

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Egon Larsen

BEYOND THE GHETTO WALLS

Impressions from a Journey Through Poland

To my own surprise, my first meal in Warsaw consisted of matzo and *gefilte fisch*, washed down with vodka. Guided by a helpful native, who said that Jewish restaurants (there are two of them in Warsaw) were especially good, I had landed in a large basement restaurant called "Amica", run and staffed by a collective of Jewish veterans. As in most Polish restaurants, a band was playing, and the couples filled the dance floor to the last inch. The guests were mainly non-Jews to judge by their faces—but I was soon to find out that in this respect one cannot trust appearances in Poland. There was much *Stimmung*, and already on this first evening out in Warsaw I could sense the free and easy atmosphere in present-day Poland. I was also to encounter many more times Jewish dishes which are an essential part of the excellent Polish cuisine, and are produced and exported in great quantities in tins. Their production would not be warranted if the remaining Jews in Poland were the only buyers.

A Small Remnant

How many are there left? Figures vary, and there are no official statistics, but 50,000 is the usual estimate. It is no use trying to "spot" Jews in the streets, the offices, the cafés. During more than three weeks in Poland—in Warsaw, Cracow, Gdansk and the provinces—I did not see a single "Polish Jew" as we in the West visualise that type: with beard, peyes, long gabardine, and black hat. These Jews have disappeared completely, except in the former German towns of Western Poland; and if you attempt to judge merely by looking at faces you are bound to go wrong. In one case, for instance, a "typically Jewish" face turned out to belong to a woman from an old aristocratic family.

What we in the West rarely realise is that a substantial part of the Jews in Poland were not "Polish Jews" but "Jewish Poles", and a small number of them have survived the holocaust which cost three million Jewish lives. Those who have remained in Poland have merged in the rest of the population. Many changed their names during the occupation, or had their names changed for them by those who rescued them from the ghettos while they were still children. A Jewess told me that she and her family were smuggled out, disguised at labourers, by the Polish resistance; others were hidden by monks and nuns—who, of course, did so because they wanted to save not only the children's lives but also their souls; it is, however, difficult to estimate how many of these young Jews have remained Roman Catholics in their adult lives. I know of one instance in which three children, rescued by monks, later embraced the Catholic faith out of gratitude, while their parents remained Jewish.

There is, of course, no official bias of any sort against the Jews, and there seems to be little unofficial prejudice; what there was in the Stalinist era has apparently vanished more or less since October, 1956—the date which crops up in every conversation, and which is as significant for the Poles as 1066 is for the British. It was

then that, after the Poznan riots, Wladislaw Gomulka returned from prison and obscurity to become, as First Secretary of the Communist Party, virtually the ruler of Poland. From that day there began a liberalisation which transformed the country from an Iron Curtain Police State into something like a halfway house between East and West. For this the Poles are deeply grateful to Gomulka. The fact that he has a Jewish wife, who has stood by him in his most difficult times (and he by her), may have contributed much to the marked improvement of relationships between the handful of Jews who had remained in, or returned to, Poland and at least the urban population, the intelligentsia, and the educated classes in general. "No one cares who is a Jew and who isn't", I heard several Poles say quite emphatically. "What does it matter today?"

I spoke to one of these non-Jews about the chances for a Jew to get on in present-day Poland, and he began to enumerate some people in leading positions whom he knew to be Jews. Suddenly he checked himself. "It's all wrong", he said. "We shouldn't think on those lines at all. Once you start reflecting who is a Jew and who isn't you have the seeds of antisemitism in your mind."

Anti-Jewish Prejudices

Has the evil of antisemitism, then, disappeared in Poland, the country notorious for its traditional hatred of the Jews?

Among the whole generation that witnessed the Warsaw Ghetto rising of 1943, the heroism of the Jews must have acted as a deep historical shock, upsetting all the conventional ideas about them. It can never be erased from the memory of the nation; only in the villages, among the peasant population, it does not seem to have had the same impact as in the towns, among the working class and what used to be called the bourgeoisie. And it is indeed in the provinces, among the country folk, that the traditional prejudices against the Jews still persist—despite the fact that there is hardly any Jewish population in the country. It is sad to record that the lower Catholic clergy are still a source of the time-honoured antisemitism, although many Jews owe their lives to Catholic priests. A Jewish woman told me that in 1945, when she happened to get into a Sunday school, she heard the curate say: "Poland has benefited much from the two world wars. In the first we got rid of the Russians, in the second of the Jews."

It would be a mistake to underestimate the effect of these attitudes. To be sure, Poland is a Socialist State, but in the villages 90 per cent of the people are practising Catholics. Church and State seem to be equally powerful; in fact, it is precisely this balance of power which accords the individual citizen a degree of liberty which must be the envy of the people of Eastern Germany, Czechoslovakia and Russia. Perhaps, the most important freedom is that of being able to leave the country, either in order to emigrate or to visit friends and relatives abroad (every Pole seems to have plenty of the latter). Many Jews have gone to Israel and the rest can still leave if they like; but I have been told that a number

of Jewish emigrants have come back recently. "Our Jews are greater patriots than the rest", I was told. "Few non-Jewish emigrants have returned." But they do come back for occasional visits, and the authorities do not stop them when they want to leave again. All this travelling is restricted only by the great lack of foreign currency which bedevils the Polish economy; those who want to go abroad have to get friends in other countries to pay for their tickets.

One remigrant to whom I spoke was the manager of the second Jewish restaurant in Warsaw, "Samson", whose tripe and onions are famous all over the town. He told me that he had been in Australia, but returned after seven months. Complaining about the conditions in the camps for new arrivals, he said: "That country is like a prison."

Religious and Cultural Life

I did not see much of the Jewish religious life that is left; it is obvious that the process of assimilation among the Jewish Poles is continuous and goes on under its own momentum, without any pressure from the outside. Very few of them speak Yiddish; the younger generation in the big towns hardly ever hear it spoken. There seems to be little desire for a religious life; it is true, they like their matzo at Passover, they gather for Seder, they light candles at Chanukah—but this they do less for religious than for sentimental reasons. The existing Jewish communities are so small that they could never live on members' contributions; the State subsidises them and keeps the synagogues going. There are kosher butchers, but they could not carry on without their non-Jewish customers—Polish housewives maintain that kosher meat is best. These shops are among the 30 per cent privately owned businesses.

Theatre goers are enthusiastic about the Warsaw Yiddish Theatre, which has also been on tour in England. This, too, is a State enterprise. The Yiddish-language daily, *Volksstimme*, published by the Jewish Cultural Association, and the monthly *Yiddish Schriftn* are financed by the State, which also assists some Yiddish schools and a number of Jewish clubs. I saw the one in Cracow, which has two large halls, a kosher restaurant, two grand pianos, ping-pong tables and a nursery.

The bookshops have a good variety of Western books, either in their original languages or in Polish translations. I do not think that you could find a biography of Ben-Gurion and a book called "Israel Today", prominently displayed, in any other Iron Curtain country, as I did in a Cracow shop. There are also a few Yiddish books.

