Indians and into which country there had been practically no white migration since the days of Pizarro, suddenly found 3,000 refugees seeking a home, visas having been granted by Bolivian representatives in Germany. Housing, food, blankets had to be furnished in a city (La Paz) 12,000 feet above sea-level. The only approach to La Paz from Arica, Chile, was either by small aeroplane (1939) or by train, which took 1½ days to reach La Paz—a train without any of the modern conveniences of utilities or supplies of food and water in quantities. Try to picture these men, women, and children who had been living in the most modern scientific country in the world, with all the physical comforts of modern science, suddenly faced with the difficulties of a pioneer life in a country as strange to them as the planet Mars, confronted with the problems of employment, altitude, language, and customs of the country, and with none of the benefits of modern social agencies to assist them in the problem of integration.

Well, a legendary figure did appear in the form of Don Mauricio Hochschild, of tin mine fame, a citizen of Argentina and a resident of La Paz, Bolivia. He converted himself into a one-man Community Chest and arranged for the settlement of these bewildered families and did it without Madison Avenue publicity. Through his vast economic empire he brought to these refugees the financial assistance and benefits of what we in America extend through the Community Chest.

It would be interesting to relate in great detail the manner in which these refugees settled in the various countries of South America and began to contribute to the welfare of the country through their knowledge, and abilities. Among these refugees were scientists, engineers, social workers, tradesmen, and teachers, and over the years they have become healthfully integrated into their new homelands. But all that would require a story of great length.

Having spent two years under Hitler, I know the meaning of the words liberty and freedom, even though I cannot define them. Such names as Rabbi Leo Baeck, Otto Hirsch, and Julius L. Seligsohn are well known because of their heroic efforts on behalf of that ancient, cultured Jewish community of Germany which Hitler destroyed, but I cannot refrain from mentioning the names of those men and women, who, in their native cities and towns, worked bravely on behalf of their beleaguered co-religionists during the period when beasts were governing Germany. These men and women were not mentioned in the books; no tablets were erected in their memory, but they were so courageous in their quiet and successful work; such men as Emil Oettinger of Frankfurt, Leopold Levi of Stuttgart, Dr. Nathan Stein of Karlsruhe, Julius Beck of Danzig, Wilfred Israel of Berlin, Sally Eichengrün, Rabbi Baerwald, Justizrat Dr. Oestreich, all of Munich, Professor Dr. Hugo Falkenheim of Königsberg, Professor Dr. Eugen Mittwoch and Professor Dr. Ismar Elbogen of Berlin, Lola Warburg Hahn (YOUTH Aliyah), and Cora Berliner. Their memory, at least to me, has been a blessing, and I end with a tribute to the effective and generous help I received from every U.S. Consul in Berlin, Stuttgart, Munich, and Danzig. I never met up with "The Ugly American."

Tragedies And Courageous Actions

I could relate many of the tragic tales; conversations with fathers who had been informed against by sons, and sons informed against by fathers; the knock at the door, followed a few months later by a box of ashes from the crematorium; humble and poor Christian families who risked all to provide food for their Jewish neighbours under cover of night in the small villages; how I was tailed by the "Kriminal Polizei" in the Deutsches Museum in Munich. But all this has been told over and over again.

My temper does rise, however, when a German who was between the ages of say, 16 and 90, and who lived in Germany between the years 1932 and 1939, tells me or tells the world he did not know what treatment was meted out to the non-Aryans (Jews). The country was plastered from the North Sea to the Bavarian Alps, from the Rhine to the Polish border, with posters attacking the Jews. Every country crossroad in Pomerania, Mecklenburg, Saxony, and Bavaria had billboard posters attacking the Jews. The leading newspapers in Germany were the *Völkischer Beobachter*, owned by Hitler, *Der Angriff*, owned by Goebbels, and *Der Stürmer*, owned by Julius Streicher, and they were devoted almost entirely to attacking the Jews. The radio filled the air defaming the Jews. There was not a German in Germany, from Dr. Schacht, the financial director, down to the ordinary tavern keeper, who was not aware of the treatment of Jews. The Nuremberg Parteitag was publicised all over Germany, spectators and participants in the activities and events came from all parts of Germany, and the cry was "Juden sind unser Unglück". We must rid the Reich of the Jews to maintain the purity and sacredness of "Blut und Boden". Hundreds of villages, and I visited hundreds of villages, proudly displayed signs as you entered: "Wir sind Judenrein".

(Reprinted from Harvard Law School Bulletin, December, 1960)

H. W. Freyhan

PORTRAITS OF TWO COMPOSERS

HANDEL AND THE JEWS

Under this title, the January issue of *Music and Letters* (Oxford University Press) carries an interesting and scholarly study by Alexander L. Ringer in which he examines not only Handel's actual contacts with Jews but also the situation of the Jews at his various places of residence. His research has led him to some remarkable conclusions.

Handel's birthplace, Halle, was the centre of the Pietist movement which adopted a much more tolerant attitude to the Jews than the orthodox Lutherans. Spener, its founder, demanded that "Christian love is to be practised with Jews as well as Christians", since "the remembrance of their extraction makes it fitting that we show our love to them more than to others". Some of the leading Pietists were Hebrew scholars; since 1728 the University possessed a special Institutum Judaicum, and the rudiments of Hebrew were also taught at the city's Grammar Schools. This background may have played its part in Handel's leaning towards the Old Testament in his choice of subjects for his oratorios; the situation which he later found in England was, of course, another contributory factor.

Neither in Hamburg nor in Rome—the next stations in Handel's life—was the position of the Jews as favourable as in Halle, but his visits to Venice took him to a city which had a tradition for greater tolerance, and he may well have been among the many non-Jews who attended the annual Purim play in the Ghetto. Ringer suggests that the experience of this biblical masque, which was produced in the manner of an opera, may have inspired Handel when, ten years later, he wrote his first oratorio, "Esther".

In London, where Handel settled for the rest of his life, Jewish emancipation had already reached an advanced stage. The Government was friendly and even intervened with Empress Maria Theresa on behalf of the Jews of Bohemia. It is not surprising, then, that the Jews gave their utmost support to the Hanoverian cause against the Jacobite rebellion, not only by financial help and the provision of ships, but also by enlistment in the City Militia. After the Jacobites had been defeated in 1745, Handel produced his "Judas Maccabeus". The subject of the oratorio as well as the triumph of the cause with which they had identified themselves brought large numbers

of Jews to the performances—a welcome surprise for the composer who was then still struggling for recognition. His subsequent two oratorios though based on similar subjects, failed, however, to evoke a special Jewish response.

Preference for Old Testament Subjects

But it was, above all, the self-identification of the English with the chosen people which provided the real basis for Handel's preference for Old Testament subjects; at the same time, it created a favourable climate for the Naturalization Bill—concerning foreign Jews—which was first introduced in 1753. The glorification of ancient Israel in Handel's works—so different from the traditional presentation of the Jew on the English stage—may be regarded as a symptom of this changed atmosphere.

The high esteem in which Handel was held by London Jewry found a remarkable expression in 1766, seven years after his death, when the rededication service at the Great Synagogue, Duke's Place, included a performance (possibly by non-Jewish musicians) of Handel's Coronation Anthem. There seems to have been little precedent for this introduction of a non-Jewish work in a synagogue, and the occasion anticipated developments which took place half a century later under the impact of the Reform movement, when a great deal of non-Jewish music, especially Handel's, was used. In conclusion, Ringer mentions that, to this day, the famous tune of "See, the conquering hero" (from "Judas Maccabeus") is heard in many synagogues during Hallel (in "Audecho ki annisisoni").

LEONARD BERNSTEIN—A BIOGRAPHY

Leonard Bernstein, since 1958 Musical Director of the New York Philharmonic Orchestra, is not only the first American-born conductor to achieve world reputation, he is also unrivalled as a musical "all-rounder". The great interpreter of serious music—both on the rostrum and at the piano—is also the composer of one of the most successful "musicals": "West Side Story".

A short biography*, generously illustrated, tells the story of this fascinating career and adds a well-balanced survey of Bernstein's work and personality. Born in 1918 as the son of Russian-Jewish immigrants, he had to prove his strong determination in the face of many obstacles; on the other hand, he found early encouragement from men like Koussevitzky. The decisive turn came in 1943 when he had to step in for Bruno Walter at short notice: the audience on that Sunday afternoon may well have received the unknown young deputy with some misgivings, but the concert became a triumph, echoed by enthusiastic Press reviews.

His international tours have included visits to Israel, to London and Berlin. A great protagonist of contemporary music, he conducted the U.S.A. premiere of Britten's "Peter Grimes". His tremendous activity has branched out into many directions: he has used his gifts as a writer ("The Joy of Music"), as a lecturer at Brandeis University (he himself graduated at Harvard) and as an extremely popular TV speaker to promote the cause of musical education.

