

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Lionel Kochan

THE PRESENT STATE OF ANGLO-JEWRY Important Conference in London

For the first time in the history of Anglo-Jewry a conference of academics, communal workers, and intellectuals met at the beginning of April to examine and discuss the present state of the community. The aim was to stimulate further research into this field. The conference was organised by the Institute of Contemporary Jewry of the Hebrew University and was held under the auspices of the Board of Deputies.

"Conference" is not perhaps the right word to describe the gathering, for there was remarkably little discussion, argument, or systematic interchange of ideas. Rather it was a case where individual and sometimes unrelated contributions were made to the various topics under discussion.

But despite this lack of organised discussion and wide variety of topics or, perhaps, precisely because of them, the loose organisation of the conference enabled any number of points to be raised. Was the Anglo-Jewish community biologically viable? What had been the impact of the emergence of the State of Israel? Could the community's secular groupings survive for long without the vitality fostered by a vigorous synagogue life? Was synagogue-going itself no more than a manifestation of group solidarity and the synagogue an agency of social service? Did an Anglo-Jewish equivalent of the French "Hundred Families" exist, perpetuating its elite status through "inter-marriage"? How could *The Jewish Chronicle* claim to be the organ of Anglo-Jewry when the community had no voice in its conduct, and its ownership remained vested in a private company? What had happened to the Jewish working-class and the Jewish trade unions in the environment of the Welfare State? To what extent had an *embourgeoisement* of the community taken place?

Maurice Freedman and Julius Gould (respectively readers in anthropology and sociology at the London School of Economics), the joint-authors of a paper on topics and methods of future sociological research, pointed out that the conference had been organised by an *Israeli* body (my italics—L.K.). They then asked: "Does Anglo-Jewry itself want sociology? Our impression is that there is some indifference to it and, in places, resistance. The indifference is partly to be ascribed to a general unintellectualism in organised Anglo-Jewry. The resistance comes to some extent from the feeling that a minority needs to be careful about what it exposes to the public view; if anything is to be said it must be flattering; sociology sounds like muck-raking. Moreover, some people want to maintain intact the image of a homogeneous and unified community and fear lest impartial inquiry reveal a very different state of affairs."

No matter—whatever the inadequacies of the conference and whatever resistance it may have encountered, there can be no doubt that in some of the papers presented it has already stimulated valuable and far-reaching pieces of research. Without going into detail it is already possible to piece together an analysis of certain aspects of the community on a more informed basis than has hitherto been possible.

But a caveat must first be entered: no such analysis can as yet be in any sense complete through the sheer lack of the necessary statistical datum. "In Great Britain, Jewish vital statistics," wrote the authors of one paper, "are slender in

quantity and most inadequate for wider research purposes. All too often they represent tentative inferences based upon other and yet more tentative inferences." One conference statistician asserted: "There is hardly a single figure that can be quoted with any firmness for the Jewish community of Great Britain today." It is very unlikely that the description of sociology as the statistical affirmation of the obvious would be relevant to the sociological study of Anglo-Jewry. There are simply too few statistics, too much that is not obvious and too much *terra incognita*.

Nevertheless, the area of *terra incognita* is in fact being reduced and certain broad generalisations, however tentative, about the present condition of Anglo-Jewry are permissible. By any standards the picture thus disclosed is thoroughly depressing—it is that of an affluent community, with a low marriage rate and birth-rate, making inadequate provision for Jewish education, with a declining number of synagogues, subject to an increasing degree of religious fragmentation, and characterised by intellectual poverty. In certain respects it might have come straight from the pages of Brian Glanville's "The Bankrupts". It is a picture in certain other ways reminiscent of that revealed by Adolf Theilhaber's studies of German Jewry a generation ago and of certain of Arthur Ruppin's conclusions regarding the Jewries of pre-war Central Europe.

Change After Second World War

Let us now be more specific: it seems clear that the end of the Second World War marks something of a watershed in the economic history of Anglo-Jewry. It was this that inaugurated the era of higher mass-consumption standards and it is on this basis that the great recent Anglo-Jewish fortunes have been founded—on hire purchase, foodstuffs, furniture, clothing, footwear, and their distribution through chain stores. As a notable by-product of the immensely enhanced importance of retail trade to the country's economy there has been a corresponding increase in property values, which has again proved of benefit to Jewish entrepreneurs and property developers. Higher housing standards have worked in the same direction. By the same token professions affiliated to property development, such as law, accountancy, and estate agency, have benefited. Similarly, medicine and dentistry have been other beneficiaries of the Welfare State, with its higher standards of medical care. Furthermore, since there is a higher proportion of self-employed among the Jewish population—at the lowest estimate it is 15%, more than double the national average—it has been correspondingly easier for certain sections of Jewry—as against those strata dependent on salaries and wages—to keep abreast of the post-war inflation.

The example of the fathers has not been lost on the sons or the daughters: a survey of Jewish university students in 1954/5 showed that 46% of males proposed to become doctors, dentists, lawyers, and accountants. With females medicine was the favoured career. Lower down the social scale the same tendency towards self-employment is equally evident. Thus the favoured crafts are hairdressing, taxi-driving, jewellery, electrical and motor engineering, radio and television servicing, and the printing trades. These occupations also compete with a trend towards white-collar pursuits

as salesmen, office clerks, and managers. The female equivalents are saleswomen, shorthand-typists, and secretaries.

A further index pointing to the emergence of a predominantly middle-class Anglo-Jewry may be seen in the high proportion of full-time students. This amounts to 2.8%, whereas Jews make up only about 1% of the total population. It is also evident in the move to the suburbs away from the traditional Jewish districts. It is also a matter of observation that the sums raised for philanthropic purposes by the Anglo-Jewish community do not betoken impoverishment.

The corollary to all this has led Ernest Krausz (to whose paper on the community's economic and social structure the present writer is much indebted) to speak of a "vast decline in the Jewish working class, auguring the possibility of its virtual elimination". Tailoring, clothing, and furniture-making—all erstwhile Jewish working-class occupations par excellence, particularly in the large towns—show a tremendous loss of appeal. Between 1930 and 1957, for example, the number of Jewish cabinet-makers in London declined from about 6-8,000 to something less than 1,000. This has been paralleled in the virtual disappearance both of Jewish trade unions and in the emergence of a Jewish minority in the branches of those national trade unions which once consisted virtually 100% of Jewish workers.

On the other hand the same phenomenon has by no means characterised Jewish employers. Here there has not only been resistance to the abandonment of an occupation ensuring economic independence but the occupation has itself been a springboard to large-scale manufacture.

A further aspect of the *embourgeoisement* of Anglo-Jewry might also be seen in the contribution to this process made by the refugees of the 1930s from Germany, Austria, and Czechoslovakia. These were already middle-class (as distinct from the proletarian immigrants from Eastern Europe of 40-50 years earlier) and their gradual absorption

Continued on page 2, column 1

The Association of Jewish Refugees in
Great Britain
herewith invites its members to the

General Meeting

on Monday, May 28, at 7.45 p.m.
at 51 Belsize Square, N.W.3
(between Swiss Cottage and Belsize Park
Underground Stations)

AGENDA

I

Tribute to the memory of Dr. Kurt
Alexander

Report on AJR Activities

Election of Executive and Board

(The List of Candidates submitted by the Executive is published on page 15, further nominations should reach the AJR office by May 18.)

II

Address by

Dr. Robert Weltsch

JUEDISCHE EXISTENZ HEUTE

No further notice will be given
Non-members are not entitled to vote but will be
welcome as guests at the Meeting

The Present State of Anglo-Jewry

(Continued from page 1)

into the older community would have tended, one presumes, to have given it a more middle-class colouring.

The picture of economic advancement is unhappily accompanied by features of decline in the demographic sphere. It was this that led Professor Morris Ginsberg to raise the question of the biological viability of Anglo-Jewry. Given the inadequacy of the statistical basis it is impossible to be dogmatic on this point, but it was pointed out by Prais (of Birmingham University and a former statistical adviser to the Israeli Government) that "the few trustworthy statistics that are available all point in one direction, namely, to a decline in numerical strength: the number of synagogues is declining, the number of marriages is low (half the national rate) and declining, the proportion of children receiving religious instruction is low (about a third to a half) and has been declining since before the war". Prais found that the total of Jewish marriages solemnised in England and Wales as recorded by the Registrar-General was a fifth lower in 1957 (1,713) than it had been in 1934 (2,233), and even for the total of 1904 (1,815). Over the period 1952-57 the number of marriages fell by nearly 10%.

Accepting the figure of 450,000 as the Jewish population of the United Kingdom, the marriage figure for 1957 would give a marriage rate of something under 4 per 1,000. This is not only half the general U.K. rate and implausible in itself but also markedly lower than the ascertained rate for other Jewish communities (e.g., 7 per 1,000 in Canada, 9 per 1,000 for Israel). Does this mean then that the estimated Jewish population of 450,000 is too high? If the general marriage rate applied to the community the latter should total about half the estimated figure. But a more likely explanation, in Prais's view, for the low number of Jewish marriages is that a large number of Jews must today be contracting only civil marriages.

Does this immediately suggest the existence of a substantial amount of inter-marriage? The present writer's general impressions suggest that this is indeed the case.

Cultural Shortcomings

Two potentially countervailing tendencies must now be considered—i.e., education and religious life. Again, however, it seems that neither is in a position to revitalise the community—rather, that they suffer from a similar devitalisation and may, sociologically considered, be thought to express the same malaise, if not the same decay, that is affecting other aspects of the community's life. The community itself is not cultured or at least not interested in Jewish culture. The only journal exclusively concerned with this subject—*The Jewish Quarterly*—is involved in a constant struggle for existence. Furthermore, it is also significant that, according to the *Jewish Chronicle* survey already referred to only 27% of those households surveyed had bought a book the previous year, and of these more than half had been novels. Less than 3% of the whole sample had bought books of a religious or Jewish character.

So much by way of preliminary to Jewish educational facilities. By and large, with the exception of the ultra-Orthodox, these are inadequate. It is not possible to reduce this to a formula because, first, the educational structure is as variegated as that of English education in general and, second, because in this one respect a quantity of reliable statistics brings to life a complex situation. Again using the base figure of a total Jewish population of 450,000 it is calculated that the Jewish child population (5-15 years of age) amounts to some 52,650. Of these 32,500 are in London and 20,000 in the provinces. Of these two totals there is an ascertained number of nearly 31,000, i.e., 57%, enrolled for full-time or part-time Jewish instruction. But the remaining 43% receive no Jewish education.

Further data produced by the joint authors of the paper on Jewish education (Dr. Fishman and Harold Levy, both of whom are full-time Jewish educationists) show that the average child's instruction has to be crammed into a total of about 540 hours (135 annual hours of tuition for

four years). Even this inadequate period, it may be assumed, is not used to the best advantage. The same authors frankly declare: "The number of teachers who combine adequate Jewish knowledge with sound pedagogical training is small. They are outnumbered by those whose Jewish knowledge is elementary and whose pedagogical training is nil".

There is, however, one encouraging feature—and that is the development of Jewish Day Schools, all of which, even the Zionist-sponsored, are run on Orthodox lines. The number of pupils attending such schools almost doubled between 1954 and 1961 and now totals 8,000. There are 22 such schools in London with about 4,500 children.

Lastly—what of Anglo-Jewry's religious situation? In this, the most difficult of all spheres to evaluate, the Conference had as its basic document a paper presented by Norman Cohen, a leading member of the Mizrahi Movement. It was notable both for the vigorous discussion it provoked and also for the relatively little dissent from Cohen's findings. Broadly speaking, Cohen concluded that behind "an impressive façade of institutional religion" there was "only the slightest concern with Judaism". It was not faith but gregariousness that held Anglo-Jewry together. The community showed "every sign of disintegration and drift".

Impact of Refugees

But this broad picture needs several very important qualifications. In religious matters, as in so much else, 1933 marks a great divide. It brought to England refugees of a far higher standard of Jewish culture and observance than that prevailing at large in Anglo-Jewry. This in its turn has helped to create the flourishing Jewish Day School Movement, a number of Yeshivot, and a number of Orthodox youth movements. Furthermore, the strength of this influx has also stimulated, if not enforced, higher rabbinical attainments on the students of Jews' College, the traditional educational centre of the Anglo-Jewish rabbinate. Yet a further consequence has been the emergence of the Chief Rabbi's Beth Din to a position of power within an Orthodox community that it had not hitherto enjoyed. The Chief Rabbinate has acquired more power, but in a diminished realm.

But for all that, Cohen was justified in summing up the weaknesses of the Orthodox position in terms of its isolation from the main bulk of the community; its absence of missionary feeling, its complacency and—this applies particularly to the United Synagogue—its gearing to the requirements of the wealthy. It is also, he says, impoverished intellectually.

From this state of affairs both the Liberal and Reform Movements have benefited. It has also opened the way, it is said, to Conservative influence from America. Be that as it may, there is no doubt that the religious picture of Anglo-Jewry is far more variegated than ever before and also more fluid. But it is in no case intellectually stimulating.

If one now tries to sum up what the Conference discovered about Anglo-Jewry then two contrasting viewpoints are evident. On the one hand, there are those such as Ernest Krausz who see in Anglo-Jewry's present socio-economic position an embodiment of the twentieth-century mode of life to a greater extent than among their Gentile neighbours: "The Jew has exhibited greater adaptability to the changing and unstable conditions, due to being more thoroughly urbanised and to the necessity to overcome his immigrant or minority status. In the sense discussed here the Jew represents the 'typical' individual who has adjusted himself successfully to the economic and social conditions of modern Western society".

This is one point of view, justified within its own particular limits. But religious and intellectual considerations provide a far less encouraging complement. The conference itself may indeed be a symptom of this—on the principle that a healthy man has no need to take his pulse and a healthy society no need to encourage sociological self-examination. Yet it is in these very circumstances that increased knowledge may serve as a guide to curative action. And it is this increased knowledge, as was recognised by all participants in the conference, that will ultimately determine the value of their efforts.

COMPENSATION NEWS

COUNCIL OF JEWS FROM GERMANY

Ruecksprachen im Bundesfinanzministerium

Im Namen des Council of Jews from Germany sprachen kuerzlich Mr. A. Dresel und Dr. F. Goldschmidt in Bonn beim Bundesfinanzminister Dr. Starke und bei leitenden Beamten des Ministeriums vor und baten um eine baldige Verabschiedung einer Novelle zum Bundesruueckerstattungsgesetz (BRueG), die eine voellige Befriedigung der BRueG-Ansprueche (wegen entzogener Wertpapiere, Schmucksachen, Umzugsgut, Lift u.s.w.) unter Aufhebung des Hoechstbetrages von 1½ Milliarden DM fuer die Verpflichtungen der Bundesrepublik bringen sollte.

Dr. Starke erlaerte, dass ihm eine laengere Beratung des Entschaeidungsschlussgesetzes wegen des Umfanges der erhobenen Forderungen wahrscheinlich duenke und dass er deshalb fuer den Wunsch des Council of Jews from Germany, eine baldige Trennung der Novellen zum Bundesentschaeidungsgesetz und zum BRueG vorzunehmen, volles Verstaendnis habe. Die Novelle werde voraussichtlich Ende Mai dem Bundeskabinett und sodann dem Bundesrat vorgelegt werden. Vorher werde er auch dem Council Gelegenheit zu einer weiteren Ruecksprache geben.