The Warsaw Ghetto, or rather the place where it was, is now a vast residential district with very modern and attractive blocks of flats; on the main square is Natan Rappaport's large monument to the ghetto fighters, with realistic figures in half-relief, the centre slab being flanked by two bronze candelabra. Polish artists are not very happy about the memorial because they feel it is not modern and impressive enough.

The Cracow ghetto is still there, that is, the streets of which it consisted. It is one of the most depressing and dilapidated districts one can imagine, with muddy, unpaved roads and crumbling old houses. When the Jews had been deported the local thugs moved in. One of these houses was the birthplace of Helena Rubinstein, the beauty specialist. One can well imagine that a girl growing up amidst such ugliness and squalor decided to devote her life to giving the world a face-lift.

Parliamentary Debates

FEDERAL RESTITUTION LAW

Limit of 1.5 Million DM Criticised

On July 18th Mr. Woodnutt asked the Lord Privy Seal if he will state the total amount paid by the Federal German Government under the Federal Restitution Law of 1957; what percentage of the total amount due this represents; what proposals the Federal German Government have made to pay more than the limit of 1,500,000,000 Deutschmarks agreed by the three Western Powers and the Federal Republic of Germany at Bonn in 1952; and if he will give an assurance that Her Majesty's Government will insist on compensation in full before a peace treaty is signed.

The Joint Under-Secretary of State for Foreign Affairs (Mr. Peter Thomas) replied: According to information recently supplied by the Government of the Federal Republic of Germany the total amount paid under the Federal Restitution Law of 1957 up to 1st April, 1962, was 1,283,884,885.76 Deutschmarks. Claims up to 20,000 Deutschmarks are paid up to 100 per cent and higher claims have in general been paid up to 50 per cent. Furthermore, claimants who are 65 years of age or more receive 75 per cent of their claim up to a maximum of 100,000 Deutschmarks. The Government of the Federal Republic have made no proposals to Her Majesty's Government for the payment of more than 1.5 milliard Deutschmarks; however, I am informed that the responsible authorities in the Federal Republic are examining whether, and to what extent, arrangements more favourable to the claimants might be made as a result of amendments to the Federal Restitution Law which are being prepared.

Mr. Woodnutt: Will my hon. friend answer the last part of my question? If the Federal Government do not agree to pay these people in full could we insist that they do so before we sign a peace treaty? Is my hon. friend aware of individual cases in this country of people who have had half the money which is due to them and who have been told that they must wait until they are 65 years of age before they receive the balance? This is causing considerable hardship to a lot of people. Does my hon. friend agree that, as individuals are expected to meet their liabilities in full, the Federal German Government should be expected to do likewise?

Mr. Thomas: I am aware of the hardships which exist, and I know of one particular case which my hon. friend has brought to our notice. As I said, the Federal German Government have under consideration the possibility of further legislation. Our Embassy in Bonn is in touch with the German authorities on this subject and I don't think that anything more can usefully be done at present.

As regards the last part of my hon. friend's question, if this matter is still outstanding it will certainly be one to be considered when the peace treaty is negotiated.

ANTI-HATRED BILL

The Home Secretary, Mr. Henry Brooke, and his legal advisers have been examining the Public Order Act of 1936 to see if it can be amended to prevent incitement to racial hatred.

Mr. Brooke is looking for a formula which would maintain public order by making incitement an offence while at the same time preserving the right of free speech. A new Government Bill in the next session of Parliament beginning in the autumn is not ruled out.

Meanwhile several lawyer M.P.s have examined the existing legislation and precedents in the courts and have come to the conclusion that no amendment of the law is necessary. They contend that the Home Secretary can adequately cope with the anti-Jewish demonstrations with the measures already at his disposal.

The official view, however, does not support this contention. The Government hope to receive guidance on the application of the law from the case of Colin Jordan, which came before the courts. Jordan was charged following the "Hitler was right" meeting in Trafalgar Square and sentenced to two months' imprisonment. An appeal is pending.—(J.C.)

GENOCIDE CONVENTION

The Government has decided not to accede to the Genocide Convention which outlaws the crime of race extermination. This was announced by Mr. Edward Heath, the Lord Privy Seal, in the Commons.

In a statement circulated to M.P.s detailing the Government's reason for their decision, Mr. Heath said: "The Government is advised that the effect of Article 7 (of the Convention) is that if we accede to the Convention it would be necessary to amend the extradition Acts" and there would be derogation from this country's traditional right to grant political asylum.

Sir Barnett Janner has severely criticised the Government's decision. Speaking in the House of Commons, he put forward the possibility that the anti-Jewish speakers at the Trafalgar Square meetings might well be guilty of genocide according to the terms of the Convention. He referred to the Nazi atrocities and spoke of the "amazing spectacle" in Britain of people declaring themselves to be Nazis.

Mr. Peter Thomas, Under-Secretary for Foreign Affairs, in replying said that "although genocide, as such, is not a criminal offence in this country in as much as the word 'genocide' does not appear on the statute book, most of the offences which are within the definition of genocide in the Convention are".

FASCIST MEETINGS

In the House of Commons an immediate ban on meetings provoking racial hatred was refused by Mr. Henry Brooke, Home Secretary. Despite pressure from Labour and some Tory M.P.s, Mr. Brooke would not budge, stating only that he would study the operation of the Public Order Act in the course of the next three months.

His assertion that he had no power to stop provocative meetings was hotly challenged by Sir Barnett Janner.

Mr. Brooke claimed that in the case of the meetings arranged by the Union Movement, the disorder did not result from any words uttered at the meetings by those who organised them, but from the determination of others to prevent the meetings from being held.

To this Mr. R. T. Paget later replied: "It really does not matter what these people say. After six million have died in gas chambers, the appearance of people proclaiming themselves fascists or National Socialists at certain times, and in certain areas is, in itself, a wanton affront to racial feelings."

In his statement Mr. Brooke seemed to equate those who oppose inciters of race hatred and those who attack people because of their colour. "The extent and nature of the violence which has occurred both at these (fascist) meetings and in a different context in Dudley, is deeply disturbing", he said.

Sir Robert Cary reminded Mr. Brooke that the paramount consideration was the maintenance of public order. He said that the organisers of these meetings went to a point of assembly headed by a band of drums—a Hitler technique in itself. In Manchester, they were in close proximity to one of the greatest Jewish populations in the country and to a settled coloured community of no fewer than 12,000 people.

In these circumstances he asked the Home Secretary if he would send a strongly worded advice to every chief constable and watch committee in the country, begging them to disallow such meetings in the concentrated areas of cities.

Mr. Brooke said they must bear in mind that freedom of speech had to be preserved. He claimed that there was no power in the law to prohibit in advance such meetings.

Mr. George Brown said Mr. Brooke had power to ban processions under the Public Order Act.

Mr. Jo Grimond, the Liberal leader, asked that meetings which were designed not to put forward particular points of view, but were to provoke violence, should be banned.

