

WHITHER JEWRY IN TUNISIA AND MOROCCO?

Impressions of a Correspondent

The Jewish scene in North Africa is today undergoing a transformation more rapid than a reader of Professor H. Z. J. W. Hirschberg's "Inside Maghreb" (in Hebrew) would expect. The learned author published in 1957 in Jerusalem the findings of his study-visit of the large Jewish communities of the Maghreb (Tunisia, Algeria and Morocco), and the picture that emerges is on the whole a fairly happy one: a contented, consciously Jewish community proud of its past—and rightly so since North African Jewry gave many distinguished scholars to Jewry and the world in the Middle Ages, only overshadowed by the glory that was Spain. Fairly, but not entirely happy, for the time was the eve of independence for two Arab States (Morocco and Tunisia) and the beginning of a cruel fight for the independence of the third North African country, Algeria. Emigration was already in full swing. However, the natural increase in population largely offset it, and almost half a million Jews formed an integral and important part of world Jewry. Israel was not the only country chosen by those who had either lost their livelihood or felt insecure enough to leave for a place in the sun. It was mainly the poorer section which sought refuge and freedom in Israel. The educated classes preferred France, whose culture and citizenship they had adopted, or North and South America.

Then came independence. At first, the departure of the French brought little change in status and opportunity to the Jews. But while there is no discrimination against Jews as full Tunisian or Moroccan citizens, their position has been transformed so significantly over the last five years that emigration has become a necessity for many and a possibility, not to say a probability, for the others. In both countries the general feeling among Jews is one of insecurity. This applies in the first place to the economic sphere, but it is not confined to it and extends to life as a minority within an Arab State.

Changes After Bizerta

In Tunisia the Jewish position appears to be even more precarious than in Morocco, especially since Bizerta and the wholesale exodus of the French. Economically, Tunisia has suffered greatly, and all groups of its population have been adversely affected. However, owing to their peculiar place within Tunisian economy, the Jews are worse off than their Muslim and Christian (mainly Italian and French, in so far as they are still there, and Spanish) neighbours. For there is much less demand for high-class tailoring and precious jewellery today than before Bizerta, when it was already considerably less than under the French protectorate. Comparatively best off are the professional classes, lawyers and doctors, and they are determined to stay on as long as they can make a living. Merchants are looking for openings elsewhere. The goldsmiths and silversmiths are hardest hit, yet, strangely enough, their adolescent children want to carry on a craft associated for centuries with the family.

This holds good for Tunisia as well as for Morocco, and is particularly noticeable in the island of Jerba in the south of Tunisia which claims a Jewish community from the days after the destruction of the First Temple 2,300 years ago. Until a few years ago it possessed two

villages entirely inhabited by Jews; today, their Jewish population is halved, and Muslims have moved into the empty Jewish houses, gradually transforming the Jewish character of these villages. Relations between Jews and Muslims are friendly, but Jewish existence is insecure, and an atmosphere of doom hangs over a picturesque group of Jews almost indistinguishable from their Arab and Berber Muslim neighbours. These Jews welcome every visiting Jew as their brother, their first question is invariably: "Have you been to Israel?" Tenaciously adhering to Jewish law and custom, not a little mixed with superstitious practices, they are curiously untouched by independent Tunisia's leap into modern national Statehood.

The ancient Synagogue El-Griba stands out as a symbol of the Jerusalem of old, and the kindergarten, Soup-kitchen and Dispensary are a living link with Western Jewry and modern Israel. The children are taught Hebrew, the Hebrew of the Bible, of Midrash and of daily speech. Jewish history is also taught in Modern Hebrew, while Cheder and Yeshibah teach Chumash with Rashi, Mishnah and Talmud in the time-honoured way of our forefathers. A Hebrew printing-press produces our sacred literature today exactly as before when it supplied all of North African Jewry. All the same, this is a dying, a fast dying, community proudly exhibited to the many tourists of all faiths as an integral part of Tunisia's colourful blend of many cultures and civilisations. But the Tunisians who are today marching with enthusiasm and determination towards a modern secular State want their Jewish fellow-citizens to go along with them in unquestioning loyalty to this new national State. Judaism, like Islam, is supposed to be the private affair of the individual citizen. Its practice is guaranteed to a Jew, but it should be a spur and not a hindrance when he discharges his civic duties, foremost in his contribution to the economic and social wellbeing of a united Tunisian nation.

Integration is the watchword in every sphere and walk of life, particularly since Bizerta which, so Jewish eye-witnesses of distinction aver, was a real watershed. Before, emigration was possible without hindrance: we know that between 1948 and 1956 29,000 Jews emigrated to Israel alone. This went on during the first four years of independence, until President Bourguiba spoke out against Israel, no doubt for political reasons. But

even so, I don't believe that he did not mean what he said or that his words were reported out of context. For it is a fact that today there is no Jew in the Cabinet, though the only former Jewish Minister is still a prominent member of the Neo-Destour, Bourguiba's party. There are some Jews active in public life, a few are judges, and many more barristers. Editors of French papers are Jews, and the French language dailies carry the Christian, Muslim and Jewish dates on their front page. Integration is a necessity just as national unity is essential for the stability and development of State and society. Hence, citizens are expected not only to be physically present, but also with their hearts and minds. To look to Israel as the land of hope is resented by the nationalists who demand wholehearted devotion and labour for the Tunisian nation.

A New Sovereign State

We remember how, after the establishment of the State of Israel, prominent Anglo-Jews raised the bogey of divided loyalties (others called it double loyalty). How much more is it, therefore, understandable that a so recently arrived independent sovereign State—which has barely emerged from colonial rule and has to travel a long way before it is securely established on sound economic foundations—should be seriously concerned about the loyal service of a minority, no matter how long established as a full partner.

Suspicion is heightened by the fact that between 1923 and 1952 7,000 Tunisian Jews made use of the offer of French citizenship proffered by the Occupying Power. What is more, the middle class, especially the upper layers of wealthy business men and professional men, are French in culture and outlook. True, the Jews live in amity with their Muslim neighbours, yet socially they hardly mix. Mostly, they live in separate quarters, though the break-up of the Ghetto in Tunis, for example, inevitably leads to Jewish and Muslim Tunisians living, not only working or trading, next to each other. The disappearance of the Ghetto is anything but an anti-Jewish measure, nor would the poorer Jews living in it voluntarily leave; it is simply the result of slum clearance. But it means hardship for many Jews, because the Government only compensates the owners of condemned houses, not the tenants who have to find accommodation much more expensive than their old, partly dilapidated dwellings.

Until 1960 the Jews lived under their own Personal Status Law, that is, Rabbinic law administered by their own Beth Din under Dayanim of their own choice. But now the Jews are under the same Personal Status Law as the Muslims. Only in matters of cult and ritual are they still autonomous, just as their Muslim fellow citizens. The Personal Status Law now in force is Islamic law of the Maliki rite or school, mod-

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OESTERREICHISCHER ABGELTUNGSFONDS
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Whither Jewry in Tunisia and Morocco?

(Continued from page 1)

ernised in matters of marriage (monogamy is compulsory), divorce (with greater safeguards for the divorced wife) and inheritance. Moreover, like Civil and Criminal Law, this law is administered by State judges; religious judges no longer function. Here again, we must not jump to the conclusion that this measure is directed against the Jews *qua* Jews; it is simply part of the official policy which aims at a unitary state of Tunisians irrespective of religion, with a unified legislation.

To this we must add a unified education system on a national basis which aims at welding all Tunisian citizens into one nation and which expresses itself in Arabisation. This means that Islam, its tenets, its literature and its history form the basis of all education for citizenship in Arabic. As far as the Muslim children are concerned, religious education is complementary to civic education. The Jews are given complete freedom to cultivate their own religion in schools of their own which are flourishing under the joint efforts of the Jewish community, the Alliance Israélite, the American Joint Distribution Committee and Ort. Yet, Jews are encouraged to send their children to the State schools as part of the drive for integration. Arabisation is the inescapable means to integration.

Needless to say this presents the Jews with a new situation which is only partially comparable to the attempt of the French to further the spread of French culture under the Protectorate. Then, the children of the well-to-do Jews were sent to the Lycée and the best among them went to France to acquire a French university education. Only rarely did the son of a poor Jew make the grade, as we can see from the novel of Albert Memmi, a book which is available in an English translation under the title "The Pillar of Salt". It describes most movingly the inner conflicts of a sensitive young Jew born next door to the Ghetto of Tunis who is torn between East-traditional Judaism in its peculiarly North African form and West, i.e., French, culture and civilisation which betrayed him in the hour of crisis during the Nazi occupation in the last war.

Since independence, the conflict of the intellectual, Westernised Jew who finds that he is at home nowhere because he cannot declare himself for Zionism and Israel either, has become a very real problem for all Jews in all walks of life. The customary life of countless generations of Jews living in the security of a self-contained, natural community, is threatened by circumstances over which North African Jewry has no control and for which it is not responsible.

"Islamic Culture"

Before independence, Arab nationalism could accept the Jews as allies. After independence, it expects them to support wholeheartedly and without any mental reservations a state which is still carried along by political nationalism, and which has not yet succeeded in transforming its mainly political ideology into a cultural nationalism. The achievement of such cultural nationalism would entail the acceptance by the Jews of Islamic Culture. However, this need not lead to insurmountable difficulties, and involve basic contradictions, as long as the term "Islamic Culture" is to be understood in a secular way, almost synonymous with Arab culture, i.e., as something corresponding to "European Culture". In other words as long as the acceptance of Islam as a religion is not demanded, just as Christianity as a religion is not imposed on Jews sharing as equal citizens European Culture, Jews in Arab States could live in and contribute to a modern Arab State.

Unfortunately, the situation is at present very confused and complicated by economic stresses and political antagonisms. Israel only adds another dimension to this complex situation. On the other hand, it is not a primary cause of the—mainly economic—difficulties which beset North African Jews in Morocco and Tunisia today. It is undoubtedly an irritant, but it is not an important factor determining the relationship between an Arab majority and a Jewish minority which have much in common and which have, by and large, lived harmoniously together for centuries.

As long as we do not know the answer to the

fateful question: "Whither Islam?", we cannot foresee what kind of future, if any, Jews will have in these two countries. In Morocco, the process of secularisation is much more gradual and much slower than in Tunisia under the energetic leadership of Bourguiba and his party. But the tendency is the same. Traditional Islam is very strong among the ordinary people, while the intellectuals are divided. Yet in both countries Islam, though the concern of the individual, is invoked to provide that moral guidance, to supply those spiritual values which are indispensable for good citizenship. But Islam is on trial, is a grave problem today, whether considered as a way of life in which religion and politics are complementary or as the private concern of the individual—a modern, European notion alien to classical Islam. The result is—at least so it appears to me—that for some time to come political nationalism will persist and, especially as long as the twin problems of over-population and poverty are not solved, the feeling of uncertainty and insecurity will aggravate the Jewish position in these two countries. Add to this the gravity of the Algerian problem, and it is easy to see that even those Jews who are gravitating towards France seriously consider Israel as a way out of an impasse not of their making or choosing. "For where else can we go, which other country is prepared to accept us with open arms?" this is echoed wherever one meets Jews casually in kosher restaurants, in planes, in buses, behind the counter in the Post Office, in synagogues.

In many ways the position under modern nationalism is more explosive and fraught with danger than it was when religious fanaticism flared up and led to pogroms from time to time. In Tunisia and Morocco we have but a variation on the age-old theme of Jewish existence in the Diaspora. Peace of mind, security, social and economic wellbeing depend on circumstances over which the Jews themselves have little if any control. The uneasy and uncertain truce or rather lull in Arab-Israeli relations has both a negative and positive aspect. On the debit side it acts as a pretext to sharpen distrust and disturb hitherto friendly good-neighbourliness; it also forces even the most well-meaning Arab statesmen and politicians to blow the anti-Israel trumpet while at the same time proclaiming complete equality of their Jewish fellow citizens with the Arab majority. On the credit side, Israel offers what no other country in the world ever could or would grant to masses of Jews, mostly poor and often unable to work or to adapt themselves to new conditions: a home with a welcome without restrictions and conditions.

This is something we must surely recognise as an inestimable boon, the more important as economic opportunities decrease for Jews in North Africa. Jews there are the innocent victims of adverse circumstances which the authorities cannot change. The departure of the French and the Algerian war have caused widespread economic dislocation which must affect Jews particularly gravely since their traditional occupations have lost much of their usefulness in a modern economy, quite apart from the sudden loss of customers. Under these circumstances it is difficult to foretell whether North African Jewry has a future.

HOECHSTRENTEN FUER BERUFSSCHADEN

Weitere rueckwirkende Erhoehung

Durch Verordnung vom 8.5.1961 sind die Hoechstrenten fuer Schaden im beruflichen Fortkommen gemaess § 83 Abs. 2 BEG (selbststaendige Berufe) und § 95 Abs. 1 BEG (unselbststaendige Berufe) fuer die Zeit vom 1.4.1959 bis 31.5.1960 von 600.—DM auf 630.—DM erhoeht worden. Das Bundesverfassungsgericht hat mit Urteil vom 13.12.1961 diese Regelung insoweit als verfassungswidrig erklart, als die monatlichen Rentenhoechstbeträge erst mit Wirkung vom 1.4.1959 und nicht schon mit Wirkung vom 1.4.1957 erhoeht worden sind. Eine Verordnung der Bundesregierung vom 19.6.1962 (BGBl. I, S. 422) hat dieser Entscheidung des Bundesverfassungsgerichts Rechnung getragen und nunmehr auch die Rentenhoechstbeträge gemaess §§ 83 Abs. 2, 95 Abs. 1 BEG bereits vom 1.4.1957 ab auf 630.—DM erhoeht.

Infolge der grossen Belastung der Entschadigungsbehoerden muss damit gerechnet werden, dass die Rentenumstellung geraume Zeit erfordern wird. F.G.

IS BORMANN ALIVE?

According to Senor Angel Alcazar de Velasco, who was Spanish Press Attaché in London in 1941 and 1942, Martin Bormann, Hitler's deputy, is still alive.

Senor de Velasco, speaking at a Press conference in Paris, said that he last saw Bormann in Ecuador in 1958. The former Nazi leader had prematurely aged, was completely bald and had undergone three plastic surgery operations to his face.

According to Senor de Velasco he helped Bormann to escape from Spain to the Patagonia area of Southern Argentina in 1946. He stated he did not know where he was now and if he did he would not divulge Bormann's whereabouts. But the last time he saw him Bormann said he visited Europe once a year.—(J.C.)

NO FILMING AT BELSEN

Vittorio de Sica, the Italian film producer, has been refused permission to "shoot" a number of scenes in a production starring Sophia Loren at the site of the former Bergen-Belsen concentration camp.

A spokesman for the Lower Saxony Ministry of the Interior said that permission had been withheld not because of opposition to recalling the sad events of the Nazi period, but because the site was the burial-place of thousands of victims of Nazism. The feelings of the relatives of those buried there should be respected and the site should not be desecrated by using it as a background for a film, the spokesman said.—(J.C.)

EX-NAZI JUDGES IN AUSTRIA

The memorandum submitted some months ago by the Federation of Resistance Fighters and Victims of Nazism to the Austrian Ministry of Justice, alleging that judges and public prosecutors who served under the Nazis still hold office, has as yet elicited no reply.

The Federation, as a gesture of protest, has now made the contents of the memorandum public. It details known instances of pro-Nazi statements and judgments on the part of prosecutors and judges still exercising their powers.—(J.C.)

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HOME NEWS

ANGLO-JUDAICA

AFTERMATH OF NAZI RALLY IN LONDON

The first public rally of the National Socialist Movement in Trafalgar Square was stopped by the Acting Chief Superintendent two and a quarter hours after it began, at the point when Colin Jordan, the Movement's leader, was extolling the virtues and achievements of Adolf Hitler.

The crowd—variously estimated at between 2,000 and 5,000—incensed by the political doctrine of Nazism and incitement of hatred against the Jews, expressed their hostility. Jordan had to be escorted by policemen to the underground station and it took the police ten minutes to form a cordon strong enough to let the van through a mass of people who tried—with only limited success—to lay their hands on Britain's liberators "from Jewish control".