Die Vertreter des Council wiesen darauf hin, dass auch bei Anerkennung der Prioritaet der BRueG—Novelle einige Zeit bis zur Verabschiedung verstreichen werde, und baten, die Vorauszahlungen, die auf Grund der Richtlinien vom 30. Juni 1961 an ueber 65 jaehrige Berechtigte erfolgten, inzwischen auf jaengere Altersgruppen auszudehnen. Dr. Starke stellte eine Erweiterung der Richtlinien in dieser Richtung in Aussicht. **F.G.**

AUSTRIAN COMPENSATION

Austro-German Agreement

On April 5th the Austrian Parliament ratified the Austro-German Agreement by which, *inter alia*, the Federal German Republic undertook to provide DM. 95 million for the relief of Nazi victims whereas, in consideration thereof, the Austrian Government undertook to pay an additional amount of \$600 million into the Hilfsfonds for Emigrants.

It is to be hoped that the German Federal Parliament will also ratify this Agreement as soon as possible so that it becomes effective without further delay.

This paper has always taken the view that the Federal German Republic was morally bound to provide towards the relief of Nazi victims from Austria. The Federal German Republic has accepted this obligation, though rather belatedly; further delays in the ratification would indeed be very regrettable.

The Austrian Parliament has also passed a law providing for the distribution of funds resulting from heirless and unclaimed property between the Sammelstelle A (the Jewish Collecting Agency) and the Sammelstelle B (the non-Jewish Collecting Agency) in the ratio of 80:20.

Demands of Victims

In a resolution adopted by the Annual General Meeting of the Council of Jews from Austria and Great Britain (Jacob Ehrlich Society) "the enactment of still outstanding legislative and administrative measures" is being urged, "in order that the Nazi victims belonging to the higher age groups will actually benefit from these measures". The Council notes especially that the amendment to the Self-Employed Pensions Insurance Law "constitutes a considerable improvement" and acknowledges in this connection the essential contribution made by Dr. C. I. Kapralik to bring about these changes.

The resolution also expresses concern at the slowness in the settlement of claims filed under the provisions of the Austrian War and Persecutees Damages Law. It appeals to the Austrian authorities, whose willingness to speed up matters is not doubted, to make every effort to strengthen the machinery required to deal with the claims and to treat them with the greatest speed possible.

Speakers at the meeting, which took place at Zion House, London, N.W.3, were Dr. C. I. Kapralik, Dr. F. L. Brassloff and Mr. J. Fraenkel.

HOME NEWS

GEDENKRAUM FUER DAS DEUTSCHE JUDENTUM

Der Council of Jews from Germany sucht fuer den im Hause der Wiener Library eingerichteten Gedenkraum fuer das deutsche Judentum Kult- und Erinnerungsgegenstaende von historischem oder kuenstlerischem Wert, ferner Urkunden (Briefe, Verleihungsurkunden, Buergerbriefe, Schutzbriefe) sowie Bilder und Fotografien von Synagogen in Deutschland und von fuer die Geschichte des deutsche Judentums bedeutenden Personenlichkeiten.

Es wird gebeten, die Gegenstaende fuer diesen Zweck wenn moeglich als Geschenk oder aber als Leihgabe zur Verfuegung zu stellen.

Mitteilungen erbeten an: The Librarian, The Wiener Library, 4 Devonshire Street, London, W.1 (Tel. MUS. 9253).

SOUTHPORT'S FIRST JEWISH MAYOR

Councillor Dr. Sydney Jacob Hepworth has accepted a unanimous invitation from the Selection Committee of the County Borough of Southport to be the next Mayor of the town and, for the first time in its 96 years' existence, the Borough is to have a Jewish Mayor and Mayoress. Dr. Hepworth is a practising physician and a native of Belfast and is the Liberal leader of the Town Council. He has represented the Scarisbrick Ward for the past ten years.

"PATHS OF PEACE"

Addressing a meeting held by the Jewish Peace Society at the Hammersmith and West Kensington Synagogue, Rabbi Dr. Harold F. Reinhart and the Rev. Saul Amias strongly urged the need to work for peace.

Dr. Reinhart saw the "Paths of Peace", which was the subject of the discussion, as those of disarmament, of world government and of prayer. If there was to be lasting peace there must be some surrender of independence. "Ultimately", he said, "the people of the world and not only their governments must believe in an over-all government of some kind".

Why a Jewish Peace Society? was the theme of Mr. Amias's address. Jews must work for peace and if necessary fight for it. Mr. Amias asked why Jews had not said anything about apartheid. And he asked the same question in connection with the Commonwealth Immigration Bill. Here was a case of racial discrimination. Why did they not as a minority who had always been discriminated against, express their Jewish views about it? They should be in the vanguard of all these movements.—(J.C.)

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RACIAL DISCRIMINATION BILL

Commons Debate Rejected

Mr. Iain Macleod, Leader of the House, told an all-Party delegation, led by Mr. Fenner Brockway, that the Government are not prepared to afford facilities for the passage of Mr. Brockway's Racial Discrimination and Incitement Bill.

In the Commons, Mr. Macleod sidestepped a demand for a debate on a motion signed by 150 M.P.s requesting the Government to provide facilities for consideration of the Bill. He stated that the principle of detestation of racial discrimination was not in dispute. What was genuinely disputed was whether it is possible effectively to move against it by the sort of Bill contemplated. He did not believe it would be right for the Government to provide time for a debate for a Bill that was contentious.

Attempt in Lords

A new and novel attempt to force a Debate was made in the House of Lords. A Bill in similar terms to the one introduced by Mr. Fenner Brockway in the Commons, was put forward by Lord Walston and was given a formal first reading. The Bill, like Mr. Brockway's, seeks "to make it an offence to discriminate to the detriment of any person on the grounds of colour, race, or religion in the United Kingdom".

This development is of interest to Parliamentarians, since there is no precedent for a Private Members' Bill in the Commons being introduced simultaneously in the House of Lords. It is also recognised as a gesture of defiance to the opponents of the Bill. However, there remains little possibility of the Bill becoming law. To do so it would have to pass all its stages in both Houses and also have the blessing of the Government.

In addition to a considerable number of M.P.s disagreeing with the measure—although it has all-Party support—the Government have come out in direct opposition to it. The Government's view is that anti-racial feeling cannot be swept away by passing laws in Parliament.—(J.C.)

AID TO AFRICAN CHILDREN

The Haham, Dr. S. Gaon, when he addressed a conference of Corra workers, stressed the part which the Combined Overseas Rehabilitation and Refugee Appeal could play in assisting the education of Jewish immigrant children from North Africa arriving in France.

He urged that help be given to the new Jewish communities springing up all over France as a result of the influx of refugees. Rabbis and teachers would be needed, and although the Central British Fund (one of the Corra organisations—the other is Ose) had made a considerable contribution to housing, help must also be given to those undertaking education work.

The Chairman of Corra, the Hon. Roger Nathan, said that the activities of Corra were largely devoted today to the situation of Jews in North Africa and in Europe.

RABBI DR. KOPUL ROSEN

By the death on March 15th of Rabbi Dr. Kopul Rosen, Principal of Carmel College, British Jewry has lost one of its most loved and respected figures. Dr. Rosen died at the age of 48, after an illness of several months.

Before he founded Carmel College, Rabbi Rosen had made his mark in the community by impressive religious leadership in Manchester, Glasgow and in London, where he was Principal Rabbi of the Federation of Synagogues.

He resigned from the Federation at the beginning of 1949 and gave more attention, as Principal, to Carmel College, the boys' school he had founded a few months earlier. Scholastically, Carmel achieved a widespread reputation and its pupils included children from many distant countries.

ANGLO-JUDAICA

Prejudice in Schools

Anti-Jewish feeling is inclined to occur in schools at Easter when the story of the Passion is told, and teachers must be educated to relate this story without creating such feelings. The Council of Christians and Jews has for a long time been aware of this problem and has issued pamphlets for circulation to teachers warning them not to teach the story in a way which will produce anti-Jewish feeling.

At the annual meeting of the Council of Citizens of East London, it was stated that some headmistresses in East London were reporting that, for the first time, incidences of colour prejudice were occurring in their schools. The Secretary, Mr. A. I. Polack, said afterwards that Jewish children were as guilty as Gentiles of colour prejudice. Steps were being taken to guard against further disturbances.

Judaism Discussed in Convent

At a meeting of Christians and Jews held at the Convent of Our Lady of Zion at Chesham Villas, W.9, Sister Marie Louis Gabriel spoke on "Towards an ecumenical dialogue with Judaism" and the Rev. Dr. James Parkes delivered a two-part historical lecture on "The Jews in Palestine" and "The Christians in Palestine".

Sister Gabriel, a student of Jewish theology, at present preparing a thesis on "The Jew in Literature", displayed tefillin and a mezuza and played Jewish liturgical records to illustrate her account of certain synagogue practices.

Common Problems

The Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews, speaking on "The Jewish community and the non-Jew" at a meeting of the Dollis Hill Community Centre, said that Jewish and Christian organisations were inclined to "turn the microscope solely upon themselves". Both Jews and Christians should look, not simply at themselves, and not even simply at each other, but at the world beyond them. It was now time to realise, said Mr. Simpson, that for the first time in history Jews and Christians stood together on the same side, against movements and trends that were a peril to both.

Translation of Rabbi S. R. Hirsch's Work

The first English translation of the "Horeb" by Samson Raphael Hirsch has just been published by the Soncino Press.

This great work has been translated by Dayan Dr. I. Grunfeld, to whom many tributes were paid at the reception given at the Marble Arch Synagogue to mark the publication.

Dayan Grunfeld spoke of the separatism forced upon Rabbi Hirsch in Germany. But, he said, separatism did not come into the Anglo-Jewish field, as there was no need for it here.

Centenary of Yiddish Theatre

A large audience gathered to celebrate the centenary of the birth of the Yiddish theatre at a special evening devoted to "One hundred years of Yiddish drama, comedy and song" organised by the Jewish Cultural Society. For the occasion an illustrated commemorative booklet was published.

Both from the articles in the publication and from the speeches at the celebration, it appeared that while the Yiddish theatrical performance was more than a century old, the official birth of the Yiddish theatre was fixed by tradition to the year 1862, when Dr. Solomon Ettinger's "first Yiddish play of literary standing" ("Serkele") was staged in public.

The London Yiddish theatre is 20 years younger than its East European predecessor. It was born in an East End workshop and today performs at the Grand Palais in the East End of London.

Shechita

The London Board for Shechita may have to build its own abattoir, said the President, Mr. Asher Fishman, when the Board met recently. It appeared, he explained, that the City of London would not erect a new market to replace the present one at Islington which is due to close.

NEWS FROM ABROAD

RUSSIAN JEWRY

The Vilna Death Sentences

Three of the four Jews who earlier this year were sentenced to death in Vilna for illegal currency offences have been executed. The executions were announced in "Sovietskaya Litva", the official organ of the Lithuanian Communist Republic.

The wife of one of the executed Jews, who was also condemned to death, is not mentioned in the official announcement.

It is not known whether the accused appealed for clemency. As the death sentence was abolished in Russia and reintroduced only recently, the Soviet Constitution does not yet provide adequate procedure for appeal for mercy.

According to the latest reports, a group of more than 40 Russian citizens are to face trial on charges of conducting illegal economic transactions, amongst whom about 20 Jews are included

Philosophers Appeal to Khrushchev

Bertrand Russell, François Mauriac (the famous French Catholic author) and Professor Martin Buber telegraphed a joint appeal to Mr. Khrushchev, the Soviet Premier, asking for a stay of execution on the Russians sentenced for economic offences.

After assuring the Soviet Premier that their appeal was motivated by "principles of humanity" and their opposition to the death sentences generally, the signatories declared that they were very concerned that for the past nine months there had been a number of sentences in Russia passed by Soviet tribunals for economic and similar offences.

"We believe", the appeal states, "that such social and judicial practice does not benefit a great progressive and cultural nation." They

called upon the Government of the Soviet Union to abolish this method of dealing with economic offences. "We anxiously call upon you to prevent the carrying out of the death sentences that have been imposed by the courts." The Russian authorities were assured that in sending the appeal the three philosophers were also motivated by concern for the good name of the Soviet Union. Furthermore, the appeal stated, the present policy might contribute towards a reawakening of anti-Jewish feeling in Russia.

The initiative in taking the appeal was, it was learned, taken by Professor Buber, who communicated his proposal to Bertrand Russell in London and to François Mauriac in Paris.

In London Bertrand Russell would not make any further statement. But from France M. Mauriac, in reply to a question by a "Jewish Chronicle" correspondent, said that he had signed the appeal because he was "particularly sensitive to the tragic problem of antisemitism" and that he had never refused to join any action which was directed against it.

Protests Against Matzo Ban

The refusal of the Russian State bakeries to bake any matzot and put them on sale has resulted in strong protests of world Jewish leaders in many countries.

Senator Jacob Javits appealed to Mr. Anatoly Dobrynin, the Soviet Ambassador in Washington, to intercede on behalf of Russian Jewry. He told Mr. Dobrynin in a telegram that New York matzot bakers had offered to donate supplies of matzot for Russian Jews.

Officials of the Soviet Embassy in Washington have stated that, under the present international situation, they would definitely not permit the dispatch of matzot to Russia from America or from any other country.

At the meeting of the Board of Deputies Sir Barnett Janner, M.P., stated that "as soon as the news was received I drew the attention of influential quarters to this serious infringement of Jewish religious rights and practices."—(J.C.)

JEWS IN POLAND

Supply of Matzo

Adequate provision was made for the supply and distribution of matzot to all Jews in Poland. All the matzot-baking was done under the supervision of the Jewish religious organisation, the Kehilla.

Special arrangements were made to distribute matzot to small communities and even to those isolated in remote places.

The matzot were baked this year at Wroclaw, formerly Breslau, in new bakeries, equipment for which was provided by the American Jewish Distribution Committee. Members of the Jewish community who were unable to pay the cost received matzot free of charge.—(J.C.)

Conference of Jewish Teachers

At a two-day conference of teachers of Jewish schools in Poland held in Lodz, it was decided to increase the number of hours devoted to teaching the history of the Jews during the Second World War. Particular emphasis was to be laid on themes connected with Jewish history in Poland and the knowledge of the Yiddish language.

A representative of the Polish Ministry of Education attended the conference and expressed full recognition of the methods of teaching in the Jewish schools and their achievements. He declared that the Ministry was preparing special courses for the teachers of the Yiddish schools and would give them all assistance necessary in arranging summer courses for this purpose.

A manual on Jewish history is to be published shortly. In Polish schools particular emphasis is laid on the social and economic history of the country and the Jewish inhabitants before the war. Emphasis is also placed on the origin of Jewish citizens and the link between the granting of Jewish rights and the French Revolution.—(J.C.)

DUTCH REMEMBER VICTIMS

Mrs. H. G. van Anrooy de Kempaener, Chairman of the Netherlands War Graves Commission, handed over to the Yad Vashem in Jerusalem a set of 30 memorial books containing the names of the 102,000 Dutch Jews killed by the Nazis and whose graves have never been found.