Bernstein's own compositions show the same wide range. He began with a "Jeremiah Symphony" whose Finale is a setting of a Hebrew Lamentation. This work was followed by a "Hashkivenu" for cantor, choir and organ. A later "Serenade" for orchestra is based on Plato's "Symposium". Equally at home with a different kind of style, he wrote the music for the film "On the Waterfront" (later turned into a Suite) and for several Broadway shows, culminating in "West Side Story". Holde mentions that librettists and composer spent some eight years over this famous "musical", with the result that they have succeeded in lifting the genre to a higher artistic level.

* Arthur Holde: Leonard Bernstein. Rembrandt Verlag, Berlin. DM. 5.80.

Old Acquaintances

Preminger Over Washington:—When Otto Preminger, whom I know in Vienna from the first days of my emigration in 1933, invited me, together with six other London journalists, to fly by El Al to New York and Washington in six and a half hours, I became a film extra. It happened like this: For a scene in his new picture, "Advise and Consent", based on Allen Drury's best-selling novel, the director and producer of "Bonjour Tristesse", "Anatomy of a Murder" and "Exodus" invited 400 newspaper men to sit in the main ballroom of Washington's posh Sheraton Park Hotel and to pretend they were at a banquet of White House correspondents. He promised the newspaper men to give \$10,000 to charity for their co-operation. On the day that particular scene was to have been shot President Kennedy was in New York addressing the United Nations, and 200 reporters went with him and could not fulfil their commitment to Preminger. So, at short notice, he had to find 200 extras to take their place. That's how I came into it. The cameraman told me that my left shoulder plays an important part in "Advise and Consent", but I am not so sure you will recognise me in the film. If you consider that I flew over 3,000 miles to be an extra, it's quite an expensive business. When "Advise and Consent" reaches the screen you will see Henry Fonda, Franchot Tone, Charles Laughton, Lew Ayres, Don Murray, Peter Lawford, Walter Pidgeon, Burgess Meredith and the only woman in the film, Gene Tierney. And you will also see Pem's left shoulder. . . .

Pem Over New York:—At short notice, and in competition with Düsseldorf's cabaret, "Das Kommoedchen", presented by Felix G. Gerstman and Gert von Gontard at the Barbizon-Plaza and sold out in advance, I was invited to speak to the readers of New York's Jewish weekly, *Aufbau*. Though it was a very hot night Manfred George, the editor of *Aufbau*, introduced me to an audience of about 200. It was like the American equivalent of "Club 43". For the first time in twenty-five years I didn't feel like a foreigner—practically everybody in New York is a foreigner or sounds like it. Nearly every taxi driver speaks German or Yiddish and every second waiter or waitress understands your mother-tongue.

Milestones:—In London Dr. Ludwig Koch, collector and recorder of bird voices, will be 80. Everybody's darling and one of the most popular personalities in this field in England, his inimitable accent has become familiar through his broadcasts for the B.B.C. He hails from Frankfurt, where he started as a musician, but he is now completely at home in this country.—Willy Birgel, grandseigneur of German films, turned 70 last month.—"Bobby" E. Luethge, who was the first editor of Berlin's film trade daily, *Film-Kurier*, and who became the most prolific of scriptwriters with over 200 films to his credit, has celebrated his 70th birthday in Berlin.

Obituary:—Albin Skoda, a prominent member of the Burg-Theater, died in Vienna at the early age of 52.—Roland Schacht has died in Berlin aged 73. He started as a drama critic and became a successful playwright with "Die Schauspielerei", starring Agnes Straub.—Seymour Nebenzahl, 63-year-old producer of "Ariane", "West Front 1918" and Fritz Lang's "M", has died in Munich. He survived the Nazi régime in Hollywood and returned to Germany some years ago.—The former Maria Rohne, the widow of Carl Hauptmann, died near Leipzig at the age of 80.

Optimistic Berlin:—Berlin's Freie Volksbühne, which has a seating capacity of 1,000, is building a new theatre costing over DM. 8 million. The theatre will be between Schaper- and Meierottostrasse.—A new Urania is to be built in Kleiststrasse, on the site of the previous B'nai B'rith Lodge building, and the new Philharmonie is to be erected at the Kemperplatz.—After American Vice-President Lyndon Johnson's visit, the Berliners have a new name for their famous street: "Unter den Lyndon Johnson".

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Eugen Winterberg

PRAGUE MEMORIES

Prague, "Golden Prague", the "City of a hundred Spires", was my home town. Alexander von Humboldt named it the fifth most beautiful town in the world. A wealth of memories haunts me when I think of the 50 years of my life I spent there. Only some of those memories which fall into the period, say, from the turn of the century to the time I emigrated, can be told here.

The old palaces, spires, churches, bridges, portals and winding little streets of that city in which art and history harmonised, and every trend of architecture from the tenth to the nineteenth century had left its mark, appear before me still. It is not astonishing in the least to find that the picturesque, even bizarre, architectural monuments of Prague, with its melancholy air of days gone by, awakened the artistic instincts and gave inspiration to many young men who today are renowned all over the world where the arts and beauty are appreciated. The town brought forth really great composers, actors, sculptors, writers and poets; these artists were German, and the majority of them were Jews or of Jewish descent.

Otto Klemperer, for instance, first raised his musical baton in Prague. The late Leo Blech started his successful career as conductor of the "Neues Deutsches Theater" in Prague under Angelo Neumann, and the actor Ernst Deutsch, too, was born on the banks of the Moldau.

The late Karl Vogel, the sculptor, also hailed from Prague; his work can be seen in London where he lived in exile. Max Brod, Franz Werfel, Willy Haas, Franz Kafka, Egon Erwin Kisch, Paul Kornfeld, Hugo Salus, Johannes Urzidil, N. O. Scarpi (alias Fritz Bondy), and Paul Netti, all men of renown, emerged from Prague.

Czechs, Germans and Jews

The Prague of my youth was the old Austrian Prague, the capital of Bohemia, not only a city of Czechs and Germans but also populated by the Austrian aristocracy. It was, too, a city of synagogues, still haunted by the ghosts of "High Rabbi Loew" and the "Golem". But it was also a city of never-ending feuds and fights between the two nations whose ancient home it was. Besides the 1,000,000 Czechs and 20,000 Germans, there also lived about 20,000 Jews who called themselves Germans, and in doing so, in spite of not being "Aryan", were a very welcome addition to the German community, while at the same time being a thorn in the flesh of the Czechs, who, with some justification, maintained that it was through the Jews of Prague that everything German was kept alive in that city. For the Czechs in Prague Germans and Jews were one and the same and sometimes this led to serious disturbances, frequently the plundering of Jewish property, and sometimes the Armed Forces had to restore law and order. Nevertheless, if it was possible to found a centre of German culture in Prague, this was due to the German Jews, who clung tenaciously to their belief, even though the "Deutsch-Nationalen", forerunners of the Nazis, were already working against them. A small number of Prague Jews joined the Czech camp in the last years before the First World War because they were opportunists, but the Czechs did not take much notice of them.

For centuries past the Jews in Prague played a significant part in the community. Already during the Thirty Years War the Jews played an important part in the defence of the town against the Swedes (1684) and were given their own colours by the Kaiser. Some of the historic buildings which still exist today, like the Alt-Neu Synagogue, the Jewish Town Hall (whose clock shows a dial in Hebrew figures), the Jewish Museum, which contains historic documents from the time of the Bohemian kings, and the cemetery, where the famous Rabbi Loew is buried, are witnesses of this proud past.

Let us return to the writers and artists. I met Franz Werfel and Willy Haas in 1900 when we were pupils in the same form in the "K.K. Staatsgymnasium with Tuition in German Language". Max Brod was another pupil but was six years ahead of us in his studies. The "goings-on" in a class in an Austrian "Gymnasium"—

incidentally one in Prague—have been recorded in an incomparable and most humorous way by Dr. Oskar Kraus, a professor at the German Karlsuniversity in Prague. His book, called "Die Meyerade", was a clever parody of Homer's Iliad.

Max Brod, Franz Werfel and Willy Haas were the more prominent members of a literary circle called "Prager Dichterschule" ("the Prague School of Poets") which blossomed in the years before the First World War and until about 1925. As a fellow-pupil of Werfel, I was sometimes permitted to be present at their meetings; I could only play the modest part of an outsider, who contributed little but received much from these meetings. I listened with enthusiasm to the discussions and readings from not-yet-published manuscripts.