Protesting that Mr. Brooke's undertaking to look at the Public Order Act during the next three months was too long a time, Mr. William Griffiths drew attention to the fact that meanwhile the fascists would hold an extensive programme of meetings.

Mr. Tom Driberg said that the Minister of Works and Public Buildings had the power to allow or disallow meetings in Trafalgar Square. He had disallowed a meeting of the Committee of 100.

On August 14, a ban on three Sunday afternoon Trafalgar Square rallies planned by extreme Right-wing organisations was announced by the Ministry of Works. The rallies were planned by the National Socialist Movement (leader, Colin Jordan) on August 19, the British National Party (organiser, John Bean) on September 2, and the Union Movement (leader, Sir Oswald Mosley) on September 23.

"SACK JORDAN!"

The Governors of Colin Jordan's school—the Coventry schoolteacher is the leader of the National Socialist Movement—have recommended to the Education Committee that his services with the local authority be terminated at the end of the year and his present suspension continued.

At the annual conference of the National Union of Hebrew Teachers, an emergency resolution, passed unanimously, expressed abhorrence of the Nazi doctrine of racial discrimination openly advocated by Jordan, and declared that his actions rendered him totally unacceptable as a colleague.

GRANTS FOR AUSTRIAN REFUGEES

The Austrian Parliament has enacted a law which supplements the Assistance Fund Law and provides that the "Hilfsfonds" (Fund for the assistance of Nazi victims living abroad who emigrated from Austria) will accord grants to victims of Nazi persecution from Austria, irrespective of their former and present nationality, on account of damage caused by loss of occupation and discontinuance of education or its interruption for a period of over three and a half years.

The grant for loss of occupation will amount to Austrian Schillings 9,000. Should the means of the Fund allow, it is possible additional grants may be accorded at a later stage.

The amount of the grant for discontinuance or interruption of education has been fixed at Austrian Schillings 6,000. Within the next few months the Assistance Fund will issue an announcement calling on potential claimants to submit applications on forms which will be available also from the offices of the United Restitution Organisation, 183/189 Finchley Road, London, N.W.3.

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THE FASCIST DANGER

ANGLO-JUDAICA

COUNTER-ACTIONS

Call for Ban

A special meeting of the Hackney Borough Council unanimously passed a resolution requesting the Government to ban all organisations preaching the doctrines of racial hatred and discrimination. An addendum asking the Government to ban Union Movement meetings was also passed. Alderman Simon S. Cohen, leader of the Stoke Newington Borough Council, led a delegation of representatives of seven North and East London boroughs to see the Home Secretary.

Committee in Manchester

A meeting was held under the chairmanship of Dr. Nathan Malimson and over two hundred people attended, to form an anti-fascist committee in Manchester.

The initiative for such a committee came from Councillor Peter Grimshaw, Secretary of the Salford City Labour Party, following the incidents which occurred at Mosley's Union Movement meeting in Manchester.

Youth Protests

About fifty young Jews from clubs in North-West London demonstrated outside Admiralty House and later handed in a letter to Mr. Macmillan. The protest read: "The whole country pleads with you to use the powers that have been bestowed on you by the people to stamp out fascism before it once again leads the world to death and destruction".

Deputation Meets Home Secretary

A deputation led by the Chief Rabbi and Sir Barnett Janner met Mr. Henry Brooke at the Home Office.

Anxiety about the disorders which have occurred at recent meetings was expressed by the members of the deputation, who urged that steps should be taken to prohibit the holding in future of meetings of a racially provocative character.

Chief Rabbi's Letter to Synagogues

In a letter to all synagogues urging prayers for the victims of the Nazis, Dr. Israel Brodie wrote: "The evil which we all thought was completely discredited, is not exorcised, has raised its ugly head again. And in England, of all places!"

ANTI-FASCISTS CHARGED

The two meetings of Sir Oswald Mosley's Union Movement held in Ridley Road, London, and in Manchester, resulted in over 90 people being arrested and several others injured in some of the ugliest outbreaks of violence seen in this country since before the war.

Neither of the meetings lasted more than a few minutes. So strong was the reaction by anti-fascist crowds that the police were forced to close the meetings to prevent further disorders.

Thirteen of the 39 people who appeared in Manchester magistrates' court charged with offences arising out of the Mosley march and rally were Jews.

The number of anti-fascists who demonstrated along the route of the march was estimated at 4,000.

Included in the crowd which waited in the town centre for the meeting which was hardly allowed to start, were a number of people wearing the Yellow Star which has now become a familiar sight at this sort of meeting.

Nearly fifty people, including several Jews, appeared at Old Street and North London Courts on charges arising out of the disturbances at the Ridley Road meeting. Many of them wore the Yellow Star.

One of the accused told the court he had seen both his parents and some of his family killed by the fascists in Germany. Another said: "If people don't do what I attempted to do and demonstrate against this sort of thing, a situation might arise which arose in Germany in 1933."

FASCIST RALLIES IN BRITAIN

U.S.A. Nazi deported

George Lincoln Rockwell, self-styled leader of the American Nazi Party, was deported after he gave himself up in the heart of London. He gave the Nazi salute as he entered the aircraft.

Despite a Government announcement that no foreign Nazi delegates would be allowed to enter this country, Rockwell and nine other foreign Nazis attended a camp organised by Colin Jordan's National Socialist Movement in Gloucestershire. He entered the country via the Republic of Ireland.

Following some indecision when the Home Secretary was said to be still considering the case and a Home Office official said it was not worth deporting George Rockwell if he was going to leave forthwith, it was announced that the Home Secretary had ordered his deportation. Police had been asked to find Rockwell since his whereabouts were not known to the Home Office.

Rockwell slipped away from the camp before it was broken up by local villagers. Infuriated by the presence of the Nazis only three miles from their village, about 100 inhabitants from Guiting Power attacked the Nazi delegates. A shot was fired through the swastika on the flag flying over the camp. The camp was ended after the police intervened.

B.N.P. Conference

Fascists from France, Italy and Spain also arrived in Britain for the European link-up conference with the British National Party, the body which expelled Jordan last March. The party's three-day rally was held on the 5,000-acre Norfolk estate of its leader, Andrew Fountain, who is a former Conservative Parliamentary candidate. Part of the programme was a "tactics" talk in preparation for the party's rally in Trafalgar Square on September 2. (Meanwhile, this rally has been banned.)

Fountain said his party had no connection with Mosley's Union Movement. He said that they were 100 per cent anti-Communist.

Fifty people attended the conference, including the four foreign delegates, who said that they had no trouble in gaining access to Britain.

WOULD-BE SCOTTISH "FUEHRER"

Arthur Smith, a 39-year-old accounts clerk, of Glasgow, claimed he was leader of a National Socialist movement in Scotland and had 750 followers, who held secret rallies. They wore swastika emblems, used the Nazi salute and learned unarmed combat and "propaganda".

Questions were asked at the Glasgow Corporation Education Committee about the youth club—the Young Scots Brigade—run by Smith in a Glasgow school.

