

Ernst Kahn

THE YOUNG GENERATION CARRIES ON

Sixth Year Book of the Leo Baeck Institute

Those amongst us who remember our German-Jewish past are bound to wonder who will carry on with the elucidation of the relevant problems once the older witnesses are no longer available. The Year Book 1961* brings this home to us by paying tribute to two distinguished men who died last year and are irreplaceable in an organisation like the Leo Baeck Institute because they took a special interest in the history of German Jewry: Professor Julius Hirsch, the economist and formerly member of the Board of the Central-Verein, and Fritz Naphtali, one-time Economic Editor of the *Frankfurter Zeitung*. Robert Weltsch, again the guiding force behind this publication of the Institute, shows the way out of this difficulty as he has given some young scholars the opportunity to prove that an industrious study of the sources can make up for the lack of personal participation in the events before 1933. In his Introduction, which is, as usual, very valuable through the preparation of the ideological background of the book and the inspiration for further research, R. Weltsch points out that many untapped sources are waiting to be brought to light. His idea, for instance, to go into the problem of "The Jew as Editor" reminds us of the special Jewish talent for journalism in the post-Emancipation period which was an irritant to antisemites but also a great asset. The present impoverishment of German intellectual life (and, as the reviewer may add, of style) are symptoms of the loss of this collaboration.

The conflicts arising from a longing for settling down and an external and internal resistance against this very aim originated from the same root, namely, uprootedness. Lending expression to these struggles, the articles in the Year Book deal with the following main themes:

- (1) Relations between Eastern and Western Jewry.
- (2) Signs of alienation as shown in the literary field and in the frequency of conversions.
- (3) Tendencies pointing towards a religious and national revival, like the Reform and the Youth movements.

The outbreak of the First World War brought a chance for the meeting between Eastern and Western Jews which had a tremendous effect upon the destinies of both groups. When Germany became the occupying Power in Poland and the adjoining provinces a complex situation arose: The German Jews were delighted to serve the cause of their country and, at the same time, that of their Eastern fellow-Jews, but the Eastern Jewish population was split between a sense of hope and reluctance. Alexander Carlebach, in his article "A German Rabbi Goes East", which contains the letters written by his father, Dr. Emanuel Carlebach, to his family, describes how the enthusiastic and lovable personality of the Orthodox minister, with the help of Rabbi Dr. Pinchas Kohn, the liberal statesman Dr. Ludwig Haas and the German military and civil authorities, gave the Polish Jews a communal constitution, an Orthodox party organisation, a reformed school system and a Yiddish newspaper.

To some extent these achievements were due to the Rabbi's charm which attracted Polish Jews and German high-ranking officers and aristocrats alike with whom he collaborated very closely. This went so far that the German officials called him "the handsome man with the solemn eyes" and fraternised with him over a glass of wine. This highly cultured man, "one of the finest products of German Orthodoxy", was wise enough to know that this harmony would not last. He was also saddened and frustrated by the discord among the Jews and their religious-political strife. It is a sign of the impact which he made that the Assimilation Party(!) wanted to have him in Poland for good.

German and Eastern Jews

We know that by far not all Western Jews manifested the understanding for Eastern Jewry which Dr. Carlebach practised. But when we read B. B. Kurzweil's revealing essay on "The Image of the Western Jew in Modern Hebrew Literature" we realise how inadequately the modern secular Hebrew literature of the East and later in Israel, responded to the "inter-group challenge". The life of Jews in Western Europe is considered by these writers, among whom Agnon is the most important, with distrust, reserve and sometimes in an unrealistic way, although an undertone of admiration cannot be overlooked. I cannot call a book like Agnon's "Until Now" a picture of "Western Jewish man in his totality". If Frankfurt Orthodoxy "cripples people in the name of God", the writer seems to have ignored the scientists, scholars, merchants and benefactors, liberals and anti-reformers alike, of whom this city could pride itself. Dr. Kurzweil is quite right in stressing that an author like Shenshar has only an external grasp of the essential features, and when this writer describes some German immigrants in Israel who are not capable of settling down or getting on with other ethnic groups he forgets that many have made their existence there an admirable success.

Guy Stern, in his "Efraim Frisch and the 'Neue Merkur'", verifies that, all conflicts apart, Jews can be intermediaries between European and Oriental thought. Frisch, a Galician Jew, and the Christian W. Hausenstein made the "Neue Merkur" a mouthpiece for the cultural German aspirations between 1914-16 and 1919-25, pursuing a left of centre policy. They advocated a regeneration through a democratic government, social reforms and a sound cosmopolitanism. Frisch succeeded in taking the entire editorial correspondence into exile. Hausenstein warned early against the danger of antisemitism, in this periodical, and W. Staerk, a Jena theologian, contributed a most comprehensive study of Judaism and recommended Jewish study as an end in itself.

In spite of the creative possibilities inherent in the Jewish spirit, recognised even by cultured Germans, conversions were a continuous characteristic of personalities who struggled against their own nature. O. Weininger's flight from Judaism, caused by the speculations and inner contradictions of a morbid, though very capable mind, was no escape for "selfish reasons". Hans Kohn's notes on the life and work of Arthur Schnitzler and Weininger, "Eros and Sorrow", instruct us how these contrasting figures, products of the late

Austrian baroque civilisation, tried to cope with their situation. Schnitzler, more fortunate than Weininger, if only through his exterior circumstances, knew much about the psychological structure of Viennese middle-class society and Jewry. The twilight, uncertainty and loneliness of the human soul attracted him, but his erotism is half-playful, half-sorrowful and does not deceive him about the truth that "... to write means to sit in judgment over one's self". It enabled him to objectivise the inner struggles of Jews who sought the "Way into the Open", i.e., into assimilation in its different forms.

Weininger, who committed suicide a short time after his baptism, never overcame his self-hatred that turned against his sexuality and his Jewishness. His searching nature was aware, as H. Kohn points out, that one does not hate somebody whom one does not resemble, and that the loneliness and isolation of some Jewish souls, as Weininger saw them, are a psychological constitution found among all people. As he knew nothing about Judaism except his own conflicts he drew the consequence between his ideals and a reality he was not fit to face.

Trends Towards Conversion

Carl Cohen goes into the problem of baptisms among Jews after the emancipation in general. In his article "The Road to Conversion" he gives a very instructive survey of the reasons for escape, which was precipitated by Moses Mendelssohn's attempt to combine religious learning with enlightenment. Although the Reform movement tried to stem the flight from the inherited religion, Cohen's statistics about conversions in Germany tell their own story. He tells us about two waves of defections, one after the period of Enlightenment and in the age of Romanticism, the other at the time of Stoecker's antisemitic movement.

Heine's baptism belonged to the first wave and was merely utilitarian. The "Four Heine Letters" published and commented upon by F. H. Eisner, ranging over 16 years, given in facsimile and transcribed by the author, show that the poet lived in the atmosphere of his Jewish recollections even after the step had been taken. Especially his letter to his sister, Charlotte Embden, in which he congratulates her on the birth of her first granddaughter, contains Hebrew and Yiddish words like "soch" (daughter) and "niks" (nothing). That addressed to his friend, the eye specialist Sichel, in which he foresees his imminent death, is a token of his lovingkindness when he beseeches his friends to look after his wife, a feature which is sometimes overlooked in judgments about the poet's character.

R. Weltsch, in his introductory remarks, mentions a Heine letter from 1823 which shows his

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OESTERREICHISCHER ABGELTUNGSFONDS ACHTUNG, FRISTABLAUF!

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The Young Generation Carries On

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preoccupation with Jewish matters and his special interest in Zunz's sermons. A. Altmann, in "Leopold Zunz als Prediger" ("Zur Frühgeschichte der jüdischen Predigt in Deutschland"), explains why Heine was so attracted by them. His thoroughgoing analysis reveals that these preachings, held in the Neue Israelitische Synagoge in Berlin (1822), are the first attempt on a grand scale to represent Judaism in the categories of nineteenth-century philosophy and religion. They form also the beginning of prevalence of the German language in Divine service. He followed the examples of Christian ministers, above all Schleiermacher's, whom he sometimes repeated almost literally as A. Altmann has found out. Zunz replaced the idea of revelation by that of "culture and virtue", and reason and the Kantian notion of ethical freedom take the place of ceremonial law which becomes a means towards the end of moral perfection. The messianic awakening of man and his progress to the apocalyptic "Day of the Lord" confirm Zunz's conviction that he stood on the threshold of a new era.

Zunz's eschatological dreams about a steady progress towards an ever increasing ethos are far removed from the reality as the Jews of our century had to cope with. He did not realise either that the Jewish spirit could become creative in the political field. A reversal of the liberal trends of his epoch would have seemed impossible to this reformer. Not even thinking Christians of the twentieth century were complacent about the problems set by modern industrialisation, life in big cities, and alienation from nature. Walter Laqueur's essay about "The German Youth Movement and the 'Jewish Question'" gives an excellent survey of the revolution of German youth against materialism which also touched the Jewish minority to a great extent. The Wandervogel movement which was followed by the Bünde in 1923 did not exclude Jews from their ranks, but their number never exceeded 250. A few of these groups continued even to exist illegally after 1933 and kept in touch with their Jewish members. Many, however, were not free from antisemitism, a fact which led to the foundation of associations like Blau Weiss and the Kameraden.

History of Youth Organisations

As early as 1894 the first Jewish youth association was founded in Stuttgart. The enlightening social and intellectual study by Herbert Strauss about "The Jugendverband" tells us that this organisation comprised 25 local youth groups (Vereine). At first neutrality was the political tendency in these communities, as it had been in the Wandervogel. Later on a new factor entered: Zionism. Religion played first a minor part, but a religious revival and the return to a more natural life ensued. Judaism was to become a joy, not an impediment. Names like Cora Berliner, Lazarus, Loeffler, Max Wiener and Schwarzschild will for ever be connected with this movement which saw its most dynamic period between 1926 and 1929.