The majority of the crowd were non-Jews, most of them from the political Left and including youngsters wearing the badges of the Campaign for Nuclear Disarmament.

Throughout the Nazi rally a silent protest demonstration was held on the steps of the nearby church of St. Martin-in-the-Fields, where a group of Christians, wearing the Star of David, identified themselves with the Jewish community. The initiative for this came from Councillor Bill Sargent, Vicar of the Holy Trinity in Dalston, Hackney, and three other members of the Christian Socialist Movement.

The Association of Jewish Ex-Service Men and Women, which stayed away from the meeting, issued a statement that they might not exercise "the same restraint on similar occasions in the future". The statement also blamed the Minister of Works for allowing the meeting to take place. "Our Association are strongly of the opinion that the meeting should have been closed by the authorities at an early stage after it had become apparent that the platform was to be used for a tirade of antisemitic provocation."

On the day of the rally the Archdeacon of London, the Venerable George Appleton, told a congregation of some 500 worshippers at St. Paul's: "It is right that while the new Nazi movement is attacking Jews in Trafalgar Square somebody should be expressing not only toleration towards them [the Jews] but brotherhood with them. I do not think that this new movement will gain any significant following among our people. . . . On the other hand I cannot forget that back in the 1930s, when Hitler was whipping up hatred against the Jewish people . . . the Christian churches, while disapproving of such hostility and persecution, did not rise with one voice throughout the world and cry: 'This thing must not be.'"

Commons Debate

It was announced in the House of Commons by the Home Secretary, Mr. R. A. Butler, that legal proceedings are being considered by the Government against the speakers at the rally. Mr. Butler condemned "the abuse of free speech" and hinted that in future the police might act more strictly in dealing with meetings of this kind.

Mr. Emanuel Shinwell agreed that free speech should not be interfered with, but he was concerned about free speech accompanied by provocative language and offensive statements directed against certain members of the community.

Sir Henry d'Avigdor-Goldsmid, after emphasising how precious free speech was, said: "If Trafalgar Square, the heart of London, is to be used as a centre for the propagation, with police protection, of these diabolical views, then the rest of the world will fail to understand how we can put free speech above something so abasing and affronting to the conscience of all British people."

Mr. Butler replied that he sympathised with Sir Henry's observations, but said that having regard to the previous experience of September, 1960, and April, 1961, with meetings of this sort which went off without any particular incident, it was reasonable to hope it would happen on this occasion. This had not been the case, and it was these new circumstances that were being taken into account.

Mr. George Brown said it seemed extraordinary that only those who were provoked appeared to

have been proceeded against. Mr. Sydney Silverman said that the world did not fight six years of a bitter and bloody war, at the cost of fifty million human lives, in order to permit Mr. Colin Jordan to recommend to the British people that they should imitate Adolf Hitler.

Sir Barnett Janner said that once it was apparent that there would be a breach of the peace it was the duty of the police to prevent a meeting being held. As there was not the slightest doubt that the susceptibilities of decent people would be hurt it was obvious that there would be a breach of the peace.

Colin Jordan, who is a schoolteacher in Coventry, has been suspended from his post. A debate on his position took place in the House of Commons when the Minister of Education, Sir David Eccles, replied negatively to Richard Marsh whether he would issue a circular to all Education Authorities asking them to refrain from retaining in their employment teachers who expressed views which made it clear that they regard the children of some races and religions as inferior to others. At the same time the Minister stressed that he was well aware of the alarm and anxiety among parents of the school where Jordan was employed. It was because of that, he imagined, that the Coventry authorities made their move.

Resolution of Ex-Service (N.B.) Association

In a resolution, passed on July 11th, the Board of the Ex-Service (N.B.) Association, "representing ex-Servicemen who came to this country as refugees from Nazi oppression and who volunteered to join H.M. Forces in Britain's finest and darkest hour to fight for justice and human rights deploras that Trafalgar Square and similar public places are used for the purpose of propagating sectional hatred, and trusts that H.M. Government will take appropriate steps to prevent any such recurrence."

SIR KEITH JOSEPH IN CABINET

Sir Keith Joseph has been appointed Minister of Housing and Local Government and Minister for Welsh Affairs. He was formerly Minister of State at the Board of Trade—a post which did not entitle him to a post in the Cabinet. Sir Keith, who is 44, has been actively associated with many Jewish causes, including the Central British Fund, the Jewish Colonization Association and the Friends of the Hebrew University. He is the son of Sir Samuel Joseph, a former Lord Mayor of London.

JEWISH PROGRAMMES AND PILKINGTON REPORT

The Pilkington Committee, in its Report on Broadcasting, made no recommendation to devote time to programmes of Jewish interest.

The Report states that "it will be for the representatives of the Jewish faith, when they think fit, to put proposals to the B.B.C. and the Independent Television Authority".

The Report sets out the aims of the B.B.C. and the I.T.A. regarding religious broadcasting, emphasising that both organisations take into account that the predominant religion in Britain is Christian. However, it emphasises that religious broadcasting need not be restricted to Christian religious broadcasting and, where there are in any place enough people of a particular non-Christian faith, local broadcasting, if introduced, might provide opportunities for religious broadcasting for them.—(J.C.)

JEWS' COLLEGE PLAN

The Council of Jews' College has invited Rabbi Dr. A. Melinek, minister of the Brondesbury Synagogue, to take some of the lectures hitherto given by Rabbi Dr. Louis Jacobs, whose resignation as Tutor becomes effective from July 18. In addition, he has been asked to take the weekly lectures in Homiletics for a temporary period.

The decision was taken at a Council meeting, when the Education Committee reported that "in the brief time available, it had not been possible to come to any permanent arrangement".—(J.C.)

"Help Algerian Jews"

Sir Barnett Janner, M.P., President of the Board of Deputies, at the Board's meeting, referred to the danger of assimilation facing Jews now flocking into France from North Africa. If the necessary steps were not taken now—at this critical time—it would soon be too late to deplore the drift away from the Jewish community of the Algerian refugees now in France, he said.

A plea for more financial aid for those Jews was made by Mr. E. Milner, who acknowledged that the money from the Central British Fund for this purpose was limited. He pointed out that already those Jews who had arrived from Algeria were causing some difficulty, and declared if the present wave became a flood and economic conditions worsened, fascism would ripen and flourish.

"French Jewry," said Mr. Milner, "must be sure of our willingness to help—and not just by mere words of sympathy."

On the plight of Jews in Russia, Mr. M. W. Domb suggested that as the Russian Government seemed to "bend over backwards" to prove that they were not anti-religious, the time had come to explore the possibility of the Chief Rabbi going to Russia to make contact with the rabbinate there. Sir Barnett promised to pass on the suggestion to the Chief Rabbi.—(J.C.)

Board of Guardians

The Hon. L. H. L. Cohen, son of Lord Cohen, has been elected as President of the Board of Guardians.

The retiring President, Mr. Oliver Sebag-Montefiore, said the Board had greatly expanded in scope and activity during the past two years and it was essential that younger people be recruited if the organisation was not to become "top-heavy".

Retiring together with Mr. Sebag-Montefiore was Mr. Edward W. Joseph, Chairman of the Executive Committee. He was succeeded by his Vice-Chairman, Mrs. L. F. Lowenthal, and was elected a Life Member.

New Liberals' Gift for Israel

On Sunday, July 8th, a special service took place to dedicate the resuscitation (life-saving) apparatus donated by the Women's Society of the New Liberal Jewish Congregation to the Magen David Adom, in Jerusalem, Rabbi Kokotek and the Rev. Dollinger officiated. In his speech the rabbi welcomed the Hon. Lily Montague, the vicar of the neighbouring St. Peter's Church, with his wife, and the representative of the Magen David Adom, who received the gift from Miss G. Ehrenwerth after the unveiling.

Professional Youth Leaders

The Association for Jewish Youth is to utilise some of its memorial funds to assist young men and women who wish to become professional Jewish youth leaders to take courses at the national training school at Leicester.

Ghetto Exhibition Success

Some 7,500 people saw the Warsaw Ghetto Exhibition during the six-and-a-half days it was on view at the Hackney Town Hall. During the ten days the exhibition was open in the West End last year, it was seen by 10,000 visitors.

It is believed that the joint sponsors of the exhibition will not dismantle it in the hope that at least some of the major provincial Jewish communities will enable it to be seen in their own towns.

"Those Were the Days"

The days when East London synagogues were filled to capacity and played an important rôle in the lives of men, women and children, were recalled by the Chief Rabbi when he consecrated the East London Children's Synagogue, Rectory Square, E. "Those were the days when I was a poor provincial who had not seen the like in the little synagogue where I was brought up," said Dr. Brodie.

NEWS FROM ABROAD

SOVIET RUSSIA

Jewish Deputy Prime Minister

Benjamin Dymshyts, the newly appointed Deputy Prime Minister and head of the Soviet State Planning Committee, was born in the Crimea as the son of a Jewish farmer. He has played an important rôle in the development of Russian industry. In announcing his appointment, the Soviet Press has not mentioned that he is a Jew. Dymshyts himself has never denied his Jewish origin, and it is assumed by foreign correspondents in Russia that, apart from his high qualifications, one of the reasons for which he was chosen by Mr. Khrushchev was the desire to refute accusations abroad that the Soviet Government was following an antisemitic policy.

Death Sentences

Nine Jews have been sentenced to death in the latest series of trials in Moscow, Odessa and Dnepropetrovsk. They were all tried on charges of "speculation in rationed goods" and, in some cases, "dealing in foreign currency".

With these latest sentences the number of Jews condemned to death by Soviet courts since the reintroduction of the death sentence in May, 1961, has been brought up to 26.

In Minsk, 18 persons have been tried for speculating in foreign currency, five of whom have been sentenced to death, and the rest jailed for from five to 15 years. Some of these persons bear obvious Jewish names.

A small synagogue in Georgia, near the Black Sea coast, was burned down by arsonists, according to Jewish sources in Moscow. The sources said that it was not yet known whether antisemitism was the motive for the fire. No one was hurt and the local authorities are investigating. There are about 50,000 Jews among Georgia's four million population.

POLAND

Cemetery Desecrations

In Lodz unknown persons broke into the Jewish cemetery and destroyed 25 graves. Thirty more graves were damaged, defaced and smeared with tar.

Extensive damage was caused to 30 graves at the cemetery in Sosnowiec, Western Poland. Local Jewish communities appealed to the police, who promised to investigate.

A number of tombstone desecrations also occurred in the Warsaw cemetery and Jewish officials took up the matter with the local authorities.—(J.C.)

Jewish Hostages Remembered

Wreaths were laid on the burial place of Jewish hostages at a ceremony held in Warsaw and attended by prominent Jewish personalities. The ceremony marked the 22nd anniversary of the Nazi massacres.

SWEDEN

Tributes to Jewish Leader

The Mayor of Stockholm and other leading Swedish citizens have joined with Dr. Nahum Goldmann and the leadership of the World Jewish Congress in honouring Mr. Hilel Storch, head of the Swedish Section of the World Jewish Congress, on his 60th birthday.

A special fund has been placed at his disposal "for some idealistic purpose to be determined by him". Mr. Storch has indicated that the fund will be used for research into the fate of European Jewry under the Nazis.

In a birthday message the rescue operations in which Mr. Storch participated during the war years was recalled. These operations saved thousands of people from annihilation in concentration camps.—(J.C.)

Nazi Flag in Stockholm

Police are investigating the discovery of a Nazi flag on Stockholm's City Hall. It was presumed to be the work of neo-Nazis.

Following the execution of Adolf Eichmann, a special guard was placed on the Embassy building and the home of the Israeli Ambassador at the request of the Israeli Embassy in Stockholm.—(J.C.)

TROUBLE IN ARGENTINA

Argentina's Minister of Interior, Señor Carlos Adrogué, appearing on television in Buenos Aires, said the country was suffering from the "uprising of anti-democratic groups, heirs of the Nazis". This coincided with the "sad situation of the country's economy" and the "dramatic times the country had gone through".

There were indications of a systematic plan, declared Señor Adrogué, and he was determined to frustrate it. "Attacks upon Jewish citizens, their synagogues, institutions and homes are a disgrace to Argentinians."

The Minister's statement came just 24 hours after a television appearance by the former secret police chief, who asserted that the Jewish community had faked the attack on Graciela Sirota, the 19-year-old girl beaten up and assaulted by Nazi thugs, in order to conceal a number of economic offences. The Jewish leadership, he declared, was acting in concert with the Communists.

The Jewish community is now waiting to see how the Minister of the Interior's pledge is fulfilled. Despite the fact that more than one hundred antisemitic assaults have been reported within the last two years not one arrest has been made to date. An 18-year-old student, whose mother is a Jewess, was also attacked by thugs and, as in the case of Graciela Sirota, he was marked with swastikas.

Jewish shops, offices and factories throughout Argentina closed their doors for one afternoon in protest against Nazi attacks in Argentina. Many non-Jewish shops joined the protest strike.—(J.C.)

UNITED STATES

"The Merchant" in New York

Protests from representatives of 800 Orthodox, Conservative and Reform rabbis failed to prevent a presentation in Central Park, New York, of Shakespeare's "The Merchant of Venice" and its later television transmission by the Columbia Broadcasting System.

Mr. Joseph Papp, director of the Shakespeare Festival, commented: "I am not unaware of the antisemitic problem, since I was brought up an Orthodox Jew. Having studied the play carefully I feel that Shakespeare was interested mainly in human behaviour. The play is a revelation of human conduct under certain conditions and pressures. Antisemitism is not the issue here."

A typical comment from Jewish quarters was: "The play is harmful no matter what the intention of the actors is."—(J.C.)

School Prayer Banned

The United States Supreme Court has ruled that the daily recital of an official prayer in New York schools constitutes a violation of the law separating Church and State. Although the ruling applies only to New York State it will affect schools all over the U.S.A.

The action was brought by five parents of New York schoolchildren. Two of them were Jews and the others were a Unitarian, a member of the Ethical Culture Society, and a non-believer. They had taken the issue to the Supreme Court after a New York rule that school prayers were permissible if the objecting children remained silent or were excused from attendance by the teacher.

While there has been much criticism of the ruling in Christian circles, American Jewry has been unanimous in acclaiming the Supreme Court's decision.—(J.C.)

JOINT CHRISTIAN-JEWISH OLD AGE HOME IN NEW ZEALAND

The Methodist Church and the Jewish community in Wellington, New Zealand, are co-operating in establishing an old people's home.

Twenty-four residents and staff will be accommodated in the Jewish block. The cost will be covered by Jewish charities. The Home will be built on land owned by the Methodist Church.

Members of both communities will form the Board of Directors of the joint project.—(J.C.)

JEWIS IN HUNGARY

Dr. Endre Sós, President of the Central Board of Hungarian Jews, reported to the recent annual meeting of the Board that nearly 1,500 Hungarian Jewish boys celebrated their Barmitzvah during the past year, and 1,800 girls went through Batmitzvah ceremonies.

Stating that a relatively high number of students were enrolled at the Budapest college for rabbinical studies and that the number of pupils at the Budapest Jewish school for boys and girls was steadily increasing, Dr. Sós expressed confidence that Hungary's future need of rabbis would be met without difficulty.

Dr. Sós, outlining the progress that had been made at the Orthodox yeshiva, the Jewish Museum, in Jewish publishing and the appointment of more doctors to the Jewish Hospital, paid tribute to the assistance received from the Société de Secours et d'Entr'Aide, and the Jewish Claims Conference. He spoke, too, of the large subsidies received from the State, including grants for the Central Board and for the payment of rabbis, cantors and other communal employees.

He stated that peaceful and effective relations had been established between Hungary and Israel, which facilitated the development of religious and cultural contacts between observant Jews in both countries.

He thanked foreign Jewish newspapers which, by publicising his statements on the right of Hungarian Jewry to share in compensation received from West Germany, had enabled them to benefit from these funds.