Smith had planned to take a group on holiday to Germany this year. He has been thrown out of his brother's home and has gone into hiding. "I knew nothing about this Nazi nonsense," said his brother James.

ORTHODOX JEWISH SCIENTISTS

A British Association of Orthodox Jewish scientists has been established. At a meeting in London of Orthodox scientists, doctors and university graduates it was decided to apply for affiliation to the corresponding body in America.

A panel of members will advise school-leavers and students on questions of Judaism affecting their studies and careers, and the Association will also advise and help in questions of Jewish observance and employment in the sciences.

EISTEDDFOD MEDAL FOR JOSEF HERMAN

At the opening of the National Eisteddfod of Wales, Josef Herman, the Polish-born artist, was awarded the gold medal for his services to Welsh art. The artist, who fled Nazi-dominated Poland, lived in Wales from 1944 to 1955. It is most unusual for an artist not Welsh-born to receive this high award.

Hampstead Community Centre

The Executive Committee of the Council of the United Synagogue at a meeting of the Council reported that plans have been completed and approved by the planning authority for a community centre adjoining the Hampstead Synagogue. It will be built at a cost of about £110,000 and will provide much-needed accommodation for the various cultural and social activities connected with the local Jewish youth and other organisations attached to the synagogue.

Jews' College Progress

Confidence in the continued progress and well-being of Jews' College was expressed by Sir Alan Mocatta, who recently resigned his chairmanship of the Council, together with other Hon. Officers, in protest against the Chief Rabbi's decision not to appoint Rabbi Dr. Louis Jacobs as Principal.

Presiding as guest Chairman over the annual speech day, he stated he had no doubt whatever of the continuing value to the community of the College, both in this country and throughout the Commonwealth.

New Theology Society

Rabbi Dr. Louis Jacobs has agreed to become Director of a Society for the Study of Jewish Theology which has been formed.

The reasons for the formation of the Society are given in a statement issued by members of the Society's Sponsoring Committee. The aim of the institution, it is stated, is to encourage the study, based on sound scholarship, of the teachings of traditional Judaism.

Sir Barnett Janner Honoured

The British Zionist Federation held a festive dinner to mark the 70th birthday of its President, Sir Barnett Janner.

His comrades in the Zionist Federation and the Labour Party as well as his political foes in Parliament, came to honour Sir Barnett as a Jewish communal leader, a politician and a man.

Aid for Hunger Campaign

A number of synagogues and Jewish organisations will participate in projects to be undertaken in this country during the United Nations Freedom from Hunger Campaign. At a Press conference under the joint auspices of the Inter-Church Aid and Refugee Service, the Oxford Committee for Famine Relief and the Save the Children Fund, it was announced these three organisations were between them pledged to raise over £2 million. Inter-Church Aid often receives assistance from synagogues and Jewish charitable organisations and is confident that help will also be forthcoming from them during the new campaign.

Children and Youth Aliyah will participate in the campaign through the medium of the U.K. Committee for Unicef.

Sir Basil Henriques Memorial Fund

An amount of over £12,000 has been subscribed by over 900 individuals since the launching of the Memorial Fund set up at the beginning of May in the name of Sir Basil Henriques. The Duke of Edinburgh is one of the contributors to this fund.

The money raised by the Fund will be divided between six organisations, including boys' and youth clubs, the Bernhard Baron St. George's Jewish Settlement, the British Diabetic Association and the National Association of Probation Officers. None of the money will be used for administrative purposes.

Frankie Vaughan, a member of the Memorial Fund Advisory Committee, at a Press reception spoke of the help and advice he had received from Sir Basil ever since he had himself entered the sphere of youth club work some eight years ago.

NEWS FROM ABROAD

JEWS IN RUSSIA

M. Blumel Denies Anti-Jewish Policy

M. Andre Blumel, lawyer and former President of the French Zionist Federation, on his return from the Soviet Union where he attended the World Peace Council congress, reported that Leningrad has a Jewish community of 326,000. This is much larger than was supposed in the West.

The Chairman of the Soviet Committee on Religious Affairs, Mr. V. Puzin, had a meeting with M. Blumel in Moscow. Mr. Puzin told him that it was absolutely untrue that the baking of matzot was forbidden. "It was simply decided that the State would no longer furnish ritual objects and that no exception to this rule would be tolerated. Thus it was that the State bakeries were ordered not to bake any matzot this year." Jews in Moscow had told him that they had to secure their supplies of matzot privately but, in Leningrad, he found that the State had sold 130 tons of flour for the baking of matzot to the Committee of the Jewish community.

On the question of anti-Jewish attacks in the Soviet Press, Mr. Puzin stated that all religions, without exception, were being attacked in Russian newspapers as part of the drive against religion. However, observed M. Blumel, the Russian authorities failed or refused to understand that while an attack on the Orthodox Church was by no means an anti-Russian action, an attack on Judaism constituted anti-Jewish propaganda.

In his meetings with Soviet leaders, said M. Blumel, he had never failed to remind them of the need to act against antisemitism. But he did not believe that the Government as such was antisemitic.

M. Blumel visited the editorial offices of the Yiddish review "Sovietische Heimland" during his stay in Moscow. He asked members of the Board why the review had not been published monthly and why it appeared in an edition of only 25,000 copies. The reply was that authorisation for monthly publication could be easily obtained but the editors felt they would have difficulty in securing sufficient original Yiddish material to justify so frequent an appearance. He was assured that the number of copies per issue was enormous for a publication addressed to a minority nationality.

American Correspondent Disagrees with M. Blumel

Rabbi D. Gross, founder and former editor of the American Jewish Examiner, also attended the Moscow Disarmament Congress as a special correspondent for a number of American newspapers.

In an interview in London on his way back from Moscow, he passionately attacked the Kremlin's policy towards the Jewish minority and strongly challenged the views about Russian Jewry and the Soviet attitude expressed by M. Blumel. Rabbi Gross also rejected the claims made by Mr. V. Puzin, the Chairman of the Soviet Committee for Religious Affairs, who received M. Blumel for a discussion on Russian Jewry.

He stated that it was untrue that the baking of matzot had not been forbidden and that Jews in Leningrad were provided with 150 tons of flour to bake matzot. He said the antisemitic attacks in the Press were much more virulent than any directed against other sections of the population. It was his conviction that the Soviet Government was not only anti-Israeli but anti-Jewish.

But he said he had gained the impression that the Communist officials were beginning to feel that they had made a mistake in destroying Jewish culture. It was possible that there might still be a radical change in the attitude of the Communists towards Judaism and traditional Jewish life.

"Concern of American People"

Mr. Kenneth Keating in the American Senate urged that instructions should be given to the new U.S.A. Ambassador to Russia to "exert all the influence he has at his command to express the vital concern of the American people" over the problem of Soviet antisemitism and to "exercise all the moral suasion possible to bring about some amelioration of the conditions now existing for the Soviet Jew".