The religious Chalmutz movement is the subject of Joseph Walk's "The Torah Va'Avodah Movement in Germany". The author gives an interesting assessment of the economic and social structure of German Jewry which clamoured for an occupational regroupment. The young people who belonged to these groups first followed S. R. Hirsch's religious footsteps, but the Mizrahi Youth pursued Rabbi N. Nobel's nationalistic-socialistic ideals which gave the Torah a new meaning without losing contact with German culture.

The Year Book 1961 covers a wide range of seemingly conflicting tendencies. Yet the striving of the Jewish soul for stability, and its spiritual, intellectual and practical potentialities arising from strength and endurance, result in a creative power which can overcome all conflicts.

It goes without saying that the technical apparatus and the entire organisation of the book answer every demand of scientific precision. The Correspondence to be found on some of its last pages proves that the articles contained in it always arouse the interest of wide circles and deserve serious study.

FROM GERMANY AND AUSTRIA

EX-NAZI JUDGES

The Minister of Justice of Baden-Wuerttemberg, Herr Haussmann, has announced that 14 former Nazi judges and prosecuting counsel who were responsible for death sentences passed by special Nazi courts, have asked to be retired prematurely under a special section of the German Judges' Law.

Herr Haussmann said that a commission of jurists set up by the State Parliament in Stuttgart had investigated 57 ex-Nazi judges and prosecuting counsel involved in the passing of death sentences during the Nazi régime. Preliminary court proceedings had been initiated against some of them, but all action was stopped because it proved impossible to convict them in regard to their activities during the Nazi period. Fourteen of them had asked to be allowed to retire. Their applications were accepted since the Government was of the opinion that their future employment in the legal service was undesirable from a moral point of view.

A number of other ex-Nazi jurists had also asked to be retired. Herr Haussmann said that all lawyers responsible for illegal Nazi death sentences would be removed from the judiciary in Baden-Wuerttemberg by July of this year.

The German Judges' Law provides that if former Nazi judges or prosecuting counsel retire voluntarily before June 30, 1962, they are entitled to full pension rights. After that date they can be forced to retire without any pension rights.

"ZENTRALRAT" REPORT ON JEWISH POSITION

In a report to the Executive Board of the Central Council of Jews in Germany at its recent meeting, Dr. H. G. van Dam, its Secretary-General, said that a certain section of German youth had already been badly influenced by the campaign of anti-Jewish defamation conducted by Right-wing extremist groups.

Dr. van Dam pointed out that German democracy was largely dependent on economic prosperity and did not stem as a natural result of a new political attitude of German citizens. German democracy was not born of genuine indignation at the Nazi past by the German masses, but was forced upon the people by the victorious Allied Powers. That did not mean that the growth of a truly democratic system in Germany was impossible. But democratic development was slower and much more susceptible to threats and influence from outside. The development of sound democratic convictions by the people was also hampered by former Nazi officials occupying numerous key positions.

In a message to the Council on the occasion of its meeting, the Federal Minister of the Interior expressed the Government's satisfaction at the re-establishment of Jewish communities and institutions in Germany after the war.—(J.C.)

STATISTICS

According to the annual report of the Central Council of Jews in Germany for 1961, membership of the Jewish communities in the German Federal Republic and West Berlin increased from 21,755 in April, 1960, to 22,078 at the beginning of this year. The number of Jews living in West Germany who are not registered members of the Jewish communities was estimated at about 8,000, so that just over 30,000 Jews are at present living in Germany. The average age is 45 years. Only 4,832 members of the community are below 30 years of age.

AWARD FOR LUDWIG KOCH

The Federal Grand Cross was conferred on Ludwig Koch, the ornithologist well known by his contributions to B.B.C. science programmes. Ludwig Koch, who is over 80, originates from Frankfurt/Main, and came to this country in 1936.

OESTERREICHISCHER ABGELTUNGSFONDS

Von verlässlicher Seite erfahren wir, dass die finanzielle Position des Abgeltungsfonds die Zahlung von ursprünglichen Zuwendungen bis zu Oe.S.10,000 und von, im Sinne der Statuten berechtigten Zuwendungen, bis zu einem Betrage von Oe.S.40,000 per Anspruchswerber—möglicherweise auch darüber hinaus—erlauben dürfte. Zahlungen werden voraussichtlich im Spätherbst 1962 beginnen.

3,000 AUSTRIAN WAR CRIMINALS AT LARGE

According to the Austrian organisation, Action Against Antisemitism, 3,000 Austrian war criminals have managed to escape detection by the simple subterfuge of changing their names.

The probability is, according to this organisation, that most of them will escape punishment because the Statute of Limitations bars any action against criminals who have not been charged by the end of 1963.

There have been complaints by organisations of victims of Nazism that the Austrian authorities only take proceedings against war criminals when the receipt of material from German court forces them to do so.—(J.C.)

WARSAW GHETTO NAZI ON TRIAL

The trial was held in Salzburg, Austria, of Captain Hermann Hoefle. Thirty-one Israeli witnesses testified before the Tel Aviv District Court concerning the war-time activities of Hoefle.

One witness stated that the Jews were rounded up and taken by the Germans to 19 Zamenhof Street, where the Jewish Council of Warsaw and the Gestapo commanders had gathered. There were over 100 corpses in the building, and he saw Hoefle shoot an elderly Jew and a member of a work brigade. On the first day of the Warsaw Ghetto revolt Hoefle shot and killed another elderly Jew.

Another witness said that Hoefle had a notorious reputation even among the Gestapo chiefs. Railway carriages were filled with Jews and sent to the death camp at Treblinka on orders from Hoefle.—(J.C.)

NEO-NAZISM IN AUSTRIA

At a ceremony held in Vienna to mark the anniversary of the liberation of Mauthausen concentration camp, Austria's attitude towards neo-Nazis was bitterly criticised.

Colonel Kaes, a former member of the Resistance movement, stressed that it did no good to minimise the damage done by neo-Nazis.

Swastikas were daubed on walls, Jewish cemeteries were desecrated and there had been meetings of ex-members of Hitler's Storm Troopers.—(J.C.)

AUSTRIAN JEWISH COMMUNITY

A survey recently carried out in Austria states that there are 11,000 Jews in Austria today, compared with the 240,000-strong community in the country before the war.

In the capital there are 9,280 Jews today, compared with 180,000 in pre-war Vienna. Most members of the Austrian Jewish community are old people and 561 of them live on communal charity.

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HOME NEWS

ANGLO-JUDAICA

BIRTHDAY HONOURS

Several Jews are named in the Queen's Birthday Honours List. They include the following:

Albert Edward Phineas Robinson, High Commissioner in London for the Federation of Rhodesia and Nyasaland—Knight Bachelor.

Isaac Shoenberg. For services in the development of television and sound recording—Knight Bachelor.

Adolph Basser, C.B.E., New South Wales, Australia. For services to charitable movements—Knight Bachelor.

Alderman Emanuel Snowman, O.B.E., jeweller to the Queen—M.V.O. (4th class).

Harry Blech. For services to music—O.B.E.

Emil Grant, Chairman of the Finchley Savings Committee—O.B.E.

Arthur Abraham Haller, Chairman and General Manager, Maize Marketing Board, Kenya—O.B.E. Mr. Haller, during the widespread famine in Kenya not long ago, was principally responsible for organising the distribution of relief supplies of maize.

Barnett Kaplan. For services to the community in the Mtoko district of South Rhodesia—O.B.E.

Maurice Solomons, Sydney, New South Wales. For services to charitable movements—M.B.E.

Sidney Phillips, Higher Executive Officer, Colonial Office—M.B.E.

"CRISIS FOR ANGLO-JEWRY"

At a brains trust organised by the Anglo-Jewish Association in the New West End Synagogue, W.2, agreement was voiced that Anglo-Jewry is facing a serious crisis.

The Hon. Ewen E. S. Montagu described the present communal crisis as "perhaps the greatest crisis that Anglo-Jewish Orthodoxy has faced". This refers to the Chief Rabbi's decision not to appoint Rabbi Dr. Louis Jacobs as Principal of Jews' College.

Mr. Montagu said it was of the utmost importance that young people should be attracted to Orthodoxy. It was no use telling an intelligent young man that one could approach Judaism in only one way. "Dr. Jacobs might well have brought the young intelligentsia into Orthodoxy; it is tragic that this is no longer possible through Jews' College. Perhaps it may still be done in some other way. . . ."

Mrs. Helen Bentwich felt that the Orthodox "Establishment" had become less understanding in recent years and was indeed growing so intolerably rigid as to drive the younger element into the Reform field.

Mr. Victor Mishcon said he was himself second to none in admiration, respect and affection for Dr. Jacobs. But the crisis would not be solved by ignoring the difficulty and conflict that faced those people who held a fundamentalist viewpoint, and therefore saw in this situation a danger to those things that were sacred to their very lives.—(J.C.)

LIDICE COMMITTEE

A new rose, the Rose of Lidice, has been developed on behalf of the "Lidice Shall Live" Committee, announced Dr. Barnett Stross, M.P., the Chairman of the Committee, at a Press conference given at the House of Commons. Over 2,000 of these rose trees have been sent to the rebuilt village of Lidice, Czechoslovakia, to commemorate the 20th anniversary of the destruction of the village by the Nazis in June, 1942.

IN PARLIAMENT

HOUSE OF LORDS REJECTS RACE BILL

Despite unanimous condemnation of anti-semitism and racialism Peers defeated, by 41 votes to 21, the Racial Discrimination Bill in the House of Lords, after it had been stated for the Government that the measure was unworkable.

The Bill was in similar terms to the one which has for years been put forward in the Commons by Mr. Fenner Brockway, and which has always been blocked.

There was marked uneasiness during the debate about the meeting to be held in Trafalgar Square on July 1 by the National Socialist Movement, under the banner "Free Britain from Jewish Control". But despite protests about the meeting the House was told that, under the existing law, there was no power to prevent it taking place.

Following the refusal of the House of Lords to legislate on racial discrimination, the Bill sponsored by Mr. Brockway made another abortive appearance in the Commons. There were loud cries of "Object" when the Clerk of the House mentioned this Bill.

Mr. Brockway has given up hope of forcing the Bill through Parliament this session. He will submit it again later in the year when the new session of Parliament opens.—(J.C.)