Models of Werfel's Characters

Franz Werfel, whose place in modern German literature is unchallenged, was devoted with deep love and affection to his old nanny, Babi; in some of his poems she was immortalised in various disguises and she was made a leading figure in his novel: "Barbara oder die Froemigkeit" (Barbara or Piety). Werfel's road to fame was not an easy one. His studies were felt to be an irksome interruption of his poetry writing. The character and peculiarities of our professors interested him far more than their lectures, and in one of his short stories entitled "Der Abiturientag" Professor Kiovisky is immortalised as "Kio". I still remember vividly how hard Werfel tried to see himself "in print". To prevent his family from knowing that his poems were rejected, his adoring friend, Willy Haas, undertook their despatch to all sorts of newspapers from his own address, and behold, one day he really brought the glad tidings that the *Zeit*, a well-read Vienna paper, had printed Werfel's poem "Die Gaerten der Stadt Prag" (The Gardens of the City of Prague) on the front page of its Sunday Literary Supplement. So overwhelmed with joy were the friends about this great success that they practically fell into each other's arms crying. It was actually Max Brod who had helped Werfel to this success, because without Werfel's knowledge, Brod had recommended him to the *Zeit*.

Franz Werfel and Willy Haas were very close friends indeed and their friendship lasted to the end of Werfel's life. In 1914 Werfel got his friend into the Kurt Wolff publishing business, but Haas's main interest was in films and he was one of the first really worthwhile script-writers. When he was still a student he published the "Herderblaetter", which was the forerunner of the "Literarische Welt" with which he made his name. He returned to Prague in 1939 and then emigrated to India, where he became a prominent member of the Indian film industry. In 1947 Haas came back to Europe and is now the literary critic of the big Hamburg daily *Die Welt*. He recently celebrated his 70th birthday.

I have the greatest admiration for Max Brod, not only because he was in the sixth form at school but because, even then, he was known as a successful poet and writer and had already several books published, among them "Tod den Toten" (Death to the Dead) which had found considerable recognition. In 1907 he published his first volume of poems "Der Weg des Verliebten" (The Way of the Lover). A few years later he published the remarkable novel: "Tycho Brahe's Weg zu Gott" (Tycho Brahe's Way to God). All his books are text-books in the highest sense of the word—philosophy and art, literature and music, history and theology are mingled and produce a treasure chest of unending delight for the understanding reader. Brod was the central figure of the Prague School of Poets. With Franz Werfel, to whom Brod devoted three chapters in his autobiography "Streitbares Leben", he was in close friendship; however, later, their friendship became manifestly colder because of ideological differences. On the other hand Brod felt a deep affection for the young and sensitive poet, Franz Kafka, which lasted until the premature death of the latter. The poetical and literary legacy of Kafka—I mention here the

fragments "Das Schloss" (The Castle) and "Der Prozess" (The Process)—was edited and posthumously published by Max Brod, who today at 75 years of age is still hard at work in Tel Aviv.

Paul Kornfeld wrote "expressionist" plays which, for a while, were widely performed. He also organised spiritualist meetings in which a few members of the School of Poets, including Franz Werfel, who had spiritualist inclinations, participated. When Hitler came to power Kornfeld fled from Berlin and lived for a few months in a small village near Prague, from which he was deported to Auschwitz.

Happier memories united me with Egon Erwin Kisch who created the humorous slogan "Es Werfelt und Brodelt und Kafkat und Kisch". He was a brilliant journalist and a skilful writer of causeries; he was also a much-travelled man and wrote a number of travel books. He lived with his parents in a small medieval house called "The Two Bears", because of sculptures which adorned the portal. The house stood in the "Leder-gaesschen", within the precincts of the Jewish or Joseph's district. One evening (it may have been in 1912, at the time of the spy affair of Colonel Redl) the then k.k. "Statthalter" Count Franz Thun, one of the most powerful men in the old monarchy, telephoned to ask Kisch to put an item in the next morning's paper. His mother answered the telephone and when she heard: "Here 'Statthalter Count Thun'" she suspected a silly joke and retorted: "Ah! You'll climb down a bit!" (Sie werden es schon billiger geben!).

I remember Hugo Salus, a gynaecologist, who wrote lyrical poetry and was highly esteemed in Prague. Max Brod thought very highly of him and included two of Salus's poems in his autobiography.

A few words of remembrance must be devoted to my dear old friend and companion of my youth Fritz Bondy, who lives at present in Zürich. His *nom de plume* is N. O. Scarpi. He is considered a master of satire and humour. An impressive number of his books, mostly novels, are witness to his fine and sensitive wit. We must not forget the elegant and charming *bon mot*. Scarpi also gained success as a writer of causeries and as a skilful translator.

I recall, too, the poet and writer Johannes Urzidil, who was also born in Prague. After completing his study of law at the university, he married the daughter of the well-known Rabbi Dr. Thieberger and is now living in New York. In 1932 he published "Goethe in Bohemia", which established him as an expert on Goethe. Urzidil's studies and essays on themes of art, literature and culture are numerous; I mention specially his studies of Stifter, Werfel and Kafka which show incomparable sensitivity and understanding. "Die Verlorene Geliebte" (The Lost Love), published in 1956, caused quite a sensation. This book was, in fact, an account of Urzidil's own life, the "lost love" being Prague. Of his later works I must mention "Das Grosse Halleluja" and "Prager Tryptychon". Three years ago I had the great pleasure of welcoming Urzidil in London—I had not seen him for 20 years.

These recorded memories would not be complete without adding a few words about my friend Dr. Paul Netti, a music historian of world repute and a leading expert on Mozart. He is a lecturer at Bloomington University, Indiana, and still continues teaching although long past retiring age. Formerly Netti was engaged most successfully in work at the Academies of Music in Prague and Vienna. Besides several books on Mozart, he has published studies of Beethoven and Schubert, which have been highly praised.

In conclusion, the First World War caused painful losses in the ranks of the German Jews in Prague and the newly formed Czech Republic increased the difficulties for the German community, both Jews and non-Jews; however, they stood their ground and did everything they could to preserve the German schools and cultural institutions. The Jews who joined the Czech camp after the end of the war mattered little. In the course of years, the Czech Government mellowed its attitude and even granted to Germans two ministerial seats.

But when the Nazi evil spread to Czechoslovakia and the extermination of Jews took place in Prague and the provincial towns, it mattered nothing to the Nazis whether their victims belonged to the German or Czech cultural sphere. However, the weapon which the Nazis used was a boomerang which returned in full force to the attackers. The aftermath was chaos.

CULTURAL NEWS

OLD DUTCH AND FLEMISH MASTERS

Alfred Brod Gallery

The first thing which strikes the visitor at this exhibition (open until November 4), is the high standard of the exhibits. In the first room we are presented with an exciting experience. Aert van der Neer is only too well known for his moonlit scenes. His skill as a painter cannot reconcile us entirely with the repetitiveness of his pet subject. But here we are confronted with a different van der Neer. It is a landscape at night with a big fire in the background. In the fifteenth and sixteenth centuries fire in art had an enormous popular appeal. Thus, like his predecessors, this Dutch master uses it to heighten the mood of his picture. Fire as a subject most probably comes from representations of Hell. Fascinating, how the Dutch simply drop the religious motive and use it for their own naturalistic purposes. A most interesting work.

Yet on the whole, Dutch art is a quiet art, dominated by landscape and still-life. Of the latter genre a great number of pleasant and often delightful examples are to be seen. Joris van Son (1623-1667) most elegantly hangs a bunch of fruit from a ribbon and adorns his composition with two graceful butterflies. Should one find this picture somewhat too "decorative" one should proceed to two paintings by Gerrit van Vucht (?-1697). The texture of the assembled objects is beautifully painted, the objects themselves seem to exist entirely for themselves, the viewer is almost an intruder. The essence of stillness.

The Dutch landscape is never very far from being a still-life by other means. One of its great masters is, of course, Jan van Goyen who—in a mysterious way—combines the moment and eternity in his scenes. Here he is represented by

two canvases: View of Tholen from across the river and Landscape with a distant view.

It is a most agreeable surprise to find a landscape by Paul Brill, so influential in his own time. We enjoy the opportunity of looking at a lesser known forerunner of Francesco Guardi, the Italian Mariaschi (1710-1743). He reminds us of the enormous progress Guardi achieved.

The exhibition is so rich that there is even a work by Pieter (Hell) Brueghel the Younger.

ALFONS ROSENBERG

ANNA MEYERSON EXHIBITION

The Austrian-born painter, Anna Meyerson, recently showed her paintings at the Hanover Gallery, London. Her work has been exhibited many times in London, as well as in Rome and in Paris.

LECTURE BY PROFESSOR ERNST SIMON

The Education Fortnight of the British Zionist Federation was opened by a lecture on "The Role of the Jewish Intellectual in the Diaspora", given by Professor Ernst Simon, of the Hebrew University, Jerusalem. He stated that the Diaspora had produced various types of Jewish intellectuals. The first category could be described as the "forerunner type", exemplified by Leon Trotzki, Georg Landauer and Harold Laski; these men became lonely figures in the movements which they served. The second type was that of the "escapist" who tried to "pass" as a non-Jew. The third type was the "uninformed Jew" who often was an avant-gardist in other spheres but tended to be even proud of his lack of Jewish knowledge. Most of those intellectuals who came under one of these categories were unbalanced personalities. To overcome the shortcomings involved, the attitude of "critical identification" with the Jewish cultural heritage and with Israel had to be aimed at.