Dr. Géza Seifert, Vice-President of the Budapest Jewish community, stated that religious services were being held in no fewer than forty synagogues and "houses of prayer".—(J.C.)

ALGERIAN JEWISH COMMUNITY

With the proclamation of Algerian independence efforts are being made to reorganise the small Jewish community of 30,000 who still remain. The initiative in this task is being taken by officials of the Joint Distribution Committee, with the assistance of the Jewish Agency. Most Algerian Jewish leaders have already left the country.

The Chief Rabbi of Bone, Rabbi Naouri, believes that about 20,000 Jews will return to the country during the coming months. This view is not shared by Rabbi Shmuel Cohen, Secretary of the Algerian Zionist Federation, who, in the absence of Rabbi Ashkenazi, has assumed the functions of Chief Rabbi of Oran. Although he was confident that Jews would enjoy equal rights in an independent Algeria, Rabbi Cohen believed that most of the remaining Jews would leave. He did not think they had any future in Algeria.—(J.C.)

INCIDENTS IN ITALY

The Italian Minister of the Interior, Senator Taviani, speaking during a debate on recent incidents in the Jewish quarter when fascist hoodlums provoked clashes with passers-by, told the Senate that it was the Government's firm determination to prevent any further manifestations of such intolerance. In acting to prevent further antisemitic incidents, the Minister said, the Government was expressing the "deep and sincere will of the Italian people".—(J.C.)

ANTISEMITISM IN SOUTH AFRICA

A sculptural surround to the eternal flame which burns at the Jewish memorial to victims of Nazism in West Park Cemetery in Johannesburg was damaged by an explosion. The cost of the damage has been put at £500.

The Minister of Justice, Mr. B. J. Vorster, still piloting his Sabotage Bill through its various stages, made a passing reference to the incident. Action had to be taken against people responsible for such things, he said. That was just the kind of thing that Communists would do to inflame racial feeling in the land.

Meanwhile the South African Jewish Board of Deputies has pointed to evidence of an increase in the distribution of antisemitic literature in South Africa recently.—(J.C.)

Norman Bentwich

WORMS SYNAGOGUE REVISITED

Three years ago I visited Worms on the Rhine, the city famous for the Concordat between the Pope and the Holy Roman Emperor in the 12th century, for the Diet of the Church which excommunicated Martin Luther in the 16th century, and, above all, so far as Jews are concerned, for the oldest Jewish synagogue and cemetery in Europe, of the 11th century. The synagogue was often destroyed, finally by the Nazis on the terrible night of the Pogrom in November, 1938. When I was there in 1959 it was utterly in ruins. But the Government of the German Republic and the town had resolved to rebuild it, and on that day architects were on the spot, making their plans for the reconstruction, using the stones which had been saved by the devoted Dr. Illert, the Curator of the Worms Museum. At the peril of his life Dr. Illert, in 1938, gathered fragments from the ruins, and stored them away in the cathedral and the museum, determined that, when the opportunity came, he would restore to his town one of its most precious monuments.

Attached to the synagogue was the celebrated *Rashi Kapelle*, or Yeshiva, where traditionally the supreme medieval commentator of the Bible had a school. That, too, was destroyed, though part of the walls was standing. The sunken Mikveh—what the Germans call "das juedische Bad"—in the courtyard of the synagogue was invisible under a mass of debris. The cemetery, on the other hand, was comparatively in good order, and was a most impressive place. The red tombstones, some going back to the 11th century, were standing in their rows. A few had been destroyed or defaced, but generally the graves, dating between the 11th and 20th centuries, were well tended. I saw the "Rabbi's Corner," with the graves of medieval martyrs; and was told that it was again a place of pilgrimage.

At that time controversy between Jewish bodies was raging about the destination of the historic chair of the *Rashi Kapelle*, which was saved, and the famous Worms illustrated Machzor. Did they belong to the tiny Jewish community, less than a minyan, which had returned to Worms; or to the Jewish cultural body which was recovering and distributing the Jewish treasures which the Nazis had looted? The Machzor and most of the archives had gone to Jerusalem; the Chair is restored to the Kapelle.

This summer I was in Worms again. The change in the historical monuments was amazing. We came through the narrow Judengasse, which had somehow escaped destruction. Though Jews no longer dwelt in it, the non-Jewish Custodian of the synagogue had her home there. At the end of the street, under the shadow of the cathedral, we saw the compound with synagogue and Kapelle completely reconstructed. They have been rebuilt with meticulous care in the Romanesque style of the cathedral, and as far as possible the old material had been used. A simple plaque at the entrance recalls the history. Within the synagogue are an Ark in the old style, a reading desk, and the Menorah, gifts of the Chancellor, the town, and the Ministerpräsident of the Land.

There are seats for a congregation of 100.

The synagogue was opened with great solemnity last December in the presence of Minister Erhard, who declared that it was a symbol of the will of the German people to make retribution for the terrible crimes of the Nazis. An electric torch, always lighted, is inserted in the wall, taking the place of the perpetual lamp, and bears an inscription: "For the members of the Worms Congregation who fell between 1933 and 1945." Near it is a rough unhewn stone brought from Jerusalem. Pathetically, the congregation is still less than a minyan, and it is only on extraordinary occasions, as when a family has a Barmitzva, that it is used for worship. The Rabbi of Mainz, twenty miles away, then comes to conduct a service. But essentially it is a museum piece, and it is frequented by persons of all communities, as the visitors' book testifies. A name that struck me among them was Erica Eichmann.

The *Rashi Kapelle* is also perfectly restored, but there is no school. The Mikveh is again a pool of clear water, to which stone steps descend. The Gentile woman-guide, a municipal servant, took us around the building, and knew her subject thoroughly. We went on a few hundred yards to the cemetery, which is also in the shadow of the cathedral. Here was less change, because there was no call for it. But everything was neat. The fallen stones were placed against the wall, the paths were made up, between the tombstones grass and wild flowers grew. Besides the famous rabbinical graves, such as that of Rabbi Meir, of Rothenburg (Muharam), I noticed names on several of the more modern graves, which had a familiar ring, Kuhn and Loeb, perhaps the ancestors of the bankers in New York. Another Gentile curator has a house at the entrance; and he, too, was proud of his office and had learnt the Jewish history.

We were there on a day between Passover and Pentecost, just after the celebration of the Scholars' and Mystics' fast Lag b'Omer, and he showed us the grave of Rabbi Meir, who is as famous in the west as Rabbi Meir-Baal-Haness in Israel. Heaps of small stones were placed on the gravestone; and our guide told us that on the festival day some two score of Jewish visitors had come, including North African Jews from the French Army, to pray and to make offering. Some placed stones, some brought honey and wine, some lighted candles. Finally, we went to the small chapel. The Memorial Prayer was inscribed in Hebrew on a red sandstone slab; and another visitors' book was beside it. The guide pointed proudly to a framed certificate in Hebrew and English of the planting in his name of a tree in the Independence Forest in Israel, 1959. The tree was given by a Jewish doctor of New Zealand in gratitude for the care of the cemetery by the curator. I left with a wish that our old Jewish cemeteries in other countries might be kept as well as this historical Jewish cemetery in Worms.

REUNION OF MAINZ JEWS

As part of the festivities on the occasion of the 2,000th anniversary of the foundation of Mainz the Municipal authorities organised a "Week of Reunion with the Jewish Citizens of Mainz". Members of twelve old-established Jewish families from Mainz accepted the invitation, and many other former Jewish citizens who were unable to attend sent cordial greeting messages. One of the main functions was the consecration of the cornerstone of a new synagogue. The ceremony was conducted by Landesrabbiner Professor Dr. Roth. The guests, who were welcomed by the Chairman of the community, Herr Isidore Wenger, included Minister of Justice for Hesse, Westenberger, on behalf of the Land Government, the Mayor of Mainz, Stein, the Rector of the University and representatives of Jewish organisations and communities.

Other functions arranged during the week were an evening in the Municipal Theatre, where Dr. Rudolf Frank rendered readings from his own works, and a talk by Rabbi Professor Dr. Roth, about "Das juedische Mainz".

SHADOWS OF THE PAST

ATTORNEY-GENERAL DISMISSED

The West German Federal Attorney-General, Dr. Wolfgang Fraenkel, who took office last March, was dismissed for concealing his activities in Nazi war-time courts. His past had been exposed by a 130-page memorandum about his complicity in Nazi crimes, published by the East German authorities. There he was described as directly responsible for 34 unjustified death sentences between 1941 and 1943. In one case he demanded death for a German who stole a bottle of spirits during an air raid. Other death sentences which Fraenkel obtained, or upheld, included those against a pregnant girl, against a Pole who praised the British and against at least one Jew accused of an alleged "racial disgrace" with a German girl.

When the East German memorandum became known, an investigation was ordered by the Federal Minister of Justice, Dr. Stammberger. A special commission was appointed comprising three members of the Bonn Parliament, Mr. Thomas Dehler (Free Democrat), Mr. Hans Wilhelm (Christian Democrat) and Mr. Gerhard Jahn (Social Democrat). Announcing the dismissal, a Government spokesman stated that Fraenkel would not have been appointed if his activities under the Nazis had been known, but he also admitted that the Minister of Justice was aware of the fact that Fraenkel had joined the Nazi party in 1933.

As an indirect result of the case the Bonn Government is expected to instruct the Ludwigsburg central office for investigation of Nazi crimes to contact the appropriate authorities in the German Democratic Republic with a view to obtaining documents relating to those judges and prosecutors at present serving in the German Federal Republic, who during the Nazi period worked at the Supreme Court in Leipzig or the People's Courts or other special courts.

EX-NAZI JUDGES RETIRED

About 140 ex-Nazi judges and public prosecutors, who until now have been active in the West German judiciary, have availed themselves of a special legal provision and requested premature retirement. In West Berlin eight judges and prosecutors have asked to be retired.

The deadline for "voluntary retirement" was June 30, after which Nazi judges who fail to retire face dismissal charges in connection with their pro-Nazi activities and will lose pension rights. Ex-Nazi jurists refused to retire in several States.

GERMAN POLICEMEN SUSPENDED

Two officials of the special West German police department responsible for the safety of important foreign visitors have been suspended from duty pending investigation of their alleged complicity in crimes against Jews in Western Russia during the war. The two men, Zimmer and Hein, were members of Nazi Einsatzkommando 9 and were called as witnesses during the trial in West Berlin of six former officers of this unit.—(J.C.)

EX-NAZIS SENTENCED

Five former Nazi officers were sentenced to terms of penal servitude by a West Berlin court for organising the massacre of over 11,000 Jewish men, women, and children in Western Russia during the war. One of the accused, Konrad Fiebig, was acquitted because of insufficient evidence.

Ex-S.S. Obersturmbannfuhrer Dr. Albert Filbert was sentenced to penal servitude for life. His deputy, Gerhard Schneider, was sentenced to ten years' penal servitude. Bodo Struck and Heinrich Tunnat were both sentenced to four years' penal servitude. Wilhelm Greiffenberger was given a three-year sentence because he had spent eight years in a Russian gaol after the war.

The accused admitted the monstrosity of their crimes, and expressed their contrition.

In pronouncing sentence the judge said there could be no doubt that the accused had realised that Nazi orders to exterminate Jews were criminal. They also knew that criminal orders could not be binding. Because they had offered no resistance they could not claim to have acted under duress. The judge also stated that the court had taken into consideration the fact that the accused had not violated the law by Nazi standards. Their crimes were in keeping with the Nazi political ideology.

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Erwin I. J. Rosenthal

A DIALOGUE HAS BEGUN

International Symposium at the Institutum Judaicum Delitzschianum

June 25, 1962, was a memorable day in the chequered history of Christian-Jewish relations. The 75th birthday of the Institutum Judaicum Delitzschianum was celebrated at an imposing ceremony in the Aula of the Wilhelms-Universität-Münster, under the auspices of the Protestant Theological Faculty to which the Institute, so ably and energetically led by Professor Karl Heinrich Rengstorf, belongs.

The ceremony was memorable, because it united Christians and Jews who had come to Münster from many lands, not only to pay tribute to the Institute and its founder Franz Delitzsch but also to begin a new chapter in the dialogue between the Church and the Synagogue. It is only natural that the representatives of the Lutheran World Alliance, of the Evangelical Church in Germany, of the Land North-Rhine Westphalia and of the Mission to the Jews should stress the missionary aspect of the strictly academic Institute. On the other hand, the famous "wind of change" was not long in making itself felt.

Professor Rengstorf reviewed the origin, growth and purpose of the Institute, which, after its founder's death, took the name of Institutum Judaicum Delitzschianum. He described the aim of the Institute "to further the true knowledge of Judaism among the Christians and of Christianity among the Jews, in this order." He paid tribute to Jewish organisations which take an active interest in the strictly academic work of the Institute; the "Zentralrat der Juden in Deutschland"; the Israeli Trade Mission in Cologne; the Jewish communities of Westphalia; and the Wiener Library, whose founder is an Honorary Member of the Franz Delitzsch Gesellschaft.

This is precisely the reason why, to my mind, Jews can work together with the Institute at the University of Münster: to seek truth in the service of God for the sake of truth. At least as long as Professor Rengstorf has the reins in his hands there is a guarantee that the promotion of better understanding of Judaism among Christians is the paramount object.

Two Honorary Doctors were created by the Dean of the Protestant Faculty of Theology, Professor Dr. Jacobs, who presided over the ceremony: Professor Edmond Jacob, of the University of Strasbourg, who wrote a most perceptive

Theology of the Old Testament and who actively furthers the dialogue between Christians and Jews in France; and Pastor Hedenquist, Director of the Mission to Jews in Stockholm, who saved many Jews and Christians of Jewish extraction during the Nazi terror. Three new Honorary Members of the Franz Delitzsch Gesellschaft were admitted by its President, Professor Dr. Luck: Professor Dr. Guido Kisch, the distinguished authority on medieval Jewry; Propst Dr. Grüber; and in *absentia*, Professor Dr. Geo Widengren, the eminent historian of religion at Uppsala University.

Next morning saw the beginning of three full days of papers and discussions, with a public lecture by Professor Dr. Guido Kisch, of the Hebrew Union College (New York) and of the University of Basle, on "Zasius and Reuchlin", a summary of a book of the same title, which has just appeared as the first volume of *Pforzheimer Reuchlinschriften*. By pointing out the different attitudes of Zasius, a precursor of Luther in his enmity towards the Jews, and of the humane Reuchlin, Professor Kisch made an important contribution to the problem of tolerance in the sixteenth century, illustrated by the legal position of the Jews, which was largely conditioned by theological considerations.

Professor Kisch also gave a brief introduction—intended as a basis for discussion—on Jewish learning in Germany from the beginnings of Jüdische Wissenschaft in the 19th century to the present efforts of the Leo Baeck Institute, especially in the field of the history of Judaism in Germany.

On the basis of medieval Hebrew Bible commentaries, especially David Qimhi's commentary on the psalms, the present writer dealt with a fundamental problem of the dialogue between the Church and the Synagogue; the Jewish "answer" to the christological interpretation of the Messianic passage of the Hebrew Bible, i.e., to the Christian claim of the Divine nature of Jesus and his Messiahship and of the alleged abrogation of the Torah by Jesus.

Professor Rengstorf reported on the progress of the Josephus concordance, a very important undertaking of the Institute, indicative of its scientific work in the field of Judaic Studies: Dr. Leo Prijs-Munich dealt with "The Travel Diary of R. Chaim Joseph Asulai (1724-1806)."

Another interesting communication from Professor Rengstorf concerned the diary, recently acquired by the Institute, of a Leipzig Jewish physician of the late 18th and early 19th century. This is a document of the greatest importance, and the Institute should be enabled to publish it, for it is an unexpected testimony to friendly relations between Jews and Christians at the time, foreshadowing Christian efforts for the emancipation of the Jews.