VISIT BY ADMIRAL ZENKER

The recent official four-day visit to this country of Admiral Karl Adolf Zenker, head of the Federal German Navy, was the subject of a question in the House of Commons on May 23. Mr. Frank Allaun (Labour) asked the Government whether, before inviting the Admiral, they had known that, in a speech made in 1956, Zenker had described war criminals Doenitz and Raeder as individuals "whom all German naval officers should strive to emulate". This speech, Mr. Allaun said, "led even Dr. Adenauer's Government to remove him from the German Ministry of Defence. If Goering or Doenitz were alive today", Mr. Allaun asked, "and had been re-appointed to their former posts, as similar men have been, would they also have been welcome in this country?" In the course of a heated brief debate Mr. Orr-Ewing, on behalf of the Admiralty, stated that it was the policy of the Service Departments to invite all chiefs of naval staff of friendly and allied nations to this country.

EGYPT'S THREAT TO ISRAEL

On June 4 Mr. Biggs-Davison referred to a recent announcement in the Egyptian Press and on Cairo Radio, according to which, at a U.A.R. Cabinet meeting, Nasser had spoken of "comprehensive war" and a "decision to be taken in 1963 to 1964". Mr. Biggs-Davison asked the Lord Privy Seal whether he will raise the matter as a threat to peace at the United Nations. He also suggested that it would be in the interest of Great Britain that something should be done in good time for a greater understanding between Israel and her neighbours. In his reply Mr. P. Thomas stated that the quoted Cabinet meeting had taken place in 1959 and that, in his view, it could not be regarded as an indication that active military preparations were being made today.

Chief Rabbi's Retirement

The Chief Rabbi, Dr. Israel Brodie, has announced that he will retire in three years' time. Dr. Brodie made the announcement to the closing session of the Conference of Anglo-Jewish Ministers and Preachers held at Jews' College.

Jewish Mayors

Holborn Borough Council has elected its fourth Jewish Mayor in five years. He is Councillor Frank Jaque, aged 44. Mr. Jaque's election to the mayoralty follows closely on that of his brother, Councillor Sidney Jaque. His mayoress will be his sister, Mrs. Sheila Grossman.

Three Jewish Mayors—all "firsts" in their towns—have been installed into office in the provinces.

Councillor Barrington Myers, aged 34, became the youngest man to be Mayor of Christchurch, Hants. Councillor Dr. S. J. Hepworth and Mrs. Hepworth were installed as Southport's Mayor and Mayoress and Councillor Philip Smith was elected Mayor of Farnworth, Lancs.

Ghetto Exhibition

Mr. Charles Coward, a former British Army sergeant-major who saved many Jewish lives when he was an inmate at Auschwitz, opened the second presentation of the "Warsaw Ghetto Exhibition" at the Hackney Town Hall.

Jews in East End

In spite of the depopulation of Jews in the East End, there are still some 30,000 Jewish people living in the area. There are fewer than 500 children in all the centres of Jewish education in the East End, but more than 1,000 in the area, particularly girls, who are not receiving any Jewish education.

Combat Lack of Knowledge

The General Assembly of the Presbyterian Church of England unanimously passed a motion calling for accuracy by the Church in reports on Jewry and Judaism. Its purpose, it stated, was to "combat the lack of knowledge and the ill-informed statements that are often the cause of antisemitism". Often remarks, innocent in themselves, could be misconstrued and consequently become very dangerous.

"Mysterious Disease" of Antisemitism

The report of the Church of Scotland's Jewish Mission Committee, which came before the General Assembly in Edinburgh, states that the "centuries-old wall of separation" between Jews and Christians is not nearly so strong now as it used to be. It also states that Christianity is no longer considered the arch enemy of Judaism. Antisemitism is described as "a mysterious and seemingly incurable disease".

Kopul Rosen Memorial Fund

The Kopul Rosen Memorial Fund is to be launched at a dinner at the Dorchester Hotel on July 5, when the guests of honour will be Sir Isaac and Lady Wolfson.

The object of the fund will be to enable the Governors of Carmel College to complete the task which the late Rabbi Kopul Rosen started in 1948. A large building programme has been undertaken at Carmel College and, in addition, the Governors are confronted with a heavy financial burden. The Governors hope, when the building programme is completed, to devote a large portion of the available funds to maintaining and increasing the scholarship allocation.

Middle-Aged Loneliness

Mrs. Rosa Freedman, President of the League of Jewish Women, presenting her report to the League's annual meeting, said that loneliness in middle-age was a problem which the League would attempt to solve in the coming year. She spoke of the great loneliness that existed in the middle-aged, especially in the groups of 30 to 50. The League should take up the cause of these lonely men and women, said Mrs. Freedman, by offering them hospitality at group cultural and social meetings, also private hospitality in the homes of members, and assist them to form their own social clubs.

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NEWS FROM ABROAD

MOROCCAN COMMUNITY

In a report submitted by Mr. David Amar, the President, to the congress of the Jewish Community Council held in Rabat, it is stated that the Moroccan community is still firm in its decision to remain "rooted in Morocco". The dwindling community has been reduced to about 130,000 in the last two years by emigration.

The Governor of Tangier, M. Bensalem Guessous, has stated that with a new "open-door" policy the Government of Morocco hope to engender a greater feeling of individual security and a lessening desire to leave. "Now Moroccan Jews have complete liberty to stay or go," he said, "there should not be any uncertainty because there is freedom to leave." The Governor spoke of Morocco as "historically a place where Jews can live and prosper". He declared: "It is an historical fact that there has been peaceful coexistence between Jew and Arab. Logically, there is no reason why this should not continue."—(J.C.)

OUTRAGES IN ARGENTINA

Argentine neo-Nazis reacted to the execution of Adolf Eichmann with armed attacks on Jewish premises in the capital. Following a strong protest by a delegation from the Jewish representative body (D.A.I.A.) to the Minister of the Interior, police protection was immediately provided for Jewish institutions. A number of D.A.I.A. leaders received anonymous telephone calls.

Outrages have been perpetrated against the Jewish community in Argentina. Recently anti-semites machine-gunned the premises of the Jewish community in the city of Mar del Plata. There were no casualties. The D.A.I.A. protested to President Guido and the Minister of the Interior and requested the adoption of immediate measures to restore law and order.

JEWISH BRAZILIAN GENERALS

A Jewish army officer, Aron Benschimol, of Belem, has been promoted to the rank of Lieut-General of the Brazilian Army. General Benschimol, who has received many decorations, is active in the Sephardi community of his city. Colonel Rafael Zippin, another Brazilian Jew, was promoted to the rank of Major-General in March. There are also five Jewish colonels on active service in the Federal Army.—(J.C.)

SECRETARY OF MOSCOW CANCER CONGRESS

The International Congress Against Cancer is to open in Moscow on July 22nd. Professor Leon Shabbat, a leading Russian-Jewish cancer specialist, has been appointed Organising General Secretary. The Congress, the eighth of its kind, will be one of the most representative scientific gatherings ever held on the problem of cancer.

Professor Shabbat has said that there is every reason to expect the Congress not only to foster friendship between the scientists of all countries, but also to play some part in the efforts to eradicate the disease.—(J.C.)

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CARE FOR GRAVES OF K.Z. VICTIMS IN FRANCE

In autumn 1940 a great number of old Jews in Badenia were deported to Gurs and other concentration camps in France. Many of them died as a result of the horrible conditions. They were interred near the camps. An *enquête*, carried out by "La Solidarité", the AJR's sister organisation in France, revealed that about 2,250 graves at altogether 52 places were entirely neglected. As the result of an intervention by "Solidarité" with the Bonn Foreign Office, the Federal Republic has allocated funds, to be paid over a period of years, for the restoration of the graves, and "Solidarité" has been requested by the German Embassy in Paris to organise the necessary work. Out of the first payments received the victims were re-interred near Toulouse. Furthermore, the "Oberrat der Israeliten Badens" has taken charge of the restoration of the cemeteries in Gurs, Noe and St. Simon out of German funds which have been made available.

ITALY

Awards

Three Jews have been given the "Award for Faithfulness to the Resistance"—an honour bestowed by the National Association of Italian Partisans on Italian citizens who have been faithful since the war to the ideals for which they fought to free Italy from Nazis and fascist tyranny.

The three recipients of the award are Carlo Levi, author and painter; Leo Valianti, historian; and Ada della Torra Ortona, a teacher who last year courageously denounced textbooks used in Italian schools on the grounds that they distorted the history of the fascist dictatorship.—(J.C.)

Fight Against Fascism

Groups of democratic students in secondary schools and universities, many of them Jews, have formed a New Resistance Movement to fight the resurgence of fascism and to neutralise its influence among the younger generation in Italy.

The movement issued an appeal inviting Italian youth to oppose fascism, intolerance and racial discrimination.—(J.C.)

LUBLIN MARTYRS' MEMORIAL

A monument is to be erected in the centre of Lublin to commemorate its 40,000 Jewish residents who were killed by the Nazis. The Union of Polish Artists and the Union of Architects, which announced a contest for the monument some time ago, have now chosen the winner, and the project will be completed in the near future.—(J.C.)

SUFFERING OF GREEK JEWISH CHILDREN REMEMBERED

A memorial to commemorate the martyrdom of 14,000 Jewish children of Salonika, gassed by the Nazis in Poland during the war, was unveiled at Athens. The moving ceremony was attended by representatives of the Greek Government and the Municipality.

CALL FOR "RELIGIOUS DIALOGUE"

Rabbi Edward T. Sandrow, President of the Rabbinical Assembly of America, has appealed to the Soviet Union to allow its Jewish religious leaders to conduct a "religious dialogue" with American Jewish leaders in the same way as the Russian Orthodox Church is doing with the American National Council of Churches.

The plea was made by Rabbi Sandrow in his address to the annual convention held in New York of the Rabbinical Assembly of America.—(J.C.)

NO PARTICIPATION IN ECUMENICAL COUNCIL

The Standing Committee of the Conference of European Rabbis which met in London confirmed its decision made in Paris last November not to participate in the forthcoming Ecumenical Council. Chief Rabbi E. Toaff, of Italy, gave a report on the situation, and a discussion took place on the attitude of the Conference to approaches to the Vatican regarding the Ecumenical Council.