HAMMARSKJOELD WAS TRANSLATING BUBER

Mr. Dag Hammarskjöld, the United Nations Secretary-General, was working on a translation of Martin Buber's "Ich und Du" just before his tragic visit to the Congo. The day before he left for Africa he wrote to a Swedish publishing house that he planned to finish the work in January.

The project, he thought, would not be easy as he would have to have Buber's meaning crystal clear and would also have to find the right linguistic form for "Buber's intensely beautiful, intensely personal, and Old Testament German prose." He asked the Stockholm publishing firm of Bonniers to arrange that the translation proceeds be given to some deserving charity.

The letter was received a day after his death. The publishers intend to carry through the Hammarskjöld plan for the translation and to publish the book in memory of the late Secretary-General.

It is assumed that Mr. Hammarskjöld's intention was to have been a preliminary to proposing Professor Buber for a Nobel Prize in literature.

ISRAELI SOLDIER/SCHOLAR IN LONDON

Dr. Yigal Yadin, former Chief-of-Staff of the Israeli Army, has settled in London for a year with his wife and two daughters. He is preparing three books based on the recent archaeological discoveries made in Israel under his direction. Dr. Yadin is on leave from the Hebrew University, where he is Associate Professor of Archaeology.

PEKING'S SOHEM ALEICHEM

Sholem Aleichem's birth was celebrated in China by the reading of his plays in a Peking theatre. A new Chinese translation of some of his works was published in Peking.

Fonds zur Abgeltung von Vermoögensverlusten politisch Verfolgter. Wien II. Taborstrasse Nr. 2-6

Der Fonds zählt im Rahmen seiner Statuten, welche am 2. Juli 1961 im Amtsblatt zur Wiener Zeitung veröffentlicht wurden, Entschädigungen fuer konfiszierte Guthaben auf Bankkonten, fuer Wertpapiere, Bargeld und Hypothekarforderungen und fuer die Entrichtung der Judenvermoögensabgabe und Reichsfluchtsteuer.

Andere Vermoögensverluste koennen nicht beruecksichtigt werden.

Formulare fuer Antragsberechtigte in Gross-Britannien sind bei der Oesterreichischen Botschaft, 18 Belgrave Mews, London, S.W.1, oder beim Austrian Desk der United Restitution Organisation 183/189 Finchley Road, London, N.W.3, zu erhalten.

Alle Interessenten werden gebeten ihre Antraege moeglichst bald zu ueberreichen, da der Fonds, abgesehen von Zahlungen an Personen, die das 70. Lebensjahr vor dem 31. August 1962 erreicht haben werden, erst leisten kann, wenn alle Antraege bearbeitet wurden. Wer seinen Antrag verspaetet ueberreicht, verzoeert die Auszahlung an sich und an alle anderen Antragsteller.

Die Anmeldefrist endet am

31. August 1962.

Sie wird auf keinen Fall verlaengert werden. Antraege, die nach dem 31. August 1962 einlangen werden, koennen nicht mehr beruecksichtigt werden.

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Ignaz Maybaum

FRANZ ROSENZWEIG—TODAY

Franz Rosenzweig died 31 years ago. He once remarked: "I shall become acknowledged—posthumously." Is this the case today, or has his work still to wait for a generation which has not yet arrived on the scene of history? To answer this question we must not only look to our own Jewish world; Rosenzweig wrote his "Stern der Erlösung" for the world at large and aimed at a critical assessment of the whole philosophy and theology up to his day. His aim was to create the foundation for our post-modernist age.

In England and America it seems at first glance that a Rosenzweig community of a handful of disciples has established itself. Rosenzweig's name is often mentioned. His saintly life and his powerful interpretation of religious issues have made their impression on Jews and Christians alike, and translations of some of his essays into English have been published. Joachim Günther, a Roman Catholic, reviewing the third German edition of the "Stern" (Wort und Wahrheit, Maerz, 1955), wrote: "Rosenzweig emigrated—after his death."

Karl Löwith,* returning from America to Germany, could have been the right man to interpret Rosenzweig to post-Hitler Germany; he has the philosophy from the pre-Socratics to Nietzsche on his fingertips, is a university lecturer and writes profusely about Heidegger, whom he calls his master. It has been said that Löwith's writings about Heidegger make it unnecessary to read Heidegger himself. But he did not devote similar care to Rosenzweig; his review of Rosenzweig is very disappointing. He writes: "If Heidegger ever had a contemporary, it was only one, Franz Rosenzweig." From this statement, pregnant with consequences, nothing follows to match the promising introduction. Rosenzweig's attempt to lead philosophy from its cul-de-sac to new importance demanded the union between philosophy and theology. Yet Löwith is unwilling to tread on the theological path; this can be seen from the

helplessness he unintentionally displays when quoting from those parts of the "Stern" which deal with Jewish existence. In the same volume of essays in which the one about Rosenzweig is published, Löwith has two excellent essays on history and on language, but Rosenzweig's criticism of historicism and his guide to a linguistic philosophy are not mentioned in Löwith's essay. Nevertheless, it can at least be welcomed as the first reaction to Rosenzweig from a German university.

Some of Rosenzweig has been translated into Hebrew. Yehoshua Amir† translated "Zweistromland" and part of "Kleinere Schriften" and S. H. Bergman wrote an introduction. The Hebrew book has the appearance which only first-class English publications display. So far Israeli writings about Rosenzweig—for instance, Zwi E. Kurzweil's "Judaism", Autumn, 1960—have been limited to observations about "Die Bauleute" with doubtful conclusions in regard to the present controversy between Orthodox and Progressive Judaism. With the Amir-Bergman edition of Rosenzweig Jewish thinkers in Israel will have an opportunity to gain a wider view.

"Studies in Philosophy",‡ edited by S. H. Bergman on behalf of the Hebrew University in Jerusalem, carries an essay on Rosenzweig by the late Julius Guttman. However, the bulk of the article deals with Heidegger and not with Rosenzweig. Guttman remains a Kantian. He remains unmoved in his nineteenth-century position, that of a religious humanism, and he is unable to appreciate Rosenzweig's union of realism and Biblical faith. In another essay in the same volume, "Courageous Philosophy", Bergman leaves Guttman's Cartesian dual conception of World and Man behind and progresses to Rosenzweig's threefold cosmos: God, World and Man.

A translation by Nahum Glatzer of Rosenzweig's "Yehuda Halevi" is shortly expected from America. Nahum Glatzer has now Alexander Altmann as his colleague at the Brandeis University, and the proximity of these two scholars, both eminent in the work on Rosenzweig, can herald good things. So far it is Buber rather than Franz Rosenzweig who is mentioned in American learned journals. Three American biographies of Buber have been written, by Arthur Cohen, Maurice S. Friedman, and, the latest, by Dr. Malcolm L. Diamond, Assistant Professor in the Department of Religion at Princeton.§ Diamond is a Chassid and writes about his Tsaddic: Buber. When I speak of a Chassid-Tsaddic relationship I do not wish to make a frivolous remark; it truly describes the enthusiasm of Diamond.

Yet Buber is ill-served by his American biographers who do not see where their hero is only an aesthetic onlooker on the intellectual battlefield. Buber's strength lies in his criticism of various contemporary thinkers and theologians from whom he learned and from whom he quickly departed. His American admirers delight in him as a thinker who gives them religious philosophy without forcing them to delve in the European tradition of philosophy and, particularly, without expecting from them to study the Kant-Hermann Cohen-Rosenzweig subtleties in which the old Jewish-Christian heritage is philosophically assessed. Diamond and other Americans turn to Buber as the Fathers of the Church turned to Plotinus, whom they could quickly understand, whereas it took a long time until they understood Plato and Aristotle.

It may seem strange, but it is in Holland that Franz Rosenzweig is best known. The late Professor Miskottes's great work on Franz Rosenzweig, written in Dutch, is read, quoted, and publicly discussed by Dutch Protestant and Catholic clergy and by men of letters, so much so that Rabbi Soetendorf (Amsterdam) recently said: "In Holland every theologian and philosopher knows Rosenzweig and is influenced by

him." An English translation of Professor Miskottes's book would be welcomed.