The part played by Dutch Jews in the wartime Resistance movement was recalled by Mrs. de Kempaener, who declared that Holland would not be Holland without her Jews, adding that the Dutch people would not tolerate the persecution of Jews.—(J.C.)

ANTWERP'S COMMUNAL CENTRE

A Jewish Community Centre will be built in Antwerp. It will serve as a meeting-place for young people and adults, and will have cultural and recreational facilities, a library, conference rooms, and a roof garden. The Centre will be named after the late Romy Goldmuntz, the Jewish philanthropist, who initiated the project and made a substantial contribution towards it. Other funds are being contributed by the Claims Conference and members of the Jewish community.

DISMISSAL OF FRENCH PROFESSOR

M. Pierre Messmer, the French Defence Minister, for the second time issued a decree dismissing Professor Laurent Schwartz, the Professor of Analytical Mathematics at the Polytechnic School of Paris. The previous decree was declared illegal by the Administrative Court of Greater Paris.

Professor Schwartz, one of the most brilliant mathematicians in France, was a signatory to the "Manifesto of the 121" in defence of persons refusing to serve in the Algerian war. Jean-Paul Sartre was also one of the signatories, which included other well-known writers and scientists.—(J.C.)

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FROM THE AMERICAN SCENE

Call for Increased Immigrant Quotas

At the 78th annual meeting of United Hias Service a resolution calling for an increase in the U.S.A. immigration quota from 156,000 to 250,000 was adopted. The meeting also called for a revision of the U.S.A. law to reflect "the democratic American precepts concerning the dignity and worth of the individual man".

Senator Philip A. Hart, Chairman of the Senate Sub-Committee on Refugees and Escapees, called for new immigration laws to replace the present regulations, which discriminated against East Europeans. "This in turn means discrimination against Jews", he declared.

A message from President Kennedy, congratulating Hias on its work in settling immigrants, was received by the meeting.

Rising Concern at Antisemitism

A number of Jewish organisations are pressing for vigorous action by police authorities and the Federal Bureau of Investigation to stop acts of violence by antisemitic vandals in various parts of the United States.

Anxiety over antisemitic incidents was expressed by a judge of the Superior Court in San Francisco, the Hon. Harry Neubarth, who sentenced five young men to gaol in January, for terrorism, with a warning that antisemitism was on the rise.

In Chicago about thirty Jewish places of worship have been under police guard since the bombing of Chevra Kadisha Machzikei Hadas Synagogue, where \$10,000 damage was caused. In New York seven Orthodox Jewish boys were attacked by a group of older boys while on their way to a meeting of Young Israel.

In Brooklyn, a fire, believed to have been started by youths, badly damaged the synagogue and several schoolrooms of the Beth Jacob day school.

Right-wing Rally

In Madison Square Garden 18,000 New Yorkers attended a rally of Right-wingers. Two Jews prominent in the American Jewish League Against Communism, Mr. Eugene Lyons, the writer and editor of "Reader's Digest", and Mr. Marvin Liebman, who is also an organiser of a pro-Tshombe organisation in New York, were on the dais and listed as speakers.

The spectacular rally acclaimed Senator Barry Goldwater, of Arizona, as the possible Republican presidential nominee in 1964, and booted President Kennedy's name. Mr. Goldwater's father was a Jew, his mother non-Jewish, and he was brought up as a Christian.

Twelve hundred pickets were in front of Madison Square Garden, 500 of them from Americans for Democratic Action, a liberal organisation for which later held a counter-rally. The rest were from a wide variety of other organisations, such as the Youth Organising Committee Against the Ultra-Right Rally, and Negro groups protesting at the presence of Senator Throm Thurmond, a segregationist from South Carolina.

There was also a handful of pickets from the pro-Nazi National Renaissance Party, which handed out circulars about the "Jewish-led kosher conservatives" inside the Garden—an obvious reference to Mr. Goldwater. They and other nationalist pickets were angry over the withdrawal of an invitation from their hero, former Major-General Edwin, who resigned from the army when he was reprimanded for teaching "Birchism" to the forces.

Catholic Booklet on Communism

The Rev. John F. Cronin, Assistant Director of the Department of Social Action, National Catholic Welfare Conference, has stated in a booklet published in Washington that "the organised Jewish community in the United States is strongly opposed to Communism". The booklet, "Communism: Threat to Freedom", is published by the N.C.W.C.

Some Protestant and Jewish clergymen were "duped" into joining Communist front organisations in the 1930s and 1940s, but today Communist influence among the clergy is virtually non-existent, states Father Cronin in the publication.

He states that the organised Jewish community, quite apart from their American loyalty, "know that Jews are persecuted in Russia and that the Soviets have consistently opposed the State of Israel".

CUBAN COMMUNITY

Mr. Nahum Sharon, a member of the Organisation Department of the Jewish Agency, who had spent a year and a half in Cuba as Secretary of the Zionist Organisation, on his way back to Israel gave an interview in New York.

Mr. Sharon painted a picture of a vital, lively Jewish community of about 12,000 persons, now shrunk to about 3,000. What was driving them out of Cuba was not antisemitism. On the contrary, Cuba could be called "philo-semitic" and philo-Israel.

"Cuban Jews generally welcomed the Castro revolution. They were fed up and disgusted with the graft and corruption of the Batista régime and they desired nothing more than to be allowed to pursue their business and occupations peacefully. None, however, had expected 'Fidelismo' to go to such extremes—to dispossess them and make it necessary for them to leave the country," stated Mr. Sharon.

He added that a Jewish problem did exist in the country. Because of the historic place of the Jew in the economy of a State, he became superfluous when there was a socio-economic change. The Jew in Cuba had not become a victim of revolution because he was a Jew, but because, being a Jew, he was part of that class which was to become dispossessed.

With the Castro revolution Washington opened America's doors to Cuban exiles and gave them shelter. Thousands of Jews now sit in Miami "eating their money and living in the vain hope that they will return to Cuba when Castro falls", Mr. Sharon said.

Mr. Sharon did not know how long a Jewish community would continue to exist in Cuba, but his view was that it would not be for long. Those who remained were the victims of their own miscalculations: some thought they could "outlast" Castro, others thought that nationalisation would not come so swiftly, and, if it did come, they could leave for Miami at their leisure.

However, following the abortive invasion of last year and the complete disintegration of relations with the United States, the doors to America were now closed. True, those remaining could still go to Israel and a number had gone there—small in comparison to those who chose Florida. But so long as it was felt there was still some hope of change, there would be no mass movement to the Jewish State.—(J.C.)

JEWIS IN EGYPT

A Jewish business man who left Egypt recently and was passing through London on his way to the United States, said that 500 Jews had left Egypt since last October, and only 3,500 Jews remained there.

Many Jews wishing to leave Egypt are unable to do so because they fall into the category of "millionaires" whose property was sequestered by Government decree six months ago. Such persons have to "clarify" the status of their possessions before they are granted an exit visa.

Those who are allowed to leave the country can only take £20 (Egyptian) with them. Fearing prison sentences of up to seven years, which can be imposed on those convicted of smuggling capital, many residents are reluctant to apply for an exit visa. Having lost their property, these persons are leading a miserable life of frustration and fear.—(J.C.)

BULGARIAN JEWRY

Rabbi Asher Hananel, the Bulgarian Chief Rabbi, has been dismissed from his post by the Council of Jewish Communities, it was announced in Sofia. The reasons for the dismissal were stated to be the indictment of, and the judgment pronounced against, the Chief Rabbi by a Bulgarian court for smuggling capital abroad.

Several Jews were elected to the National Assembly during the General Election which took place in Bulgaria recently.—(J.C.)

TURKISH GOVERNMENT CO-OPERATES

Rabbi Asseo, the Chief Rabbi of Turkey, during an official visit to the Turkish leaders in Ankara, received an assurance from the Prime Minister, Mr. Ismet Inonu, that the Government was ready to help the Turkish-Jewish community solve its problems.

General Cemal Gürsel, the President, asked Rabbi Asseo to convey to the Jewish community a message of "affection and best feelings". The Chief Rabbi discussed the present communal problems with the Ministers.—(J.C.)

RESIGNATION OF S.A. PROFESSOR

Professor Ronald Singer, Associate Professor of Anatomy at the University of Cape Town and joint discoverer of the famous Saldanha fossil skull, has accepted the Chair of Anatomy at the University of Chicago. He stated that his reasons for accepting the Chicago post were influenced by his strong feelings against the present rule in South Africa.

Professor Singer is the twenty-fourth professor or university lecturer to leave South Africa in just over a year.—(J.C.)

BOLIVIAN RABBI HONOURED

Bolivia's highest distinction, the Order of the Condor of the Andes, has been conferred on Rabbi Gunther Friedlaender, Rabbi of the La Paz Jewish community. It is believed that this is the first time in Bolivian history this honour has been conferred on a Jew. Prior to his emigration, Rabbi Friedlaender was active in the German-Jewish youth movement.—(J.C.)

JEWISH GENERAL IN BRAZIL

Colonel Rafael Zippin, who is active in the Jewish community of Porto Alegre, Brazil, has been promoted to the rank of Major-General.—(J.C.)

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THE GERMAN SCENE

SHADOWS OF THE PAST

EXTREMIST FORCES OVERRATED?

The German Federal Government has emphatically denied the existence in the country of a central organisation of extremist forces with a growing membership.

The Ministry of the Interior announced the forthcoming publication of a report on Right-wing extremist and antisemitic activities during the past year. The report would prove that these extremist activities were often considerably overrated in Germany and abroad. The Ministry declared that this was partly due to the publication of misleading figures, to public statements of Right-wing extremist politicians, or to Communist propaganda.

In a statement, the Ministry of the Interior stressed that Right-wing extremist activities were limited to "a sterile circle" involving a few organisations and a number of extremely small groups.

According to reliable official sources, the Right-wing extremist groups in Germany lost about one-third of their members during the past two years, and their present membership is about 35,000.—(J.C.)

PENSION FOR VON PAPEN

The Freiburg Administrative Court granted an army major's pension to former Vice-Chancellor Franz von Papen. The claim had been denied by the Baden-Wuerttemberg Finance Ministry in 1957 on the grounds that, in 1933, von Papen had supported the Nazi laws, including the discriminatory legislation against the Jews. Von Papen claimed that he had to support the laws because he had promised President Hindenburg to remain in Hitler's Cabinet at all costs. The Court reasoned that von Papen had been unaware of the illegality of the Nazi legislation and could therefore not be denied a pension.

INTERNATIONAL MEETING OF WAR VETERANS

Thousands of war veterans and invalids from over a dozen countries gathered in Munich recently. They issued a joint appeal for international understanding and peace.

A delegation of about 1,000 representatives of various national soldiers' organisations, including 50 German delegates, attended a memorial ceremony held on the site of the former Nazi concentration camp at Dachau.

The Federal President, Dr. Luebke, was the main speaker at a mass rally held on the Odeonsplatz, a square flanked by the "Feldherrnhalle" from which Hitler addressed the masses before and during the war. The President refused to speak from the same spot from which Hitler harangued his followers and a special stand was erected for the President and other guests of honour. More than 80,000 people attended the rally, most of them former soldiers who had fought against each other during the First or Second World Wars.—(J.C.)

HISTORY OF COLOGNE JEWRY

An exhibition of about 130 items referring to the history of the Jews in Cologne was recently arranged under the auspices of the Historical Archives of that city. Without aiming at being comprehensive, the exhibition included examples from the early beginnings during the Roman period up to the end of the nineteenth-century. The venture, the catalogue states, may be the forerunner of a wider scheme which would be more detailed and also include the happenings after 1900.

SENTENCED FOR RITUAL MURDER LIE

The Freiburg High Court sentenced the 70-year-old pensioner Oskar Friemel to four months' imprisonment for having written an antisemitic pamphlet. In a brochure, published in 1960, he maintained that the unsolved murder case of a Breslau child in 1927 had been a "Jewish ritual murder".

BROTHERHOOD WEEK

One of the principal events in the Brotherhood Week celebrations in Germany, was the opening of a Jewish "Volkshochschule," the first in Germany since Nazi seizure of power. The school was opened at the West Berlin Jewish Community Centre. The inaugural lecture was given by Professor Dr. A. Leschnitzer on "Berlin—ein Schauplatz juedischer Geschichte."

Herr Heinz Galinski, Chairman of the West Berlin Jewish community, said the new school was a Jewish contribution to mutual tolerance and brotherhood. He expressed the hope that it would become a meeting place for Jews and non-Jews. The courses on Jewish subjects are open to all interested persons, regardless of religion and nationality.

Organisation of the Week throughout the Federal Republic was mainly the work of 34 local Associations for Christian-Jewish Co-operation. Several hundred events, all centring on the subject of brotherhood and understanding between all nations and denominations, took place in all parts of the Republic. German radio stations and the television network also transmitted special programmes.

Speaking at Goettingen, Dean H. Grueber declared that most Germans had seen or known how the Jews had been persecuted and tortured during the Nazi régime but, like the Christian churches, most Germans had remained silent.

Dr. D. Wilm, the head of the Evangelical Church in Westphalia, said at Dortmund that there were unmistakable signs that the Germans had not succeeded so far in "overwhelming the Nazi past spiritually." It was a favour and privilege for all Germans to be able to have Jews in their midst.

At a meeting of educationists, held in Düsseldorf, Dr. Eva G. Reichmann (London) spoke about "The Sociology of Antisemitism."

The author Albrecht Goes, who spoke in Hamburg, recalled that 40 years ago Walther Rathenau had been murdered. "Now (he said) the Zinds must serve us as a reminder not to become complacent."

DIPLOMATIC RELATIONS WITH ISRAEL URGED

At the Brotherhood Week function in Minden the main speaker, Mr. Erich Lueth (Hamburg), pleaded strongly for the establishment of diplomatic relations with Israel. Referring to the German-Israel Agreement, the implementation of which was soon drawing to a close, he said: "There must be no vacuum between us and that country which became the homeland of the survivors and which is also our religious homeland."

In the course of the discussion on the Eichmann trial Dean Grueber described it as a "shame" that the Federal German Government continued to withhold diplomatic recognition of Israel.

EPILOGUE TO "NUREMBERG JUDGMENT"

After a showing of the "Judgment at Nuremberg" film in Munich, students distributed leaflets calling for the resignation of High Court Judge Hermann Markl. The leaflet stated that Markl was identical with the public prosecutor described in the film and that he had applied for the death sentence against a Jewish merchant in Nuremberg, Katzenberger, accused of so-called "Rassenschande". The Press Department of the Munich High Court announced that Markl had already applied for his retirement prior to the distribution of the leaflets. The retirement will be implemented according to the law which entitles judges to resign voluntarily on a pension if they had held judicial posts under the Nazi régime.

BID AGAINST SHECHITA

The Association for the Prevention of Cruelty to Animals and the League Against the Misuse of Animals in Stuttgart have filed a complaint in the local court seeking to ban shechita. The complainants declared that their action was not dictated by any anti-Jewish feeling. They were opposed to shechita as an unnecessarily cruel method, they said.—(J.C.)

SENTENCES FOR NAZI REVIVALISTS

Guenter Sonnemann and Edelmuth Dietze were sentenced to terms of hard labour and imprisonment by the German Supreme Court in Karlsruhe.