EICHMANN'S END

German newspapers approved the Israeli Supreme Court's rejection of Adolf Eichmann's appeal against the death sentence.

The *Koelner Stadt-Anzeiger* wrote: "What court in the world would have reached a different verdict against Eichmann?"

The leading daily, *Die Welt*, said: "If he should live longer he would owe this to an act of supreme clemency by the brethren of those whom he sent to their deaths. The man who denied personal responsibility throughout these months and tried to put the blame on others does not spare us the spectacle of begging for his life, since his subterfuges were in vain."

The *Frankfurter Allgemeine Zeitung* commented: "... Eichmann was not the small cog in that giant murder machinery as his counsel and Eichmann himself wanted us to believe. No doubts are possible with regard to personal responsibility for what happened within his competence."

Eichmann's eldest son, Klaus, commenting on the execution of his father said, in Buenos Aires: "History and the whole of mankind will have to reassess what is just and what is unjust. Judaism has achieved the impossible and proved once again that money is stronger than law and justice."

A Federal Government spokesman in Bonn said that the Germany of today condemned the crimes of which Eichmann was found guilty and was determined to ensure that such things could never happen again on her soil. Germans were aware that the crimes of the past could not be wiped out by the execution of Eichmann.

The Free Democrat Party declared that Eichmann's death could hardly relieve the German people of its guilt with regard to the millions of victims of the Nazi régime. They had to fight the poison of antisemitism which had enabled Eichmann to commit the most horrible crimes against humanity. The spirit which had imbued Eichmann and the ideology in whose service he had become a mass murderer were still alive.

Martin Buber: "Execution a Mistake"

In an interview in Jerusalem, Professor Martin Buber said that he was inclined to the view that the Eichmann execution was "a mistake of historical dimension". He expressed the fear that the act of taking Eichmann's life might serve to expiate the guilt felt by many young Germans.

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INTERPRETING THE HOLOCAUST

I still remember a conversation I had with a group of German students of the Freie Universitaet in Berlin. Following their request, I had given them a talk on certain aspects of Contemporary Jewish History, and there was a lively discussion afterwards. Quite a few of the audience were teachers-to-be, and they, in particular, were seriously concerned with finding a way of interpreting events in Nazi Germany to the growing generation. We all agreed that the approach of the history lesson alone was not sufficient to bring home to young people the full meaning of the happenings, but that it had to be supported by the "story" which would tell of the human experience. This was in 1949, and there were hardly any stories published. Today, thirteen years later, this gap has been filled, and I am thinking of quite a few books, other than "The Diary of Anne Frank" (which, incidentally, has become a "must" in many a German syllabus for schools).

Story of a Dutch Jewish Girl

One of them, recently published, is "Bitter Herbs", by Marga Minco*—a little book which could confidently be put into the hands of children, even aged 12 and 13 years. Like "Anne Frank's Diary", it is an account of German occupation in Holland, but the story is most movingly told by a girl much more naïve than Anne Frank; and in the event it is the simplicity of language which makes a deep and lasting impact. It will not be read by anyone who is searching for new facts. It presents familiar background, but it compels by authenticity.

"Sternkinder", by Clara Asher-Pinkhoff†, was obviously written for the benefit of young readers. Here, too, we have the same background, Nazi rule in Holland, and the "Sternkinder" are the children who were compelled to wear the Yellow Star. By not giving them or their parents a name, the author has somewhat transformed her characters into symbols of Jewish suffering in war-time Europe. The episodes evoke the worst and most bitter phases of the tragedy, but although each single one bears the stamp of truth and unflinchingly conveys its message of

* *Bitter Herbs*, by Marga Minco. Oxford University Press. 10s. 6d.

† *Sternkinder*, by Clara Asher-Pinkhoff. Cecile Dresslet Verlag, Berlin.

suffering, I doubt whether this book will leave the mark it actually deserves. I believe that the reason for this lies in a laboured simplicity of style, which is too obviously adopted in the attempt to speak with a child's voice. It remains, however, an echo of a child's emotion.

In the introduction Erich Kaestner tells his readers that this book is as important as "The Diary of Anne Frank". He wishes all adolescents to read it, and he hopes that they will ask questions which their elders cannot evade.

"Der Kreidestrich", by Karl Eskaf, is on an entirely different level. A Jewish refugee from Sudetenland is the hero of the story. When he was a boy of twelve he arrived, together with his relatives, in the United States and settled in New York. This was before the war, and his mother stayed behind in Europe. After the war the now grown young man cannot find his own peace of mind until he has pieced together the last traces of his mother's life, and he does this painfully step by step.

This, in short, is the story which the author has to tell, and as he has ability to write, one has all reason to hope that this is a good novel. In fact, one keeps on hoping this while turning page after page, but, on reaching the end, one feels thoroughly let down. The characters have remained vague and the plot proved much too thin for 266 pages.

Mr. Eskaf's attempt at writing a novel with this particular background in the form of a thriller (or is it a thriller in the form of a novel?) seems not in very good taste.

LUCIE SCHACHNE.

‡ *Der Kreidestrich*, by Karl Eskaf. G. Grote'sche Verlagsbuch. Hamburg. Dastatt. D.M. 12.80.

AN ENGLISH JEWESS

A biography of the Hon. Mrs. Henrietta Franklin, née Montagu, the well-known, 95-year-old English Jewess, has been published under the title "Netta".* As is indicated by the author's statement that he wrote the book at the request of "Netta's" friends, the biography is intended for the circle of relatives and friends of this exceptionally active woman. This may be the reason why material seeming irrelevant to the outsider has been included in too great measure and in disturbing detail. I have, however, read the book with great interest and wish to recommend it particularly to readers of this paper. It is well worth while to follow the life story of its unusual heroine and thereby to gain an insight into the manner of life and thought of Jewish as well as non-Jewish personalities of the last hundred years. Keeping to the pet name, "Netta's" work in the social and pedagogic spheres has been so extensive that it cannot be dealt with in detail here. It must be stressed, however, that she was particularly interested in the cause of Jewry. With a strictly Orthodox background, she and her sister, Lily Montagu, turned to liberal Judaism and supported it actively. Her readiness to help us when we were refugees, and her collaboration in the work of Woburn House, should be called to mind.

The question of Jewish-Christian relations, so much discussed today, is illustrated in the book from various angles. "Netta, with her many non-Jewish friends, had long since ceased to feel any sense of separateness; she was an Englishwoman of the Jewish faith."

The versatility and extent of the achievements of this dynamic personality are all the more admirable when one considers her physical handicaps. Mrs. Franklin's self-control can serve as an example to many.

NELLY WOLFFHEIM.

* *Netta*, by Monk Gibbon. Routledge and Kegan Paul. London. 30s.

Home News: Anton Diffring will appear in Henry Sherek's West End production of "Out of Bounds", starring Michael Redgrave.—Ferdie Mayne appeared in Brecht's "Jungle of the Cities" at the Royal Theatre in Stratford.—Marianne Kupfer-Deeming is to go to Vienna to play in Popperwill's "Theorie and Praxis" at the Josefstadt.—Diana Napier disclosed her late husband, Richard Tauber, was in debt to the extent of £18,000 at his death.—Otto Preminger passed through London on his way back from Moscow.

Germany: Hanni Weisse, one of the first stars of the German silent films, will be seventy this year; she now runs a guest house in the Black Forest.—Gustaf Gruendgens is to resign as intendant of Hamburg's theatre at the end of the next season, but will still act and produce; his successor will be O. F. Schuh, of Cologne.—Fritz Kortner has received this year's Bavarian State Prize.—Fritz von Unruh lectured in West Berlin but refused an invitation to go to the Eastern sector.—Piscator has taken over Berlin's Volksbuehne, and announced the production of a musical by Friedrich Hollaender and plays by John Osborne, Strindberg and Pirandello.—Bruno E. Werner, former German Cultural Attaché in Washington, has succeeded Erich Kaestner as President of the PEN Club.

Obituary: Kurt Kersten, who was a regular contributor to "Aufbau", died in New York, aged 71. Born in Kassel, he was a brilliant political journalist and was author of several biographical books. As a staunch, non-Jewish anti-Nazi, he left Germany and survived the war in Martinique.—Gabriele Muenther, a member of the artists' group "Blaue Reiter" and a friend of Kandinsky, has died in Murnau at the age of 85.—Dr. Kurt Pine (Pinczower), died in New York at the age of 52. He started his career as an Ullstein journalist. From 1934 to 1938 he lived in Prague, where he was on the staff of the "Prager Tagblatt". After a short stay in England he re-emigrated to the United States in 1940. There, he held responsible positions with the Young Men's and Young Women's Hebrew Associations and several other organisations. As an author, he wrote on Jewish social problems which were always particularly near to his heart. Shortly before his death he had been selected as Brooklyn's "Man of the Month".

Second Generation: Michael Scheuer, who is reading Russian at the London University, is the 21-year-old son of a refugee from Germany. A "pop" song, "Come Outside", which has already displaced a record of Cliff Richards' in the Top Ten, is bringing fame to the singer Mike Sarne. That should please Michael Scheuer, because he is Mike Sarne, the first "pop" singer in the family.

News from Everywhere: Margo Lion, Marcellus Schiffer's widow, has after thirty years returned to Berlin from Paris to appear in Audibert's "Amessys im Fleische" at the Schiller-Theater.—Karl Lion, now living in Locarno, has accepted membership of the German Academy of Arts and Languages.—William Dieterle is to direct Kleist's "Amphitryon" at Basle's Stadt-Theater.—Munich's monthly, "Die Kultur", published by Kurt Desch, has ceased publication.—Willi Forst has announced in Vienna that he will never again undertake the direction of another film.