In this over-all review of Rosenzweig's impact on the present age the latest book of Hermann Levin Goldschmidt is worthy of mention.¶ Goldschmidt presents his own work in which Rosenzweig has become an inherent part, and he has achieved a maturity which can even question a particular point of Rosenzweig's "Stern". There Islam is not regarded as a monotheistic religion, but is what the Islam-scholar, Karl Becker, called a "carrier of religions"; it carries Jewish and Christian elements and, as Goldschmidt reminds us, must be regarded as monotheism. To Judaism, Christianity and Islam, Goldschmidt adds Marxism as a specific world religion. Here I am unable to follow Goldschmidt. I rather use the expression "carrier of religion" also for Marxism and acknowledge it as a Jewish-Christian heresy. Heresy always stresses the point which was neglected or overlooked. Where the Messianic hope was forgotten and where spirituality ignores reality the Marxist heresy became inevitable, and Jews and Christians cannot escape their responsibility for this heretical movement.

In Goldschmidt's book we find old friends whom we could only forget to our loss. To mention one, Ernst Bloch, who in the 'twenties impressed us with his "Geist der Utopie" and his "Thomas Muenzer"; now he has returned from America to Germany and is Professor of Philosophy in East Germany. His "Philosophy of Hope" greatly influenced Goldschmidt. Goldschmidt lives with Franz Rosenzweig, Leo Baeck and Martin Buber, and his latest book is often an exegesis of the work of these three men. But nothing in the contemporary field of men and letters escapes his warm heart and critical eye—he is our faithful chronicler and yet an independent thinker. This last work establishes him as a man to whom we have to listen. His career as a Jewish philosopher is not yet closed, and we are entitled to hope for more to come from his studies in Zürich, where he observes the whole world with painstaking accuracy and asks the old Jewish question: "Watchman, what of the night?" Watchman, what of the night? (Isaiah xxi, 11.)

[Dr. Maybaum's survey is in so far incomplete as it does not contain his own book "Jewish Existence" (Vallentine, Mitchell & Co. Ltd.), which belongs to the post-Rosenzweig chapter of modern Jewish philosophy. We hope to publish a review of his book in the near future.—Ed.]

¶ Hermann Levin Goldschmidt: *Die Botschaft des Judentums*. Europäische Verlagsanstalt, Frankfurt a/M. 1960.

* Karl Löwith: *Gesammelte Abhandlungen*. W. Kohlhammer Verlag, Stuttgart, 1960. DM 24.

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† Naharayim-Mivchar Ketuvim (Franz Rosenzweig), translated by Yehoshua Amir with an introduction by S. H. Bergman. Mossad Bialik, Jerusalem, 1960.

‡ *Scripta Hierosolymitana*, Studies in Philosophy, edited by S. H. Bergman, Jerusalem, 1960. The Magnes Press.

§ Malcolm L. Diamond: *Martin Buber—Jewish Existentialist*. New York. Oxford University Press, 1960. 21s.

THE HEBREW UNIVERSITY OF JERUSALEM

Achievements Recorded

Professor Norman Bentwich from whose expositions of the substance and the scene of Israel so many readers have already benefited presents a new and comprehensive monograph on "The Hebrew University of Jerusalem, 1918 to 1960" (published by Weidenfeld and Nicolson, London 1961, price 25s.). From one who has been an active member of the teaching staff and of the administration of this institution from its start, more than a chronological tale is rightly expected. So Professor Bentwich does not confine himself to the "short and simple annals" of its actual beginnings, but gives a fascinating prologue on the general idea of a university in which naturally Cardinal Newman's request for a university in Jerusalem is not forgotten. But the real trouvaille is a strange passage in Jean Jacques Rousseau's famous pedagogical book *Emile* (1764), which deserves to be repeated here: "The Jews in dispersion have not the possibility of proclaiming their truth to mankind. We shall learn what the people have to say to us when once they have a free commonwealth, with schools and universities of their own where they can speak out safely". This sounds plausible enough. But infinite pains, diplomacy, luck, foresight and almost superhuman patience were needed by all those who finally gave reality to this conception. They came, fittingly, not from one country alone but from all parts of the earth and were not only of Jewish creed. The name of Arthur J. Balfour may stand here as a symbol and a sign of gratitude.

The book describes the various stages of development, the division in faculties and special

research departments, and recalls the names of many of the distinguished teachers who laid the foundations. A special chapter is devoted to the University Library, which is also the National Library of the State of Israel, and as such is the depository of all books printed in Israel.

The first thoughts of limiting the University to research were quickly brushed aside by the forces of life: teachers wanted to spread their knowledge and to test the results of their work in co-operation with a younger generation eager to learn, and so the students are by no means—the forgotten men and women in this tale.

Administration and Finance

Constitution, Administration and Finance are laid out in Chapter IX, and this is perhaps the one in which the wary reader will feel himself completely free from any feeling of envy. For, although everything can be explained with historical, psychological and, last but not least, financial arguments, the result seems to be a rather frightening entanglement of governing, supervising, advising and countenancing bodies which would do honour to any university with its roots in medieval times. If the University wants to attract not only teachers but capable administrators who can stand the strain and have a fair share in the patriarchal expectation of life, a considerable effort of streamlining and simplification seems to be unavoidable and may come in years when a firmer financial basis for the daring edifice has been found.

Professor Bentwich rightly stresses the decisive aid which the Friends of the Hebrew University have given and are giving (not least through his own untiring efforts). This help may still be needed for quite a long time and there is a very special reason to be convinced that the Jews in the galuth will not fail to give it. For the State of Israel is not a theocracy and is not based on the Jewish religion but on Jewish descent. Orthodoxy as such is a minority in the political sense of the word although not unimportant when needed to complete a coalition government. In such circumstances which will not easily change the University has the advantage of being the "uncommitted force" from the political point of view. It is the very centre of a Jewish spirit in which the diversification of religious shades and attitudes has never weakened the Jewish zest for teaching and for learning. Not without reason Lerner and Melamed are well-known Jewish family names. And in spite of "a conviction of superiority over other Jews" which exists in Israel (Bentwich, p. 133) the University will probably never be lagging external support and will remain an object of pride to Jewish communities everywhere.

Help from Non-Jews

But the circle of "Friends" includes also members of other denominations and the President of the German branches is a Protestant theologian of the University of Munster, Professor Rengstorff, whom many may remember from a lecture he gave in London a few years ago.

Professor Bentwich's narration is supported by a number of photographs and facsimiles of his torical documents among which a letter by the Turkish Sultan's Secretary of State to Theodor Herzl (Constantinople, May 12th, 1902) about the creation of a Hebrew University in Jerusalem is of special interest.

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C. F. W. BEHL (München)

ERINNERUNGEN AN VICTOR LEHMANN

The Weimar Republic brought to the Jews in Germany the realisation of that full emancipation for which they had fought for more than a century. The appointment of unbaptised Jews as civil servants in the higher administration was one of the most significant tokens of the uncircumscribed rights granted at last to German Jews. "The first Jew we appoint," wrote von Drews, the last Prussian Minister of the Interior to the late Vice-President of the Police in Berlin, Dr. Bernhard Weiss, "must also be the best!" Every Jewish official entering a career hitherto closed to him was closely watched by his superiors, colleagues and subordinates to see if he conformed to the unwritten laws which had developed during the long tradition of the higher civil service.

The Jewish lawyer, Ernst Berent, descendant of an old Danzig family, who entered the administrative service of his home town after the First World War, was a living example of Drews' "first and best Jews". He was appointed head of the Property Department of the city which was made a Free State and thereby gained an importance out of all proportion to its size. Owing to his expert knowledge, his sense of duty, his absolute reliability and integrity, and because of his tact, his dignity and modesty, he was highly thought of in his office. His position as Councillor of the Senate of the Free City brought him high esteem from the citizens and from his superiors.

The year 1933 did not at first seem to mean the end of his career. Danzig was under the protection of the League of Nations and the National Socialists had not such a free hand there, at least during a transitional period, as they had in the rest of Germany. All the same, there was ultimately no place for a Jew in an administration dominated by the National Socialists. Ernst

Berent was placed on pension. Always closely bound up with the fate of his Jewish community, he now put himself fully at its disposal. In the difficult and dangerous years before the outbreak of the Second World War, Ernst Berent was the leader of the Jewish community in Danzig. He was their last President. The community's membership had been greatly swollen by immigrant Jews from Poland.

When the situation, in spite of the protection of the League of Nations, became steadily more



untenable, the immediate task was to pave the way for the emigration of many thousands. The success of the community in saving a very considerable number of its members, especially the young, is a glorious page in its history. Alongside this rescue work, in which Ernst Berent demonstrated his organisational skill, there were continuous negotiations with the League of Nations representatives and the hostile administrators of the city. Where the National Socialists were unable to make laws for their purposes, as they did in the Reich, they resorted to ceaseless irritations and pressure methods. The Jewish community fought against this undermining and destruction of their livelihood, and their spokesman before the Nazi enemy and the world was their President.

At the end of 1938 he had to give way before the superior might of the Nazis. He emigrated to England, where he found a modest office position.