More Sentences

In new trials for economic offences, 47 persons were convicted, nine were condemned to death of whom four were Jews. After reporting that nine persons were sentenced to death, the paper "Sovietskaya Khirgizia" stated that "others too were sentenced to death". Of the eight persons sentenced to 15 years' imprisonment, four were Jews.—(J.C.)

ANTISEMITISM IN ARGENTINA

Outbreaks of antisemitic violence continue in Argentina. The International League for the Rights of Man has reported to U Thant, Acting Secretary-General of the United Nations, "a series of grave violations of human rights which constitute a threat to the life and security of the members of the Jewish community in Argentina".

Hopes raised at the beginning of July by the statement of the Minister of the Interior, Dr. Carlos A. Adrogué, that the Government would take strong action against perpetrators of antisemitic attacks, were soon dashed. During the week after the Minister's declaration there were more than a dozen incidents.

There are no grounds for assuming the Argentine Government to be antisemitic. There is considerable concern about the anti-Jewish incidents and their effect on the outside world. It is the sense of economic and political crisis existing in Argentina today which provides the background against which antisemitism flourishes. Allied with this is a violent campaign of anti-Communism in reaction to Castro; a campaign in which the Nazis are given their head and in which they use it to butt the Jews.

But against this and the inaction of the police must be set the wholehearted condemnation of antisemitism by all sizable political, social and cultural groups. As much as the Jews, they regret that Argentina today is the major centre of Nazi activities.

There are reports that the Vatican has actively intervened to curb the activities of some Catholic priests who have lent their support to antisemitic organisations or have themselves given voice to anti-Jewish sentiments. It is no secret that some priests are strongly antisemitic. The leading Nazi organisation, Tacuara, has close ties with some Church circles.

Criticism of the fact that the Argentine Government has not taken action before now to control "fascist and undemocratic elements, especially those preaching open violence and brutality", was expressed by the Anglo-Jewish Association in a memorandum submitted to the Argentine Ambassador in London.

Sir Barnett Janner, M.P., President of the Board of Deputies, called on the Argentine Ambassador and emphasised that a "very serious view" of the outrages was taken by the Anglo-Jewish community. Expressing sympathy, the Ambassador assured Sir Barnett that he would communicate those views to the Argentine Government. He added that the Government was "very concerned" about the outrages and was anxious to do all it could to stop them.—(J.C.)

NAZI GROUP IN URUGUAY

An Argentine Jew, Dr. Maximo Handel Blanc, was beaten unconscious in Montevideo by four unidentified youths. They bundled him into a car and branded swastikas on his thigh.

This was the third incident of its kind within a few days. According to the police, the youths are members of a small pro-Nazi group which is trying to stir up trouble in university circles. All the victims of the group, said police sources, were known to hold strong political views.—(J.C.)

PORTUGUESE "MEIN KAMPF"

According to a German Embassy spokesman in Rio de Janeiro, the West German Government is to institute civil proceedings against a Brazilian firm for the unauthorised publication of Hitler's "Mein Kampf" in Portuguese. The copyright of "Mein Kampf" belongs to the Bavarian State Government.

YIDDISH IN CUBA

In Havana there is a school known as "The Albert Einstein Jewish School", which is unique not only in Cuba but anywhere else in the world. Portraits of Fidel Castro and other Cuban leaders hang side by side with pictures of Ben-Gurion or maps of Israel. Every Friday afternoon after assembly the pupils sing the Cuban national anthem, "The Internationale", and "Hatikvah", one after another. In this school not only Jewish children study Yiddish and Hebrew but also Cuban children.

All the lessons are in Spanish and the syllabus in the morning is exactly like that of all the other Cuban schools, but the afternoon is devoted to Jewish studies, including Yiddish, Hebrew, Bible stories, Jewish religion and customs and the geography of Israel.

The "Albert Einstein" school used to be an elementary and grammar school combined, preparing its pupils for University entrance. Since all Jewish teenagers have already left the country it now functions only as a kindergarten and elementary school. But since the school was taken over by the Government last year Gentile children have been directed to it, as Cuban law stipulates that every child must study in the school nearest his home. Jewish children, however, are permitted to come from other areas to the school. These new Gentile pupils have to learn Yiddish in the afternoon.

Cuban children, Jewish, Gentile, White and Negro, sing and chant in Yiddish together.

But, with the exodus of so many Jews from Cuba, it is doubtful how long the Jewish school will be able to carry on. Jews constantly praise the Cubans' tolerance and friendliness towards Jews, but many prefer a different form of society to the Castro régime.—(J.C.)

POLISH PREMIER HONOURS MAJDANEK MARTYRS

The Polish Prime Minister, Mr. Cyrankiewicz, has become the patron of the "Days of Majdanek", proclaimed by the Jewish community in Poland to commemorate the martyrdom of the victims put to death in the Nazi concentration camp near Lublin.

The commemoration will be observed throughout Poland during September. The Prime Minister was himself an inmate of the concentration camp and a member of the secret organisation in the camp which aided Jewish and other victims.

Simultaneously with the commemoration days, a conference of the former inmates of the camp, from Poland and abroad, is to be held in Lublin, and a museum containing evidence of Nazi barbarism will be opened.—(J.C.)

ALGERIAN JEWRY

Mr. Mohammed Ben Bella, Deputy Prime Minister in the Algerian Provisional Government, has given an assurance that he will never allow discrimination in Algeria.

In an interview with a correspondent of the Left-wing weekly *L'Express*, who asked him about his reported statement that all Algerians were Arabs and that he strongly disliked Israel, Mr. Ben Bella declared: "All this is slander. My entire political past proves that I am an opponent of racialism. . . . Some of my best friends are Jews and some of the lawyers who defended me were Jews. I shall never forget what they did for our revolution. I shall never allow racial discrimination in my country. When I said that we are Arabs, this fact had a precise political sense, I wanted to underline that the Arab world is neutralist. . . . This had no racialist meaning."

Hopes that at least some of the one hundred or so Jews who have disappeared in Algeria since the beginning of the year may still be alive, have been aroused by the news that a number of Europeans are being held *incommunicado* in Algerian camps. Some of these have already been released.

Mr. Ben Bella has repeated his earlier warning of severe punishment for Moslems who continue to kidnap Europeans or Jews.—(J.C.)

NEWS FROM GERMANY

RIGHT-WING YOUTH ORGANISATION BANNED

The extreme right-wing "Bund Vaterländischer Jugend" was dissolved by order of the Federal Ministry of the Interior. In announcing this decision the Ministry states that the activities of this organisation were directed against the constitution of the German Federal Republic and against peace amongst the nations. The group which, according to its own statement, comprised 900 members, was the numerically strongest and, in view of its anti-democratic ideas, most dangerous right-wing youth organisation.

HAMBURG JUDGE ARRESTED

Amtsgerichtsrat Fritz Puls was arrested recently because he is suspected of having been an accomplice to the shooting of Jews in Russia during the war. Puls had already been suspended in May when the first indications of his activities became known.