Milestones: The centenary of Berlin's Wedding is to be celebrated by a production of Milloecker's "Marquis von Beaujolais". As a working-class district in which the factories of Borsig, Schering, Schwartzkopf and Roller were situated, the "Rote Wedding" even in 1933 had 93,000 Communist and 54,000 Socialist votes. The "Wedding" is in the French sector and is now bordered by twenty kilometres of the wall.—Visitors paid up to the equivalent of £15 to attend the reopening of "Theater an der Wien" in Vienna, when Herbert von Karajan conducted Mozart's "Magic Flute". During the first post-war years that famous theatre housed the State Opera. It was closed in 1955 when the Opera could return to its reconstructed building in the Ringstrasse. Now the "Theater an der Wien" has been acquired and rebuilt by the State at a price of 97 million Austr. Schilling.

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FROM TIN PAN ALLEY TO CARNEGIE HALL

In Memory of George Gershwin

Twenty-five years ago, in the crowded Temple Emanu-El on Fifth Avenue, New York, the *Andantino Moderato* from the "Rhapsody in Blue", was played on the organ at the funeral service of its composer. "The singer of the songs of America's soul", whose life had been interwoven with tunes and sounds, had suddenly become silent.

The most successful of all American-Jewish composers, George Gershwin, was born in Brooklyn in 1898, the son of Russian immigrants. Although never poor they had to work hard to survive in the new land. There were three children—a daughter and two sons. The younger son, Yacob, changed his name to George.

Since his early youth George played the piano and was fascinated by popular songs. "I have a pupil", wrote Hambitzer, his teacher, "without doubt the boy is a genius! He wants to go in for the modern music, called jazz!" This is the statement of the man who discovered Gershwin.

With the progress of time Gershwin's compositions developed remarkably; they became more personal, lifting jazz to musical artistry and still later to art.

After he left school Gershwin found his way to "Tin Pan Alley", the famous street of music-publishing houses where, as the youngest pianist ever employed at the firm of Remicks, he pounded out the current songs released for visiting performers in search of new material. The sensitive George did his best with the often coarse material and methods of the music racket. It was, for the future composer, an exceedingly valuable experience. And compose he did, in the jazz style, at first influenced by the tunes of Kern and Berlin and then slowly beginning to devise his own particular methods of composition, his own tunes. After one or two of his tunes were printed he left Remicks and collaborated with other firms, accompanying singers, but still composing his own songs (1910-1915).

It was, however, not until Al Jolson heard some of his melodies and adopted these, that Gershwin found fame as a composer. Now, his tunes were printed in their thousands, his records sold in equally high numbers, and this gave the composer his independence. He not only began to give more attention to his compositions, but he started to ascend the rungs of the ladder to success. "Songs by George Gershwin!" What a thrill for the young fellow to have this appear on music sheets and recordings.

In 1922 his real power as a composer began to assert itself; he achieved recognition with his musical comedies and his piano pieces. "Watch Gershwin", said Van Vechten, the writer, the epigrammatist, "he is going to amount to something more one day". All over New York people were talking about the young Jew.

"Rhapsody in Blue"

Then came "Rhapsody in Blue"! The first part was conceived on a journey to Boston, with the roaring of the train, the rattle of the wheels; when returning to New York he created the soft, melancholic theme of the middle part, thus completing the work.

When Paul Whiteman, the musical leader and conductor, the King of Jazz, heard some of the "Rhapsody in Blue", he insisted on arranging its première at the Aeolian Hall on February 12, 1924, with the composer at the piano. Even though it was played towards the finish of the concert, when the audience had begun to tire, the "Rhapsody in Blue" electrified the atmosphere, and received a spontaneous ovation.

With this experiment in modern music, Gershwin carried jazz into a definite symphonic form; indeed, the "Rhapsody in Blue" made history.

In 1925 he completed his "Concerto in F" for piano and orchestra which, with the jazzed-up finale, gives the impression of a brilliant poetical musical work. "The Preludes for Piano" followed in 1926 and, in 1928, after his return from Paris, his famous tone poem for orchestra "An American in Paris" had its première at the Carnegie Hall. With its opening "walking theme", its straightforward air, it gives a picture of freedom, pleasure and gaiety, the spirit of Paris. It is often described as one of the best examples of modern music because of its originality.

With "An American in Paris" Gershwin achieved the depth and mellowness for which he had been searching.

Inevitably, an endless stream of musical shows and songs followed, with more or less musical merit, Gershwin himself often conducting.

It was now that he began work on his greatest serious composition, the opera "Porgy and Bess".

Since his youth he had dreamt of composing an opera. He first considered an opera based on the people with whom he had such strong ties—the Jews. He chose a Jewish folk-tale, the

"Dybuk", feeling that, with his Russian-Jewish heritage he could draw on themes that would come to him easily and naturally, and include some Chassidic songs and ecstatic Chassidic dances.

However, after having read Du Bose'-Heyward's "Porgy", the tragic story of a Negro cripple and his love for the girl, Bess, Gershwin started to set "Porgy" to music. He travelled to South Carolina, settled on a small island, and studied there the Negro's life and his world. The opera occupied Gershwin for two years. It had its première in Boston, at the Colonial Theatre in 1935, and the ovations at its conclusion reached such proportions that the composer had to stand on the stage for nearly half an hour, amidst the performers and the musicians. It was acclaimed as a magnificent work, and scored a resounding success. With this compellingly dramatic opera, Gershwin had found his place among the ranks of serious and great composers. "Porgy and Bess" has become the American folk-opera, with its modern events and modern music, enacted in a modern time.

Gershwin now, more than ever, enjoyed every moment of his success.

He had, apart from a little stomach trouble, enjoyed good health, but he started complaining that he was tired and listless. He went to Hollywood, walked in the hills, planned another opera, wrote some more songs, gave a few concerts. It was during one of these concerts that he lost the thread for a few moments, but recovered, playing on as if nothing was wrong.

This happened a second time. Some other symptoms were observed—at last he went into hospital where an operation was unavoidable, from which Gershwin never awoke.

He, who said that he had in his head more melodies than he could write down in a hundred years, died tragically with all these tunes unsung and unplayed, at the age of 38, in July 1937.

He died without learning that he had just received the highest honour that Italy could bestow on a foreign composer: Honorary Membership of the St. Cecilia Academy in Rome, the only American ever to have been honoured in this way.

On us, however, he left the imprint of an immensely gifted musician—a Jew of whom we can be proud.

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BIRTHDAY GREETINGS

FRITZ WALTER 60

There are many who have taken up the job of reporting on, and interpreting, British cultural life and events to post-war German readers and listeners. To most of them it is a routine duty, little different from the transmission of news items on political and economic developments. Fritz Walter, who will be 60 on July 19, is one of the very few who take that job seriously, and who honestly believe in the vital importance of conveying the essence and meaning of cultural events in this country—in art, literature, music, the theatre and the mass media of entertainment—to those in Germany who care about these things.

Deeply rooted in Germany's cultural tradition, and perhaps with a bias towards France rather than England, this Jew from Wuppertal-Elberfeld started his successful career in the sphere of *belles-lettres* at a very early age. After studying in Bonn, Munich, Berlin and Münster, where he graduated with a thesis on Theodor Fontane in 1924, he was appointed *Feuilleton* editor of the *Berliner Börsen-Courier* at the age of 23, and *Dramaturg* of Barnowsky's theatres five years later.

He emigrated to France in 1933 and was assistant lecturer of German language and literature at the University of Nancy from 1934 until the outbreak of the war. After many months of bitter and dramatic experiences he managed to escape to England where he served in the Army for some time, and then took up teaching again at schools in Somerset and Yorkshire.

The immediate post-war period offered Dr. Walter his first chance of helping a bewildered and prejudiced German readership to form a truer picture of the Western world; he worked as an editor of the official digest, *Neue Auslese*, and the illustrated *Blick in die Welt* until 1951. For the last ten years, however, he has been the London cultural correspondent of *Südwestfunk*, an activity which has afforded him just that opportunity which seems to be most congenial to him: the assessment of England's intellectual, artistic and literary life in our time, from new books and plays to philosophical trends, and from the emergence of new formative artists to educational matters. He is also a correspondent of the periodical *Merkur*, of the leading German musical journal, *Melos*, of the *Handelsblatt*, Stuttgart, and a contributor to *Encounter*.

Writing is no easy task for Fritz Walter. In these days of frightful deterioration of the German language, the dismal legacy of the Nazi period, only the highest standard satisfies him in his own efforts; being a perfectionist, and rightly so, he is unable to just dash off his reports, but takes tremendous trouble over every line he writes. These exacting demands he makes on himself have unfortunately limited the volume of his own original work. He has published only two novels, *Kassandra* (Allert de Lange, Amsterdam, 1939, re-issued by Schwaben-Verlag, Kufstein-Vienna, 1951) and *Tobias* (Allert de Lange, 1940, and Ernst Staneck, Berlin, 1952). He edited *Selections from Thomas Mann*, with Introduction and Notes, for Macmillans, London, in 1948, and translated for Rowohlt Maurice Burton's famous *Kindheit der Tiere* and Siegfried Kracauer's *Von Caligari bis Hitler* (1957 and 1958).

Fritz Walter prefers a quiet life to the hurly-burly of the literary clique. He likes to relax by doing a spot of cooking in his Hampstead flat, by permission of his charming wife, Illa Walter. The small group of personal friends, in England and Germany, who admire and respect this gentle, cultured man with his great sense of humour, wish him all happiness and good fortune on his anniversary.

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EDUARD ROSENBAUM 75

To congratulate Eduard Rosenbaum publicly on his 75th birthday is not an easy job, for he is one of the most alert and wittiest men I know, very susceptible to *clichés* and full of derision for what he—not unaptly perhaps—calls the mutual admiration society which has developed in Jewish life and which finds its most patent expression in the customary birthday articles. Yet, we cannot help it, and even such a sensitive and cultured man as our *Jubilar* has to swallow the pill and to make the best of it. Fortunately, Rosenbaum has a never failing sense of humour and he will understand that though he may be willing to dispense with admiration, his friends cannot. Admiration, whether "mutual" or not, is exactly what they want to convey to him, combined with genuine affection and respect.

It is incredible indeed that this young man with the rosy cheeks and the twinkling smile should be 75. But he has always been a young man, and he is fond of amusingly recalling that he was once "the young man" *kat' exochen*, namely with the German peace delegation in Paris in 1919. Still, this was more than 40 years ago. Rosenbaum's career is so manifold and full of exciting events that one understands several decades were needed to collect all these experiences. He was already a writer, a lecturer and an economic expert before the First World War; we find his name in old German periodicals of that time.