Service to Council of Jews from Germany

In his new surroundings he maintained his feeling of solidarity with his fellows. He joined the Association of Jewish Refugees, where he was effective specially in the field of social work. In 1955 he took on the office of Honorary Executive Secretary of the Council of Jews from Germany. In this capacity he established or maintained contacts between the welfare societies founded all over the world by former German Jews, by means of daily correspondence and frequent visits. He gave active support to their social institutions, in particular to their charitable and old age homes, and represented their interests both within and without the Jewish community. With his great sensitivity, and the warmth which he studiously tried to conceal beneath an outwardly temperate and objective manner, yet which was the dynamic of all his social work, he sought out the lonely in our midst, the quiet, elderly and sick people, whom fate had robbed of all joy in life and who were too shy and proud to speak of their troubles. In *AJR Information* he appealed again and again to every Jew to give him, Ernst Berent, as one of the Trustees of the Leo Baeck Charitable Trust, the names of any such "lonely people" and he knew well how to cheer their loneliness.

On October 6th, 1961, Ernst Berent died in London after a long illness at the age of 73. German Jews throughout the world have lost in him one of their most faithful counsellors.

HANS REICHMANN.

Durch den Heimgang Dr. Victor Lehmanns ist für mich eine vierundfünfzigjährige Freundschaft auf Erden beendet worden. Und nun scheinen viele Erinnerungen aus der Tiefe der Zeit im Abschied herauf: Erinnerungen, in denen dieser musische Mensch und treue Freund und Weggenosse fortlebt.

An einem Novemberabend 1907—es war eigentlich schon tiefe Nacht—begann unsere Verbindung mit Gesprächen von Tisch zu Tisch in Kati Kobus' Künstlerkneipe in der Münchner Türkenstrasse. Er studierte im 3., ich im 2. Semester Jus und "Schwabing." Unsere Freundschaftskreise—dem seinen gehörte der spätere Kammergerichtsrat und Literat Friedrich Koffka an—verschmolzen bald zur Einheit, und so haben wir den unvergesslichen Münchner Winter 1907/8 gemeinsam verlebt, in Theater, Konzerten, Dichterlesungen, auf Faschingsfesten und im "Simplizissimus". Einmal, als Isodora Duncan dort zu nächtlicher Stunde im Griechenhemd tanzte, sass Victor am Klavier, wie so oft, wenn er ein von ihm komponiertes Couplet begleitete. Er stammte ja aus der künstlerisch hochbegabten Familie Hollaender; seine liebenswerte Mutter (sie starb 95-jährig vor 3 Jahren in London) war die jüngste Schwester von drei berühmten Brüdern: dem Direktor des Sternschen Konservatoriums in Berlin, Gustav Hollaender, dem Operettenkomponisten Victor Hollaender, dessen Sohn Friedrich heute in München als Textdichter, Komponist und Regisseur witzig-spritziger, zeit- und gesellschaftssatirischer Kabarettrevuen die Erfolge seiner Berliner Zeit während der "Goldenen zwanziger Jahre" erneuert, und dem Schriftsteller, Dramaturgen und Kritiker Felix Hollaender.

Die musikalische Begabung hatte Victor Lehmann geerbt. Mit Stolz zeigte er gerne das Zeugnis Engelbert Humperdincks, bei dem er Kompositionslehre studiert hat. Auch Eduard Künneke ist sein Lehrer gewesen. Es ist zu bedauern, dass seine juristische Laufbahn ihm nicht Zeit gelassen hat, grössere Kompositionen zu schaffen. Von einer "Amphitryon"—Oper, für die ich ihm das Libretto schrieb—nach Kleist und Molière—ist nur das von Humperdinck gerühmte Vorspiel fertig geworden. Für Hauptmanns "Hirtenlied", das ich 1912 mit Studenten aufführte, schrieb Lehmann die Zwischenaktmusik, und kabarettistisch haben wir uns auch gemeinsam versucht. Als der von Lehmann hoch verehrte Max Reinhardt in der Londoner Olympia Hall 1912 Vollmöllers "Mirakel" mit der Musik von Humperdinck inszenierte, nahm Lehmann als Referendar Urlaub, um als Correpetitor bei den Proben mitzuarbeiten.

Seine Liebe zu England, die sich in der Emigration bewährte, hatte er als Student in Edinburgh gefasst. Und so kam es, dass man ihn als Staatsvertreter am Deutsch-Englischen Schiedsgericht nach dem 1. Weltkrieg berief. Auf eine fast schicksalhafte Weise sind wir beide oft lange Wegstrecken gemeinsam durchs Leben gewandert. So haben wir die erste Referendarstation zusammen in dem kleinen märkischen Städtchen Perleberg verbracht, wo uns der alte Amtsrichter die "Theaterreferendare" nannte, weil wir Liebhaber—Aufführungen inszenierten und Berliner Theaterberichte fürs Kreisblättchen verfassten. Auch später hat Lehmann oft über musikalische Gegenstände geschrieben: in den "Blättern des Deutschen Theater", dessen Dramaturg sein Onkel Felix war, in Jacobsohns "Weltbühne", in Epsteins "Bluem Heft" und in meiner Berliner Zeitschrift "Der Kritiker". Auch beim Deutsch-Englischen Schiedsgericht trafen wir wieder zusammen, da wir beide dem Auswärtigen Amt unter Stresemann angehörten. Als Staatsanwälte und Richter in Moabit haben sich unsere Wege gekreuzt. Immer aber waren es die Musen, deren Dienst uns verband.

Der Jurist Victor Lehmann, der in der Londoner Emigration so erfolgreich und hilfsbereit gewirkt hat, war im Grunde seines Wesens ein durchaus musischer Mensch. So gingen nach dem 2. Weltkrieg wieder Bücher zwischen uns hin und her, und unsere Gespräche galten, bei meinen Besuchen in London und seinen bei uns, den schönen Künsten. Seine Liebe zu ihnen lebt nun in meiner Erinnerung fort—und seine naive-temperamentvolle Gabe der Begeisterungsfähigkeit.

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IMPORTANT NEW RESEARCH RESULTS

Latest Bulletin of Leo Baeck Institute

When Walter Braunfels, pianist and composer *inter alia* of the opera "Die Voegel", successfully performed in 1920, was appointed director of the College of Music in Cologne in 1925, the question whether he was a Jew, or of Jewish descent, aroused little interest on the whole; it mattered little then to the public at large. But in Jewish circles where music was appreciated and cultivated it was thought that perhaps . . . Not until later, when in 1933 or 1934 Professor Braunfels was relieved of his post, did people grow wise, and even more so in 1938 and 1941, when the Nazis started to publish tendentious encyclopaedias, containing partly false information, on "Jews and Music". Walter Braunfels died in 1954 at the age of 72; his son Wolfgang, now 50, is an art historian in Aachen.

In a study by Ernst Noam, published in the latest "Bulletin" of the Leo Baeck Institute, we come across references to the Braunfels family in which special mention is made of one of the bearers of that name, Dr. Ludwig Braunfels of Frankfurt (1810-1885), father of the musician by his second wife, a great-niece of the composer Spohr. We learn something of the family's Jewish origins, their relationship with the Geigers, Ludwig's bents and interests, his activity as journalist, editor and man of letters ("Junges Deutschland") and of his conversion to Protestantism. The centre of interest is Braunfels and his relationship to the "Freie Deutsche Hochstift", the society founded in 1859 to foster art and culture (Goethehaus, Frankfurt). Dr. Otto Volger, for many years director of the foundation, allowed himself so to be carried away by his wrangle over the polemics of Ludwig Braunfels and Ludwig Geiger, the expert on Goethe, as to make inaccurate antisemitic remarks. These, strangely enough, are not mentioned in Fritz Adler's book on the "Hochstift" (Frankfurt a.M., 1959). Volger was not re-elected director in 1881.

We might add, as a further reminder of Ludwig Braunfels, an endowment, money from which was used to found in 1902 the modern language library

of the Academy for Social and Industrial Science.

The present L.B.I.-Bulletin (Tel Aviv, August 1961), fourteenth in the series of this particularly full and informative publication on the history of the German Jews during the last 150 years, has unearthed other hitherto unknown matter, for example, a reunion with the forgotten mystic poet, Simon Kronberg (Vienna 1891-1947 Haifa), whose works are described by Karl Otten and Dr. Hans Tramer. Walter Nigg contributes an appreciation of Margarete Susman (Bendemann), written in 1959 on the occasion of the conferring of an honorary doctorate on the aged authoress by the Free University of Berlin. Among the other articles is an account from the pen of David F. Kaelter, of the Jewish school in Koenigsberg, Prussia (and, ipso facto, of the Jewish community), during the years 1935-38. This exercise, written "in memory of our children, friends and colleagues who died at the hands of the Nazis"—i.e. pupils and teachers—is a good example of the type of contribution accepted under the expanded programme of work decided upon last May by the committee of the L.B.I., which will now include research into the situation of the Jews in Germany under the Nazi régime.