They were found guilty of desecration of burial places and memorials, planning to establish an anti-democratic criminal organisation, and attempting to overthrow the Federal Republic. They received sentences of six years and two and a half years respectively.

In sentencing the accused the Federal Judge, Herr Weber, said they aimed at restoring a régime of terror on Nazi lines. Sonnemann was a fanatical Nazi and antisemite. They must be regarded as "most dangerous supporters of the Nazi régime." The public must learn that the Nazi era belonged to the past and would never come back.—(J.C.)

"THE WITCH OF BUCHENWALD"

The European Commission of Human Rights, which is part of the Council of Europe, has turned down the appeal of Ilse Koch, known to the inmates of the Buchenwald concentration camp as "The Witch of Buchenwald."

Ilse Koch was the wife of the former Commandant of Buchenwald, and is serving a sentence of life imprisonment passed on her by a German Federal Court for her part in the atrocities at the camp.

Witnesses at her trial testified that she ordered the making of lampshades and book-covers from the skins of inmates of the camp who had been executed.—(J.C.)

IMPRISONMENT FOR MURDERER OF POLISH JEWS

Felix Landau, a former S.S. officer and member of a Nazi Einsatzkommando in East Europe, was sentenced to hard labour for life by a court in Stuttgart for the war-time murder of 21 Jews at Drohobyczin, in Galicia.

During the trial, which lasted for three weeks, witnesses from Israel, France and Britain gave evidence, and extracts were read from a diary, allegedly belonging to Landau. The diary contained gruesome and callous descriptions of the executions of hundreds of Jews. Pronouncing sentence, the President of the Court said that Landau had been "the most dreaded Gestapo man" in Drohobyczin. His crimes against Jews stemmed from his "racial arrogance." Even during his trial Landau had been absolutely unrepentant, said the President.—(J.C.)

BUCHENWALD WITNESSES WANTED

The Cologne Public Prosecutor has started investigations against 18 persons who, in one way or another, had been responsible for crimes committed in the Buchenwald Concentration Camp. All of them had already been sentenced by an American court in 1947, however, only for crimes committed against non-German prisoners. The present investigations refer to crimes against German nationals; they are restricted to murder and accessory to murder, because the time limit for the prosecution of other crimes has expired. Information should be addressed to: Die Staatsanwaltschaft beim Landgericht in Koeln, Justizgebäude, Appellhofplatz, zum Aktenzeichen 24 Js 540/61 (Z).

SENTENCES FOR MURDERERS

Three former Nazi officers found guilty of complicity in the mass murder of at least 162 Jews at Ostrow, Poland, in November, 1939, have been sentenced to terms of hard labour by a court at Giessen. The prosecution charged them with at least 360 murders.

Kurt Kirschner, a former police major, who was in charge of mass executions, was sentenced to three years and nine months' hard labour. Hans Hoffmann, a former police captain, was sentenced to three years and six months' hard labour, and Theodor Pillich was sentenced to three years and three months' hard labour.—(J.C.)

F. L. Brassloff

ARTHUR SCHNITZLER CENTENARY

(1862-1931)

On May 15, 1962—on the occasion of the centenary of Arthur Schnitzler's birth—his contribution to Austrian and German culture will be acknowledged in Austria, officially, and elsewhere, perhaps more sincerely. More important, new generations of readers and playgoers disprove the hoary carpings of those critics who for well over forty years have labelled Schnitzler's writings as outdated since its milieu, Viennese bourgeoisie society before World War I, has disappeared.

The antisemitic mudslinging, the accusation of obscenity and frivolity, the pretentious and condescending downgrading of the work of a serious writer have proved to be equally irrelevant. Slighting references, such as that in the "Deutsche Tageszeitung" of November 16, 1916, referring to "German speaking Orientals who, unfortunately, reside on the old river of the Nibelungen", have acquired an ominous ring since the inhabitants of the banks of the old river got rid of their "Oriental" fellow-citizens.

There were quite a few "Orientals" among the members of the loosely-knit group of gifted "Young Viennese" writers who emerged shortly before the turn of the century. Schnitzler soon made his mark as a brilliant playwright who caught the atmosphere of a charming and decaying culture and portrayed its people with the uncanny accuracy not of a photographer but of a perceptive artist. "Anatol" (1893) and "Liebele" (1895) were immediate successes which induced the young medical practitioner to devote his talents predominantly and later exclusively to writing. The surgeon's approach may be detected in his unsentimental dissection of people's characters, although it would be more appropriate to speak of an analytical attitude, aimed at a deeper and more constructive understanding, not dissimilar to Sigmund Freud's endeavours.

During his long and varied career as an author Schnitzler's "image" remained unduly stereotyped as the creator of the melancholic bonvivant Anatol and of his sceptical confidant Max, of the tender "Suesse Maedel" Christine and her pert friend "Schlager-Mitzi". In an illuminating study published recently by the Leo Baeck Institute* Professor Hans Kohn expresses the widely held view that, in describing human beings and their fate, Schnitzler was confining himself to a narrow circle of types and problems: "The comprehensive humanity and the creative force of the great masters were denied to him". There is no objective criterion for adjudicating "greatness", but the range of types which Schnitzler's creative genius brought to life is fairly wide. His models were taken from the diversified milieu of Austrian middle-class society and from strata bordering on it, but the creations formed out of the raw material are no more regionally "restricted" than Ibsen's Norwegian or even Balzac's French characters.

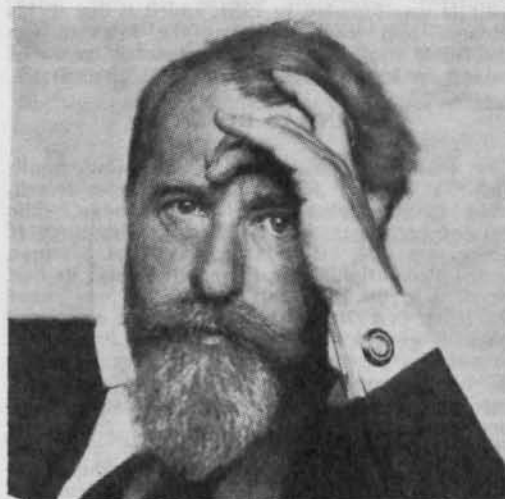
As to the scope of the "problems" into which Schnitzler probed again and again—they include the eternal mysteries of "dream and awakening, truth and falsehood". He had no illusions about the possibilities of unravelling the riddles of human existence: "Security is nowhere. We do not know about others and know nothing about ourselves". Yet he also observed: that "most men do not even have an inkling of how much they know in their innermost soul without confessing it to themselves". Such apparent contradictions are indicative of Schnitzler's search for truth which he, steeped in a tradition of reason and reasonableness, knew only too well is many-sided.

It was an essential part of the character of the writer and of the man that opportunism was alien to him. While he did not court unpopularity, he earned hostility by speaking out with uncompromising clarity against wrongs and evils which were wrapped up as a rule in insincere "Gemuetlichkeit". The "message" contained in some of his writings was directed against now defunct

prejudices: the ostracism of women who dared to follow their volition and the settling of "conflicts of honour" by duelling. The problems arising from the antagonistic attitude of society to the Jews are, however, still topical; general awareness of them has been intensified.

Schnitzler's family background was that of progressive assimilation, but his identification with Jewish worries and aspirations was—in contrast to many of his contemporaries similarly placed—unequivocal. The discussions of young Jews, propounding assimilation, Socialist and Zionist views, make the novel "Der Weg ins Freie" (1901) still worth while reading. "It is up to everybody to find his own way to freedom" is the typically Schnitzlerian answer to the Jewish question.

The schizophrenic position of a Jew intent to play a part in an antisemitic circle is the underlying theme of the rather feeble farcical comedy



"Fink und Fliederbusch" (1917). In "Professor Bernhardt" (1912) Schnitzler succeeded in exemplifying most impressively the interplay of Jewish and Gentile, antisemitic and "neutralist" attitudes in a conflict arising from the refusal, on humanitarian grounds, of a Jewish professor of medicine to admit a Catholic priest to the death-bed of a patient. The reaction of the professor's colleagues, their loyalties and disloyalties, are described with an authenticity, comparable to C. P. Snow's portraits of the more civilised English college world of "The Masters".

"Professor Bernhardt" is a serious comedy; it has kept its freshness and remains a highly effective exposition of problems transcending the question of Jewish-Gentile relations. "The issue is no longer Austrian politics or politics at all", says the hero-victim, Professor Bernhardt. "Suddenly general ethical problems are at stake—responsibility and revelation and, in the last resort, the question of the freedom of the will".

Contrary to deeprooted misconceptions Schnitzler was a genuine and serious moralist. He never preached at his public, be it audience or readership, but he pointed a lesson by drawing such characters as young hopeful Hochroitzpointner, the unscrupulous Jew-hater who delights in bringing about the downfall of Professor Bernhardt, his Jewish superior. The hatred the "Hochroitzpointners" displayed in press and public life towards Schnitzler was merited: he saw through, and exposed, their inferiority. Their evil spirit permeated and poisoned the cultural life of Austria and, later, also of Germany; it is far from extinct today. For that reason alone, this work has its place in the literature of the past which is of relevance to the present. Max Ophuels' film "La Ronde", a congenial rendering of "Der Reigen" (1900), has also proved Schnitzler's "up-to-dateness", and now "Anatol" is being given the "musical" treatment. There is good reason to believe that part of Schnitzler's writings will not only serve as material to others but will, in its own right, outlive the fashions and foibles of passing literary schools and movements.

Old Acquaintances

This and that: After a law suit which lasted for twenty-four years, an Austrian court decided that the Hotel Sacher has the sole right to produce and sell the famous "Original Sacher-Torte", while Demel must be content to call its product simply "Sacher-Torte"; the difference between the two is the jam in the "original".—The French film historian, Denis Marion, disclosed in "Sight and Sound" that, according to the Austrian actor Emil Feldmar, the late Erich von Stroheim was born as a Jew. His father was Benno Stroheim of Gleiwitz and his mother Johanna Bondy of Prague.—Prague's theatres are subsidised by over twenty million DM. The Schiller-Theater alone gets 727,000 DM, and Freie Volksbuehne at Theater am Kurfuerstendamm, now under the direction of Piscator, 731,000 DM.

Germany: Frisch's "Andorra" has been produced in Berlin by Fritz Kortner.—Brigitte Horney, now living in Boston, returned to appear in the TV adaptation of "Daphne Laureola".—Ursula Grabley appeared in "Tolles Geld" directed by Frank Lothar, at Berlin's "Tribüne".—Wolfgang Langhoff produced "Wilhelm Tell" for the opening of the rebuilt Deutsches Theater.—East Berlin's Schauspielhaus am Gendarmenmarkt, partly destroyed during the war, is to be rebuilt.—Gisela Fischer, daughter of publisher Hermann B. Fischer, appeared in Hans Sahl's adaptation of "The Wall" at Hamburg's Kammerspiele.—Nelly Sachs, born in Berlin and now a resident of Scandinavia, was honoured by the city of Dortmund. Her play "Eli" was produced there.—Piscator directed Genet's "Balkon", starring Lola Muethel, in Frankfurt.—Music critic Dr. K. Westphal, of Berlin's "Kurier", is now director of the Konservatorium.

Milestones: Werner Finck, who, when he appeared at a function organised by the AJR, was one of the first German artists to visit London after the war, turned 60 on May 2nd. He made a name for himself overnight as compère of Berlin's Katakombe at the end of the 'twenties, and, after 1933, was regarded as a sort of hero for his courageous anti-Hitler stage portrayals. There was no love lost between him and the Nazis, and for a time he was in a concentration camp. Today he mainly appears in stage and film presentations, as the satirical cabarets he used to compère are out of fashion in Germany.—The Mamorhaus, Berlin's first Kurfuerstendamm cinema, is 50 years old. Its first director was Siegbert Goldschmidt. The anniversary was celebrated by a performance of "Metropolis" in the presence of Fritz Lang.

Obituary: William Wauer, the 95-year-old painter, writer and producer, who was the inaugurator of the "Sturm" movement, has died in Berlin.—Hans Geiringner, director of "Music Box" in New York, who was the pre-war representative of the Austrian composers in Paris, has died at the age of 63.—Katharina von Kardorff, who was a well-known politician under the Weimar Republic, died in Dusseldorf aged 83.—Fredy Sieg, senior of the Berlin comedians, died in East Berlin at the age of 83. He appeared at Erich Carow's Lachbuehne.

News from Everywhere: Hilde Spiel-de Mendelssohn has become an Austrian professor h.c.—Elisabeth Bergner, Lilli Palmer and Paula Wessely visited Fritzi Massary on her 80th birthday at Munich's 4 Jahreszeiten.—Imo Moscoviz, a former pupil of Gruendgens, is to produce Siegfried Lenz's "Zeit der Schuldlosen" in Tel Aviv.—Paul Tillich, of the Harvard University, was presented with the German booksellers' Peace Prize in Frankfurt.—Otto Preminger has been officially invited to Russia and will show his new film "Advise and Consent" in Moscow.—Arthur Brauner, of Berlin, and Raymond Stross are producing "The Brain" in London, based on Kurt Siodmak's novel. The film will star Anne Heywood, Peter van Eyck and Ellen Schwiers.—Dr. Paul Czinner will screen "Der Rosenkavalier" in London in July.

* Hans Kohn: Karl Kraus, Arthur Schnitzler, Otto Weininger. Aus dem Juedischen Wien der Jahrhundertwende. J. C. B. Mohr (Paul Siebeck), Tuebingen, 1962. DM. 8.40. (For members of the Society of Friends of the L.B.I. 12s.) A review will be published shortly.—Ed.

Robert Weltsch

TWO GERMAN JEWISH LEADERS AT 75

SIEGFRIED MOSES

On his 75th birthday (May 3rd) Siegfried Moses is an outstanding public figure in Israel and in world Jewry. As President of the Council of Jews from Germany he is the successor of the late Leo Baeck and represents the remnants of organised German Jewry. He comes from the Zionist camp, but he is not a partisan man. He would not have attained the position he holds if he were not above squabbles and frictions, a man of impeccable integrity, tolerance and justice.

Moses spent his formative years in Germany with the K.J.V., the Zionist students' organisation, one of the type whom his close friend Kurt Blumenfeld has described as the "post-assimilation Zionist". His main practical interest was directed to social work. In two or three brilliant lectures in 1920/21 he persuaded the Zionist Conference in Germany that the first requirement for Jewish revival must be an improvement of the social situation of the backward sections of the community and especially of Eastern immigrants



who lived in distress and without proper care. Much of his work in the 'twenties was devoted to the social institutions of German Jewry such as the *Arbeitsamt* and *Arbeiterfürsorgeamt*, which were administered by non-partisan committees in which all shades of Jewish opinion were represented. This was an important, but perhaps politically less spectacular job. His great hour came at the most difficult time for German Jewry, when he was called upon in 1933 to become President of the German Zionist Federation. In his unobtrusive way he suddenly emerged as a truly great leader. He combined intelligence and political wisdom with tactical skill, firm convictions with a conciliatory approach and human understanding.