He seems to have always vacillated between an academic and a commercial career. Though he lectured at universities for some time and was closely connected with the esoteric literary circle round Stefan George, his decisive job was with the Hamburg Chamber of Commerce. In his scientific and his practical activities he came into touch with many leading people of Imperial and Weimar Germany, also with many internationally known personalities. In addition to being a sociologist of high standing, he has always been deeply engaged in intellectual and literary life, and developed many friendships with outstanding men such as Ernst Robert Curtius. Apart from his innumerable essays and brilliant reviews in German and English periodicals, he is, to mention only two things, the translator of John Maynard Keynes, and the author of a biographical sketch of Albert Ballin, which appeared in Year Book III of the Leo Baeck Institute.

Board Member of Leo Baeck Institute

After his emigration to England, Rosenbaum was for 20 years librarian at the London School of Economics. His interest in Jewish affairs never ceased. He is a member of the Board of the Wiener Library and active with the Friends of the Hebrew University. Most important of all for this writer, he has been an untiring and indispensable member of the London Board of the Leo Baeck Institute from its very beginning in 1954, and a reliable contributor to its Year Book. Deeply aware of the need for objective research into Jewish relationships, he places his experience and his help at the disposal of the institutions mentioned above.

Wherever he co-operates, he rapidly wins all hearts by his particular personal charm. For Rosenbaum is not only a writer and a friend of the muses, he is also an unsurpassable conversationalist with a fabulous memory; he is never at a loss in finding suitable quotations from several national literatures, and he relates on end anecdotes of events which may date back several decades as though they had happened yesterday. So the man of 75—and the readers of this journal—must forgive me if I did not comply with his request to be ignored and if I tried to give extenuating reasons why I and many other friends rejoice in this opportunity of assuring him of our love and gratitude and offering him and his gentle lady, together with their children, our sincere wishes for the future.

ROBERT WELTSCH.

RUDOLF APT 80

On July 25th Mr. Rudolf Apt will celebrate his 80th birthday. The AJR has special reason for expressing its sincerest congratulations to him. Before our organisation was founded he helped to lay its foundations by invoking the interest of his fellow-refugees in the establishment of a representative body of the refugees. Since the AJR came into being Mr. Apt has rendered his wholehearted support to our efforts, and he is also a member of our Board. However, the AJR is not the only organisation which has the benefit of his co-operation. For many years he has been the Chairman of the Welfare Committee of the New Liberal Congregation and he is an active member of the Leo Baeck Lodge.

For a man like Rudolf Apt work for his fellow German Jews in this country was the natural sequel of the activities by which he became well known in Germany. "Apt-Dresden" was a household word in the Central-Verein; he was a member of its "Hauptvorstand" and Chairman of its Saxon District. He stood in the forefront of the fight against the approaching forces of evil, and he displayed great courage after 1933, when the Nazis had come to power. He was also a Board member of his home community of Dresden, where his family had been settled for several generations.

In those days members of the Jewish Youth Movement were not always inclined to follow their parents' footsteps. On the contrary, a revolutionary attitude towards the elder generation was a decisive part of their ideology, and there was little readiness for making compromises in this respect. That Rudolf Apt was one of those who were exempted from this criticism, and that his understanding for the young generation was sensed by the then active youth leaders is perhaps one of the best compliments a man of his approach can ask for. And young he has remained throughout the eventful and difficult years which have passed in the meantime. It is with this thought in mind that we express to him our birthday wishes, in friendship and gratitude.

W.R.

Adviser and Friend

Dear Octogenarian,

As one of your many friends I am delighted to have the opportunity—offered to me by the Editor—to tell you in public how much we all like and admire you, and wish you many more years to carry out your work as a distinguished member of our community. It is no exaggeration to say that I have seldom known a man like you who at the very moment one meets him impresses one by his complete truthfulness and amiability. Your friendly eyes, your upright bearing and the way you devote your wholehearted attention to other people's interests, draw strangers and colleagues, acquaintances and friends.

After you lost your fortune and your high social position in Germany you have succeeded in building up a new life in this country. In your course you have made many new friends who, together with your old friends, are happy to know that you are happy and that you are satisfied with your achievements.

May you remain the man of youthful fortitude and the good adviser and friend in the best of health up to a hundred and twenty!

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"BLAU-WEISS" MEETING IN NAHARIYA

It was a bewildering, memorable and somewhat melancholy week-end in Nahariya. From all over Israel as well as from more distant parts of the world over 700 former members of the "Blau-Weiss" met for the 50th anniversary of the foundation of that erstwhile youth movement.

In 1921 men like Felix Rosenblüth (now Pinhas Rosen), Martin Buber and Moses Calvary laid the foundation of a "Jüdische Wandergemeinschaft 'Wandern'", this was a move towards a greater approximation to nature—a counterweight to urbanisation and to "sterile intellectualism"—in a Jewish communal spirit. Of course, the ideals were part and parcel of the German "Wander-vogel".

After World War I, certain anti-Jewish tendencies in the German Jugendbewegung led to a greater emphasis on Jewish nationalism on the part of the "Blau-Weiss", which in 1919 found its expression in the "Nationaljüdischer Jugendtag" in Berlin. Dr. Walter Moses became the representative, the head, the formulator and leader of the movement which, tired of "old" Europe and of the society of the generation of their parents, grew more and more anti-bourgeois. "Kluft" and "Klampfen" were two symbols of their revolutionary romanticism, which found expression in the choice of their songs—a daring mixture of German "Landsknechts- und Fahrende Gesellen" music, with "Dort wo die Zeder . . ." and the Hebrew "Po be'aretz Chemdath awoth".

In 1922, at the Bundestag of Prunn, near Ingolstadt, the movement assumed certain undemocratic forms: the leadership could not be elected anew but remained undismissable. Everyone who took the oath, "Ich gelobe Treue dem Bunde und seinen Gestzen", and was decorated with the "Blau-Weiss Nadel", no longer had a free choice as to his profession, career, even domicile—the Bund decided where and what his place was.

This was, of course, the root of its final disruption: some groups went to Palestine as early as 1920 and there founded the "Blau-Weiss Werkstätten". But conflicts with the Histadruth and claims of leadership which were not heeded by the Yishuv led to disappointments and failure. In the meantime the "Blau-Weiss" members in Germany found the demands of the Bund incom-

patible with those of life the older they grew, especially when they married and founded families.

At least in a formal sense the end came in 1925. Individually, the members of the "Blau-Weiss" were formed and moulded by the experiences of the "Bund." The camp fires continued to burn in their souls and the old songs were never forgotten. In Israel the former "Blau-Weiss" members are in positions of responsibility; they include generals and diplomats, bankers and peasants.

Seven brief speeches at the week-end meeting in Nahariya took stock of the past and present. Most touching were the many unexpected encounters—people who had not seen each other for decades suddenly discovered that once they had been in the same "Zug" and together "auf grosser Fahrt"—and they came together again and sang the songs of their youth, some with tears in their eyes. . . .

HERBERT FREEDEN (Jerusalem).

CRADLE OF MODERN HEBREW

Leo Baeck Institute Lecture

The third series of lectures given under the auspices of the Society of Friends of the Leo Baeck Institute ended on May 17th with an address by Dr. Meir Gertner on "Die hebräische Literatur in Deutschland zu Beginn der Aufklärung".

It is not generally known, even by German Jews, that the rebirth of Modern Hebrew literature took place not in Eastern Europe, which had become the main centre of Jewish life and culture, but in eighteenth-century Germany, although many of its proponents were actually of Eastern European origin.

A threefold intellectual revolution stimulated this development: a critical reevaluation of Talmudic studies which prepared the Jew for European thinking; the revolt against pure Talmudism—the Chassidic movement; and above all the Mendelssohn reform movement which proclaimed that the Jew must become a European

and which, although Orthodox at the outset, could not but undermine Jewish traditionalism.

The advocates of Jewish re-education, in their endeavour to lead the Jew out of the ghetto into the mainstream of European civilisation, used, perhaps paradoxically, the Hebrew language as the instrument of this process of Jewish self-emancipation. The resultant literature propagated a civilising mission nurtured by the Enlightenment and it tried to inculcate a love of "Beauty", an appreciation of the arts. For this humanistic effort the writers used the Hebrew of the Bible, biblical Hebrew alone being regarded by them as truly beautiful. Thus the first basis of Modern Hebrew Literature was laid in Germany, with the exception of a prose which for a long time continued to be written in the old Hebrew style. To an examination of the considerable body of literature created during a few decades the second part of Dr. Gertner's lecture was dedicated, in which he dwelt in some detail on the works of Mendelssohn and Wessely. His erudite and fascinating address was greatly appreciated by his audience.

A.P.

A REMARKABLE SUCCESS STORY

A success story of an industrial enterprise is related in the June issue of the "Toy Trader". Announcing the foundation of a new company, Dunbee-Combex Ltd., to be floated shortly on the Stock Exchange, the article recalls that the Parent Company, Dunbee Limited, was incorporated in 1946 by two young men, Mr. R. Beecham (son of Mr. Simon Bishheim of Frankfurt a/M) and Mr. B. S. Feldman in one room with a capital of £500 each which they had borrowed from their respective parents. Today, the journal writes, "Combex with their factory at Peterborough produce probably the largest range of nursery toys in the United Kingdom." To keep up with the increased demand large extensions to the existing factory, new machines and new moulds are at present being installed and call for a capital expenditure in the region of £100,000.

The three-page illustrated article describes in great detail the range of articles produced by the firm, the modern manufacturing processes, and the marketing arrangements for home and overseas consumption. The paper quotes Combex as "one of our most progressive toy manufacturers".

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LETTERS TO THE EDITOR

RESISTANCE UNDER THE NAZIS

Dear Sir,

I should like to make some comments on H. G. Reissner's article on Jewish Resistance in your June issue.