Just how much material of importance for the scholarly unfolding of the recent history of the German Jews is lying fallow, not only in desks and on bookshelves, but especially in the heads of Jewish contemporaries who have emigrated from Germany, has been made abundantly clear by the latest L.B.I. Bulletin. Recognition is due to the Leo Baeck Institute for tracking down, working on and publishing such material. This recognition should find expression in heightened financial support!

—E. G. LOEWENTHAL.

The bulletins, like the Year Books, are sent free of charge to members of the Society of Friends of the L.B.I. (minimum subscription 2½ guineas p.a.). Particulars obtainable from the London Office of the L.B.I., 4 Devonshire Street, W.1 (Tel.: LAngham 3493).—The Ed.

OBITUARY

DR. HUGO EMMERICH

Dr. Hugo Emmerich passed away in New York, 77 years old. He was an outstanding lawyer who practised in Frankfurt/Main from 1911 to 1933. After having stayed in Holland for several years he went to the United States where, in spite of his advanced years, he read for the Bar and resumed his work as a lawyer. Dr. Emmerich was one of the Orthodox and Zionist leaders of the Frankfurt community. In New York he was an Executive member of the Federation of Jews from Central Europe. He was also actively associated with the American Jewish Congress and the American Zionist Organisation.

DR. MOSHE SMOIRA

Dr. Moshe Smoira, who retired seven years ago from the post of Chief Justice of Israel, died in Jerusalem at the age of 73. He was born in Koenigsberg as the scion of a Chassidic family. After having practised law in Berlin he settled in Palestine at early as 1923, where he was a lawyer and lecturer at the Law School. He was appointed Chief Justice when the State of Israel was established.

HARRY A. GOODMAN

The World Agudist leader, Mr. H. A. Goodman, died in London on October 11. He was aged 62. He was a Vice-President of the World Agudist Organisation, Chairman of its European Executive, and editor of the "Jewish Post". He was also a member of the Board of Deputies for 38 years, a Council member of the Anglo-Jewish Association and a Vice-President of the Board of Orthodox Jewish Education. At the same time he acted as the Agudist spokesman at the United Nations Economic and Social Council and the Commission on Human Rights. From 1933 onwards, Mr. Goodman also took a leading part in the work for refugees from Nazi oppression and served various relief organisations, including the Central British Fund.

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BIRTHDAY TRIBUTES

ALFRED SCHWARZSCHILD 80

On November 15th Mr. Alfred Schwarzschild, who for many years has been a member of the AJR, will celebrate his 80th birthday.

The Schwarzschild family settled in Frankfurt as far back as 1499 and can be traced further back in the Lower Rhine Region. Since 1558 they resided in the House of the "Black Shield" (Black Magen David), from which the family took the name.

Alfred Schwarzschild's father, together with a brother, founded the firm of Schwarzschild-Ochs in Frankfurt which grew into the leading house of silk and velvet merchants of the highest repute in Germany and many countries abroad.

After a lengthy sojourn abroad Alfred joined the paternal firm in 1907. After the death of his father the business was carried on by him and his brother Eduard in his father's tradition, but with modern methods. Schwarzschild-Ochs were one of the very firms who were able to weather all difficulties of the aftermath of the First World War until the start of the Nazi régime. However, in 1935 Alfred Schwarzschild started his new firm in London.

From his earliest days he has shown a discerning taste and a vivid appreciation of all arts, particularly of ancient and modern painting and of antiques. His helping hand always was and still is extended to institutions and private persons. He has the good fortune that his two daughters and a granddaughter are living in London, where he has also a large circle of good friends.

May he enjoy many more years in the best of health and happiness.

A.St.

PROFESSOR ERNST LEWY 80

Ernst Lewy, formerly Professor of Linguistics at Berlin University, celebrated his 80th birthday. He now lives in Dublin. During the war the R. Irish Academy published his life's work, "Der Bau der europäischen Sprachen", where he tried to establish a basis for the study of history and of races in Europe, at the same time fighting the pseudo-scientific methods of Nazism. On the occasion of his 80th birthday the "Berliner Akademie der Wissenschaften" published a collection of his "Kleine Schriften". Professor Lewy has always taken an active interest in the Jewish question and was one of those who, after a thorough study of the antisemitic literature in Germany, warned the German Jews of the imminent danger to their position.

STADTRAT a.D.

WALTER FRIEDLAENDER 70

Stadtrat a.D. Walter Friedlaender was 70 recently. Until 1933 he was Stadtrat in the Berlin district of Prenzlauer Berg, a borough which, to a large degree due to Mr. Friedlaender's activities, did pioneer work in the field of social and youth work. Mr. Friedlaender is now Professor at the School of Social Welfare of the University of California.

MAX MARKREICH 80

Mr. Max Markreich (formerly Bremen) recently celebrated his 80th birthday in San Francisco. He was the last President of the pre-war community of Bremen, to whose Board he belonged from 1924 to 1938. He also wrote a work on the history of the Jews in Bremen and in Ostfriesland.

Letter to the Editor

"THE CASE OF MAXIMILIAN HARDEN"

Dear Sir,

The just and fair appreciation of Maximilian Harden in Dr. F. Friedlander's admirable article at the 100th anniversary of his birth on October 20th, 1961, recalls to memory Harden's 50th birthday in 1911. Then, together with a very small group of Harden's friends, I paid a birthday visit to his modest Grunewald Villa at Werner Street. From those present I only remember Siegfried Jacobsohn, Editor of the Weltbuehne.

Harden, the best-known and most-feared political commentator of Imperial Germany, was then an astonishingly lonely man. The law court had in the first instance given judgment against him in the notorious "Eulenburg" Case. And whilst before members of the ruling class, including the "Hofkamarilla", were Harden's regular visitors, when for one reason or another disgruntled, they now thought that Harden had lost any influence for good. But Harden had certainly not lost his sense of humour. At noon he looked at his watch and dryly said: "12 o'clock and no telegram from S.M."

He won his case later before a Court of Appeal and remained up to his death "the courageous soldier", as Dr. Friedlander put it, "in the great battle for the betterment of the conditions of mankind."

I myself lost in Harden a never-failing friend, whom I had known since my first social essay "The Budget of a Poor Woman" had appeared in the Zukunft in 1907, but that is another story. The last time I met Harden was when I visited him in Geheimrat Borchardt's Clinic after the attempt on his life by political hooligans.

Yours, etc.

(Dr.) LEON ZEITLIN.

69 Greencroft Gardens,
London, N.W.6.

FAMILY EVENTS

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

Deaths

Neustein.—Mr. Curt Neustein (formerly Berlinchen, Neumark) died suddenly after a short illness on September 22nd. Deeply mourned by his wife, Susi Neustein (née Wolff), his children and grandchildren. Aldourie, Strathyre, Perthshire.

Holzer.—Dr. Armin Holzer, passed away peacefully after a short illness on October 7th in his 74th year. Deeply mourned and missed by his sister Anna Low and nephews Charles, Hansi and Michael.

Hammel.—Mr. Solly Hammel, 5 Hemstal Road, N.W.6, passed away in Frankfurt a.m. on September 5th, mourned by his friends.

CLASSIFIED

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The Morris Feinmann Homes Trust invites applications for the post of **HOUSEKEEPER** for Jewish Old Age Home for former Refugees. Modern building, pleasantly situated in South Manchester; knowledge of German an advantage; remuneration according to experience. Apply to Treasurer, P.O. Box 1, Eccles, Manchester.

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STOREKEEPER/PACKER, experienced, elderly, seeks post. Box 882.

ORTHODOX MAN. Representative in Germany, 59, wants light unskilled work. Last job 17 years. Box 887.

EXPORT EXECUTIVE, Linguist (English, French, Spanish, Italian, French, Arabic), 34, single, public school educated, many years in Middle East. Well travelled, seeks progressive position. Box 891.

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MISCELLANEOUS

ERNST BORIS CHAIN'S LONDON APPOINTMENT

Professor Ernst Boris Chain, the 1945 Nobel Laureate, has formally taken over the Chair of Biochemistry at the Imperial College of Science and Technology, London University.

Professor Chain's family came from Mogilev, Russia. He himself was brought up in Berlin and later graduated at Berlin University in chemistry and physiology. He came to England in 1933 as a result of Nazi persecution.

During a study of anti-bacterial substances produced by micro-organisms, Chain assembled and read some two hundred papers in the field. Among these was one written by Sir Alexander Fleming in 1929 who, although a keen observer in the laboratory, was not an original scientific thinker. Chain decided to work on the substance observed by Fleming. This investigation led to the discovery of the curative properties of penicillin, and ushered in the era of anti-biotics.

At the invitation of the Italians to work at the Instituto Superiore di Sanita, he went to Rome because he was offered facilities denied him here. There, the finding of six amino penicillanic acids led to the discovery of numerous new penicillins. The general public does not know of Chain's contribution in this field.