Having emigrated to Israel in 1937, Moses continued there his interest in social work and took a prominent part in the care of the new immigrants. One of the leading directors of Haavara, he helped to save millions of marks worth of Jewish property. Today he is the President of Irgun Oley Merkaz Europa, the non-partisan Association of Central European Jews which does splendid social work in Israel. After the establishment of the State of Israel no better man could have been found for the office of State Comptroller than Siegfried Moses. Actually, he had to create this office from nothing and it will always bear his imprint. During his ten years of service he established himself as a trusted authority, an impartial guardian of the principles of honest administration. His annual reports were masterpieces of sober analysis and his practical recommendations aimed at the improvement of the machinery of administration. When at the end of 1961 he decided that his age entitled him to retirement, his

resignation caused open consternation, and concerted efforts were made by all parties to induce him to prolong his term.

Notwithstanding the great burden of his duties as State Comptroller, which required an almost complete familiarity with all branches of public activity, Moses did not hesitate to devote a considerable part of his sheer inexhaustible energy to the service of the community of former German Jews, not only in Israel, but the world over. Apart from having been one of the first who conceived, during the war, the idea of demanding compensation from Germany, at a time when such a claim seemed unrealistic, if not fantastic, he was always aware of the specific spiritual and cultural heritage of German Jewry. He knew that the Jews from Germany were linked not only by common interests, such as the restitution claims, but by the impact of their education and by great intellectual and moral achievements. To uphold these values and to set the rôle of German-speaking Jewry in its right historical perspective, the Leo Baeck Institute was founded in 1954, and it is due to his guidance and leadership that the Institute has established itself as a widely respected centre of research in Israel, England and the United States.

PINHAS ROSEN

By a strange coincidence, in the same month (May 1), another former German, now Israeli, public figure celebrates his 75th birthday. The roots of both men were in German Zionism. If Moses was the last President of the German Zionist Federation, Felix Rosenblueth was its first President in the inter-war period. He was swept into office in 1920 on the wave of the emotional upheaval of the immediate post-war phase when the younger Zionist element, consisting primarily of youth movements, socialists and palestinian-centred pioneer groups, revolted against the predominantly "bourgeois" trend of the older generation. Rosenblueth came from a typical centre of German conservative Judaism, the milieu of Hirsch-Kupfer at Messingwerk, ably described recently by his elder brother Martin in his autobiography (and also by Hermann Schwab in London). All the Rosenblueth children became ardent Zionists. Felix had been active in the *Blau-Weiss* and the K.J.V., and he prepared himself for life in Palestine already at the beginning of the 'twenties. In 1923 he abandoned the presidency of the Zionist Federation in order to realise Zionism in his own life. He went to Palestine, where he acquired a perfect command of the Hebrew language.

It is impossible to follow here the varied career of Felix Rosenblueth, but we may mention that from 1927 to 1931 he was a member of the World Zionist Executive in London, where he was also called to the Bar. Later, he lived as a lawyer in Mandatory Palestine, and when the big German immigration started, Rosenblueth was for many years Chairman of the Hitachduth Oley Germania, the Organisation of Immigrants from Germany. After the establishment of the State, Rosenblueth was one of the founders of the Progressive (now "Liberal") Party, and as its representative he joined the Government as Minister of Justice. This office he held until the so-called Lavon Affair in 1961 shattered the old coalition. As a Minister he had to Hebraise his name into Pinhas Rosen. The respect he has earned throughout the whole country became obvious just recently, when he was unanimously nominated as candidate for the presidency of the Hebrew University. Actually, he declined the offer and recommended a much younger man, Eliahu Elath (former Israeli Ambassador in London), who was unanimously elected.

At 75 both Moses and Rosen are vigorously active in public life. They have attained positions of the highest standing in Israel. At the same time, they have always been conspicuous as unmistakably "German" Jews and they have never lost contact with German-Jewish affairs. Their many friends among German Jews, scattered all over the world, are very pleased to congratulate them and to wish them many more years of fruitful work.

Walter Breslauer

TRIBUTE TO OUR PRESIDENT

The Council of Jews from Germany has every reason to express its gratitude to its President, Dr. Siegfried Moses, for all the work he has done on its behalf and on behalf of the Jews from Germany in general.

For one thing, it was Siegfried Moses who promoted the formation of our Council. Before its foundation, organisations of Jews from Germany had already existed in Israel, in this country (the AJR) and in the United States. It was in 1944 that, on the occasion of a visit to the United States, Siegfried Moses suggested that these organisations should combine and form a "Council for the Protection of the Rights and Interests of Jews from Germany". His suggestion was acted upon and the Council was established by the three founder organisations, which were later joined by corresponding organisations in France, Belgium and South American countries. After his liberation from Theresienstadt Rabbi Dr. Leo Baeck, the recognised leader of the Jews from Germany, became its President. Moses became one of the three, at times four, Vice-Presidents of the Council. When Dr. Baeck died six years ago Siegfried Moses was chosen to succeed him as the Council's President.

Right at the beginning arrangements were made to divide the Council's programme of work between the Executive Committees formed in each of the three countries. Siegfried Moses chose as the particular task of the Israeli Executive the province of cultural activities aiming at the preservation of the spiritual inheritance of German Jewry. Later on, in 1954, this work was taken over by a special organisation formed by the Council for that purpose, the Leo Baeck Institute. From the very beginning, Siegfried Moses has been the Chairman of the Institute.

The second task of the Council, the work for restitution and indemnification, was delegated to the London Executive Committee of the Council and therefore, strictly speaking, did not form part of Siegfried Moses' duties. However, he has been in constant contact with London, especially since he took over the presidency, and only recently gave invaluable assistance in overcoming certain difficulties.

The third province of the Council's activities, the social work for those of our Community who needed care and assistance, especially the aged, could only be carried out on a regional basis and not be directed from any centre. Our Israeli constituent was the first of the three founder organisations which took up this work and no doubt Siegfried Moses has an important share in it. There is, however, one respect in which his personal co-operation has been beneficial for Jews from Germany in other countries as well. It concerns the Council's efforts to secure a share in the recovered heirless and unclaimed Jewish property in Germany. These funds devolved on the so-called successor organisations. We in London had come to an arrangement with the successor organisation for the British Zone, the Jewish Trust Corporation. However, the successor organisation for the American Zone, the Jewish Restitution Successor Organisation (JRSO) proved more obdurate. After lengthy correspondence it was arranged that the matter should be discussed in Paris between representatives of JRSO and the Council. At that meeting, which lasted for nine hours and ended at 3.30 a.m., Siegfried Moses was our principal spokesman. That the Conference ended with an arrangement on lines similar to those of the London agreement was largely due to the prestige, firmness and tenacity of Siegfried Moses. The result has been of particular importance for the social work of the Council's smaller affiliated organisations on the Continent of Europe and in South America.

It is not proposed in this brief article to add an appreciation of the personality of Siegfried Moses, a task already assumed by another contributor to this issue. It is obvious that only a man of eminent qualities of character and mind could and should have been chosen as the President of an organisation which cares for all the rights and interests of the survivors of German Jewry. Such a man is our President, and all of us hope that our Council will benefit from his ever unflagging interest and zeal for many years to come.

Walter Schwarz

EIN ARCHITEKT DER ORDNUNG

Zum 75. Geburtstag von Dr. Siegfried Moses

Dass ein Jurist, der um sich herum Ordnung zu schaffen sich bemüht, zunächst in seinem Kopf Ordnung hat und Ordnung hält, ist selbstverständlich, aber keineswegs die Regel. Wenn in allen Juristenköpfen Ordnung herrschte, wäre das Dasein ein fast ungetrübtes Vergnügen. Dabei hat der Jurist den unschätzbaren Vorzug, im Ozean der Relativität auf der sicheren Insel zumindest eines absoluten Wertes Fuss fassen zu können: jede juristische Ordnungsvorstellung erstrebt die Zweckmässigkeit. Was wahr oder unwahr, was gerecht oder ungerecht ist, kann und wird vielleicht stets streitig sein. Was zweckmässig ist, kann nicht streitig sein.

Um herauszufinden, was zweckmässig ist, bedarf es des Intellekts und der Erfahrung. Der juristische Intellekt ist zugleich analytisch und konstruktiv; er löst einen Lebensstatbestand in seine Bestandteile auf, scheidet die wesentlichen von den unwesentlichen Tatsachen, umreist die zu lösende Aufgabe, konfrontiert die gegebenen Tatsachen mit der anzuwendenden Rechtsordnung und wählt aus der Vielzahl der möglichen Lösungen diejenige aus, die nach der Erfahrung am schnellsten zum Ziel zu führen verspricht. Da nun aber die Vorgänge des Rechtslebens in der Entscheidung von Menschen bestehen, und Menschen nicht nur mit dem Verstand entscheiden, liegt es nur zu nahe, diese Entscheidung mit emotionalen Mitteln zu beeinflussen. Die unendliche Skala der menschlichen Leidenschaften schafft der emotionalen Beeinflussung eine unendliche Klaviatur.

Siegfried Moses hat sich dieser Klaviatur niemals bedient—nicht etwa, weil sie ihm

unzugänglich wäre, oder weil er ihrer nicht bedurft hätte. Es gibt Situationen, in denen der Jurist an Emotionen appellieren muss. Aber es gibt Menschen, deren stärkste Wirkung gerade in dem sichtbaren, bewussten, sich selbst oft aufgezwungenen Verzicht auf diesen Appell begründet ist. Zu diesen Wenigen gehört Siegfried Moses. Seine Sachlichkeit ist nur scheinbar trocken. Wer nur ein wenig sensibel ist, spürt, dass diese Sachlichkeit ein Produkt lebenslanger Selbsterziehung ist. Sie ist das moralische Fundament seiner Persönlichkeit. Sie will, dass der andere sich in echter Freiheit zum Richtigen entscheide. Sie verzichtet auf die verwirrende Brillanz des rhetorischen Feuerwerks, auf die ätzende Kritik am Gegner, auf die zermürbende Taktik des Kleinkrieges. Und bei all seiner stupenden Intelligenz, Schnelligkeit und Zielsicherheit seiner Kombinationskraft ist es letztlich doch eben diese im Moralischen wurzelnde, fast asketische Sachlichkeit, die das Geheimnis seiner Wirkung ausmacht.

Diese Sachlichkeit ist aber in höchstem Masse weltzugewandt; sie ist kein Monolog, sondern ein Dialog; sie stellt nicht zur Schau, sondern will überzeugen. Ihre Ausdruckskraft basiert auf den Elementen der Klarheit und der Differenziertheit. Klarheit ist für Siegfried Moses ebenso sehr ein Gebot der Achtung vor dem anderen wie der Achtung vor sich selbst. Die Klarheit seines Stils ist von römischer Unerbittlichkeit. Man hat das Gefühl, das, was hier gesagt wird, kann anders schlechthin nicht gesagt werden. Jedes Wort ist gewogen; nichts ist zuviel, nichts fehlt. Wo keine Klarheit zu gewinnen ist, wird er es offen zugeben. Seine Kürze ist nicht Kargheit, sondern gedankliche Fülle in äusserster Konzentration.

Auch die Differenziertheit seines Stils reflektiert die Achtung vor dem anderen: die Reaktion des anderen oder der anderen wird nicht schachspielerhaft errechnet, sondern intuitiv empfunden; die Wahl des Ausdrucks wird auf diese Reaktion hin abgestimmt. Mit jedem wird in seiner Sprache gesprochen, und doch trägt diese wandelbare Sprache stets und unverkennbar den eigenen Stempel. Die Biegsamkeit und Geschmeidigkeit seiner Sprache kann nicht als bloss taktische Klugheit oder schonende Vorsicht abgetan werden. Sie fliesst aus der selbstverständlichen Achtung vor der Würde jedes einzelnen Menschen.

Verbinden sich diese Elemente mit einem unerschütterlichen, gläubigen Optimismus und dem entschlossenen Willen, Erkenntnisse zur lebendigen Wirklichkeit werden zu lassen, so sind die Voraussetzungen einer gewaltigen Lebensleistung gegeben, über die Berufenere zu sprechen haben. Siegfried Moses ist im Laufe seines Lebens weit über das métier des Juristen hinausgewachsen. Aber wer das Glück hatte, diesem Meister auch nur kurze Zeit bei der Arbeit zuschauen zu dürfen, wird das sein lebelang nicht vergessen: voller Staunen, voller Bewunderung, voller Dankbarkeit.

Fritz Kortner was for a long time one of the few outstanding actors of our time. Now he is an outstanding producer, and only recently his most successful production of Max Frisch's "Andorra" was put on in Berlin. But, apart from his undisputed talents as actor and producer, Fritz Kortner is also an outstanding personality.

Born in Vienna, he came to Berlin shortly after the end of the First World War, via Mannheim and Hamburg. Overnight he made a name for himself in Karl-Heinz Martin's production of Ernst Toller's "Wandlung" at the newly opened Tribüne. The young and powerful Kortner was discovered by Leopold Jessner, and became the "grey eminence" of the Prussian State Theatre.

In his memoirs, "Aller Tage Abend", published by Kindler, Munich, 1959, Kortner has written the controversial story of his life on both sides of the stage and screen. Without malice or hate he has given a report of his career before 1933, his exile and his return to post-war Germany.

In England, where he lived prior to his re-emigration to the United States, he took the lead in "Abdul Hamid" and other British films directed by Karl Grune. On his return to Berlin from Hollywood, he had to wait a long time before he got his first chance to appear in the title rôle of Strindberg's "Vater", in which rôle in Munich he received a standing ovation from the audience. Since then, Kortner has concentrated on the production side of the theatre, mainly in Berlin and in Munich.

His 70th birthday on May 12th is a suitable occasion to express the thanks of all those upon whom his artistic work has made an indelible impression.

PEM

NEW PREMISES FOR JERUSALEM L.B.I.

The Israeli Section of the Leo Baeck Institute has acquired new and more spacious premises in Jerusalem. They are in the block of the same building as the flatlets owned and administered by the Irgun Olej Merkaz Europa. To mark the occasion, a reception took place, the guests at which included the new State Comptroller, Dr. Nebenzahl, the former Minister of Justice, Mr. Pinhas Rosen, the General Secretary of the Claims Conference, Mr. M. Uveeler, and several members of the teaching staff of the Hebrew University. The visitors were welcomed by the President of the L.B.I., Dr. Siegfried Moses, and the Head of the Jerusalem Office, Mr. S. Adler-Rudel. The function was enhanced by an impressive exhibition of the works so far published by the L.B.I. The new premises will meet the increased requirements arising from the expanded work of the Institute. It is also planned to add a large reading room with a comprehensive library for the benefit of scholars who are doing research work under the Institute's auspices.

LETTER FROM SWITZERLAND

Death of a Theatre Director

On March 19, the Director of the "Atelier-Theater" in Berne, Raoul Alster, suddenly died from a heart disease. After a successful career as an actor in Germany, especially in Berlin and Mannheim, Alster went to Berne as a refugee when the Nazis came to power. For many years he was attached to the Berne Municipal Theatre, first as an actor and later on also as a producer. Four years ago, he took up his appointment with the Berne "Atelier-Theater," a private theatre, whose standard was considerably raised under his guidance. Raoul Alster's death is a great loss for Swiss theatre life.