Report on Leo Baeck Institute

The work of the Leo Baeck Institute was described by Mr. Noam (Frankfurt). His report aroused a good deal of interest among the participants of the Symposium. It was followed by a brief report on the "Germania Judaica" (Cologne), not to be confused with the history of medieval Jewry in Germany of the same name, now in preparation by the Leo Baeck Institute as a continuation up to 1350 of the first volume, published in 1934 in Breslau. The two reports gave rise to a short discussion on the possibilities of co-operation between these two organisations and the Institutum Judaicum Delitzschianum. Professor Rengstorf was very hopeful.

Dr. Brillling lectured on "Frederick the Great and the Council of the Four Lands of Polish Jewry," making available new material on the rôle of the Jews of Breslau at the time of Frederick the Great, and of the King's policy towards the Jews.

One of the most stirring contributions came from Professor Dr. Edmond Jacob-Strasbourg, who dealt with Christian-Jewish relations in France today. He is one of the most active Chris-

tian promoters of the dialogue between the two faiths. A man of profound sympathy with Israel and of great learning, he described the change the Church in France has undergone in its attitude to Israel. This manifests itself in a prayer for Israel, hoping that the separation will be healed in the eschatological future and result in a new unity between the Church and Israel. Professor Jacob outlined the three levels of the dialogue in existence today: the study of great personalities such as Rashi, Maimonides, Luther and Oberlin; the fight against antisemitism; and a Round Table discussion of a Biblical text, so far confined to the Old Testament, but contemplating New Testament texts as well. He also mentioned the influence which North African Jews now settling in France are bound to exercise.

Dr. Schereschewsky, a Jewish scholar attached to the Institute, reported on "Modern Works on the History of Jewish Medicine in Hebrew". Pastor Gjerding spoke on "The Ecumenical Council of Churches and the Jewish Question," demonstrating that "wind of change" which is the necessary prerequisite of a fruitful dialogue between the Church and the Synagogue today. This change is evident from a comparison between the conferences of 1948 in Amsterdam, of 1956 in Switzerland, and this year in New Delhi. While not giving up its obligation to preach the gospel to all men, including the Jews, the Church now recognises the special significance for Christianity of a continued existence of the Jewish people. It wants to break down the barrier that prevents friendly, positive relations, in the first place by putting anti-semitism out of bounds as un-Christian. Pastor Gjerding spoke of the difficulties created by the existence of Israel as a political entity in the shape of the new State of Israel. He described the efforts which are made to exclude the political element and to concentrate on the moral and spiritual aspects of the Christian-Jewish relationship. He advocated not "anti-semitism", but positive education; Christian instruction should be cleansed from anti-Jewish theological preconceptions.

Rabbi Dr. Chanoch Meyer (Dortmund) spoke on the need to record local "customs" of the various Jewish communities (I could not attend this session). I also missed Dr. Brillling explaining the Institute's plans for a "Westphalia Judaica" and Pastor von Kortzfleisch (Stuttgart) on "The Plan of a Documentary Book 'Jews and Christians'".

Whatever a Jew's attitude to the inevitable missionary activities of the Church may be no exception can be taken to Professor Rengstorf's strictly academic conduct of the Institute's affairs. Every person of goodwill must recognise not only his enthusiasm, drive and energy, but also his genuine desire to see justice done to Judaism and the Jews. He realises that without the knowledge and understanding of Judaism, Christianity cannot achieve that self-understanding which it needs today more than ever. For the new dialogue—let us be clear on this point—is only possible today because religion as such has become problematical. It is the threat to faith, to the life of the spirit as such, which must draw the various faiths together. We Jews are ready for such a dialogue, I believe, because the existence of the State of Israel after the tragic experiences of the Third Reich has given us a new self-confidence and a new assurance, which enable us to face Christianity and its claim to be the *verus Israel*. As long as it is understood and acknowledged that we cannot give up our fundamental position as regards the Messianic promise and redemption and the validity of the Torah, we can enter into that brotherly dialogue of which Pastor Gjerding spoke, as equals on the basis of our mutually irreconcilable theological premises.

There is—especially under the present threat to religion in general—enough common ground left for both faiths to get together and to work together. Münster was a beginning, no more. But it can lead to further fruitful exchange and friendly co-operation and bring about closer mutual understanding and trust on the basis of the scientific study of both religions. Professor Rengstorf has done well in organising this Symposium; he has laid a workable and workmanlike foundation for a more sustained dialogue. I, as an individual Jewish participant wish him success in his efforts for a better understanding between Christians and Jews. Let us have more discussion.

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Walter Ostwald

HAGEN REMEMBERS ITS JEWS

Early in 1961 Oberbürgermeister Turck and Oberstadtdirektor Jellinghaus (the actual author) published a book in memory of the Jews of my native city, Hagen in Westphalia* (I moved to Münster in Westphalia in 1922). In February, 1962, after it had been most favourably received both in Germany and abroad, the editors enlarged the volume by adding a supplement "Stimmen zum Gedenkbuch".

In the author's own words the volume was intended to present an indictment of the desperate fate suffered by the Jews. The elder generation of Hagen citizens, who had known their Jewish fellow-citizens when the latter were still alive, should open the eyes of the young people and ensure with all their vigour that their present path should lead towards respect for humanity. The younger generation should no longer be helplessly exposed to the effects of the poisoning of their spiritual wells, in particular to attempts to minimise the terrible truths or even deny the atrocities entirely. The tragic fate of and injustices done to their Jewish fellow-citizens might be demonstrated more easily from the viewpoint of a local setting, than by describing the myriads of bestialities in the concentration camps, which understandably enough might simply exceed the bounds of imagination of those not directly affected, especially the younger generation.

In 1933 the town of Hagen had slightly more than 500 residents of the Jewish faith in its total population of about 147,000. These families, some of whom had been there for generations—in a few cases for centuries—were generally respected by their fellow-citizens. Certain names were of specially good repute in the economic and cultural life of the town. As examples the author mentions three personalities, all since deceased, namely the two "Stadtverordnete" before 1933 (the lawyer and notary Dr. David and the department store owner Leuser) and Sanitätsrat Dr. Wolf, who for decades had been engaged in the Red Cross service and in social medicine. In 1956 a mere twenty Jews lived among the 200,000 inhabitants of Hagen, and few of them had resided there before 1933.

Lists of Victims

The list of victims is divided into eight concise sub-sections. The names, but unfortunately not the ages, are given of 48 persons who were deported to Poland and murdered or died there. Twenty-eight people are listed as having been murdered or died in Theresienstadt and 31 in Auschwitz. Three people committed suicide, including two before deportation, and two who died in German prisons. Forty-four Polish nationals, some of whom had lived for many years in Hagen, were deported to Poland on October 28th, 1938, and died there. A total of 156 persons. Then follow the names (with present addresses or dates of death) of 272 persons who managed to emigrate in time, and 20 who have since returned to West Germany or to West Berlin. A total of 448 persons. From my own knowledge some of the remaining 50 persons consist of those who died between January 30th, 1933, and 1942/43 or those who moved to other cities during that period.

Sorrowfully I scanned the list and read the names of many departed childhood friends, and also of older people whom one had known or was friendly with from early childhood. Especially

* Gedenkbuch zum tragischen Schicksal unserer juedischen Mitbuergers. Erinnerung und Achtung—Anklage, Mahnung und Verpflichtung. Herausgegeben von der Stadt Hagen, 1961.

tragic was the remembrance of those who had managed to escape to Western Europe and were deported from there during the war.

A further, probably incomplete statistical abstract of the year 1946 estimates the number of Westphalian Jews deported and murdered at 20,502, and the number of desecrated synagogues at 103. Apart from its Christian recipients the memorial volume has been sent with greetings and best wishes to all Hagen Jews.

Other essays in the volume are of especial importance for the German youth of today, namely the fine address given by Federal President Dr. Lübke at the opening of the Week of Brotherhood on March 5th, 1961, in the Paulskirche in Frankfurt-on-Main, and a short synoptic view of the fate of Jewry from the early beginnings until 1945 and beyond. There is also the text of an address by the author: "In memory of the 20th anniversary of the Crystal Night of 1938". His culminating point is a plea for universal brotherhood: "nicht zu hassen, zu lieben sind wir da".

History of the Community

Of most importance, however, is the reprinted, but unfortunately condensed essay "Zur Geschichte der Juden in Hagen", by the late Professor Dr. Fritz Schemann, my respected teacher in the high school in Hagen. The latter wrote an objective account of the historical development of Hagen Jewry from 1776-1897, which appeared during 1933-34 in six instalments in a monthly supplement to the *Hagener Zeitung* (now the *Westfalenpost*). His appreciative concluding remarks in March, 1934, about the fine development of the community and its membership were used by the Nazis to instigate an artificial whipping up of hatred by the customary means then adopted, namely mass demonstrations against the newspaper's publisher, Dr. Gustav Butz, and the author. The latter lost his subsidiary job on the newspaper. The publisher, instead of being forced to suspend publication, as was intended, received a severe official warning that had to be printed in the paper without comment. This most readable contribution graphically describes the historical development of a not unimportant small community before and during the emancipation, and on to the 19th century, with all its advances and retreats, disappointments and realisations.

The book is enriched with two general views of Hagen in 1848 and 1860, with a description of the synagogue and 13 pictures of the buildings of the synagogue, elementary school and the cemeteries from 1859 until 1895 and from 1938 to 1961, including the newly erected synagogue.

The supplement includes, *inter alia*, appreciative remarks and detailed reports by Hagen Jews who had emigrated to Israel, England, U.S.A. and South America. They bear witness to the affinities of these writers for their hometown and their cultural connections with Hagen and Westphalia. They mention the terrors of the Nazi era without rancour and point out the importance of this exceptional work and its possibly beneficial influence.

Special mention should be made of the observations which have encouraged other cities to emulate the example set by Hagen, for instance by the official representatives of Hanau and Nuremberg on behalf of their towns. The author of the Hagen book is convinced that "silence is complicity. Without full co-operation at the local level a broad effect cannot be expected over the whole country."

Old Acquaintances

Berlinale 1962: Life in Berlin, especially during the annual Film Festival is quite unreal with the Wall cutting the town in two halves. You have to see the Russian soldiers in front of the Ehrenmal near the Brandenburger Tor in the Western sector guarded by British soldiers to believe the crazy situation. With their own sense of humour the Berliners say: "Wir sind verköpft aber noch nicht geliefert", though they know it is not true. They call the bonus they get for living in that exposed City "die Zitter-Praemie". Only as a foreigner or a visitor from West Germany can you cross the wall via "Checkpoint Charlie" at the end of Friedrichstrasse; and only four of 2,000 taxi drivers have permission to drive you over—the four have non-German nationality. The East German film artists invited the Festival guests over to the Eastern part of the city for a discussion, but very few went. The Berlinale, as the Film Festival is called, is first a political demonstration and not mainly a competition. The Americans sent James Stewart as their representative, and he was awarded a prize for his part in Henry Koster's "Mr. Hobbs Takes a Vacation". Britain's entry, "A Kind of Loving", directed by John Schlesinger, received the "Golden Bear", the highest award of the Festival. Emmeric Pressburger, of London, was a member of the jury, together with G. Stapenhorst. For the first time an Israeli production, "Gebt mir zehn verzweifelte Menschen", competed internationally in Berlin, and the Jewish community gave a reception in its Fasanenstrasse Centre to mark the occasion. "Die Rote", the German entry, directed by Helmut Kaetner, proved to be a disappointment. In general, Berlin proved again to be the best of hosts, ignoring the daily difficulties of life in the divided city.

Obituary: Max Krell, a former lecturer of Ullstein's and author of "Das alles gab es einmal", died in Florence at the age of 75.—Sybille Binder has died in Duesseldorf, where she lived and acted since her return from London after the war; born in Vienna she made a name for herself as an actress in Berlin before she had to emigrate.—Georg Altman, a former director of Berlin's "kleines Theater", Unter den Linden, died in Los Angeles aged 77.—Ernst Mandowsky died in Zürich 59 years old. He started his career as an actor; ten years ago he returned from Israel to become a dramatic critic of Berlin's "B.Z. am Mittag".—Artur Holde, aged 76, died in New York; he was music critic of "Aufbau" and author of several books.—Kurt Magnus, a co-founder of "Berliner Funkstunde", the first German radio station, died in Wiesbaden aged 75.—Stage designer Caspar Neher died in Vienna at the age of 65; he closely co-operated with the late Berthold Brecht.—Hans Neumann, the 76-year-old producer of G. W. Pabst's "Geheimnisse einer Seele" and of many other films, has died in Bad Bertrich.—Herta von Hagen, Gustav Waldau's widow and an actress in her own right, died in Munich at the age of 86.

This and That: Anton Walbrook, together with Hildegard Knef, starred on Munich's TV in Vera Caspary's "Laura".—Gina Kaus has adapted Jean Kerr's "Mary Mary" for production in Berlin's Renaissance-Theater.—Gustaf Gruendgens, who intends retiring at the end of next season as director of Hamburg's Schauspielhaus, has promised to act and to produce at least four months every year.—Dorothea Gotfurt attended the production of her comedy "Ihr gehorsamer Diener" on the Bavarian TV, directed by Tom Engel and featuring Werner Finck and Gretl Theimer.—Susan Kohner, daughter of agent Paul Kohner and an up-and-coming film star, is to marry George Hamilton in Hollywood on August 19th.—Grete Mosheim will appear in Wilder's "Heiratsvermittlerin" in Cologne next season.—Lilli Palmer and Brigitte Horney appear in Walt Disney's production of "Wunder der weissen Hengste" in Vienna, with Robert Taylor.

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"MAYFLOWER" BERLINERS

Records of First Jewish Citizens Published

When the Berlin Jewish "Kulturbund" performed a dramatised version of Georg Hermann's "Jettchen Gebert," the critic Arthur Eloesser wrote: "On the stage we see the Geberts, but in the audience sit the Jacobys". This was meant as a gentle reminder of the fact that only a minority of Berlin Jews were descended from families which had already struck roots in the capital during the Biedermeier period; most of them were, like Julius Jacoby in the play, immigrants or children of immigrants from the former Polish Prussian provinces. And yet the "old" Berlin families have shaped the habitus of Berlin Jewry beyond their own small circle. True, assimilation has also taken its toll and quite a few descendants of the upper stratum families became absorbed by the Prussian aristocracy, but the majority remained within the fold.

It is with these thoughts in mind that we welcome a publication which for the first time lists those Jews who became citizens of Berlin between 1809 and 1851.*

The book was published under the auspices of the Berlin Historical Commission as the first volume of its "Quellenwerke." The publication was marked by a ceremony held in the Berlin Jewish Centre, when Mayor Willy Brandt handed a copy to the representatives of the Berlin Jewish community.

The book's history in itself is a symptom of our times. In his preface the author, Dr. Jacobson, tells us that he had already started the work before the war broke out. His wife and son, who emigrated to England, took the material with them and, throughout the vicissitudes of their war-time wanderings, managed to preserve it. Dr. Jacobson himself was deported to Theresienstadt. After the liberation he joined his family in England.

Nobody could be better qualified than he to undertake this task. He was the director of the "Gesamtarchiv der deutschen Juden," and as a noted historian and genealogist he has a first-hand knowledge of the subject. Jews from Germany who are anxious to preserve the history of their community of origin cannot be too grateful to Dr. Jacobson for having recorded the wealth of material in this comprehensive way.

Altogether 3,128 Jews acquired Berlin municipal rights between 1809 and 1851. In each case the name, place of residence, age, birthplace and occupation are stated in the official records. Apart from this in most cases the new citizen's father is also mentioned, thus making it possible to trace the family back one further generation. With other material at his disposal, especially the records of the Berlin Jewish community, Dr. Jacobson has supplemented these particulars of the Citizens' Books in various respects. In the majority of cases he has added the name of the spouse and the date of death, but most important are his references to the new citizen's achievements in his profession or in communal work. The footnotes carry cross-references to other members of the family listed in the book, and sometimes describe the fate of later generations. All this makes fascinating reading.