First of all, let me state that I, too, consider Hilberg's book as an outstanding scholarly achievement. Even so, I, too, think that his treatment of the Jewish resistance is not up to the general standard of the work. Reissner is quite right when he feels that this is due to the fact that Hilberg is too young to have retained sufficient personal memory of the years of persecution.

As far as German Jewry is concerned, it has to be kept in mind that the German Jews did not constitute anything like a national minority. In spite of their communal and other organisations, they were just individuals dispersed among the German people. This includes even the Jewish communities in Berlin, Frankfurt, Breslau and other large towns. Even in these large cities the Jews did not form a "voelkische" or "volksaehnliche geschlossene Minderheit". The majority of the German Jews had a "buergertliche" mentality. Only a minority was politically active.

For those of us who experienced the years of persecution in Germany—I, for one, emigrated as late as May, 1939—the idea of a Jewish active, organised and militant resistance is inconceivable. If the German people, including all those who were anti-Nazis in their hearts, "Reichsbanner Schwarz-Rot-Gold", and the organised working population (Socialists and

Communists) did not put up an organised widespread resistance, this shows that the Nazi terror was much too strong to make such resistance possible. To expect such a movement from the German Jews is wrong altogether.

Let me add that in Austria, too, no active resistance was put up by the anti-Nazi minority, although this minority had created large government-sponsored organisations under the Schuschnigg régime. Even in the C.S.R. there were only individual—if heroic—acts of resistance. The mass of the Czech people, including those who had served in the army, remained passive. It is true that the Czech people were of a bourgeois mentality.

The national character of the Yugoslav people, in particular the Serbs proper, was a different one. Furthermore, the geography of the country favoured partisan warfare.

Jewish resistance in Soviet Russia must not be over-rated. In my capacity as a translator during the Nuremberg trials I was particularly concerned with German documents dealing with the partisans. Actually, the Jewish element of the partisans was small. Those Jews who managed to flee, hiding in the woods and swamps, were by the nature of things absorbed by the Russian partisan units operating in the districts concerned. The documents show, however, that the number of Jewish partisans actually encountered and captured by the German army and the "Einsatzgruppen" was negligible. It was just the official Nazi propaganda which stressed the "Jewish" character of Bolshevism in their pronouncements in order to make the ruthless measures of annihilation of

"Untermenschen und Juden" acceptable to the soldiers.

It may be understandable that Hilberg committed his error of judgment for the reason mentioned above. It is difficult to understand that an historian of the standing of Trevor-Roper who is fully conversant with the history of the Third Reich follows this trend of thought.

Your, etc.,

E. SCHAEFER.

61 Wood Lane,
Highgate, London, N.6.

THE STORY OF PETER CRONHEIM

Sir,

May I be permitted to correct your reviewer of my "Story of Peter Cronheim" on one point?

Mr. Larsen writes, "This English practice (of election "knocking up") was, of course, unknown in Weimar Germany." Although my book is in no sense autobiographical, it so happens that I did in fact go on just such a "knocking-up" operation at the last election in which the "Staatspartei" figured. I can't be certain of the precise date now, I know that I was quite young; in fact it may well have been in 1932.

At the same time, I do apologise for leaving out the Social Democrats! Thank you for reminding me. The only excuse I can offer is that I was writing a book of fiction for children and not a social history for adults.

Yours, etc.,

KENNETH AMBROSE.

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MAX BROD ON MAHLER

During the "Berliner Festwochen 1960", which coincided with the Mahler centenary, Max Brod delivered an address which is now available in print.* He can draw on his own experiences of Mahler's conducting and he even had a personal encounter with the composer which, however, came to an abrupt end through the young writer's shyness.

Though primarily a poet and writer, Brod is also responsible for a number of compositions, and this dual capacity results in a visionary approach to Mahler's art which must be welcomed as thoroughly appropriate since it has much in common with Mahler's own mentality. It is this "Wahlverwandschaft" which gives Brod's address its special validity.

After drawing an enthusiastic portrait of Mahler's personality, and after probing into some features of his work, Brod devotes the final part of his speech—and the epilogue which he has added to the book—to the question of Mahler's Jewishness. He discusses Mahler's conversion and admits that Mahler, although always aware of his origin and its consequences, did not consciously embody anything Jewish in his music. Yet he claims that Mahler can only be fully understood if a subconscious element of Jewishness is accepted as an essential factor in his art, and that this element explains some of the tensions and contrasts in which his music abounds. Brod refers to an article which he published in the periodical *Der Jude* in 1915, in which he tried to establish a link between Mahler's frequent use of march rhythms and a similar tendency in Chassidic songs. It is interesting to note that a German musicologist later used Brod's thesis in support of the claim that Mahler's music was "alien" to the German spirit. As late as 1949, H. J. Moser repeats: "Insgesamt gehoert Mahler zu jenen scharfprofilirten Hospitanten der deutschen Musik, die selbst in dieser Zugehoerigkeit nur mehr eine Durchgangsstation zu anderen Zielen erblickt haben". While the first part of this statement presents the writer's private opinion, the reference to Mahler's own view must be

* Max Brod: *Gustav Mahler. Beispiel einer deutsch-juedischen Symbiose.* Ner Tamid Verlag, Frankfurt a.M. DM. 2.80.

dismissed as sheer "wishful thinking" for which not the slightest proof appears to exist. But what about Brod's theory? He admits that Mahler is unlikely to have known any Chassidic tunes. What he did know were the songs of his Moravian homeland, and the link between Slavonic and Eastern-Jewish music has been well-established—and so has Mahler's indebtedness to the musical impressions of his childhood!

It is absolutely essential that questions of this type are at last put on a sound methodical basis; we all know where the opposite leads to! It is not suggested that "irrational" factors have to be excluded—they may indeed be part of the picture. But a strict line must be drawn between fact and vision. In giving the latter its due, we may accept, in Mahler's case, a connection between that tension which was part of his Jewish heritage and face, and its possible reflections in his art, always allowing for the impact of the general tensions generated by the cultural climate of the period.

These cautionary observations had to be made; they are not intended to minimise the merits of Brod's fine tribute to Mahler.

H. W. FREYHAN.

BRUNO WALTER'S LAST RESTING PLACE

The ashes of Bruno Walter were interred at the Sant Abondio-Gentilino cemetery above Lugano. The late conductor had spent the first time after his emigration in that quiet village and, 23 years ago, acquired three plots in its cemetery. His daughter, Gretel, and his wife were put to rest there in 1939 and 1945 respectively. Those who attended the ceremony included his daughter, Lotte Lindt-Walter (Los Angeles), with her husband; Professor Stresemann, a son of Gustav Stresemann, as representative of the Berlin Philharmonic Orchestra; Professor Strasser as representative of the Vienna Philharmonic Orchestra, and the pianist Wilhelm Backhaus. Wreaths were sent by the City of Berlin and by the family of Thomas Mann, among others. The memorial address was delivered by the Protestant Pastor Meyer, of Karlsruhe.

DUTCH WOMAN WHO SAVED THOUSANDS

The story of Mrs. G. Wisjmulder, the courageous Dutch woman who saved thousands of Jewish children from Nazi persecution, has now been written in book form.*

Before 1933, Mrs. Wisjmulder was engaged mainly in relieving the suffering of persons with poliomyelitis and T.B., old and needy people, invalids, and sick mothers with children. From 1933 onwards Jewish refugees in Holland began to claim her attention. She aided the Dutch-Jewish Committee's efforts on behalf of refugees from Germany and helped rescue work in Germany where, as a non-Jewess, she could move about with greater freedom.

In December, 1938, the Jewish Refugee Committee in Amsterdam asked her to obtain permission from Adolf Eichmann for 10,000 Jewish children to leave Germany and Austria. The children were admitted to England. She went to see Eichmann in Vienna, obtained his permission, and then organised their passage to Britain via Holland. For the next year she worked frantically to find a haven for the refugees and to ferry them through Europe.

Her last group of German-Jewish orphans was taken through Holland after the German invasion had begun, and boarded the ship for England minutes before the Dutch Army capitulated. Mrs. Wisjmulder remained in occupied Holland to do what she could to help.

At the age of 65 Mrs. Wisjmulder is as active as ever. She is a member of the Amsterdam Municipality, serves on the Board of the Anne Frank House, and works for Ort. The proceeds of "No Time for Tears" are earmarked for Ort in Israel.

* *No Time for Tears* (Geen tijd voor tranen). Written by L. C. Vrooland as related by Mrs. G. Wisjmulder-Meyer. Amsterdam. Van Kempen, 1961.

OBITUARY

RABBI DR. A. POSNER

Rabbi Dr. Arthur Posner died in Israel at the age of 71 years. He was born in Samter and, prior to his emigration in 1933, officiated as the Rabbi of the community of Kiel. In Israel he held various positions as a librarian. He was particularly interested in the history of the Jewish communities in the Province of Poznan, and his works include most important monographs on the communities of Czarnikau, Gnesen and Rawitsch.

FAMILY EVENTS

Birth

Leavor (Librowicz).—A son to Rudi and Marianne (née Bright) Leavor, Jonathan Nigel, born June 16th, a brother for Anthony.—76 Heaton Park Drive, Bradford 9, Yorks.

Birthday

Baer.—Dr. Emil Baer (formerly Heilbronn a/N.), of 252 Willesden Lane, London, N.W.2, will be 80 on July 12th.

Nathanson.—Mr. Julius Nathanson, formerly London ("Zenith Tailors"), of Rolandstr. 5, Osnabrueck, W. Germany, will celebrate his 80th birthday on 5th July.

Deaths

Frankel.—Mrs. Lena Frankel (formerly Nuremberg), of 17 Marlands Road, Ilford, passed away after a long illness on 14th June. Deeply mourned by her daughter, son, relatives and friends.

Mayer.—Mrs. Berta Mayer passed away in Sao Paulo in her 91st year on May 26th. Deeply mourned by her children, Dr. E. Kahn and Mrs. Susi Kunreuther, her daughter-in-law, her grandchildren, great-grandchildren and other relatives. 58 Eton Road, Orpington, Kent.