Rothmueller Concert

The baritone Marko Rothmueller, who during the pre-war and war years was attached to the Zürich Municipal Theatre and who has since appeared on many stages all over the world, gave a successful recital under the auspices of the Zürich Mizrahi Women's Group.

W.G.

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Bertha Badt-Strauss

AN EYE-WITNESS OF WORLD HISTORY

Autobiography of Norman Bentwich

"Ye are my witnesses", spake the Lord God at one time to the people which He had led out of bondage in Egypt through war and tribulation in the desert into the Promised Land. In the profoundest sense these words apply to the life story of Norman Bentwich*, who after a peaceful youth has been led through war and revolution, tragedy and reconstruction—an eye-witness of our tumultuous times, nay, more: a collaborator in the two great tasks of the times, the building up of a national home for the Jewish people in Palestine and the rescue of European Jewry.

The cultured home of the Bentwich family in London, which extended its hospitality to the writer of these lines in her student days, was a meeting-place for Jewry and art. The father, Herbert Bentwich, a passionate Zionist from his youth, was the friend and follower of Herzl and Achad Ha'am (Ascher Ginzberg) and saw to it that the eleven children were not estranged from their Jewish inheritance. The mother, a highly gifted musician, took care that each child learned to play a musical instrument—which later was to afford the violinist Norman the unforgettable experience of playing with his two sisters and Einstein in the first string quartet in Jerusalem. The boy Norman had the benefit of a thorough English and Jewish upbringing and studied law at Cambridge. During those decades the world of ideas in which the English Jews moved was that of Israel Zangwill, poet of the ghetto, Moses Gaster, later to be Haham of the Sephardic Jews in London, and Israel Abrahams, the historian of the Jews of the Middle Ages. The young Bentwich was specially influenced by that fiery spirit, Solomon Schechter, whose biography he later wrote in warm terms (1918).

Those were the years when the Russian pogroms made Jews the world over burn more than ever with a longing for the liberation and the establishment of the national home in the land of their fathers. Herbert Bentwich was for a long time president of the association of the "Choweweh Zion" (Lovers of Zion), who were then beginning to plan agricultural colonies in Palestine.

In the meantime Norman had finished his studies and was hoping to obtain a legal post in the Middle East, since he could do more for his people from there than he could in England: act, and not merely talk and write. A friend in the Foreign Office had advised him to apply for a legal post in the Egyptian Government. There he was able to learn Arabic, all the more quickly because of his knowledge of Hebrew; and there he also succeeded in passing the last French examination which was necessary to give him the "licence en droit", the French degree in law.

"Prelude to Palestine"

He had always regarded Egypt as a "Prelude to Palestine" and during his years there had sought the acquaintance of any important Zionists passing through, such as Elieser ben Yehuda, the creator of modern Hebrew, Dr. Artur Ruppin, and others. On the outbreak of war he was on leave in England, placed himself at the disposal of the Government and was commissioned to write memoranda on international maritime law as a basis for the negotiations between England and America. At the same time he became engaged to Helen Franklin, the daughter of an old-established family of English Jews, and married her the following year.

At first the young couple had to return to Cairo, where Norman was still employed at the University; but soon an opportunity was offered them to "leave the house of bondage for the Promised Land". The University released him and sent him to the army, where he soon obtained the rank of captain in the Camel Transport Corps.

* *My Seventy-Seven Years*. Autobiography by Norman Bentwich. Routledge & Kegan Paul Ltd. 30s.

As Attorney-General under Herbert Samuel, the first English High Commissioner in Jerusalem, Norman Bentwich could share in the glad hopes of the early Zionists when, on the first Sabbath after their arrival, the "Sabbath of Comfort" (Shabbat Nachamu), Herbert Samuel read the prophetic words from the Haftarah for that Sabbath in the oldest synagogue in Jerusalem, the Churwa: "Comfort ye, comfort ye, my people!"; with tears and shouts of joy the Jews of Jerusalem accompanied him on his way, for they saw in Herbert Samuel the forerunner of the Messiah, the "Messias ben Joseph". Even Samuel himself felt he had a Messianic mission.

However, the glad expectations were soon dimmed. The recurring attacks of the Arabs were proof that the time had not yet come for the two sons of Abraham, Isaac and Ishmael, to live peaceably side by side, each under his own vine and fig-tree. Certainly, there were also memorable days. On one such the foundation-stone of the Hebrew University was laid; this was a personal triumph for Dr. Weizman, the great scientific investigator, who said in his introductory speech: "Learning—that will always be Israel's best weapon". In the opinion of Norman Bentwich, too, the Hebrew University, where he had the Burton Chair of International Law from 1932 to 1951, was the acme of intellectual Zionism. His professorial work was the subject of controversy from the start. His inaugural lecture had been disturbed by the noises and stink bombs of the Revisionists and could only be concluded with police supervision. However, he persisted with his work at the University and also lectured on English Law in the newly established "Law School", when he was not engaged on diplomatic journeys: finally in 1951, on reaching retiring age, he held his farewell lecture on his 68th birthday.

But as early as 1933 Norman Bentwich had found a second life-work of heartbreaking urgency: the rescue of the German Jews, which he later extended to include all Jewish victims of National Socialism. This task still occupies him today in one form or another. Thousands of Jews from Western and Eastern Europe owe a new lease of life to him.

Prolific Author

In the course of his long, well-filled life this tireless spirit has also found time to write a large number of valuable books, only a few of which can be cited here. In 1907 already he wrote a treatise, based on his legal studies, on the law of private property in war-time. Then followed his Jewish historical works: "Philo Judæus" (1909), "Josephus" (1911) and "Hellenism" (1918). There appeared also two appreciative and detailed biographies of Jewish scholars and fellow-combatants, Solomon Schechter (1918) and Judah Magnes (1955). He gave to the life-story of the controversial Judah L. Magnes the title "For Zion's Sake", and it might be written as an unseen motto over all his own books, which are too numerous to be mentioned in this restricted article. In recent years he has probably been particularly anxious to give the world an understanding of the new State of Israel and its University; but the new youth springing up there has also been very near his heart. "Jewish Youth Comes Home" is the title he gave, back in 1944, to a book he wrote in conjunction with Henriette Szold after informative visits to the new settlements. Then came three autobiographical books: "Wanderer Between Two Worlds" (1941) and "Wanderer in War" (1944), which have been augmented by the all-embracing "My 77 Years".

"His old days are like his young ones", the old biblical blessing, might be said of Norman Bentwich. He is still a "Wanderer between England and Israel"—perhaps even "a bond" between the two communities. True, he has

struck no deep roots anywhere, as he himself puts it with modesty and melancholy, too. Even today he has not discovered the Jerusalem of his dreams; and he could never forget England, the home of his youth. So life had made of him a "Citizen of Two Worlds". But all who contemplate his life must admit with admiration that he has enriched both these worlds. May his creative power and his readiness to serve be spared for many years to come!

PROFESSOR BENTWICH'S WORK FOR REFUGEES

The foregoing review of Norman Bentwich's autobiography is based on the American edition published by the Jewish Publication Society in America. In the meantime the English edition has become available. This furnishes an opportunity to supplement Mrs. Badt-Strauss's appreciation by some additional remarks, stressing those aspects of Norman Bentwich's life and work which are of particular interest to readers in Great Britain, above all to AJR members.

Such a postscript is all the more justified as a large part of the book is devoted to his share in the rescue of refugees from Germany and Austria and their resettlement in this country of refuge which has become their second home. Though this is done with the characteristic modesty prevailing in the book throughout, the discerning reader will not fail to recognise Bentwich's inspired and outstanding leadership.

It is typical of Norman Bentwich that, when the persecution of the Jews in Germany started in 1933, he immediately went into action, asking himself what a single individual without any official powers could do by himself to counteract the evil. At that early stage he went to Berlin (as he later went to Vienna when the brown flood engulfed Austria). At home he was one of the instigators of the Central British Fund and acted as liaison officer between this and other centres of brotherly help and the German Jews. It is owing to his endeavours that the League of Nations set up the office of the High Commissioner for Refugees, Professor Bentwich being appointed the Deputy of the first High Commissioner. During the following years he again and again travelled to Berlin and other parts of Germany, to Israel and to the main centres of emigration, to negotiate, to advise, to organise, and to raise funds. In this country he played a major part in the work of the Committee for the Protection of Science and Learning, providing fellowships or positions for refugee scholars in the U.K. and the dominions. After the November pogroms in Germany he was one of the organisers of the Kitchener Camp, the creation of which meant the rescue of thousands of German and Austrian Jews. In Vienna he visited Eichmann, of whom he gives a vivid portrait.

Again, after the war, Bentwich was on the spot as one of the instigators of the Jewish Relief Units set up in Germany and Austria caring for the D.P.s and the small remnants of German and Austrian Jewry.

As Chairman of the United Restitution Organisation Professor Bentwich has proved a main driving force. Even from the modest account he himself gives of this part of his activities, the amazing amount of his work devoted to U.R.O. becomes evident; it encompasses both the setting up, supervising and improving of U.R.O.'s organisation and negotiations with the quarters concerned on questions of policy.

It was a joyful event when both Professor and Mrs. Bentwich attended a family-like function at U.R.O. London on the occasion of Professor Bentwich's 75th birthday. There again, when replying to the address, Norman Bentwich displayed his innate modesty and his aversion to the limelight, to "Feierlichkeit". But both his selfless goodness and the brilliance of his mind shone through his informal speech. They shine, too, throughout in his autobiography.

When the English edition of Bentwich's "77 years" came out, he was just reaching his 79th. Even so, he is still active as before, untiring (and still plagued, as he puts it in his book, by his "demon of hurry"). Jews from Germany join in the traditional wish "bis 120 Jahr".

E.S.

FROM HAMBURG TO HAMPSTEAD

Reclaiming and Use of Heirless Property

Visitors to the Old Age Homes, jointly administered by the Central British Fund and the AJR, often ask from which funds the Homes are financed. The answer they often receive is: "from restitution money". This sounds very simple and is correct in so far as the erection and maintenance of the Homes have been made possible not by proceeds from charitable collections but by assets to which the victims of Nazi persecution are entitled by right. It is the heirless property in Western Germany, or, to be more precise, in the former British Zone and in the British sector of Berlin.

The organisation set up for recovering these assets is the Jewish Trust Corporation (J.T.C.). Its activities during the ten years which have passed since its foundation have been recorded in a comprehensive and stimulating book* by its Secretary, Dr. C. I. Kapralik, with whom the AJR has been associated for many years in a happy and effective co-operation.

When legislation on the restitution of former Jewish property was prepared it was realised at the outset that in many cases property might remain unclaimed, especially if not only the former owners but also their heirs had perished under the Nazis. On the other hand, it was considered highly inappropriate to leave such assets in German hands simply because the owner's entire family had been exterminated. It was, therefore, decided by the legislating powers that those assets should be used for the relief and rehabilitation of the surviving victims. For the implementation of this object so-called successor organisations were established.

The successor organisation for the American Zone, the Jewish Restitution Successor Organisation (J.R.S.O.), was set up in 1947. Its equivalent for the British Zone, the J.T.C., was established in 1951; later on, a French branch of the J.T.C. became the corresponding French agency. The J.T.C. is governed by a Council, consisting of three representatives each of the Central British Fund (C.B.F.), the American "Joint", the Jewish Agency and the Jewish Communities in the British Zone, and of one repre-

sentative each of five other organisations, including the Council of Jews from Germany of which the AJR is the British constituent. The first General Manager in Germany was Dr. R. Lachs.

Two basic principles, the author writes, guided the work of the J.T.C.: to effect the restitution of property to the largest possible extent and to carry out the process of restitution with speed. In both respects the J.T.C. has been successful. The complicated machinery is described in detail in the book.

Tracing of Unclaimed Assets

According to a Military Order, unclaimed former Jewish property had to be registered by its German owners. These registrations were scrutinised by the officers of the J.T.C. However, it turned out that, for one reason or another, a substantial amount of former Jewish property had not been declared; to trace these assets as well, the J.T.C. had to investigate the land registers and other records.

Whenever possible the J.T.C. tried to arrive at amicable settlements with the German owners by agreeing on monetary payments instead of the return of the property. However, as far as this could not be achieved, litigation had to be started, and the property was restituted *in natura*. This necessitated the setting up of a machinery for administering and selling the recovered property. Altogether, the monetary equivalent of the recovered individual property and of other assets amounted to DM. 140,640,000 (about £13 million sterling) on December 31st, 1960.

Of the great number of special problems which arose in the course of the work and which are described in detail in Dr. Kapralik's book, only a few can be mentioned in this review. One question concerns those assets which were recovered by the J.T.C. because the Jewish owners or their heirs had not claimed them in time. Although, strictly speaking, these claimants had forfeited their rights, it was decided to restore recovered assets to the former owners, their testamentary heirs or their near relatives in whole or in part, if they had missed the time limit for special reasons. A time limit for submitting such claims to the J.T.C. was fixed. After its expiration a fund was set aside by the three successor organisations to deal with belated cases of special hardship. The Trustees of this fund were Sir Seymour Karminski (Chairman), the Hon. L. H. L. Cohen, Mr. A. S. Dresel and Mr. F. A. Mann.

Another problem was that of the assets of the pre-war Jewish communities and organisations to which, according to the regulations, the J.T.C. was also entitled. Whilst, before 1933, the Jewish communities in the British Zone had a total membership of about 130,000 persons, this number had dwindled after the holocaust to a mere 4,500 to 5,000, including persons who had not been resident in these communities before the war. Under these circumstances, the newly established post-war communities could not be regarded as identical with the old, large communities, quite apart from the fact that their requirements were bound to be considerably lower in accordance with the loss in numbers. In order to settle this problem, a Special Committee was established, one half of whose members was appointed by the Jewish communities and the other half by the C.B.F., the "Joint", the Jewish Agency and the Council of Jews from Germany. The distribution of the recovered communal assets was settled by this committee. One particular aspect will be of special interest for emigrated Jews whose nearest ones were put to rest in the cemeteries of Western Germany: by an arrangement with the Federal and the Lander Governments maintenance of the disused cemeteries became the responsibility of the German authorities.

A third aspect of special importance to readers of our paper is the method by which the recovered assets were made available for the benefit of the victims. Like the J.R.S.O., the J.T.C.

decided not to embark on social schemes of its own, but rather to distribute the funds among the existing relief organisations. Accordingly the main beneficiaries are the Jewish Agency, the "Joint" and the C.B.F.; a fourth participant although to a smaller extent, is the Leo Baeck Charitable Trust, set up by the Council of Jews from Germany. In this country social and cultural schemes, including the establishment and running of the Homes, are financed out of that share in the heirless property which has been allocated to the C.B.F. and which is administered by a special Allocations Committee under the auspices of the C.B.F. It enhances the book that it carries photographs of the buildings which were entirely or partly erected out of the funds of the J.T.C., such as the Old Age Homes in London, Manchester, Brussels and near Paris, the Synagogues of the New Liberal Jewish Congregation and of the Hendon Adath Yisroel, and the North West Jewish Day School in Willesden.