Jews became entitled to municipal citizenship ("Bürgerrecht") by virtue of the Stein'sche "Städteordnung" of 1808, which made eligibility independent of a person's creed. Thus civic emancipation preceded national emancipation, i.e., acquisition of Prussian nationality according to the Edict of 1812. While State citizenship automatically included the descendants of a naturalised person, municipal citizenship was not hereditary. Thus we often find mentioned in the book members of two or three generations of the same family who successively acquired municipal citizenship. On the other hand, all Berlin residents were not eligible for municipal citizenship. In practice this applied only to house owners and to certain categories of

businessmen, artisans and professionals. The book cannot, therefore, represent a full list of all Jewish residents during the period it covers.

A comparatively high proportion of the new citizens were already born in Berlin. Quite a few hailed from near-by towns and townships in the Mark Brandenburg, not only from larger places such as Frankfurt (Oder) or Potsdam, but also from smaller ones such as Strausberg, Joachimsthal or Trebbin. Gradually, more immigrants came from other Prussian provinces, first predominantly from West and East Prussia and Pomerania, and later on also from the Province of Posen. Among territories outside Prussia, Anhalt is comparatively well represented.

In many cases the acquisition of Prussian citizenship was linked up with the choice of a permanent surname. There are the usual "typical" Jewish names derived, e.g., from Biblical first names, places, etc. Sometimes the original name can be easily detected, e.g., Arnheim from Aron. In other cases the new names are not typically "Jewish," e.g., Bernsdorff (formerly Bendix) or Zechlin (formerly Ezechiel). We also meet a Bernhard Warburg, whose original name was Beer Warschauer.

Those who unofficially adapted their Christian (or first) names (e.g., Rudolf for Ruben) sometimes encountered difficulties in having their new "German" Christian names recognised. However, there was also the case of a man who became a Prussian citizen in 1815 under the name of Richard Ludwig Casper and who, three years later, tried to revert to his original first names of Saul Jonas, because, suspected of having changed not only his name but also his religion, his chances of finding a Jewish wife were impaired.

Dawn of Emancipation

The prelude to the award of Berlin citizenship from 1809 onwards was the naturalisation patent of 1792 for the famous financier Daniel Itzig (1723-1799) and his descendants. This list includes his son, Elias Itzig (later on Hitzig), and his son-in-law David Friedlaender (1750-1835), one of the leading protagonists of Jewish emancipation and the first Jewish "Stadttrat" in Berlin. It also includes Abraham Mendelssohn, whose wife was a granddaughter of Daniel Itzig. There was also some intermarriage between the Itzigs and the family of another famous financier, Ephraim. Most of the descendants of these two bankers gave up Judaism.

Of the great number of well-known persons listed in the book, only some examples can be selected. Among those who became citizens in 1809 are the famous music publisher Adolph Martin (formerly Abraham Moses) Schlesinger; Aron Hirsch (Anton Heinrich after his baptism in 1811), Bendemann, father of the painter, Eduard Bendemann; the banker Abraham Gans (born in Celle), father of Professor Eduard Gans. The physician, Dr. Nathan Jacob Friedlaender (1778-1830) became the first unbaptised lecturer at Berlin University. The merchant, Joseph Wolff, who did not sign the protocol because of the Sabbath, became father-in-law to Wilhelm Ritter von Doenniges, Bavarian Ambassador in Rome, and grandfather of Helene von Doenniges, for whom Ferdinand Lasalle lost his life in a duel.

The "Tonkuenstler" Jacob Meyer Beer had to acquire Berlin citizenship because he owned the house at Koenigstr. 31. As he lived in Venice he was represented by his father, the banker Jacob Herz Beer. Both Meyerbeer and his wife, Minna Mosson, were grandchildren of the wealthy Berlin banker Liepmann Meyer Wulff (1745-1812).

The old phrase "Nu Kunheim, red du" is linked up with Samuel Hirsch Kunheim; during the French occupation of Berlin he was introduced with these words to the French Governor by his employer, the banker Berend, who could not speak French.

Of course, the list also includes the founders of well-known firms, such as the bankers E. J.

Meyer (of Koerlin) and Samuel Bleichroeder (1779-1855) (of Wriezen), son of Gerson Jacob Bleichroeder of Bleicherode and father of Bismarck's financial adviser; the publishers and booksellers, Gustav Moritz Bock (of Bote and Bock), Abraham Hirschwald of Rawitsch (later on baptised), Abraham Isaac Ascher (known as Adolf Asher) of Cammin, Carl Heymann of Glogau, Dr. med. Bendix (Bernhard) Wolff (founder of Wolffsche Telegraphenbuero); the retailers Herrmann (Hirsch) Gerson (born 1831 in Koenigsberg, Neumark), and Valentin Manheimer (1815-1889), son of David Manheimer, Cantor in Gommern. Also on the list are Samuel Roeder (1812-1872) of Graetz ("Roedersche Stahlfedern"); the art dealer, Nathan Levi Lepke (1779-1849) of Dessau, the industrialist Caesar Wollheim (1813-1882) of Breslau, Simon Kremser, and Adolph Muehling of Braunschweig, owner of the then fashionable "Hotel de Rome".

Turning to families who became known in Berlin because of some of their members, the descendants of Juda Veit (1710-1786) come to mind. One of his sons, Salomon Veit (1751-1821), was the first Jewish member of the Berlin Stadtverordneten-Versammlung. Another son Simon (1754-1819), was the first husband of Dorothea Mendelssohn-Schlegel and father of the painters Johannes (Jonas) and Philipp Veit. Another son, Philipp, was father of Dr. Moritz Veit (1808-1864), the publisher and politician. The latter's firm, Veit and Comp, is mentioned on the front flap of the book under review as one of the publishers eventually incorporated into Walter de Gruyter and Co. A daughter of Philipp Veit, with her husband Hirsch (Hermann) Simon, became the progenitors of the well-known Veit-Simon family.

The book also lists a number of members of the N. Israel family. The grandfather of the founder of the firm was Israel Jacob, born in Schneidemuehl about 1710, who settled in Berlin in 1741. He had two sons, Abraham Israel (1755-1831) and Jacob Israel (1753-1821), the father of Nathan Israel (1782-1852), Meyer, Levy, and Joseph Israel and of Israel Jacob Israel, who adopted the name of Janson. Nathan's son and successor, Jacob Israel (1823-1894), in London married Minna Adler, daughter of the Chief Rabbi, Dr. Nathan Marcus Adler. Conversely, the Chief Rabbi's second wife, Coelestine Leffeld, hailed from Berlin.

The Liebermann family, which is also widely represented, originates from Maerkisch-Friedland. From this small township in West Prussia more Jews emigrated to Berlin (133 families) than from any other place. The first generation consisted of three sons of Bendix Liebermann, Joachim (1778-1853), Jacob (1780-1867), and Joseph (1783-1860), a leading textile industrialist. Joseph's son, Louis, was the father of Max Liebermann. Another son of Joseph's, Benjamin, was the first President of the Deutsche Handelstag. One of Joseph Liebermann's daughters married Moses (Moritz) Rathenau, father of Emil Rathenau. Another daughter became the wife of Ferdinand Reichenheim, who, like his brothers, was a prominent Jewish philanthropist.

These few names, taken at random, may not mean much to some readers. Yet for those who spent their formative years in Berlin they may conjure up the atmosphere of their past. As Dr. Jacobson rightly points out in his moving and, at the same time modest, preface, it will also remind us of the contribution made by Jews to the development of that city.

In his 45-page introduction the author gives an illuminating summary of the history of Jewish emancipation, and its setbacks after 1812. He repeatedly acknowledges information received from descendants, quite a few of whom are now resident in England.

The list, which is in chronological order according to the dates on which citizenship was acquired, is enhanced by two alphabetical indices; one of the new citizens themselves and the other of their relatives as far as they are mentioned in the list. The book also carries a classification according to the provinces and places of birth, and a number of beautiful illustrations, including portraits of well-known Berlin Jews and photographs of documents.

It is a publication well worth reading and, as an exceedingly valuable reference book, it belongs in the library of all who are interested in the history of Berlin Jewry.

* Die Judenbürgerbriefe der Stadt Berlin, 1809-1851, mit Ergänzungen fuer die Jahre 1791-1809. Bearbeitet und herausgegeben von Jacob Jacobson. Walter de Gruyter & Co., Berlin, 1962. DM. 58.

BIRTHDAY GREETINGS

PROFESSOR JAMES FRANCK 80

When the famous scientist Professor James Franck celebrates the 80th anniversary of his birth on August 26th, 1962, he can look back on a happy life full of success.

He was born in Hamburg and was educated at the Wilhelm Gymnasium of that city and later at the universities of Heidelberg and Berlin. Soon after taking his degree of Dr. phil. in Berlin he began his research into the ionisation of gas molecules together with his friend Gustav Hertz, which led to important discoveries for which both scientists were jointly awarded the Nobel Prize for Physics in 1926.

In Berlin he led a happy family life with his charming young Swedish wife and their two daughters until, in 1914, at the outbreak of war he joined the army as a volunteer. Soon after his return, as an officer decorated with the Iron Cross First Class, he and his family moved to Göttingen, where he was appointed Professor and head of the Institute of Physics at the University. There he continued his research work, greatly loved and admired by his students, assistants and colleagues to whom he always proved an understanding and generous friend.

Courageous Letter to Nazi Authorities

When the Nazis came to power in 1933 he gave up his university post and published the following letter:

"I have asked the authorities in charge to relieve me of my office. I shall try and continue my work as a scientist in Germany. We Germans of Jewish descent are treated as aliens and enemies of the Fatherland. Our children are expected to grow up with the knowledge that they will never be in a position of proving themselves as Germans. Those who participated in the war are permitted to continue their services to the State. I decline to make use of this privilege, though on the other hand, I understand the attitude of those who consider it their duty to stay at their posts."

When, towards the end of 1933, it proved impossible for him to continue his work in Germany, he emigrated to Copenhagen. After working there for some time at the institute of Professor Niels Bohr, he left for the United States, where he has lived ever since—first in Baltimore and then in Chicago, as professor of chemistry. His subject of research was the problem of photosynthesis, trying to find out how, under sunlight, plants manage to produce sugar from carbon-dioxide and water. Many different opinions were offered on this matter, and, referring to his own ideas and findings James Franck once quoted Einstein: "Ich kann nicht wissen, ob sich der liebe Gott danach gerichtet hat, den Prozess so zu leiten, wie er nach meinem Begriff richtig sein sollte."

Evidently the problem still occupies the scientists, as appears from the German papers reporting on the Nobel Prize Winners' Congress at Lindau in June, 1962. There Professor James Franck was involved in a lively discussion on the subject of photosynthesis, proving himself still the brave old fighter for what he considers right, just as lively and serious as ever.

During the last war he joined in the work on the atom bomb, well knowing that the Germans were doing the same. But he very seriously warned the U.S.A. Government against using it in earnest. He was proved correct in predicting that a race for atomic armament would follow on all sides, and there was, in his opinion, no effective defence against the atomic weapon. He suggested that the bomb and its disastrous effect should be shown to all the combating nations, allies and enemies, and he was sure that this would deter all sides from using it. That his and his colleagues' advice was not followed and the bomb dropped on Hiroshima deeply disappointed him. Being no politician, he returned to his laboratory and continued his research on photosynthesis. Acknowledgments and awards were bestowed on him from all sides. He received the Rumford Medal from the American Academy of Arts and Science and was made an Honorary Doctor of Science by the Technion of Haifa. The town of Göttingen,

where he had worked for eleven years, bestowed the honorary citizenship upon him, and the Academy of Science of Göttingen awarded him the Dannie Heinemann Prize.

His wife passed away during the war after a long illness—a great loss to him and to all who knew her. Now he has again found happiness with his second wife, who had been his assistant in the old Göttingen days and is now herself a well-known physicist: Professor Hertha Spöner-Franck, of Durham, N.C.

He has remained the faithful and good old friend, good humoured and full of zest for life, showing surprising vitality.

When he now celebrates his anniversary with his wife, his two happily married daughters and their husbands, with his grandchildren, some of whom share their grandfather's interest in science, and with his great-grandchildren, all the best wishes go out to him from his many friends, pupils and admirers, wishes for good health and for many years of happiness.

PH. ELKAN

DR. EUGEN MAYER 80

Dr. Eugen Mayer, until 1933 Administrative Director (Syndikus) of the Jewish community of Frankfurt a.M., celebrated his 80th birthday on July 4th. With his wife, a sister of Professor Norman Bentwich, and his three children he emigrated to Jerusalem. By his widespread and devoted activities he was highly respected by all sections of Frankfurt Jewry. His closest friends included Franz Rosenzweig, whose correspondence with him was published in one of the Leo Baeck Institute bulletins, Rabbi Nehemia Nobel, in whose memory he edited a warmhearted eulogy, and also Justizrat Blau.

Under his editorship the *Frankfurter Gemeindeblatt* was put on a level which considerably exceeded that of many other magazines of this kind. He took an active part in the work of the "Freies juedisches Lehrhaus" in Frankfurt.

From 1943 until his retirement in 1958 he served as a literary and economic editor of the *Jerusalem Post*. Dr. Mayer's undiminished interest in the specific tasks of Jews from Germany is reflected in his contributions to the *Mitteilungsblatt*, published by the organisation of Central European Jews in Israel, and to the Year Book of the Leo Baeck Institute. He has also put himself at the disposal of a publication scheme which aims at keeping alive the memory of Frankfurt Jewry and of the contributions made by Frankfurt Jews to the cultural and economic development of that city. The first volume of a series of books on this subject, which has just been completed under his editorship, will be published shortly by the City of Frankfurt.

Jews from Frankfurt, now scattered all over the world, extend their cordial birthday greetings to Dr. Eugen Mayer.

DANK DES LONDONER COMITES

Das Londoner Comité ehemaliger Frankfurter, das seit Jahren fuer das von der Stadt Frankfurt a. Main herauszugebende mehrbaendige Buch ueber die neuere Geschichte der Frankfurter Juden Beitrage sammelt, hat eine glueckliche Hand bewiesen, als es Dr. Eugen Mayer als Redakteur fuer dieses Werk vorschlug. Dr. Mayer hat als langjaehriger Syndikus der israelitischen Gemeinde, als Redakteur ihres Gemeindeblattes wie als Verfasser einer gedraengten Darstellung ihrer Geschichte in der—leider unvollstaendig gebliebenen—vorzueglichen Juedischen Enzyklopaedie seine ungewoehnliche Vertrautheit mit dem Gegenstand und sein liebevolles Verstaendnis fuer ihn bewiesen.

Mit dem waermsten Dank dafuer, dass der nun Achtzigjaehrige sich bereitwillig der anstrengenden Aufgabe unterzogen hat, die es ihm zugemutet, verbindet das Comité heute die herzlichsten Glueckwuensche fuer viele kommende Jahre ruestigen Schaffens.

RABBINER DR. GEORG SALZBERGER
(Vorsitzender)

✓ SIMON BISCHHEIM (Stellv. Vorsitzender)

PROFESSOR M. J. BONN 90

On June 28 Professor M. J. Bonn celebrated his 90th birthday. He still enjoys the alertness and physical fitness which have always characterised him.

Professor Bonn can look back on a full as well as a long life, in the course of which, like the mythical sailor Ulysses, he has seen the "towns and customs of many people." Thus he has been the "Wandering Scholar," as he described himself in his revealing autobiography, which has been published both in English and in German.

A son of the old, though since 1866 no longer "free," City of Frankfurt (Main), he studied economics in Munich under Lujo Brentano, whom he has always respected and admired as his master. Before he became a university teacher himself he saw a great part of Europe and of the then Colonial territories, especially East Africa, and he thoroughly studied the political problems of the countries through which he travelled. Long and repeated visits to Ireland resulted in the creation of his largest work, the two-volume "History of the English Colonisation of Ireland."

Bonn's activities have not, however, been confined to setting down the results of his research work in scholarly books. As the expert adviser of German statesmen he also participated in international negotiations. According to him, he was successful only once in this respect; in the course of the reparation negotiations in Spa in 1920 he succeeded in averting part of the damage caused by Hugo Stinnes, the industrial magnate, who, at the expense of Germany, tried to play the strong man.