VERDICT AGAINST EX-GESTAPO

An Administrative Court at Kassel has deprived Lothar Hoffmann, a former Gestapo officer, of some West German civil service privileges. This action was taken because Hoffmann failed to disclose the full truth about his Nazi past to the authorities. During the war he was a Gestapo officer at Lublin in Poland, where he supervised the mass murder of Jews.

He was released from imprisonment by the Russians in 1953 and accepted for employment by the West German police force, who did not know of his wartime activities, although he had admitted having been a Gestapo officer.

The verdict was published by the Hesse State Minister for Internal Affairs and was communicated to the Federal Government in Bonn. The decision to publish the verdict is believed to have been prompted by the recent dismissal of Wolfgang Fraenkel, West Germany's Attorney-General, who was found guilty of war crimes.—(J.C.)

FORMER S.S. GENERAL SENTENCED

The former S.S. General Erich von dem Bach-Zelewski has been sentenced to hard labour for life by the Nuremberg law court. He was found responsible for the murder in 1933 of six political opponents.

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"DEUTSCHNATIONALE VOLKSPARTEI" AGAIN

The German National People's Party, which from 1919 to 1933 was the Conservative Right-wing Party, has recently been reconstituted. At a meeting in Kassel it was stated that it was the Party's aim to represent the "Conservative conscience of the German people" and thus build up a nationalist opposition.

EICHMANN AIDE SENTENCED

A former collaborator of Eichmann, Otto Hunsche, was sentenced to five years' hard labour in Frankfurt. He had been charged with complicity in the deportation of 1,200 Hungarian Jews in 1944. The court came to the conclusion that Hunsche knew that the final destination of the deported Jews was Auschwitz. Hunsche himself strongly denied having had any knowledge of the mass murder of Jews.

KZ CRIMES BEFORE GERMAN COURTS

In one of its recent issues the *Bulletin* of the Press and Information Service of the Federal Government publishes a detailed review of the documentary collection of trials against Nazi criminals edited by Dr. H. G. van Dam and Ralph Giordano. The trials, the bulletin writes, testify to the efforts of the German Federal Republic to overcome the tragic past. The shock created by the trials amongst Germans is the starting point of a creative process of purification. Whoever reads the evidence is bound to realise that the foundations of legal order in Germany must be strengthened to such an extent that the happenings of the past can never recur.

MASSACRE CHARGES FOR 12 NAZIS

Twelve former members of the S.S. and Nazi police units face trial in Bonn on charges of murdering or assisting in the murder of some 170,000 Jews during the Second World War.

The accused were involved in mass killings at the Nazi extermination camp of Kulmhof (Chelmno), near Poznan in occupied Poland, between 1941 and 1945, the Bonn court's Press office stated.

Five of the accused will be tried for murder. The remaining seven accused are charged with complicity in mass murder.—(J.C.)

TRIAL OF EUTHANASIA DOCTOR

According to the Hesse State prosecutor, Dr. Werner Heyde who directed Hitler's euthanasia scheme, will be put on trial by a West German court in Limburg in the autumn. The indictment accuses him of complicity in the murder of over 100,000 persons whom the Nazis considered "mentally retarded". There has been much criticism in Germany and abroad because Heyde was not brought to justice earlier.

Evidence from trials of other Nazis indicates that 60,000 inmates of mental hospitals and 140,000 concentration camp inmates were killed under orders from Dr. Heyde and his two accomplices, Dr. Gerhard Bohne and Dr. Hans Hefelmann.—(J.C.)

INTERPOL AND NAZI WAR CRIMINALS

A resolution calling upon the Government to urge a change in the attitude of Interpol with regard to co-operation in the search for, and apprehension of, Nazi war criminals, appeared on the agenda of a recent meeting of the United Nations Association.

This resolution was submitted by the British Section of the World Jewish Congress. As there was no time for discussion, the resolution was deferred to the next meeting of the Executive.

GERMAN HANDBOOK OF JEWISH KNOWLEDGE

First Publication after the War

The C. Bertelsmann Verlag in Guetersloh, West Germany, has signed a contract with John F. Oppenheimer in New York for a one-volume Jewish encyclopedia, "Lexikon des Judentums", in German.

This will be the first book of this kind in Germany since Mr. Oppenheimer, together with Emanuel bin Gorion, Alfred Loewenberg and Otto Neuburger brought out the well-known "Philo-Lexikon Handbuch des juedischen Wissens" in Berlin in 1934. This lexicon appeared in 4 editions and more than 30,000 copies, despite the difficulties under the Nazi régime. One other encyclopedia had been published in Germany before that in 1927: G. Herlitz's and B. Kirschner's 5-volume "Juedisches Lexikon". J. Klatzkin's "Encyclopedia Judaica" had to be abandoned after 10 magnificent volumes covering the letters A to L had appeared from 1928-1934.

Mr. Oppenheimer is again supported by Emanuel bin Gorion, now in Tel Aviv. The contributors include many of those who also worked on the Philo-Lexikon, among them: Fritz Friedlander, Melbourne; Kurt Friedlander, London; Alfred Hirschberg, Sao Paulo; E. G. Lowenthal, Frankfurt; Hanns Reissner, New York; Werner Rosenstock, London; Manfred Swarsensky, Madison. There are also new contributors such as: Werner Cahnman, New York; Dora Edinger, Evanston, Illinois; Jehuda Eren, Tel Aviv; Erich Eyck, London; Helmut Galliner, New York; Artur Holde, New York; Rudolf Kayser, New York; Carl Misch, Danville, Kentucky; Kurt Pinthus, New York; Richard Van Dyck, New York; Robert Weltsch, London; Rachel Wischnitzer, New York.

NAZI SCHOOL-TEACHER "RETIRED"

Lothar Stielau, a secondary school-teacher in Luebeck for a number of years, and a leading member of the neo-Nazi German Reich Party, has been prematurely retired.

The official reason was given as his "poor state of health". Some time ago Stielau was suspended from his teaching post after having described "The Diary of Anne Frank" as a falsification.

A law suit was filed against Stielau by Mr. Otto Frank. The case ended in a compromise settlement when Stielau declared in court last year that he had been convinced the diary was not a fake.—(J.C.)

PROBST GRUEBER HONOURED

The Hebrew Union College in the United States has awarded an Honorary Doctorate in Human Letters to Dean Grueber, the German Protestant leader who risked his life to help persecuted Jews under the Nazi régime.

GRANT FOR PUBLICATIONS OF BUBER'S WORKS

The Ministers of Culture of the West German Lander have jointly allocated DM. 40,000 towards the publication costs of a three-volume edition of the works by Martin Buber. The publishers will be Koesel (Munich) and Lambert Schneider (Heidelberg). The first volume, "Philosophical Treatises", will appear in the autumn.

DEATH OF PROFESSOR THEODOR LITT

The philosopher, Theodor Litt, died in Bonn, 81 years old. He was appointed Professor at Leipzig University in 1920. In 1934 he got into conflict with the Nazi authorities and, after having temporarily abandoned his lecturing activities, voluntarily retired in 1937. After the war, Professor Litt was first reinstated in Leipzig, but went to Bonn in 1947, where he had the Chair for Philosophy and Education until 1952. His works include the standard work "Individual and Community" (1919).