Schendel.—Mrs. Sofie Schendel, 4 Chessington Avenue, London, N.3 (formerly Ichenhausen), passed away on May 19th. Deeply mourned by her daughters, Erika and Gerda, and her son Hans, Ramatavim, Israel, and four grandchildren.

Consecration of Memorial Stone

Wollheim.—The memorial stone in loving memory of my beloved husband, the late Eduard Wollheim, will be consecrated at the Liberal Jewish Cemetery, Pound Lane, Willesden, on Sunday, 15th July at 11 a.m.—Mrs. J. Eduard Wollheim, 10 Regal Way, Harrow, Middlesex.

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AJR GENERAL MEETING

The first thoughts at this year's General Meeting, held on May 28, were dedicated to the memory of the AJR's founder-member and former General Secretary, Dr. Kurt Alexander, who had passed away suddenly in New York on February 18. In his memorial address Mr. H. Reichmann, Chairman of the AJR, recalled that the whole life of Kurt Alexander had been designed by his love for German Jewry. He had served this community from his student days onwards as a courageous fighter, an able negotiator and an outstanding speaker. In this country he had a decisive part not only in building up the AJR but also in the foundation of URO and the Council of Jews from Germany. Two other founder-members of the AJR with whom he had co-operated had also passed away during the past year, Mr. A. Schoyer, the AJR's first Chairman, and Dr. F. R. Bienenfeld.

Site for Flatlet Home Acquired

In his summary of the AJR's activities Mr. W. Rosenstock, General Secretary of the AJR, reported that the year under review was marked by a decisive achievement. After many strenuous efforts it had at last become possible to acquire a suitable site for the erection of a flatlet home for elderly people with limited means. The property is situated in Highgate and will be jointly owned by the Central British Fund and the AJR. The building will consist of self-contained one-room and two-room flats. While everything will be done to speed up the building work, it will unavoidably take some time until the various preparatory stages have been passed.

The fourth Old Age Home (Heinrich Stahl House) and a Home for people who need more than the usual care and attention (Osmond House) will be completed in the autumn.

The speaker also referred to the activities of the Social Services Department, the AJR Employment Agency (annually licensed by the L.C.C.), the AJR Club and the publication of *AJR Information*. In the course of the past year many of our friends have benefited from the repayment of taxes for compensation payments by virtue of the exemption clause of the Finance Act, 1961, which was the result of efforts in which the AJR had taken a decisive part. In the field of restitution and compensation the Council of Jews from Germany, of which the AJR is the British

constituent, has continued to act as the spokesman of our community.

Turning to financial questions, the speaker stated that the total expenditure in 1961 had amounted to £10,800, of which £7,900 was covered by contributions and donations. The expenditure was bound to rise in 1962, especially due to the expansion of the administrative work for the Homes, and to the increased production and dispatch costs for *AJR Information*. It was, therefore, highly essential to increase the income from contributions. Whenever possible members should help in this respect, especially by voluntary adjustments of their subscriptions, by payments under Covenant to the AJR Charitable Trust, and by approaching for membership those of their friends who are not yet members of the AJR.

The report was followed by the election of the Hon. Officers. The Executive, including Mr. H. Reichmann as the Chairman, was re-elected as listed in the April issue of *AJR Information*. In addition to the re-elected previous members of the Board, the following new Board members were elected: Mr. R. J. Friedmann, Rabbi J. Kokotek, Dr. Julius Loeb, Mr. Perez Mossbacher and Dr. Valerie Wills.

Address by Robert Weltsch

The second part of the meeting was devoted to a talk by Dr. Robert Weltsch on "Juedische Existenz—heute". His talk covered a wide range of questions arising out of the past spiritual developments and the present situation. The paramount feature of the address was the courage and sincerity with which the speaker queried views, the correctness of which is only too easily taken for granted. The aim of thinkers and politicians of the nineteenth century, he said, had been the "normalisation" of the Jewish people, be it by emancipation in their countries of residence or by the creation of a Jewish national home. These two objects have been achieved. Yet the Jewish problem has not been solved but only changed its complexion. Though, in the process of secularisation, Jews had ceased to be a group united by a common religious belief, they were considered as different by their environment. They did not realise that Gentiles did not see them in the same way in which they were inclined to see themselves, but as a distinct entity. The creation of the Jewish State had also resulted in the creation of new problems, especially with

regard to the relationship between the Jews in the Diaspora and the State of Israel. One of the questions with which we were faced was whether the State of Israel could and should be a State like other States—"States do not exist for ever," the speaker said—or whether it had to be based on specific spiritual values. He reminded the audience that in various epochs of our history the encounter between Jews and great civilisations had resulted in a high cultural productivity.

It is not the object of these few quotations from Dr. Weltsch's talk to convey to the reader the full impact of his address. Those who were present at the meeting were made aware anew that many things which they had taken for granted were more difficult than they had assumed, and also those who did not agree with some of Robert Weltsch's statements were deeply impressed by his challenge.

"SALE OF WORK" AT LEO BAECK HOUSE

A very well attended "Sale of Work" took place at Leo Baeck House on June 17. Various kinds of handicraft work, made by the residents, were on show and greatly admired by the visitors. The proceeds of the sale to which several firms had also contributed will be used for the Amenity Fund of the Home.

FELLOWSHIPS OF LEO BAECK INSTITUTE

The Leo Baeck Institute, which has acquired a large building housing its library and archives at 129 East 73rd Street, New York 21, N.Y., is dedicated to the promotion of scholarly research and publications concerning the history of German-speaking Jewry in modern times.

In expanding its programme, the Board of Directors has decided to appoint a number of scholars doing research in this field as Fellows of the Institute. So far the following have been appointed: Professor Felix Gilbert, Bryn Mawr College; Professor N. N. Glatzer, Brandeis University; Dr. Ernest Hamburger, New York City; Professor Erich Kahler, Princeton, N.J.; Dr. Franz Kobler, Berkeley, California; Professor Hans Kohn, City College of New York; Professor Guy Stern, Denison University; Dr. Selma Stern-Taeubler, Basel/Switzerland; Professor Bernard Weinryb, Dropsie College.

The Board of Directors plans to continue to appoint new fellows and to make fellowship grants in support of worthy research projects in its field of study.

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AUSCHWITZ DIARY DISCOVERED

Problem of Resistance

A diary kept by a Jewish inmate of Auschwitz has been discovered. Like several other diaries recently discovered it was written by a member of the Sonderkommando. The Sonderkommandos—whose task it was to bury the bodies of their fellow-prisoners who were gassed to death—knew that they, too, would be killed, and a number of them kept a record of the dreadful events and later buried the diaries in the graves which they were forced to dig.

The latest of these diaries to be made public was written by Zalman Grodowski, who was deported with members of his family and other Jews to Auschwitz in January 1943. The diary was unearthed in March 1945 by Soviet Army officers who were excavating the death camp. Attached to the diary was a letter in Polish, Russian, German and French addressed to "whoever finds this document which contains very important material for the historian". It was dated September 4, 1944.

The Soviet officers sent the diary to the medical museum of the Red Army in Leningrad, where it has remained until now. But a microfilm of it was recently sent to Professor Berl Mark, Director of the Jewish Historical Institute in Warsaw, with the hope that the diary should be published as a warning to humanity not to allow such things to happen again.

Grodowski devoted his diary not only to a description of events and the dreadful conditions in the camps, but also to the problem of resistance. He explained that there were two main reasons why the Jews herded in the transit camp before transport to the death camp did not rise up: first, German perfidy in making the victims

believe that they might yet avoid extermination—an illusion that could be fostered in the complete isolation in which the Jews were kept; and secondly, the very close attachment among Jewish families which prevented the younger and stronger elements from undertaking any action that might seal the doom of their parents or little children.

Yet the last part is the story of preparation among the Jews in the Sonderkommando in Auschwitz to start an uprising together with the prisoners of the camp. It is clear from the account that Grodowski himself was among the minority who urged that "the great deed" (as he calls it) should be undertaken without delay. But others advised caution until there was a general rising in occupied Poland and the Red Army (which was moving nearer to the area) came closer.

The diary ends with the entry dated September 1944: "The day is near. It may happen today or tomorrow. I am writing this in a moment of the greatest peril and excitement."

It is known that in October there was an uprising of the inmates in Auschwitz, led by the Sonderkommandos, who blew up the crematoria. Zalman Grodowski, the diarist, perished together with many others.—(J.C.)

INCREASED IMMIGRATION INTO ISRAEL

Mr. S. Z. Shragai, head of the Jewish Agency's Immigration Department, disclosed that more immigrants reached the shores of Israel during May than at any time during the past few years. Although the numbers of immigrants and their countries of origin are being kept secret, it is learnt that two large Jewish communities in the

Diaspora are likely to disappear within the next few years as a result of large-scale emigration.

While welcoming the increased scale of aliya, Mr. Shragai was highly critical of the present shortcomings of the Zionist Movement in a number of countries. In some countries where Jews had been forced to leave they had not chosen to go to Israel.

Most Algerian Jews, for example, had emigrated to France, despite the facilities for their absorption in Israel. The majority of them were not very attached to Judaism, but had closer ties with France, Mr. Shragai said.

While 400 Jews had come to Israel from Cuba, 4,000 Cuban Jews had emigrated to the United States. Similarly, 600 Jews from the Congo had emigrated to Belgium, but only 70 had settled in Israel.—(J.C.)

DISCRIMINATION AGAINST INDIAN JEWS IN ISRAEL?

The Central Jewish Board of Bombay has submitted a memorandum to the President, the Prime Minister and the Minister of Religious Affairs of Israel protesting against the alleged discrimination against members of the Bene Israel community in Israel.

The memorandum states that the Chief Rabbinate had admitted that this ancient Jewish community was part of Jewry and the Board was dismayed to learn that, in the implementation of this decision, the Chief Rabbinate had issued directives to the Rabbinic Marriage Registrars to inquire into the Jewish identity of the parents and grandparents of Bene Israel marriage applicants as far as possible, before issuing licences for marriage with Jews other than Bene Israel.

The Board describes the directives as "a flagrant reversal of the main decision of the Chief Rabbinate" and "a breach in the equity law which should be applied without distinction and discrimination".—(J.C.)

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