Bonn never appealed to passion, but only to reason; that the times after 1918 were hardly favourable for such an approach need hardly be mentioned. The climax of his academic career was his position as Rector of the Berlin High School of Commerce. This appointment came to an end with the advent of the Nazi régime. Immediately several universities and high schools outside Germany clamoured for his services. Thus he was not only attached to the London School of Economics but also to several American universities, until the time came for him to enjoy the leisure which he so richly deserved, after a life full of academic, political and literary achievements.

ERICH EYCK.

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Paul Wohlfarth

HEINRICH HEINE'S DOCTOR

The Life of David Ferdinand Koreff

We know quite a lot about Heinrich Heine's illness in Paris. But the name of his doctor is almost forgotten, although he was a highly gifted man of great distinction; moreover, as he was a Jewish refugee from Germany, his fate is nothing if not relevant today and merits our interest.

David Ferdinand Koreff was born in Breslau on February 3rd, 1783, the son of a well-to-do physician. As Breslau had no university before 1801 he studied medicine in Halle up to 1804, staying in Berlin in 1803 and making friends there with Adalbert von Chamisso and Varnhagen von Ense. He joined their circle, known as "Nordsternbund," and wrote for their "Grüner Almanach". In 1804 he went to Paris for further medical training. Before long he was practising as a physician, and his charm, wit, and great knowledge made him well known all over Paris. He continued writing, and his works ranged from poems to the libretto of Driberg's opera *Don Tacagno*, performed in Berlin in 1812. The brothers Schlegel, Ludwig Uhland, Madame de Staël were among his many friends, the latter mentioned him in *De l'Allemagne* as the wittiest German she had met.

Although of unprepossessing appearance he enjoyed the favour of many highly cultured women: among them was the charming Marquise Delphine Custine, whose husband had been executed in the Revolution and whose lover, the poet Francois Auguste Chateaubriand, had just left her. As the doctor of her ailing son Astolphe, he went with her on her travels, reaching Rome in 1814. When the Allies entered Paris and the Custines returned to France, Koreff set out for Vienna and offered the Prussian delegates to the Congress his medical services. Soon he was well known as a physician in Vienna and seen in the highest circles. Talleyrand received him, and he was on the best of terms with the Humboldts and their little daughters, Adelheid and Luise. In his capacity as a doctor he was present at Wilhelm von Humboldt's duel with the Prussian Minister of War, von Boyen. He caused a sensation when one day he accidentally gave Czar Alexander a blow with his cane in the street.

Backed by Wilhelm von Humboldt, he was successful in getting accepted in the Prussian service as physician at the Paris headquarters and as personal doctor to the Chancellor Hardenberg. During his stay in Paris Firmin-Didot published his poems in German, on a journey to Berlin he presented them to Goethe in Weimar.

Amazing Versatility

In Berlin Koreff displayed amazing versatility. As a physician, following the doctrines of Franz Anton Mesmer (1734-1815), he practised the magnetic method so successfully that he was appointed to a chair at Berlin University, though only after being baptised. On this occasion he changed his first name David to Johannes. He also obtained a high post in the administration, as "Vortragender Rat beim Staatskanzler in wissenschaftlichen und künstlerischen Angelegenheiten"; in this capacity he played a leading part in the founding of the University of Bonn. Nevertheless, he did not neglect his literary interests. In 1821 he published "Ueber die bösen Luftregionen Italiens", which was favourably received by Goethe. He wrote the libretto for A. G. Schneider's opera "Aucassin und Nicolette", performed in Berlin on February 26th, 1822; on this occasion Heine dedicated to him his poem "Aucassin und Nicolette", now to be found in the "Nachlese Vermischte Gedichte". He was an intimate friend of E. T. A. Hoffmann, being the model in two of the latter's works: "Vinzenz" in the "Serapionsbrüder" and "Dr. K." in "Das Tote Haus". Chamisso, Spontini, Varnhagen, and Rahel Levin were also on close terms with him. On Spontini's opera "Olympia" he wrote a series of articles for the *Vossische Zeitung*. In a letter written many years later Rahel sighed: "Koreff fehlt mir und die Gesundheit."

Wilhelm von Humboldt's dismissal as Home

Secretary, brought about by his resistance against the ever-growing reaction, seemed also to have led to Koreff's downfall. But it was not the only cause. From the beginning the Jewish upstart had met with the enmity and envy of many professors and high officials, and finally he lost the Chancellor's favour, when Hardenberg left his wife Charlotte (née Schönemann) and Koreff remained her friend. He was dismissed from his various posts and returned to Paris, where up to 1848 he was allowed a pension of 4,000 francs.

In Paris Koreff resumed his medical activities. The opposition of the French doctors was overcome by the intervention of the great Cuvier, and soon he enjoyed widespread popularity and a large income. In 1832 he distinguished himself in fighting the cholera which was raging in Paris. Stendhal, Merimée, Musset, Victor Hugo, Delacroix, Meyerbeer, Alexander von Humboldt, Heinrich Heine, Alexandre Dumas were all his friends. When in his duel with the Frankfurt Jew Strauss, Heine was slightly injured, Koreff, once again present as a physician, examined the wound and proclaimed: "Das war eine Schabbeskugel." He was always conscious of his Jewish origin and married a Jewish refugee, Therese Matthias.

Immortalised in "La Traviata"

Alexandre Dumas introduced Koreff to the famous demi-mondaine Marie Duplessis, immortalised as Violetta in Dumas's "La Dame aux Camelias" and in Verdi's opera "Traviata". She chose him as her doctor, and the Dr. Grenvil in *Traviata* is Koreff. When Loeve-Weimann translated E. T. A. Hoffmann's works into French Koreff gave him assistance, and this is how he proved his friendship with the Serapionsbrüder who died shortly after Koreff left Berlin. Offenbach could hardly have composed "Hoffmann's Erzählungen" without this assistance.

Yet Koreff died forgotten and impoverished in Paris. There are several reasons for his downfall. It seems that the magnetic method, the basis of Koreff's medical successes, gradually fell from favour, and the enmity he encountered in Paris from the beginning never really abated. Though helpful to all sorts of people, he frequently proved unreliable, and in his memoirs Varnhagen accuses him of white lies. The greatest setback to his career was the Hamilton scandal.

Alexander Hamilton Douglas, tenth Duke of Hamilton, Scion of Scottish Kings and a peer of England, Scotland and France, had a daughter, Lady Susan Lincoln, who suffered from a mysterious illness. The most famous doctors were called to her sickbed in vain. Finally the Duke asked Koreff for help. Koreff accepted, declaring at once that because of the gravity of the illness he would have to devote much time to Lady Susan and give up other patients. In fact he was successful, but he demanded the vast fee of 400,000 francs. When the Duke paid him only 40,000 francs Koreff brought an action against him. It was dismissed. Koreff had compromised himself, he lost his practice by and by and lived in penury. A painful disease of the liver added to his distress.

On May 15th, 1851, he succumbed to a stroke, forgotten in France and Germany. An obituary in the *Breslauer Zeitung* was all the world had to say of this man it had spoiled and glorified but a few years before. Seventy-seven years went by before his name was revived, in the biography of Friedrich Oppeln-Bronikowsky, Leipzig-Berlin 1928. Today there are people who see Koreff as a pioneer of modern psychological methods.

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HENRY ROLAND COLLECTION

Exhibitions in Manchester and Leeds

Dr. Henry Roland, who emigrated to this country from Munich, founded, in 1945, Roland, Browse & Delbanco, which soon became one of the leading galleries in London for modern art. In the same year he also started his private collection of modern art, his only asset being his unerring artistic instinct and taste. He very courageously took all the risks involved in such an activity, and in the comparatively short time of 17 years he succeeded in building up a collection which has no equal in any modern private collection in London.

About 120 works of this remarkable collection are exhibited in the Manchester Art Gallery and will later be shown in the Leeds City Art Gallery. Dr. Roland has followed no rigid rules, his only guide being his personal taste and artistic conviction. In the introduction to the catalogue he states: "It is my pictures and sculptures which deepen my awareness of life and imbue the world around me with new and added meaning. They help me to see. . . . Not style, not name, not value, decide. It must be a new experience." This independent attitude is the reason why he has discovered so many gifted artists, hitherto unknown: Jacob Bornfriend, the extremely subtle yet powerful colourist; Josef Herman, the vehement social-realistic painter, and the young and promising Philip Sutton.

But there are also many artists of international fame in the collection. Bonnard, Max Ernst, Feininger, Picasso, Heckel, Macke, Rodin: abstract painters such as Riopelle, Manessier, Appel and the great contemporary artists Henry Moore and Sutherland. It is an exhibition which should not be missed, and which conveys a good cross-section of the vast field of modern art.

R. SPIRA.

EXTRADITION OF FORMER S.S. OFFICER

A French delegation representing the "Co-ordination Committee of Tulle and Oradour for the extradition of Lammerding" has demanded that the Government of North Rhine-Westphalia extradite Heinrich Lammerding, former commander of the S.S. division "Das Reich," to France, where he was sentenced to death *in absentia* in 1951.

It was alleged at the trial that the men of Lammerding's division destroyed the town of Oradour, killing 642 of its inhabitants, and shot 124 men in Tulle. Lammerding, now director of a building firm in Düsseldorf, denies any personal responsibility for the massacres, and claims that he was absent from his command at the time of the incidents.

The public prosecutor at Dortmund has announced the opening of an investigation into Lammerding's activities, and has asked the French authorities to hand over the files of the 1951 trial.—(J.C.)

MENTAL EFFECTS OF PERSECUTION

A study was carried out by the Joint Distribution Committee Medical Department in Belgium, Holland and France, with a grant from the Claims Conference. It found that the high incidence of mental disorders among the Jewish populations of European countries, as a result of their traumatic experiences during the Nazi persecution, amounts to almost double that for the general population.

As a result of this study, mental health services in the three Jewish communities surveyed are to be substantially expanded with the financial assistance of the "Joint" and the Claims Conference.

CONFERENCE ON JEWISH LIFE

An international conference on Jewish life in Europe is to be held in Brussels from September 19 to 21 under the joint sponsorship of Brussels University's Institute of Sociology and the Hebrew University's Institute of Contemporary Jewish Studies.

The conference will be attended by Belgian men of letters and academic specialists from other European countries.—(J.C.)

OBITUARY

HERMANN SCHWAB

Mr. Hermann Schwab, who died on July 1st in his 84th year, was best known in this country for his historical treatises on German Jewry. His literary output, however, embraced Jewish as well as secular subjects. Before his emigration to England, his essays on German Art, Drama, Literature and Architecture appeared in many German newspapers and magazines. At heart, he was a poet, and a strong sense of poetry informed much of his writing.

Born at Frankfurt/Main on April 7th, 1879, Schwab was brought up in the world of ideas of S. R. Hirsch, whose writings became his abiding inspiration. As a boy he lost both his mother and a younger sister, and in a little handwritten volume on his mother the boy poured out his grief. A book of Fairy Stories for Jewish Children ("Dreams of Childhood"), first published in 1908 and translated into many languages, was dedicated to the memory of his sister. Not many weeks ago, he published for the first time the deeply moving story of her death.

Schwab's poetic and literary leanings were inherited from his father, Moses Löb Schwab, himself a dramatist of note. Of his remarkable output of books, essays, biographies, historical treatises, poems and plays, the following have securely established his reputation as author and historian: "Aus der Schützenstrasse" (1921)—published in England as "Memories of Frankfurt"—a series of vignettes of Hirsch's community; "Orthodoxie und Zionismus" (1919)—on the growing conflict between traditional Judaism and political Zionism; "World in Ruins" (1946); History of Orthodox Jewry in Germany (1950);

and "Jewish Rural Communities in Germany" (1955). A work entitled "Chachme Ashkenaz" (short biographies of German-Jewish men of learning) was completed shortly before his death and will appear soon.

During the First World War and subsequently, Schwab dedicated himself to the rescue of Jewish orphans in Poland. Under the auspices of Agudas Israel, he established a number of orphanages and, until he left Germany in 1934, the fund-raising for these orphanages was largely his responsibility. Among the many communal offices he held in his younger days was the Presidency of the Golders Green Beith Hamedrash, in the establishment of which he took a prominent part.

Schwab was an uncommonly gifted speaker and endowed with a prodigious memory. His wide circle of friends included a number of Germans who had suffered under the Nazis. His genial friendliness never left him, even after illness had sapped his strength.

MRS. LILLY SIEBURG

It is learned with deep regret that Mrs. Lilly Sieburg (Oxford) passed away in her 72nd year. The wellbeing of her fellow-refugees was always near to her heart, and, as long as her state of health made it possible, she acted as the AJR's representative for Oxford. In this capacity she also organised several AJR meetings for the comparatively small number of members who had stayed in Oxford after the end of the war. As a highly cultured and widely interested personality she will be gratefully remembered by all who knew her. We express our sincerest sympathy to her husband, Dr. Friedrich Sieburg.

ANITTA MUELLER-COHEN

Mrs. Anitta Mueller-Cohen passed away in Israel, 72 years old. In Vienna, where she lived prior to her "aliyah", she was a leading Jewish social worker. She took a responsible part in the relief work for Jewish war refugees from Galicia and the Bukowina, and after the end of the First World War helped to organise the rescue work for victims of the Russian pogroms. She was also a member of the Vienna Municipal Council.

A member of the Zionist Movement from her early days onwards, she settled in Tel Aviv in 1936. She was a founder of the Women's Social Service Organisation and also elected President of the Organisation of Immigrants from Austria in Israel.

The London Committee of the Children's Village Beer Yaacov held a memorial service on July 3 which was conducted by Rabbi Dr. M. Eschelbacher.

[A full appreciation of the late Anitta Mueller-Cohen's life and work will be published in the next issue.—Ed.]

EICHMANN SUICIDE ATTEMPT

Two attempts were made to smuggle razor blades to Adolf Eichmann in his Israeli prison cell so that he could commit suicide.

In the first attempt, former residents of German colonies in Palestine now living in Australia sent Eichmann a postcard in which they suggested that he emulate former Nazi leaders and interest himself in stamps. Beneath the examples of stamps which were sent Israeli investigators discovered a sliver of blade.

In the second attempt a blade was concealed within the inner paper wrappings of a cigarette packet. This, too, was discovered by the Israelis.

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RECENT PUBLICATIONS

JEWISH VIENNA AT THE TURN OF THE CENTURY

The sixth volume in the series of academic studies published by the Leo Baeck Institute of Jews from Germany is dedicated to Robert Weltsch on the occasion of his 70th birthday. In this volume Hans Kohn, Professor of Modern History in the City University, New York, who himself recently retired after completing his 70th year, characterises three figures who made their mark on Austrian, or more correctly Viennese, literature at the turn of the century.*

"At the turn of the century Vienna began to occupy an important position in European thought and literature, similar to that it had occupied for many years past in European music. At that time Vienna was not only the capital but the very soul of Austria", the author says in his introduction, in which he acquaints the reader with the difficulties and problems of the old Danube monarchy. The leading rôle in the cultural life of the capital of the Empire at the turn of the century was predominantly played by Jews. The cosmopolitan character of Vienna permitted them to play this rôle and they continued to do so until the old Empire collapsed.

Kohn now takes a cross-section of this Jewish portion of society, which made up about nine per cent of the Viennese population, and demonstrates their innate energy and creative talent, as well as their conflicts, contradictions, impediments and doubts. Karl Kraus, Arthur Schnitzler and Otto Weininger were entirely different from one another in their lives and activities, but at the same time possessed quite extraordinary gifts and capabilities, and for that reason the author feels a need to consider them more carefully. It seems noteworthy to him that Arthur Schnitzler remained in the Jewish community, whereas Karl Kraus and Otto Weininger adopted a negative

* Hans Kohn: Karl Kraus, Arthur Schnitzler, Otto Weininger. *Aus dem Juedischen Wien der Jahrhundertwende*. J. C. B. Mohr (Paul Siebeck), Tübingen, 1962. DM. 8.40. (For members of the Society of Friends of the L.B.I. 12s.)

attitude towards Judaism (Weininger became a convinced Christian, Kraus an agnostic).