The fact that ten years' history of the J.T.C. has been put on record in this well-made-up 200-page book is in itself a most gratifying achievement. One important aspect of Jewish post-war history has thus been preserved for posterity at a time when the details are still fresh in our memories. The legend itself is as unique as the events to which it is an aftermath. However, beyond this the author is also to be congratulated on the skilful way in which he tackled his difficult task. There are always two pitfalls if a legal subject has to be explained to a wider public: the description may become either incomprehensible because it is over-loaded with technicalities, or inexact because it ignores the legal intricacies. The author has escaped both of these dangers. This is partly due to a very happy device: as the full texts of the various laws and agreements are quoted in a number of appendices, the story as described in the main body of the book makes smooth reading. However, the main reasons for the author's success are the clear exposition, the conciseness of expression and the balanced approach which does equal justice to the complicated details and to the wider issues involved.

W.R.

MEETINGS IN COPENHAGEN

Allocation of Claims Conference Funds

Apart from the allocation of some \$10 million for the benefit of victims of Nazism in 25 countries, the outstanding result of this year's meeting of the Claims Conference in Copenhagen was a scheme promulgated for the establishment of a special Foundation for Jewish Culture and Educational Programmes. It was estimated that at the conclusion of the Claims Conference's activities in 1964, \$16 to \$17 million may be available for such a scheme. Principally, the Foundation would be for the benefit of victims of Nazism. It is to be devoted to the rebuilding of Jewish institutions of higher learning destroyed as a result of the Nazi anti-Jewish measures. But the Board of Directors of the Foundation may be empowered to grant allocations for Jewish cultural and educational purposes which may be of benefit to others not necessarily victims of Nazism.

Another meeting held in Denmark, also of international significance, was that of the World Conference of Jewish Organisations (C.O.J.O.). This, too, in a two-day debate, paid much attention to the question of Jewish culture and education. A scheme to establish a Central Office of Jewish Education was agreed to and the meeting concluded arrangements to hold a World Assembly on Jewish Education in Jerusalem from August 12 to 17.

Copenhagen was chosen as the venue for the meetings because the Jewish leaders wanted to pay tribute to the Danish King and people for their rescue of Danish Jews from the Nazis during the war. King Frederik IX received a delegation from the Conference.

A special service was held at the Copenhagen Krystal Synagogue in Krystalgade, at which the Chief Rabbi, Dr. Marcus Melchior, officiated. The synagogue is considered one of the most beautiful in the world, and has been renovated with funds provided by the Claims Conference.—(J.C.)

* C. I. Kapralik: *Reclaiming the Nazi Loot*. A Report on the Work of the Jewish Trust Corporation for Germany. London, 1962. Copies (17/6) available at the J.T.C., Woburn House, Upper Woburn Place, London, W.C.1.

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IN MEMORIAM

BERTA ESCHELBACHER (1883-1962)

A German Jewess

When Leo Baeck addressed a gathering of German Jews in New York a few months after his liberation from Theresienstadt, he said in the justified bitterness of his own experience and of the experience made by the whole world with Germany: "The symbiosis of Jews and Germans has come to its end; this symbiosis was an illusion."

Wherever German Jews in their world-wide dispersion learn of Berta Eschelbacher's death they will mourn the deceased. They will also think of German Jewry which once flourished and which, as Baeck said, is now a reminder of the illusion in which Jacob and Esau, Jew and Gentile, are seen—before the days of the Messiah—in the final brotherhood of an undisturbed symbiosis. Nevertheless, the remnant of German Jewry all over the world will not be able to separate the life of Berta Eschelbacher from what was once—by the grace of God—that history which began with Moses Mendelssohn and went on in a continuous renaissance up to Leo Baeck and Franz Rosenzweig. This great Jewess, Berta Eschelbacher, born December 30th, 1883, in Laupheim (Wuerttemberg), as daughter of Rabbi Ludwig Kahn and his wife Nanny, née Benario, on February 16th 1910, married Rabbi Max Eschelbacher; as his wife, she was for 28 years connected with Jewish communal work in Bruchsal, Freiburg and Duesseldorf. To all of us who have lived our past in happiness in German lands she embodies what was once German Jewry. Only few, and among them only the great, represent a whole era. Berta Eschelbacher had this greatness.

She had a majestic and yet human greatness. She possessed it as a woman, graced by the sweetest features of female charm. The older she became, and the more she changed from youthful beauty to the beauty of the mature and eventually old lady, the more she resembled to an astonishing degree her mother-in-law, the also unforgettable Ernestine Eschelbacher, who, too, was the wife of a rabbi. German rabbis were a distinct type in the history of the rabbinical office, and Berta, like Ernestine Eschelbacher, made this creative chapter of German-Jewish culture visible, as only women can do; giving their whole submission and devotion to the tasks of their daily life, they mirror a whole age.

A detailed biography of Berta Eschelbacher would render a history of German Jewry throughout the last 78 years and would also record the work which a German rabbi of that period had to perform. She was a modern Beruria equipped with the amount of knowledge to speak with authority about Jewish subjects in the lectures she gave to groups of Jewish women. Wisdom is always an important help. But wisdom expressed with charm and coming from a warm-hearted person is unforgettable, as all those men and women know who were privileged to listen to her. She was not a bluestocking and she was not what the word intellectual usually denotes. She had *chochmah*, that is wisdom rooted in the fear of God. Her deep piety had a full outlet in her home; her husband and her four children had through her a place of bliss, a Jewish home.

The November pogroms and the ensuing emigration strengthened Berta Eschelbacher to heroic capacity. It may suffice to recall one single scene: the turmoil of a desecrated synagogue and a plundered flat, books and furniture hurled by the Nazi henchmen through the windows into the street, the arrested men, the rabbi and the male personnel of the Jewish communal office suffering the brutality of mob outrage. In this moment of catastrophe and demonic upheaval Berta Eschelbacher called out the one word to her husband: *Chasak* (Be strong)! The sad news of Berta Eschelbacher's death is not without a message. The message is going out to all German Jews who will hear that Berta Eschelbacher is no longer. It is: *Chasak*. The deceased lived a Jewish life in the holiest sense. Let us be strong and follow her example.

IGNAZ MAYBAUM.

Our Rabbi's Wife

The news of the passing away of Mrs. Berta Eschelbacher was learnt with particular sorrow by those who had known her from her Duesseldorf days, where she lived with her husband, Rabbi Dr. Max Eschelbacher, from 1912 until 1938. She was, one might say, ideally suited for the position of a rabbi's wife, combining a real kindness of heart and a deep human interest in, and understanding for, the members of the community, with great intellectual qualities and strength of character. These qualities made her a natural leader. For many years she was the Chairman of the "Israelitische Frauenverein" and took a leading part in the Women's B'nai B'rith Lodge, of which she became President. She also found time for many other important causes. In all spheres of her activity she inspired her fellow-workers with her own strong sense of devotion.

In her home she was a Jewish wife and mother in the best sense and always a source of strength and support to her husband. To him and to her children goes out our very sincere sympathy in their very great loss. In Berta Eschelbacher, a most lovable and loved, kind and wise, noble and warm-hearted woman has gone from us.

F.E.F.

DR. ARTHUR ROSENMEYER

It is learned with regret that Dr. Arthur Rosenmeyer passed away on April 11th, aged 83 years. Only last month this paper carried a reference to him in connection with his article in the jubilee issue of the "Genossenschaft Deutscher Buehnenangehoeriger". That article symbolised the values his personality stood for: a blend between the service to Law and Justice and the love for literature and art.

The Goethe-Stadt Frankfurt was the place of his activities until he was forced to emigrate. There, he was a well-known lawyer, and the esteem in which he was held by his colleagues was reflected in the fact that he was entrusted with the editorship of the Law Journal published by the Frankfurt Chamber of Lawyers. After the war he was made an Honorary Member of the Frankfurt Bar Association. Dr. Rosenmeyer had several legal books to his credit, one of which, a compendium about Theatre Law, was even retained on the list of standard works published in 1934 under the auspices of Dr. Goebbels's Ministry. He also lectured to post-graduates at the Frankfurt Courts.

His widespread literary interests found their expression not only in his professional work as Counsel of the German "Equity" but also in his activities as a Board Member of the Frankfurt "Hochstift", the Trust in charge of the Goethe House. In 1932, on the centenary of the poet's death, he was awarded the Goethe Medal.

In this country Dr. Rosenmeyer practised as a Continental Lawyer. He was also a Legal Adviser to the Enemy Property Branch of the Board of Trade. At the same time, he always took an active interest in the general efforts on behalf of his fellow-refugees. During the first years of its existence he was a Board Member of the Association of Democratic Lawyers and participated in drafting legislative restitution proposals submitted by that Association. He was also a member of the AJR and belonged to the panel of lawyers who held legal advice hours for needy refugees during the war.

All those who had the privilege of knowing Dr. Rosenmeyer will remember with respect and gratitude this upright, helpful and amiable personality.

PHILIPP POSEN

Mr. Philipp Posen passed away in London at the age of 79. He was a descendant of Lazarus Jacob Posen, one of the founders of the Orthodox "Israelitische Religionsgesellschaft" in Frankfurt, and was himself for many years the President of that congregation. Mr. Posen was also a member of the AJR. We extend our sincerest sympathy to his family.

DR. LEONARDO OLSCHKI

Dr. Leonardo Olschki, formerly Professor of Romance Languages and Literature at Heidelberg University, died in Berkeley (California) in December, 1961. He was a son of the late Leo S. Olschki, the well-known publisher in Florence. After his emigration Leonardo Olschki taught first in Rome, later at the John Hopkins University in Baltimore and, since 1940, at the California University. He was an expert on French medieval literature, and his publications on ancient French epics were exemplary through the depth of his literary and historical research. His representation of the "Romance Literatures of the Middle Ages" in the "Handbuch der Literaturwissenschaft" (1928) was a masterwork of scholarship. He published monographs on Giordano Bruno and Galilei, and comprehensive studies about Dante, Marco Polo and Macchiavelli. The work "Italy, Genius and History", which appeared in Darmstadt in 1958, was the fruit of his deep knowledge of the Italian Middle Ages and the Renaissance and has been compared with Jakob Burckhardt's famous book. His pupils and the world of learning will always remember him as an attractive personality, a man of great taste and a brilliant scholar of utmost integrity.

E.K.

CULTURAL NEWS

CANTATA ON THEME OF GHETTO

A German poet and five German composers have written a cantata on the theme of the Warsaw Ghetto.

The idea first occurred to Paul Dessau, the well-known German-Jewish composer, who now lives in East Berlin. Following some scurrilous anti-semitic inscriptions on the walls of certain German towns a few years ago, Dessau and the composer Dr. Boris Blacher decided to make their own form of protest in music. Three other composers agreed to co-operate. Of the five, two live in East Germany and three in West Germany. All agreed that any proceeds from the performance of the work should go to a Jewish charity.

Dr. Blacher, when he visited London recently, said he hoped the cantata would be heard some time this year. In 1948 Dr. Blacher, who was born in Russia, was appointed teacher of violin at the famous Berlin Hochschule für Musik, and in 1957 he was appointed director.—(J.C.)

EHRlich PRIZE FOR PROFESSOR

This year's Paul Ehrlich Prize, the highest German scientific distinction, has been awarded to the German Professor Otto Warburg, who is of Jewish descent, "in recognition of his considerable achievements in the field of biochemical and medical research" Professor Warburg now lives in West Berlin.—(J.C.)

ARTHRITIS CURE?

According to a Moscow broadcast, Dr. M. Eitelberg and the pharmacologist A. Sink, two Jewish scientists in Estonia, have successfully developed a drug for the treatment of arthritis. It is stated that snake poison is used and that the drug greatly reduces pain and frequently cures arthritis altogether. The drug is called Vipratoks, and the Tallinn Pharmaceutical Works have produced it in large quantities.—(J.C.)

WARSAW CONFERENCE ON JEWISH HISTORY

A special conference was organised by Professor Berl Mark, Director of the Jewish Historical Institute in Warsaw. Leading Jewish historians in Poland participated in the conference.

It was decided that Polish historians writing on Jewish subjects should be invited to participate actively in publications of the Institute. The Institute itself is also to increase its activities and widen the scope of its periodical publications.

A similar conference is to be held at a later date, which is to deal also with the history of Jewish literature and the Yiddish theatre in Poland.—(J.C.)

JEWS IN THE STEFAN GEORGE CIRCLE

Lecture in the Leo Baeck Institute

On March 14th Dr. Ernst Kahn gave a stimulating talk on "Juden im Stefan George Kreis"—the significant involvement of so many Jews and people of Jewish descent with the creative genius of Stefan George. Most of them were eminent in their own right, primarily as poets and historians. Their works may be stamped with the mark of George's style and mode of thinking; on the other hand, they, in their turn, were also often a source of inspiration to him. There may have been frequent controversies, and later, ruptures, between him and Jewish members of his circle; but their Judaism (to which many of them had already become indifferent) was never the cause. Not all his Gentile collaborators were as unprejudiced in matters of race, or as untainted by antisemitism, as the "Meister" himself.

As Jewish adherents of the George circle Dr. Kahn named first and foremost Karl Wolfskehl and Friedrich Gundolf, the most remarkable and creative of his friends. The others were Gundolf's brother Ernst, Ernst Kantorowicz, Edgar Salin, Rudolf Borchardt, Richard Perls, Berthold Valentins, Ernst Morwitz, Erich von Kahler, Wolfram von der Steinen and Percy Gotheim. In a wider sense there were also Hugo von Hofmannsthal, Georg Simmel, Margarete Susman and others. The only woman Stefan George ever loved was a Jewess from his home town, Bingen, Ida Coblentz, who in a second marriage became the wife of his arch-enemy Richard Dehmel.

George could not have been an antisemite, considering how many Jews he counted amongst his closest friends. He was opposed to the inborn

antisemitism of the German which, he declared, was due to "mangelhafter Verdauungsfähigkeit". For him Jew and German were "ungleiche Brüder", who attracted and repelled each other at the same time, "verkannte Brüder suchend eich und hassend", as he says in his "Stern des Bundes". That some of his followers, particularly Schuler and Klages, became notorious antisemites is well known. Others later adopted the Jew-baiting creed or compromised with Nazism. The Meister's attitude to the Third Reich, so totally unlike the "Neue Reich" conceived by him (albeit this was a nebulous and dangerous concept), was negative throughout. He died an exile in Switzerland.

It may be said that the utter idolisation of George can be little reconciled with Judaism. It corresponds more to Jewish feeling to revere a personality with distinct prophetic and sacred traits. Moreover, his Jewish followers found in the circle a wide field for their intellectual activity, values they could accept and adhere to, and a much needed shelter within a family of friends.

The speaker, in his illuminating and well-documented talk, dwelt on many further aspects of the considerable Jewish share in the George circle. To him, the decisive reason for which so many Jews felt attracted to the circle was that, as eminent personalities who were members of a minority in Germany, they found in the collaboration with a great poet an anchor in their life, almost a religion, which they had otherwise lost.

A.P.

MAYOR BRANDT'S TRIBUTE TO BERLIN JEWRY

In a ceremony, held at the Berlin Community Centre, under the auspices of the Berlin Jewish Community and the Berlin Historical Commission, a copy of the newly published work on "Judenbürgerbücher der Stadt Berlin 1809-1851" was handed over to the Jewish community by Mayor Willy Brandt. In his address, Mayor Brandt, who, as an ardent anti-Nazi, had left Germany in 1933 and taken an active part in the fight against Nazi Germany, stressed the indelible contributions made by Jewish citizens to the cultural life of Germany and particularly of Berlin. "We shall do everything possible", he said, "to make sure the terrible past never gets a chance of recurring."