Walter Gysling (Zurich)

ULM PAYS TRIBUTE TO ITS JEWS

Mastery of its National Socialist past is a task which still remains to be grappled with by the German nation. A small, right-radical minority is trying with tenacity and zeal to have the outrages of the Nazi period glossed over or sunk in oblivion. In the course of a journey through various towns in North and South Germany we were able to convince ourselves that the German masses, especially the younger generation, persist in an uncomprehending, ignorant indifference, and that only a fearless minority is striving vigorously to bring about the necessary enlightenment and purging of opinion.

Happily, the administrative authorities of the town of Ulm on the Danube belong to this minority and have produced a work on the fate of the Jews of Ulm during the years of the National-Socialist régime. Under the official title "Documents relative to persecution of the Jewish citizens of Ulm/Danube," this imposing volume of over 400 pages, which the town commissioned Heinz Keil, one of its officers, to compile, is to be presented in future to all school-leavers from the municipal schools in Ulm; this must probably be regarded as one of the most interesting and valuable contributions made today in the German Federal Republic towards the mastery of the past. The Lord Mayor of Ulm, Dr. h. c. Pfizer, has written a short introduction to this remarkable work, which is itself sufficient evidence of the sincere approach that gave rise to the work. It contains these words:

"The history of every nation has its bright side and its shadows. Perhaps the deepest shadows are to be found in that chapter of German history which recounts the persecution of the Jews in the years 1933 to 1945. What was done then by a criminal régime cannot be compensated. More and more opinions are voiced that one should not stir up the past, that one should turn one's back on the injustice and horror. But the voice that warns against forgetfulness of this heavy guilt no less than of the misery, tears and blood of the victims, should not go unheard.

"By this carefully produced documentation concerning its own boundaries, Ulm desires to contribute to the illumination of the past, to confess the wrong it has committed and to warn future generations, so that such events cannot happen again."

No less unequivocally does the author, Heinz Keil, summarise the findings of his "Documentation" and explain its motives:

"When war ended in 1945 we were faced with a terrible reckoning. Three hundred and thirty-two of the 530 Jews of Ulm had been forced to emigrate. Those no longer able to do so were for the most (namely 112) killed in concentration camps. This shows to what lengths a nation can go that chooses a system of government which disregards human and civil rights and sets up standards of fear and terror. As they have not lived through those times, the attitude of some young people to this subject is calm and dispassionate. This "Documentation" shall there-

fore provide them with a knowledge of the facts and throw light on the grievous sufferings that lay behind the fate of each persecuted person.

Persecution of the Jews in Ulm must be seen in relation to the total measures of the National Socialists concerning the Jewish population. Only in that way can a correct picture of the events be presented. The "Documentation" is intended also to make clear the necessity to oppose any remnants of antisemitism and—even more so—any new forms thereof. We are admonished to do this by millions of the dead, among whom are 112 citizens of Ulm. It is only by the most profound love of truth and the sharpest opposition to antisemitism that we can hope to master the past."

We have reproduced these two quotations because they throw a clearer light on the attitude that inspired the work than would any explanation. Moreover, this documentary collection proves to be not only a source of historical material, compiled with meticulous care, but is so constructed that it mirrors the distress of the German Jews on the background of events in a South German town of medium size (in 1933 Ulm had about 60,000 inhabitants) more movingly than any film, drama or novel.

Sufferings Recorded

After dealing in a short introduction with the origin of the Jewish community in Ulm in the late Middle Ages and their changing fortunes down the centuries, the author first shows how closely the Jews of Ulm identified themselves with their town and how important their contribution was to its economic and cultural life. Taking the National Socialist assumption of power as a key-date, he sets down in chronological order the history of their sufferings. The "Reich" and "Länder" laws which discriminated against the Jews, inflammatory articles in the National Socialist and co-ordinated Press, local authority notices, police reports, witnesses' statements, denunciatory letters, all provide sources for the narrative, supplemented by an appendix containing a number of documents and statistics. The brutal acts of the S.A. and S.S., and of certain police officials and private individuals, are recorded in the same plain, unvarnished way as the human decency of other officials, chiefly policemen. One of the latter, detailed to arrest a Polish Jewish family, goes about his work in such humane fashion that the arrested woman is touched and publicly kisses his hands, to the accompaniment of coarse and violent abuse from his comrades.

It really appears that the National Socialists in Ulm had some difficulty in making their anti-semitic drives popular with the inhabitants. At any rate their Press was obliged to complain again and again of the "Judenknechte" amongst the non-Jewish population. A detailed description is given of the "Kristallnacht" and its terrible maltreatment of the Jews, the setting fire to the synagogue and all the persecution measures directly connected therewith.

The persecution of the Jews of Ulm shows clearly how the Nazi persecution measures were divided into two periods: up to 1940 an ever-increasing pressure to emigrate and thereafter the ban on emigration and preparation of the fearful "final solution". The examples of Jewish sufferings interspersed throughout the narrative bring to life in an uncanny way the texts of the National Socialist laws and ordinances. We experience once more the yearly tightening of the noose round the necks of the German Jews until, after their social outlawry and economic ruin, their physical destruction becomes an open aim. The public is indoctrinated from above, i.e., by the NSDAP, with hatred of the Jews until at last wide strata of the people are possessed by it. Then on 18th January, 1941, Veit Harlan's notorious film "Jud Süss" is shown in Ulm and is described by the co-ordinated Press as a work "which, over and above the historical events, portrays the Jews as the race that is filled with greed for money and power, with the desire to disrupt and dominate, recognising only one means of gaining its ends—namely crime". The com-

piler of the documents remarks, with regard to this film, that "its only purpose was to rouse people to such an extent against the Jews that they even tolerated the destruction of the Jewish citizens".

The deportation of the Ulm Jews to the extermination camps is then described in detail. One hundred and sixteen Ulm Jews shared this fate, and only four escaped death through being liberated by the Red Army. The others succumbed. It is interesting that the documents contain a secret command of Eichmann's, which, in 1944, ordered the deportation of Argentinian nationality Jews—of all people—to the concentration camp in Bergen-Belsen. Due attention is also paid to the fate of emigrants, with well-chosen examples of their misery and distress. In short, this collection of documents is an excellent work.

NEW LIGHT ON GERMAN HISTORY

Festschrift for G. P. Gooch

Dr. Gooch has long been known as the doyen of British diplomatic historians, and this volume* is a worthy and handsome tribute. A most distinguished list of contributors has been assembled—names would be superfluous. It must suffice to note that they include some dozen eminent historians working in the modern field.

Modern German history receives its full share of attention, as Gooch's own interests would in any case demand. Here the principal contributors are William Langer (Bismarck as a Dramatist), W. N. Medlicott (Bismarck and Beaconsfield), Erich Eyck (Holstein as Bismarck's Critic), Gerhard Ritter (The Political Attitude of the German Army 1900-40) and Hans Rothfels (The German Resistance in its International Aspects).