The reader takes part in a discussion on the essential nature of literature, the irremissibility of philosophic methodology, the meaning of eroticism, Jewish fate and the predominant rôle of the Viennese theatre. In a masterly fashion Arthur Schnitzler described the melancholic mood of the Jews in the Vienna of a few years before the collapse of the monarchy; Karl Kraus and Otto Weininger revolted against it. The author describes Karl Kraus as a great satirist, master and servant of the German language (whose works are just now enjoying an unparalleled revival). Now almost forgotten, short-lived, denier of Judaism and misogynist, Otto Weininger can be described as the antithesis of Schnitzler; apart from his attitude to Judaism, he also has little in common with Karl Kraus. Schnitzler, who came from the well-to-do Viennese bourgeoisie, which included a high proportion of Jews, describes in his works the sweet, light and elegant life of the Danube metropolis, which already contained the germ of destruction within itself and which collapsed for ever in 1914.

Quite apart from the wealth of comparisons and the references to sources in the book, which encourages the reader to further study of the art of the three characters, the author at the same time conjures up a background picture of the Vienna of those days and mentions names which call back to memory a splendid array of Viennese writers, scientists, actors and artists of all kinds.

—E. WINTERBERG.

PROFILES OF TWO AUSTRIANS

To gather from the rather forbidding title, "A Study in Austrian Intellectual History" (xvii and 376 pages, 16 illustrations; Thames and Hudson; 35s.), by Professor Robert Kann, might be one more of the learned dissertations, written by specialists for specialists without relevance for anybody beyond the circle of the already initiated experts. Actually, it is a fascinating and original attempt to interpret Austrian cultural development from the late Baroque to the period of Romanticism as a clearly discernible, cyclical movement from Conservatism to Liberalism, by scrutinizing as "type-forming characters" of these trends two representative figures: the Baroque traditionalist Abraham a Santa Clara (1646-1709) and the enlightened reformer Joseph von Sonnenfels (1732-1817).

It is by no means accidental that the investigation into the rôle played by these men in their time and the impact of their "image" upon later generations lays stress on the violently anti-Jewish attitude of the Catholic zealot and on the Jewish extraction of the humanitarian protagonist of the Austrian brand of Enlightenment. Among the characteristic features of the Viennese and the "German Austrian", displayed by the Swabian-born Abraham a Santa Clara, is a rabid anti-Semitism, permeating his preaching and writing. Professor Kann, while conceding Abraham's good faith, opines that "he did not follow the narrow but impenetrable pull of reason... but responded to the pressure of the masses". It was this "response" by Church dignitaries and priests to mass feelings which poisoned Austrian popular politics with anti-Semitic and anti-liberal prejudices, leading to the spineless welcome accorded to the National Socialist "liberators".

In the case history of Sonnenfels the Jewish aspect also plays a part, although the connection of the family with Judaism had already been severed by his father, Lipman Perlin, renamed Alois Wiener, who was received into the Catholic faith and entered on a successful career, which culminated in his becoming professor of Oriental languages at Vienna University and in ennoblement. Perlin-Wiener's father Michael was Chief Rabbi of Brandenburg during the reign of Friedrich Wilhelm I. This ancestry did not affect adversely the professional progress of the grandson as professor of applied political science and as instructor at the "Theresianum", the exclusive civil service training college, as social and judicial reformer and as publicist. He made significant contributions to the liberalisation of Austrian political thinking, thereby incurring the wrath of traditionalists and others, who—quite naturally

within the Austrian setting—referred disparagingly to his Jewish origin. There is, however, no reason to assume that anti-Jewish prejudice played a decisive part in the opposition against the sometimes tediously imposing and insensitive reformer. Certainly Lessing was not animated by any anti-Semitic sentiment in his controversy with Sonnenfels, whose efforts in the field of literary journalism appear today far from being impressive.

While Abraham a Santa Clara's reputation has remained high, that of Sonnenfels has suffered by the tendency of Austrian historians to consider Liberalism and its forerunners as alien elements. Professor Kann's study helps to arrive at a balanced re-assessment.

F. L. BRASSLOFF.

THREE CENTURIES OF ANGLO-JEWISH HISTORY

The eight essays of which this book* is composed were originally delivered as public lectures on the occasion of the Tercentenary celebrations in 1956. They cover most of the modern history of Anglo-Jewry in, as it were, eight easy lessons. There is Cecil Roth on the Resettlement, Edgar Samuel on the First Fifty Years, Richard Barnett on the Eighteenth Century, V. D. Lipman on the Age of Emancipation (1815-80), Israel Finestein on The New Community (1880-1918), Raphael Loewe on Jewish Scholarship in England, James Parkes on Jewish-Christian Relations, and the late Dr. Abraham Cohen on the present structure of Anglo-Jewry. The value of these pieces is enhanced by the detailed bibliographies with which they are accompanied. This will certainly facilitate further research and is a most welcome addition to the written text.

The story, as told here, is for the most part a fairly familiar one, and, it must be said, does not gain greatly from its retelling. The sole exceptions are Dr. Roth's account of the circumstances of the actual Resettlement and Loewe's analysis of three centuries of Jewish Scholarship in England, this last being a mine of curious and esoteric knowledge. If it be true, however, that every country gets the Jews whom it deserves, then it is unfortunate to have to read Loewe's statement: "... in general it is true to say that the resettled community has, during its three centuries, produced a creditable number of patrons of Hebrew learning but a pitiful handful of scholars."

This is, in fact, one of the rare occasions when a note of self-criticism is heard. No doubt it is pardonable for a tercentenary to be greeted with complacency, and particularly so in England, where, by and large, the Jewish community has probably led a more untroubled existence than anywhere else in the modern world. But it cannot be said that the result is to create an altogether acceptable picture of the community or of its relations with the non-Jewish world. Although the strictly narrative part of the history stops short in 1918—for some unknown reason—it would, for example, surely have been apposite to mention *somewhere* the name of Mosley and the movement to which he gave rise. This omission is in strange contrast to Finestein's treatment of the antisemitism of the last decades of the nineteenth century, as subsequently expressed in the Aliens Act.

On the other hand, it is noteworthy that the late Dr. Cohen's vision of the future, with which he concludes his survey of the present-day structure of Anglo-Jewry, indulges in no easy optimism. "Anglo-Jewry has reached its numerical peak", Dr. Cohen writes, "and a decline is bound to set in. The demographic data point unmistakably to that conclusion. Even if we assume that the wastage which results from religious defection, inter-marriage and such causes can be arrested, we are confronted by the ominous fact that the low Jewish birth-rate will by itself thin our ranks." There is an uneasy, if occasional feeling, as one reads these lectures, that Anglo-Jewry exists but that there are no Anglo-Jews. It is remarks such as these, however, which give the lectures a touch of reality.

LIONEL KOCHAN.

* Three Centuries of Anglo-Jewish History. Heffer & Sons Ltd., Cambridge. 25s.

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F. Reinach

FRENCH NOVEL WITH JEWISH SUBJECT

"Silbermann", by Jacques de Lacratelle

Two British examination boards for the General Certificate of Education at Advanced Level have recently set books for detailed study dealing with the subject of Jewish persecution. It is to be welcomed that in this way a considerable number of young people, usually between the ages of 16 and 18, will be made more familiar with recent events in Europe.

The two books I am referring to and which are in German and French are Albrecht Goes' "Das Brandopfer" and Jacques de Lacratelle's "Silbermann". The former is a short story written by a German clergyman turned writer. It deals with the problem of spiritual responsibility of the Germans for the extermination of the Jews and the secret help given to them by a butcher's wife. The subject-matter is, alas, only too familiar to readers of this journal; the book is readily available in German, so I intend to discuss the French novel written by the distinguished French writer and member of the French Academy, Lacratelle.

The story, which is set in Paris, presumably in the inter-war period, is told in the first person, and this gives an air of greater reality and vividness to it. In the first and principal section of the book we have an account of young Silbermann's school life and the various forms of savage persecution which he has to endure. This is all the more interesting, as the narrator stems from a French Protestant family with a very strict religious background. After the revocation of the Edict of Nantes the small French Protestant minority had been forced to emigrate or suffer persecution and so the author naturally tends to sympathise with the Jewish boy. But like so many distinguished Protestant families who have risen to good positions in French society, his parents are very ambitious and seek above all professional advancement. The boy notices with feelings of sorrow and shame that moral conviction, if need be, is sacrificed to material interest. At the moment of crisis he makes up his mind to be influenced by his missionary uncle, and he considers it his religious and human duty to stand by Silbermann, even at the risk of defying his parents and being isolated from his friends.

Silbermann is the only child of a very successful Jewish dealer in antiques, of Russian origin. The son, who was born in France, is unusual in character and interest. Extreme sensitivity and outstanding brilliance give him a far better understanding of French Literature than that possessed by any other boy in his school form; in fact, he dreams of being one day a Chateaubriand or Victor Hugo. Being widely travelled, he has acquired unusual taste and an expert knowledge

of French medieval Church Architecture. In his manners he is alien, he gesticulates and loves holding forth in public, he seeks the company of his teachers while doing nothing to gain the friendship of the other boys in his form. He is tragically lonely, and so it is small wonder that when at last he has found a friend he shows lack of tact by inviting him too soon to his own house. In appearance he resembles the magician of some oriental tale, and it is psychologically interesting that even the narrator at first feels some instinctive aversion to him which he can only overcome by deliberate effort based on moral conviction.

Plight of Jewish Schoolboy

We are not surprised to learn that Silbermann, the new boy, quickly arouses antipathy in the others. Some boys belonging to the rather uncultured aristocracy are by tradition militant antisemites, and succeed in winning the indifferent majority to their side. Silbermann is now frequently waylaid and attacked, but fails to defend himself; two other Jewish boys in his own form who are more assimilated do not suffer persecution. Matters come to a head when the supporters of the antisemitic organisation "Les Français de France" succeed in setting a trap for Silbermann's father. He is now publicly accused of selling antiques far above their true value, while in reality he himself has been the victim of a dupe.

Legal proceedings are started against him and the case is put into the hands of the author's father, a professional judge, who is appointed examining magistrate. The attacks on young Silbermann increase in violence, even his teachers connive at the appearance of antisemitic slogans on the school black-board. And the author's parents ask for Silbermann's withdrawal from school [sic], which, under public pressure, the Headmaster eventually requests.

The part played by the author's parents during this critical period is very revealing. When the author pleads with his father for his friend Silbermann, the judge objects to this intervention as morally quite indefensible, but he later gives way to political pressure, the case is dropped and the judge obtains his long-desired promotion. At this moment Lacratelle, who has been brought up in a strictly Puritanical tradition, begins to notice to his disillusionment a dual morality in his parents' life.

There is a sequel to the first part, entitled "Silbermann's Return". This takes place twenty years later. The author meets by chance in a

hotel in Marseilles Silbermann's American cousin, who gives him an account of Silbermann's fortunes, or rather misfortunes. After his expulsion from school, he had decided to leave Europe behind and to start a fresh life in America. French culture was to be forgotten, he wanted to become a more traditional Jew; he was anxious to make money in order to prove that he could do better than his former French school friends. He entered his Uncle Joshua's business, a shrewd dealer in precious stones as well as a good craftsman. But as can well be imagined, Silbermann, the intellectual and romantic, did not fit into the pattern of commercialised American life, and so his emigration proved a failure. He fundamentally despised his relations and never liked his work, which he gave up after some time.

With his uncle's help, he first opened a bookshop, then started a worker's Co-operative left-wing movement, but in the end he returned to Europe, his spiritual home, where he continued for a time his political and literary activities. Becoming more and more a dreamer and a visionary, he failed in all his practical efforts; he was by now broken in spirit and health and only supported by the devotion of a young Parisian Jewess and a distinguished pianist of Russian extraction, and finally he died as a very young man after a miserable end to his life.

Insight into Jewish Mentality

To sum up, Lacratelle impresses us considerably by his unusual insight into the character of this sensitive Jewish boy. His personal qualities, agreeable as well as disagreeable, are the legacy of many centuries of persecution and naturally he is different from the other French boys. He wishes to compensate for deep-seated feelings of inferiority by his brilliant display of superior knowledge of French Literature. Yet while he desires to be a Frenchman he has the depressing feeling at times that all his hopes and plans will be dashed, and that he will always remain the hated and persecuted Jew, because, after all, Jews have always been hated and persecuted. Basically he is unrooted, his Jewishness is only defensive and mostly comes to the fore when he is attacked, and yet the ideal appears clearly before his eyes: "To be a Jew and a Frenchman, how fruitful this alliance could be." He wants to lose himself in this ideal and believes in a fusion of French culture and Jewish intellectuality. He is rejected and the attempt fails, and yet we wonder whether something really great and altogether novel could not have come of it, had it succeeded.

From the human point of view the conclusion is depressing. When Silbermann is a very sick man, he looks once more at Notre Dame and sums up the failure of his own life in these words: "The little rabbi has been wrong to listen to the Christians' stories. He has been wrong to raise his eyes to their churches . . . he should have stayed with his own people."

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BRANCHES IN MAIN TOWNS

LETTER TO THE EDITOR

A NEW RECORD OF FIVE GENERATIONS

Regional Research Required

In AJR Information of November, 1960, W. Rosenstock reviewed, under the heading "A Record of Five Generations", an anthology entitled "Juden im Deutschen Kulturbereich" (edited by S. Katznelson). This work is concerned with the Jewish contribution to the cultural development of Germany in scholarship, science, politics, arts and social life from the beginning of the emancipation up to the rise of the Nazi régime, that is to say from about 1781-1933. The Jews mentioned here (baptised and otherwise) were thus representative of the contribution made to the whole German development in these fields of activity. A sharp distinction must, however, be drawn between this contribution to the whole German development and the part played by those Jews and Jewesses who were merely of cultural, political or social significance in a limited local field. This starts in its narrowest aspect in small villages and towns, in cities of varying ranges of size, in districts, Prussian provinces and Federal States.

In this connection I must draw attention to my review of the memorial volume concerning the tragic fate of the Jews of Hagen. The author, Oberstadtdirektor Jellinghaus, demonstrates this by reference to the two Jewish councillors in Hagen before 1933 (earnestly concerned for the public weal in this honorary office) and a Jewish doctor who was active in the Red Cross and in the field of social medicine. He says: "Here in the local field the evidence is absolutely clear." This not only serves as evidence concerning the Jewish victims of the Nazi régime, but also in general as a newly attained, necessary field of endeavour. I could personally amplify the facts presented by Mr. Jellinghaus with evidence concerning Hagen in the pre-1914 period and the nineteenth century. Similarly I could produce examples of public activities of Jews in my second home, Munster in Westphalia.

What I know from my own experiences in a narrow sector can be demonstrated a thousand times over for the whole of Germany before 1933 or rather for the former German empire, taking into account the former German provinces of West Prussia and Posen (the Corridor and Danzig). In every locality we find Jewish men and women who have worked for the public good as Germans at the local and provincial level. Their memory must not be allowed to fade. We

owe that to them and to ourselves, and more particularly to the German youth that knows nothing of this and has never seen this type of former German Jew.

A comprehensive work is therefore needed which might well exceed in range the anthology produced by Katznelson. The size of the undertaking will also require the collaboration of objectively inclined German Christians. In my view the societies for Christian-Jewish co-operation have a special duty in their local field, namely to concern themselves with preserving the memory of their Jewish fellow citizens, and thus find a new sphere of activity for their valuable work. This is only an initial indication of a new and necessary field of activity which it is incumbent upon us to undertake; it is not a programme of how it is to be established in theory and carried out in practice.

Yours, etc.,

WALTER OSTWALD.

London, N.W.11.

[As readers will have noted on page 9 of this issue, a scheme of the suggested kind has been launched for Frankfurt a.M.—Ed.]

GERMAN WARNING ON ANTISEMITISM

The German Association for Psycho-Therapeutics and Psychology, at a conference held in Wiesbaden recently, urged the formation of an official organisation to study the sources of anti-semitism in Germany and to recommend practical measures for preventing the poison from spreading. The conference was attended by leading German and foreign sociologists and psychologists, and included a number of Jews.—(J.C.)