The book whose publication was marked by the function is of first rate importance for the history of the Jews in Berlin. It comprises the names of more than 3,000 Jews who became citizens of Berlin between 1809 and 1851. The material had been collected and salvaged by Dr. Jacob Jacobson, the former Director of the Gesamtarchiv der Deutschen Juden in Berlin. After his liberation from Theresienstadt, Dr. Jacobson joined his family in England; he now lives in Worcester. The book will be reviewed in this paper shortly. Its publication had been made possible by the Berlin Historical Commission and it may be symbolical that it is the first of a series of "Quellenwerke" to be published by the Commission. At the function which took place in the presence of the author, addresses were also given by Professor Hans Herzfeld, on behalf of the Historical Commission and Mr. Heinz Galinski, Chairman of the Berlin Jewish Community.

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LETTERS TO THE EDITOR

A GERMAN-JEWISH EYE SURGEON

Sir,

It was very kind of Mr. H. E. Kiewe (Oxford) to remember his cousin in his letter to your paper. However, I am afraid, he got his facts and data wrong.

First of all, Dr. Paul Kiewe was certainly not the first to perform a corneal graft on the eyes of a blind person with the cornea taken from a dead person. What he did was to use this technique successfully for the first time in a case of a congenital disease where it had never been tried before.

The other mistakes do not matter much, but Dr. Kiewe never worked at Moorfields Hospital and got every encouragement at the Institute of Ophthalmology where he did work.

Yours, etc.,

(Mrs.) E. T. KIEWE.

16 Highgate Avenue,
London, N.6.

GOTTESDIENST IN ANSBACH

Sehr verehrte Herren,

In Ihrer letzten Ausgabe berichten Sie, dass zum ersten Male seit dreissig Jahren in der barocken Synagoge von Ansbach wieder ein Gottesdienst stattgefunden hat.

Ich freue mich, darauf hinweisen zu koennen.

dass gelegentlich der 4. Studientagung "Kirche und Judentum" des deutschen evangelischen Ausschusses fuer Dienst an Israel bereits Anfang Maerz 1952 erstmals nach der Zerstoeerung der Gemeinde wieder ein juedischer Gottesdienst in dieser Synagoge gehalten werden konnte. An ihm hat damals u.a. auch Dr. Alfred Wiener aus London teilgenommen. Mit meinen besten Gruessen und mit aufrichtigen Wuenschen fuer Ihre wichtige Arbeit,

Ihr sehr ergebener,

(Prof. D.) K. H. RENGSTORF.

Deutscher Evangelischer
Ausschuss fuer Dienst an Israel,
Muenster (Westf.).

EAST GERMAN COMMUNITIES

The latest bulletin of the East Berlin and East German communities carries a Pesach message by Rabbi Dr. h. c. M. Riesenburger and brief reports of events in the various congregations.

The Berlin Community announces that its previous Board had lost some of its members by deaths and resignations; at an informal gathering of some community members it was arranged that, pending the election of a new Board, a provisional committee should take charge, consisting of the following members: Alfred Behrendt, Eva Binneweis, Georg Heilbrunn, Sally Simoni, Heinz Schenk, Siegfried Wexberg. No election is envisaged for the time being, because it has become necessary to draft new rules which

are to be discussed with all members after a Peace Treaty with the German Democratic Republic has been concluded.

In Dresden a new synagogue has been built on the site of the destroyed former funeral hall; tributes are paid to the Board member, Richard Lewinsohn, on the occasion of his 70th birthday. The Halle community intends to arrange a Festival Service to mark the 270th anniversary of its foundation. In Karl-Marx-Stadt (formerly Chemnitz) a community centre has been erected in Stollberger Str. The cemetery hall of Burg, near Magdeburg, has been restored.

FRANKFURT UNIVERSITY APPOINTMENT FOR COMMUNAL WORKER

The Secretary of the "Zentralwohlfahrtsstelle der Juden in Deutschland", Dr. Bertold Simonsohn (Frankfurt/Main), has been appointed Professor Extraordinary of Social Science and Youth Education at the High School for Education (Johann-Wolfgang-Goethe Universitaet). Dr. Simonsohn, who recently celebrated his 50th birthday, was born in Bernburg (Saale) and was active in the German-Jewish youth movement. In 1938 he joined the "Reichsvertretung" and became Secretary of its Hamburg district in 1939. Later, he was deported to Theresienstadt, where he was Deputy Head of the Youth Department. After the war Dr. Simonsohn first went to Switzerland, but returned to Germany in 1950, shortly before the "Zentralwohlfahrtsstelle" was founded.

FAMILY EVENTS

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

Birthday

Woolf.—Mrs. Minnie Woolf (formerly Schlesinger, Berlin), of 42 Nevern Square, London, S.W.5, celebrated her 95th birthday on April 17th, during her stay with her daughter, Mrs. Kerp, 15 's Jacobsaan, Bussum, Holland.

Deaths

Braun.—Mr. Georg Braun (formerly Liegnitz, Shanghai), of 19 Chandos Road, London, N.2, passed away suddenly on March 20th, in his 76th year.

Muskat.—Mr. Heinz Robert Muskat, of 134 Chatsworth Road, N.W.2, passed away on February 25th, at the age of 29, as a result of a heart disease. Deeply mourned by his mother, sister and brother. He was the best of sons.

Rackowsky.—Miss Lucie Rackowsky, 36 Belsize Road, London, N.W.6 (formerly Berlin), passed away on March 2, 1962. Deeply mourned by her sisters Mary and Edith and brother Kurt and wife (U.S.A.) and friends.

CLASSIFIED

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HOUSEKEEPER wanted for Home for elderly Jewish refugees. Must be able to supervise staff and to relieve Matron. Excellent accommodation and remuneration. Applications to AJR, 8 Fairfax Mansions, N.W.3.

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O.T. CAMPS. Will anyone who has any information on O.T. Camps in which half-Jews and Gentile husbands of mix marriages were imprisoned during the war please contact Peter Prager, 100 Bawdsey Ave., Ilford, Essex.

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WIDOW, 57, of good family, living in the Midlands, would like to meet refined gentleman, same age, object matrimony. Box 965.

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YOUNG LADY, very pretty, charming, educated, well-to-do family, wishes to meet gentleman, aged about 35, of good educational and family background. Object matrimony. Box 974.

WIDOW, 61, good German-Jewish professional family, good appearance, of independent means, own home, wishes to meet gentleman in similar circumstances. Object matrimony. Box 973.

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ORGANISATIONAL NEWS

AJR GENERAL MEETING

As readers will have seen from the announcement on the front page, the AJR General Meeting will be held on Monday, May 28, at 7.45 p.m., at 51 Belsize Square, London, N.W.3.

It will be opened with a tribute to the memory of Dr. Kurt Alexander. After the report on the past year's work and the election of the Hon. Officers, Dr. Robert Weltsch will give an address on some topical questions arising from the Jewish situation of our time. The speaker is well known to our readers as the former editor of the "Juedische Rundschau", as a contributor to "AJR Information", and as the editor of the Year Books of the Leo Baeck Institute. His independent mind and his undogmatic and courageous approach to present-day problems will make his talk particularly interesting, and we hope that many members and their friends will attend the function.

The talk will be preceded by the election of the Hon. Officers. The following proposals are submitted by the Executive:

Committee of Management (Executive): It is proposed to re-elect the members of the present Executive. They are: Dr. H. Reichmann (Chairman), Mr. A. Dresel (Vice-Chairman), Mr. M. Pottitzer (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. W. M. Behr, Mr. H. Bendhem, Dr. W. Berlin, Mr. S. Bischeim (Trustee), Mr. H. Blumenau, Dr. F. E. Falk (Trustee), Mr. H. S. Garfield, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell, Dr. K. Krotos, Dr. F. A. Mann, Mrs. L. Wechsler.

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. R. Berlak, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. P. Chapp, Dr. W. Dux, Dr. L. Engel, Dr. R. Engel, Rabbi Dr. M. Eschelbacher, Mr. L. Eschwege, Dr. E. Eyck, Mr. J. Feig, Dr. H. Feld, Dr. H. Fleischhacker, Mr. K. Friedlander, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Dr. L. Guttmann, C.B.E., Mr. S. F. Hallgarten, Mrs. G. Ham-bourg, Mr. E. Haymann, Mr. A. W. Heller, Mr. E. K. Heyman, Mr. Herbert Hirsch, Mrs. M. E. Jacoby, Mr. W. Jonas, Dr. A. Kaufmann, Mr. H. E. Kiewe, Mrs. F. Kochmann, Dr. H. W. Kugelmann, Dr. H. H. Kuttner, Dr. H. Lawton, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Mr. C. T.

Marx, Rabbi Dr. I. Maybaum, Mr. H. C. Mayer, Dr. H. Neufeld, Mrs. H. Philipp, Dr. A. Philippsborn, Mr. E. Plaut, Dr. E. Rachwalsky, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifensberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Mr. R. Schneider, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Mr. Hugo Stern, Dr. Alfred Straus, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mr. F. W. Ury, Dr. Alfred Wiener, Dr. Leon Zeitlin, Rabbi Dr. W. Van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect the following new members to the Board: Rabbi Jakob J. Kokotek, Dr. Julius Loeb, Mr. Perez Mosbacher, Dr. Vally Wills.

AJR MANCHESTER

An unexpectedly large number of AJR members in Manchester accepted the invitation to an informal gathering in the Manchester Old Age Home, the Morris Feinmann Home. They were welcomed by Mr. L. K. Sonneborn and Dr. H. F. Kroch. The General Secretary of the AJR, Mr. W. Rosenstock (London), congratulated the House Committee on its achievement and briefly summarised the activities carried out by the AJR in the interest of its members in London and in the provinces.

The establishment of an old age home in Manchester dates back to the first post-war years, when, at the initiative of the local AJR Committee, two small residential houses were converted into a home. After funds from the heirless Jewish property had become available, the home was transferred to its present site. Like the homes in London, it consists of the original building and an additional new wing. Altogether, 48 residents are accommodated. All guests at the function were deeply impressed by the beautiful and planned way in which the Home has been built and by the happy atmosphere, created by the Committee, the Matron and the staff.

AJR GLASGOW

At the recent meeting of the Society of Refugees, the Glasgow local AJR Branch, the following honorary officers were elected: Mr. B. N. Bergmann (Chairman), Mrs. R. J. Lucas (Hon. Secretary), Miss I. Fuss (Hon. Treasurer), Dr. W. E. Mosse, and Mr. J. Night.

LEO BAECK INSTITUTE

Lecture on Hebrew Literature in Germany

The next lecture under the auspices of the Society of Friends of the Leo Baeck Institute will be held on Thursday, May 17th, at 8 p.m., at the Wiener Library, 4 Devonshire Street, W.1. Dr. Meir Gertner will speak about "Die Hebraeische Literatur in Deutschland zu Beginn der Aufklaerung". Readers of AJR Information and their friends are cordially invited.

THE HYPHEN

The newly elected committee of The Hyphen consists of the following members: Mr. Gerald Spear (Chairman); Mr. Peter W. Johnson (Vice-Chairman); Miss Evelyne Longini (Hon. Secretary); Miss Frieda Berger (Assistant Secretary); Mrs. A. Lindeman (Treasurer); and Mr. Guenter Krebs.

The Hyphen is a group for young people from 21 years upwards. Its activities include At Homes, Lectures, Theatre Parties, Rambles and Car Outings. Details about the May programme may be obtained from the Hon. Secretary, Miss Evelyne Longini, 57 Ashford Court, Ashford Road, London, N.W.2. Telephone GLA. 0806 (evenings).

NEW VENUE FOR CLUB 1943

The meetings of the Club 1943 are now held at 57 Eton Avenue, London, N.W.3.

CLAIMS CONFERENCE

Deadline for 1963 Applications

Applications to the Conference on Jewish Material Claims Against Germany, by organisations, institutions and communities seeking the allocation of funds for the year 1963, must be filed before June 30th, 1962.

Applications should be submitted in twenty copies to the Conference on Jewish Material Claims Against Germany, 3 East 54th Street, New York 22, New York, and should contain a detailed description of the activities for which funds are requested. The organisations submitting applications should also include precise budgetary data and information on other sources of income which may be available to the applicants for the projects in question.

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NEWS ABOUT ISRAEL

U.N. CENSURE MOTION

The Knesset, by 76 votes to 3, condemned the United Nations Security Council resolution censuring Israel for "a flagrant violation of the armistice agreement."

Mr. Ben-Gurion, the Prime Minister, attacked the United States and British Governments for their joint censure of Israel. But he was even more bitter in his attacks on the Soviet Government for its hostility towards Israel and its unqualified support of Syria. At the same time, Mr. Ben-Gurion was full of praise for France, which abstained from voting.

The Knesset expressed the view that the resolution adopted by the Security Council was one-sided and had completely ignored frequent Syrian violations of the armistice agreement. These violations had compelled Israel to retaliate against the Syrian Army position on March 16.

Leaders of 18 American Jewish organisations have sent a memorandum to President Kennedy and the State Department expressing their distress at the American condemnation of Israel in the United Nations.—(J.C.)

PROPOSED ANTI-DEFAMATION BILL

Under a draft anti-defamation Bill prepared by the Israeli Government, a newspaper could be closed if it were found guilty of publishing two libellous statements in the course of two years. Any citizen or foreign resident of Israel, who published libellous information abroad about the State, could be held criminally liable in Israel. The Bill provides for imprisonment for one year, but does not define what is a libel against the State. Proceedings of a libel action would be made public only with the permission of a court, which could prohibit publication even of its own judgment.

Several Israeli newspapers have criticised the Bill as striking at the very roots of Press freedom. Such legislation, they state, would greatly increase restrictions on Israeli newspapers and on representatives of foreign newspapers.

The Foreign Press Association has also protested against the draft law, stating that, since it does not define "libel against the State" it would place on foreign correspondents "the intolerable burden of having constantly to decide in carrying out

their professional duties what is fair criticism and what might be regarded as libel".

Following the outcry in Israel and abroad against the draft law, Dr. Dov Joseph has now recommended that the Bill should be passed to the Ministerial Committee for Legislation, where it would be amended before being presented to the Knesset.—(J.C.)

ISRAEL'S ENVOY TO RUSSIA

Mr. Yosef Tekoah, Israel's Acting Permanent Representative at the United Nations, has been appointed Ambassador to Moscow. The new envoy is aged 37 and was educated at Harvard. He replaces Dr. Arieh Harel, who is returning to his medical practice in Tel Aviv.—(J.C.)

ANTI-GERMAN INCIDENT

An anti-German incident occurred in Tel Aviv during the Purim festivities. Six German sailors, who were fraternising with some young Israeli girls, started singing German songs in a café on Dizengoff Street. There were shouts of "Eichmann" and "Go Home!" Police were called in and had to protect the sailors from the crowd and escort them away. Bystanders then started a furious argument with the girls.—(J.C.)

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