In 1949 he was elected a Fellow of the Royal Society and is the recipient of many honours and degrees as well as high decorations from the French and Italian Governments.

When the University of London offered him the Chair of Biochemistry at the Imperial College of Science, Chain agreed. The Isaac Wolfson Foundation made available £350,000 for the building and equipment of laboratories for biochemistry and chemical microbiology where teaching and research is being organised as Professor Chain desires.

Mrs. Chain, a biochemist in her own right, is a sister of Professor Max Beloff and Norah Beloff, the writer and journalist.—(J.C.)

"THE ESTABLISHMENT"

According to an article in *The Observer* about the opening of "The Establishment" club in Soho, following the lines of the Continental intimate political satires, the performers will include a number of Jewish artists.

OLDEST TEMPLE IN WESTERN WORLD

According to Jewish and archaeological experts in Rome, an ancient building unearthed near the city is the oldest Jewish temple yet discovered in the Western world.

Signor Pietro Grande, who is in charge of excavations on the site which is near the ancient Roman port of Ostia Antica, about twelve miles from Rome, said that the building was built partly during the first century of the Christian era and added to in the third or fourth century. Rome's Chief Rabbi, Dr. Elia Toaff, believes, however, that the building is older.

Both agree that the discovery is of historical importance. It proves that there was a flourishing Jewish community in Ostia Antica.

SOVIET JEWRY

Mr. Ilya Ehrenburg, the Russian Jewish writer, and Mr. Mordecai Oren, the Mapam leader from Israel, were among the company of prominent participants of the East-West Conference on Disarmament and Peace recently held in London.

Mr. Oren told a *Jewish Chronicle* reporter that he utilised the occasion to discuss with the Russian delegates the position of Soviet Jewry and the desirability of having a delegation of Jewish Socialists officially invited to the U.S.S.R. so that they could assess the situation for themselves.

JEWISH "MISSIONARY"

Mr. Maurice Baker has left Los Angeles on an international tour, during which he will visit converts to Judaism and persons studying with a view to adopting Judaism. He is travelling under the auspices of the National Jewish Information Service for the Propagation of Judaism.

In Israel Mr. Baker will found a branch of the N.J.I.S., whose main object it will be to combat Christian missionary activities. He will visit Prince Oskar Lubomirsky in Austria—a prominent convert to Judaism. He will also give lectures on his programme for converting Gentiles to the Jewish faith.

NEW FLATLETS IN PARIS

"La Solidarité", the AJR's corresponding organisation in France, has acquired flatlets in Paris to accommodate 16 families in urgent need of a home. To mark the occasion, a press conference was held on October 16, at which the Leo Baeck Charitable Trust, one of the sponsoring organisations, was represented by Mr. W. Rosenstock. A full report will be published in the next issue.

"JOINT" HELPS CHILDREN

Mr. Charles H. Jordan, Director-General of the American Joint Distribution Committee, in a review of the 1961 summer vacation programme, stated that funds from the AJDC helped to provide summer holidays for 21,000 needy children in 15 countries. In each country the AJDC supplemented the funds raised from local sources.

AJR HANDICRAFTS EXHIBITION

Readers are reminded that seasonal presents of every kind at reasonable prices are on show at the AJR Handicrafts Exhibition, 8 Fairfax Mansions, London, N.W.3 (Monday to Thursday 10 a.m.-1 p.m. and 3-6 p.m., Friday 10 a.m.-1 p.m.).

MEETING OF ASSOCIATION OF DEMOCRATIC LAWYERS

At the next meeting of the Association of Democratic Lawyers Dr. Lore Bender will speak on "Die Durchfuehrung der Heilverfahren auf Grund von Gesundheitsschaeden gemass den Bestimmungen des Bundesentschaedigungsgesetzes". The lecture which is meant for lawyers and which will also be of interest to physicians who are working in this field will take place on Tuesday, November 7, at 8 p.m., at 51 Belsize Square, London, N.W.3.

SELF AID CONCERT

As readers will see from the advertisement on page 13 of this issue, this year's Self Aid Charity Concert on November 22, at Wigmore Hall will be given by the well-known pianist Julius Katchen and the Aolian String Quartet, one of the oldest established ensembles in the country. The programme includes works by Brahms, Chopin, Schumann and Arriaga. It is hoped that, as in previous years, members of the community will help to make the function a success.

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NEWS ABOUT ISRAEL

ISRAEL AND GERMANY

Mr. Ben-Gurion, Prime Minister of Israel, recently told the West German *Deutsche Zeitung* that the trial of Eichmann had served its purpose, even though the sentence, which he considered of minor importance, is still to be pronounced. The trial had highlighted the tragedy of the Jewish people during the Nazi régime, as well as the danger of antisemitism and racial theories.

"Nazi Germany no longer exists," said Mr. Ben-Gurion. "The children should not be made to suffer for the sins of their fathers. Israel's future relations with Germany depend on the political views and aims of the German Government. Israel is prepared to establish close and normal relations and to co-operate fully with Germany in every field."

Mr. Ben-Gurion stated that he favoured plans aiming at Israel's integration in the European Common Market. Regarding future German-Israeli trade relations, especially after the cessation of West German reparation deliveries, Mr. Ben-Gurion said far-reaching possibilities for future co-operation existed in the field of German investments to promote industrial development in Israel as well as housing schemes and the communication system.

He repeated Israel's readiness to conclude peace with the Arab States and said he hoped the day would come when the Arab rulers would realise the senselessness of their hatred against Israel and be ready to reach a peace settlement.—(J.C.)

GERMAN "PRO-ISRAEL" ASSOCIATION

A German organisation known as "Vereinigung Pro Israel" has been established in Berlin under the chairmanship of Dean Heinrich Grueber. The aim of the organisation is to "promote a German contribution to the building of the State of Israel". On the occasion of Dean Grueber's 70th birthday a few months ago, a fund-raising group was established, and the present organisation continues the work of this group.

BEN-GURION'S NEW YEAR MESSAGE

The Israeli Premier's New Year message to the Jewish communities overseas was issued in Jerusalem.

Mr. Ben-Gurion said that the Jewish people throughout the world faced serious and responsible tasks, "particularly the need to bring our brothers from many countries to Israel. For us in Israel this will be a year of increasing immigration, of continued welding together of different communities, of strengthening our economy, and developing the south and the Negev."

He appealed to Jews living outside Israel to build close personal ties with the country through visits, studies, and investments in Israel.—(J.C.)

GERMAN CARS TO BE MADE IN ISRAEL

An agreement signed by the West German company of Bayrische Motor-Werke and the Israeli company of Kaiser-Illin Industrie for the assembly and construction of all types of B.M.W. vehicles in Israel, has been approved by the Israeli Government.—(J.C.)

TRAVELLING ISRAELIS

As from October 15, exit permits have been abolished in Israel. People of military age wishing to go abroad will only have to obtain an army clearance certificate, and all outstanding income tax must be paid before a passport is granted.

During Israel's 13 years of Statehood 513,000 people have gone abroad. Half of them went for personal reasons, 26,000 left to study, 5,000 went on Government work, 8,500 travelled on behalf of public institutions and 6,000 for political parties. Intention to emigrate was announced by 97,000.—(J.C.)

ANCIENT CITY UNEARTHED

The remains of an ancient Jewish city, dating back 3,000 years to the time of King David, have been unearthed near Kibbutz Ein Gev on the eastern shore of Lake Tiberias. A wealth of ancient jugs and pots bearing Hebrew inscriptions have been found, together with religious appurtenances and fishing gear belonging to the same period.

The expedition conducting the excavations is led by Professor Benjamin Mazar, former President of the Hebrew University and one of Israel's most prominent archaeologists.—(J.C.)

LIBEL ACTION AGAINST FORWARD

A \$3 million libel suit has been entered by Rabbi Joel Teitelbaum, the Sotmarer Rebbe, and his Chassidim, against the Yiddish-language American newspaper *Daily Forward*, an author, and a publishing-house.

The plaintiffs charge that in a report which appeared about the desecration of a synagogue in Jerusalem at which the Klausenberger Rebbe was to speak the author, Chaim Lieberman, accused the Sotmarer Chassidim of smearing the synagogue "with all sorts of paints, with pitch, and even with filth" and left inscriptions "not fit to be quoted in a newspaper". They further charge that Mr. Lieberman described them as having "sanctioned pogroms on synagogues" and of "koshering" the "dishonouring of synagogues". They also complain that Mr. Lieberman's book, "The Rabbi and Satan", published in Yiddish, "vilifies and holds up to public scorn and contempt the Sotmarer movement and its related movements and leaders".

The plaintiffs allege that their enterprises have lost patronage since publication of the alleged libel, and that children have been withdrawn from their schools. The defendants have entered a reply denying any basis for the suit.—(J.C.)

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