NEW P.E.N. PRESIDENT

Victor van Vriesland, the Dutch poet, has been unanimously nominated for the International Presidency of P.E.N., the world organisation of writers. He is unopposed and will be elected to office in the autumn, when he will become the organisation's first Jewish President.

During the war, he fought in the Dutch Resistance movement.

BOY MARTYR COMMEMORATED

The name of Franco Cesana, a Jewish boy and the youngest member of the Italian underground movement against Nazism and fascism, has been inscribed in the Golden Book of the Jewish National Fund by the Bologna J.N.F. Commission.

FAMILY EVENTS

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

Birth

Wertheim.—A son to R. A. P. Wertheim and June (née Hellman), David Frank Philip, born 19th May, 1 Hillmont Road, Hinchley Wood, Esher, Surrey.

Deaths

Abel.—Mr. H. W. Abel, of 4 Grindal Place, St. Bees, passed away on July 5th at the age of 62. Deeply mourned by his wife, children and grandchildren.

Fackenheim.—Mrs. Rosel Fackenheim, London (formerly Kassel), passed away on June 30th, shortly after her 80th birthday. Deeply mourned by her daughters, Trude Kaschmann, 1118 Trout Brook Drive, West-Hartford, Conn., U.S.A.; Lotte Herz, 4 Onslow Gardens, London, N.10; Ilse Walter, 81 Fitzjohn's Avenue, London, N.W.3.

Gray.—Mr. Harry James Gray, beloved husband of Edith (née Aronheim) of 15 Grampian Gardens, N.W.2, passed away on July 5th, 1962. Deeply mourned and sadly missed by his wife, relatives and friends.

Merlander.—Mr. Paul Merlander, of 6 Marshwood House, West End Lane, N.W.6 (formerly Hanover and Essen a.d. Ruhr) passed away suddenly while on holiday, in his 75th year. Deeply mourned by his wife Marta (née Rothenberg), son Henry, daughter-in-law Ingrid, relatives and friends.

CLASSIFIED Situations Vacant

INVOICE CLERK wanted, male or female, for writing invoices, credit notes, etc., for very busy West End firm. Must be absolutely accurate in figures, salary £650 p.a. (Hours 9-5.30.) No Saturdays. Please write in confidence to Box 103.

Men

MAN WANTED for despatch for very busy West End Handbag firm. Somebody, able and willing to drive a Bedford van in the morning for one or two hours would be preferred. Very good wages for the right applicant. Box 104.

CHANGE OF ADDRESS

In order to ensure that you get your copy of *AJR Information* regularly, please be sure to inform us immediately of any change of address.

Women

RELIABLE WOMAN wanted to look after elderly gentleman—not invalid—while family on holiday August 12th-28th. Sanders, 4 Union Road, Leamington Spa.

LADY COMPANION wanted for active elderly professional man; modern Hampstead flat with resident staff. Box 102.

COOK-HOUSEKEEPER required afternoon/evenings from August 23rd for 2-3 weeks. Box 101.

NANNY to mind one-year-old baby for two weeks commencing 20th December. Modern Flat. Box 107.

Situation Wanted

HOMEWORK WANTED for elderly and disabled people, one experienced in finishing and embroidery. Box 105.

Men

BOOKKEEPER, up to Trial Balance and beyond, also conversant with P.A.Y.E., experienced, reliable, seeks full- or part-time work. Box 106.

PROFESSIONAL CHEMIST, A.R.I.C., with energy and initiative, experienced in Development, Quality Control and Production (of building aids and products, emulsions, etc.) seeks post or co-operation with experienced business man. Please write Box 108.

ANNIVERSARY OF RATHENAU MURDER

The 40th anniversary of the murder of Walther Rathenau was marked by several ceremonies and articles in the German Press. The official function of the Federal Government took place next to the Memorial Stone in Berlin-Grünwald, where Rathenau was killed on June 24th, 1922. Federal Minister Ernst Lemmer paid tribute to "a great German and a fearless statesman, whose actions were solely guided by his conscience". The present Federal Government, Lemmer stated, had a less arduous task than the responsible men of Rathenau's time. The Minister recalled the difficulties with which the democratic leaders of those days were faced owing to the attitude of the victors of the First World War. At a ceremony in Frankfurt the speakers included the Rector of the University, Professor Dr. Paul Kluge, and the President of the B'nai B'rith Lodge, Dr. Egon Zeitlin.

One of the numerous memorial articles appeared in the *Süddeutsche Zeitung*; it refers to the Rathenau portrait by Edvard Munch, which was recently shown in the Munich Exhibition "Berliner Koepe". There were few pictures which could be compared with this fascinating portrait, the paper writes. "His life was put to an end at a time when men of his kind, his intellectual capacity and his zest for reform would have been urgently needed to avert the thunderstorm by which the Weimar Republic was threatened." Nobody continued his work, not even after 1945, when the so-called Second Industrial Revolution increased the problems of rationalisation and mechanisation with which Rathenau had wrestled throughout his life. He was an idealist and a patriot, and he mastered the German language better than his allegedly "deutschbewusste" adversaries, thus making nonsense of the prejudices of the "Voelkischen". For them, the paper writes, Rathenau was the henchman of the hateful "system", the "Erfuellungspolitiker"—and just "the Jew". "That's why he had to fall. Forty years ago. And today? Only a short while ago, a public opinion poll on the German-Jewish relationship revealed the attitude of quite a few Germans. They had nothing against the Jews, but they would not like to see a Jew become a Federal Minister. Do these people not realise that, forty years after the event, they are again helping to create the conditions for the crime of June 23rd, 1922?"

A memorial article is also published in the Press and Information Bulletin of the Federal Government. The author is an official of the Bonn Foreign Office, Dr. Ernst-Georg Lange. "On June 24th, 1922," he writes, "nationalist and antisemitic murderers extinguished the life of a man who, like few others, was qualified to open new vistas, to his contemporaries."

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Miscellaneous

CHESS PARTNER (not too good) wanted. Please write Box 110.

Personal

YOUNG LADY, aged 24, good looking, well educated, of good family background (German origin), wishes to meet young intelligent gentleman. Object matrimony. Box 100.

WIDOW, mid-fifties, independent means, own house in London (Wembley), would like to meet refined gentleman, object matrimony. Box 111.

MISSING PERSONS

Enquiries by AJR

Bien-Willner, Josef, born 5.5.1897, formerly proprietor of a Jewish restaurant in Vienna II, Novaragasse.

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ORGANISATIONAL NEWS

FORMER BRESLAUERS MEET IN TEL AVIV

The Third Meeting of the Association of former Breslauers in Israel was marked by a noticeable achievement: the consecration of a Home for Elderly Breslauers in Yad Eliyahu-Tel Aviv. The Home consists of a special wing of the Old Age Home run under the auspices of the "Women's Social Service". The Chairman of the Association, Dr. Wilhelm Freyhan, one of the last Presidents of the former Breslau Jewish community, gave a report of the organisation's activities and especially stressed the sacrifices made and still to be made to maintain the new Home. He also mentioned that the bulletins issued by the organisation had a circulation of 1,600 copies, and he paid tribute to the memory of several former Breslauers who had passed away: Dr. Paul Berg, Dr. Samuel Nothmann, Rabbis Dr. Wahrman and Wassermann and Dr. Wilhelm Cohn, the pioneer in the field of care for the blind. Rechtsanwalt Dr. Grzebinasch suggested that attempts should be made to provide accommodation for elderly Breslauers also in Jerusalem and Haifa. After the debate addresses were given by Mr. Benno Cohn on the duties and activities of a Knesset deputy and by Professor Plessner on the development of the "Blau-Weiss", the Zionist youth movement in Germany founded 50 years ago.

The meeting was attended by 250 members, including a number of visitors from North and South America. It is one of the objects of the Association to maintain and strengthen the contacts between former Breslauers.

THE HYPHEN

The Hyphen is a group for young people from 21 years upwards. Its activities include "At Homes," theatre and concert parties, rambles, car outings. In September a car week-end outing to the Canterbury Festival is planned. Details about the current programme may be obtained from the Hon. Secretary, Miss Evelyne Longini, 57 Ashford Court, Ashford Road, London, N.W.2. Telephone: GLA. 0806 (evenings).

LEO BAECK INSTITUTE PRAISED

In a detailed review of S. Adler-Rudel's *Die Ostjuden*, published by the L.B.I., Mr. Elijah Shulman wrote in the Yiddish monthly *Unser Tzait*, the New York organ of the Jewish Socialist Labour Movement: "... The small German-Jewish community still plays an important part in Jewish social and cultural life. The majority of the university professors in Israel are German Jews who have helped in promoting serious research and in creating Hebrew literature on philosophical subjects. Thus the German Jews have carried on the tradition of "Juedische Wissenschaft" which once flourished in Germany.

"In 1954 the Council of Jews from Germany founded the Leo Baeck Institute to do research work on the Jewish past in Germany. The Institute laid down a comprehensive programme. . . . This programme, which was formulated seven years ago, has been implemented within a short time and in a way which deserves admiration. A number of studies have been published which show that the intellectual forces of German Jewry are unbroken. The monographs and the comprehensive Year Books are outstanding examples of serious research, diligence and productivity. In a way one feels ashamed if one compares these achievements of the few remnants of German Jewry with the Yiddish production during the same period. . . ."

AJR JOINS HAMPSTEAD COUNCIL OF SOCIAL SERVICES

The Hampstead Council of Social Services has now incorporated many voluntary organisations in Hampstead. The A.J.R. has joined the Council and one of our social workers has taken part in the two meetings already held.

It has been decided to hold a flag day on September 7th and a fair. The proceeds will be used for various charitable causes in Hampstead. The fair will take place on September 8th at Hampstead Town Hall, from 11 a.m. to 6 p.m. It is hoped that our members will join in this new venture by supporting the street collection and also by visiting the fair, which is to be opened by a local celebrity.

OWNER OF PHOTO ALBUM SOUGHT

"Andreas" of Berlin-Grunewald

The AJR received a letter from Berlin in which it is stated that in 1939 a photo album was handed over to the Catholic Vicarage in Berlin-Schmargendorf. The album had been carefully hidden and was found only now. The envelope reads: "Property of a Jewish lady of Grunewald—Boy in England—Album will be collected."

The album has been arranged with particularly great love. Unfortunately, however, the boy is only called by his first name, "Andreas". He must have been born in Berlin about January or February, 1933, and seems to have left for England at the end of August, 1939, because the last photos are headed "Andreas in Berlin, August, 1939".

After further inquiries the writer of the letter found out that "Andreas" lived at Berlin-Grunewald, Elgersburger Str. 1. The owners of this house were in 1929 Hermann Schöndorff, in 1937, Maria Schneider, and in 1938 Max Hoseit.

The writer and his friends are anxious to pass on the album to "Andreas", especially as it might be the only souvenir of his family and his childhood.

Any readers who may be able to supply relevant information should kindly contact the A.J.R.

RIGHTS OF ALL HUMANITY

Dr. Gustav Warburg, permanent representative of the B'nai B'rith to the European office of the United Nations in Geneva, addressing a joint meeting of the Leo Baeck Lodge and the B'nai B'rith First Lodge, declared that Jews should stand up for the rights of all humanity and not for Jews alone.

It was incumbent on those Jewish organisations with consultative status at the United Nations, said Dr. Warburg, to support the Quaker-sponsored convention against slavery whether or not there were any Jews in slavery. This was in accordance with the Jewish creed. Jews were ideally suited from personal experience to provide assistance to other peoples similarly persecuted. By aiding non-Jewish refugees and Stateless persons the Jewish organisations in Geneva had earned the respect and confidence of the delegates to the Human Rights Commission.

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THE ROAD TO ARAD

The King of Arad barred the way to the children of Israel, so that they had to take the much longer route on Transjordan and Yerikho (Num. 21. 33). In our day Arad will again be a pivotal centre of communication: the road to Arad, blasted through rocks and boulders, will link Tel Aviv with the Dead Sea shore, lessening the distance between Beersheba and Ein Gedi by 60 km.

Near the Biblical fortress of Arad rises the new city of Arad, which will serve as the "Dead Sea City." Climatic conditions in the Dead Sea depression are so bad that workers cannot live there. Dimona and Beersheba are situated at a distance of 55 and 95 kms, respectively from Sedom, while Arad—only 26 kms. from Sedom—is suitable as a base for the workers there. Arad has the advantage of being situated 640 metres above sea level, thus enjoying a far better climate. The Dead Sea lies some 400 metres below sea level, so that there is a total drop of 1,000 metres from Arad to the Dead Sea. This makes it very difficult to construct the road. Added to this is the difficulty of cutting it out of the steep walls of towering canyons and taking it across slopes scattered with high, sharp rocks.

To list the industrial projects on which Arad could be based, there are, of course, the Dead Sea Works; the newly discovered phosphate and white cement deposits; the gas fields—Arad will be the first place where houses will have public gas mains; petro-chemical industries; a porcelain factory; a jersey factory operating for export; a marble quarry; a hotel, the "Arad-Dan," and a Solel Boneh rest home for its employees.

The plans for Arad envisage a population of 40,000, which will include 1,000 Dead Sea workers

—that is why Arad is being linked to the Dead Sea by a road. In the other direction, towards Beersheba, a broad highway is now in the paving stage. This road will not only bring the area nearer to the heart of the State, but will be one of the most beautiful highways in the country, with breathtaking and unparalleled views along its entire length.

A mighty battle is being waged by men against rocks, by bands of workers from Beersheba and Dimona struggling all day long in an effort to bridge the difference in height of 770 metres on an eight-kilometre-long section.

Officials describe the laying of the last three kilometres through gaunt ravines and moonscape terrain as the toughest rock-shifting job ever carried out in Israel. In use for the first time in Israel are self-propelled pneumatic drills on tracts capable of boring 20 metres down. Giant bulldozers move in to mop up the debris. Work on the Arad-Dead Sea road will cost £2m. (excluding asphalt and drainage).

SOVIET-ISRAEL BOOK EXCHANGE

During the recent visit to the Soviet Union by Dr. Zvi Harkavy, Director of the Central Torah Library, an agreement was signed for the Leningrad Library and the Lenin Library in Moscow to exchange photographed copies of books and manuscripts with the Central Torah Library of Hechal Shlomo in Jerusalem.

Dr. Harkavy, who toured Soviet libraries, said he was received with warmth and co-operation. He was surprised at the amount of Hebrew and Jewish literature to be found in the libraries.—(J.C.)

GERMAN PLEAS FOR DIPLOMATIC RELATIONS WITH ISRAEL

The *Stuttgarter Zeitung* has called for the West German Government to establish normal diplomatic relations with Israel.

The paper recalled "the shameful readiness with which the Foreign Ministry bowed to Arab protests against the order of precedence for foreign diplomats in 1960". At that time the Israeli mission in Bonn was shifted to the bottom of the list of foreign diplomats in the country.

The paper went on to say that following this snub the head of the Israeli mission, Dr. Eliezer Shinnar, absented himself from a number of diplomatic functions, and the Foreign Ministry had tried to hush up this delicate matter.

In the same vein the *Frankfurter Rundschau*, in a leading article dealing with top questions of German Foreign Policy, writes: "Israel has a rightful claim for quickly establishing full diplomatic relations with Germany."

BULGARIAN HERO VISITS ISRAEL

Eighty immigrants from Bulgaria gathered at Haifa port to welcome Liuben Assen Dimitrov, a Christian from Sofia, who risked his life during the Nazi occupation to rescue Jewish friends.

Dimitrov hid 20 Jews in the cellar of his home to save them from deportation. From his small savings as a street vendor he bought food, clothing and cigarettes, which he took to work camps and distributed to the inmates. He was seized by the police and beaten unconscious, suffering injury to his eyes. Since then he has slowly been going blind.

In an effort to help save his sight a group of his friends in Israel raised funds for his passage to Haifa and to cover the cost of medical treatment there.—(J.C.)

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