Professor Langer's contribution does not, as the title might lead one to suppose, deal with a newly discovered drama by Bismarck, but with the statesman's dramatic gift as a raconteur and in particular with the creation of the legend of the "Emser Depesche". Langer shows that Bismarck, unwittingly perhaps, fell victim to his own gift for dramatisation and that the famous scene at dinner on July 13th 1870—with Bismarck, Roon and Moltke in the depths of despair, only to be revived by Bismarck's "editing" of the famous telegram—is largely an imaginary product. In fact, Bismarck had already made preparations to turn the tables on the French, and there was no reason at all for the three Prussians to be in dejected spirits.

Further light is thrown on Bismarck by the contributions of Dr. Eyck and Professor Medlicott. The latter is largely an account of Bismarck's diplomatic transactions with Disraeli during the protracted near-Eastern crisis of 1876-80. Both cherished a high regard for the other as a desirable ally. Disraeli, according to Medlicott, "never seems to have doubted his own ability to dominate such a partnership". Holstein, the *éminence grise* of German diplomacy in the post-1890 period and a determined opponent of much of Bismarck's policy, is naturally less charitable in his verdict. Dr. Eyck's essay is another notable addition to Bismarckian literature.

One other item in this Festschrift deserves a mention—it is a study by Maurice Baumont, Professor of Contemporary History at the Sorbonne, of the international repercussions of the Dreyfus Affair. This is based on the archives of the Quai d'Orsay. For reasons of space, Baumont leaves Germany, Austria and Italy out of consideration but his survey, even in their absence, is eloquent enough. He shows conclusively the moral isolation that France brought on herself by her conduct of the trial. Despatch after despatch is cited from French representatives abroad giving the views of the governments to which they were accredited. They all display the same contempt for the Dreyfusards and are full of praise for Zola's intervention. This is not the least remarkable essay in an historical cornucopia that does full justice to Dr. Gooch's interests and achievements.

LIONEL KOCHAN.

* Studies in Diplomatic History and Historiography in Honour of G. P. Gooch. Edited by A. O. Sarkissian. Longmans, 1961. 45s. net.

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ART AND INDUSTRY

The Publisher of "The Ambassador"

At a time when so much is being said about the lack of leadership and the need for more driving force in this country, the question is often asked whether enough is being done, or has been done, to create such a force. This question does not imply any criticism in these columns that may be regarded as unwarranted, but only underlines the thoughts of many British people and the concern they feel. In particular, it occupies the minds of those who fully realise the urgency of new thinking and of new ideas in the light of things to come—be it European unity, a wider Common Market, or whatever form efforts towards closer ties in this world are taking.

Much of the inspiration needed in this new era has come, and is still coming, from refugees from Germany and Austria. Their contribution to the establishment of new industries in this country is by now a well-known fact. And of almost greater importance has been the impressive number of scientists and technologists, particularly those whose knowledge and skill have brought them into the sphere of research and its application to the steadily growing demands of modern industry.

There is one man, however—neither himself an industrialist nor a scientist—whose part in shaping modern industry in Britain can really be described as unique. He is Hans P. Juda, once a young financial journalist in Germany and now one of the leading spirits behind the application of art to industry. Indeed, so much more is behind his work as editor and publisher of the leading British export magazine, "The Ambassador," that a short account of how all this developed may amplify the "profile" of the man.

Born in Trier in 1904, Hans Juda studied economics and law. He took a degree at Frankfurt University and, from 1926 to 1933, he was a financial editor on the "Berliner Tageblatt". After coming to London, he helped found a fashion magazine published in Holland, and was its London editor until 1938.

It was then that he conceived the idea that a British export magazine could and should more than fulfil a purely informative task. He realised that there was something important to be done to boost British textile exports and to advise British industry how to capture the demands and tastes of the world market. He founded his own magazine, "The Ambassador", which by its artistic make-up alone has become internationally known as one of the most attractive and interesting of publications. Its name conveys its purpose, and in Juda's own words it has been created to serve British industry "in a world increasingly critical and increasingly alive to inventive quality and variety. . . . All of us are conscious of the need to provide new sources of inspiration which will refresh our ability to produce and sell". The years of war against Hitler impeded full development of the theme. But once the war ended, Juda gave his own inventive spirit full play, and with his persuasive personality and warm charm, he developed manifold gifts.

To bring out the best in textile and fashion designs and to apply them to the fullest extent to new—natural or man-made—fibres and materials, he has not confined himself to propagating manufacturers' own designs and patterns, but has taken a strong and effective hand in

guiding manufacturers and showing them the different ways of adapting themselves to modern tastes at home and abroad. Based on his magazine, he essentially chose two ways to achieve his aim.

First, by his own and growing interest in contemporary art. Already in his early years in London, Hans Juda, highly interested in modern paintings and sculpture, established close contacts with a number of artists whose names have by now become household words. They include Graham Sutherland, John Piper and Henry Moore. He collected their works in the 'thirties when they were by no means established, and he has since continued to take an active hand in promoting young artists. It was he who drew these artists into the application of their work to textile designs, and a few years ago he staged an exhibition, "Painting into Textiles", commissioning these artists and many others to create designs as an inspiration for textile producers. In 1950 Juda edited and published the first book on Graham Sutherland, and he has probably the largest collection of Sutherland's paintings.

But Juda's activities in the field of art proper have not rested there. His company reached out to the publication of magazines of contemporary art and music, and is closely connected with the Glyndebourne Festival Opera whose programmes it helps to produce. All this has received due recognition and today Juda (who was made an O.B.E. in 1955) is an Honorary Fellow of the Royal College of Art, of the Society of Industrial Artists, and a member of the Bursary Board of the Royal Society of Arts. He has assumed these positions with a great sense of responsibility as well as of purpose. Much of his time is devoted to them, and his urge to inspire and promote is also reflected in his acceptance of the post of Vice-Chairman of the Governors of the London County Council Central School of Arts and Crafts.

Juda's wife, Elsbeth, has been constantly at his side. The possessor of outstanding qualifications in her own right, she is the inspiring Associate Editor of "The Ambassador" and, under the name of Jay, she is well-known as one of Britain's outstanding photographers. In her work for the link between art and industry, she is now on the Board of the Council of Industrial Design. Incidentally, Elsbeth Juda comes from a formerly very active family in Jewish life in Germany. Her father, Julius Goldstein, was Professor of Philosophy at Darmstadt, and founder and editor of the famous Jewish monthly in Germany, "Der Morgen".

Together, Hans and Elsbeth Juda have combined their knowledge and experience of art and industry to boost British export. And again they found a unique way—the second in the achievement of their aim. For some years now they have been initiating special British Weeks and Fortnights overseas. In close co-operation with leading overseas stores and British manufacturers, this has required long and arduous preparation. It was Hans Juda who, in 1949, succeeded in utilising the Royal Ballet, then still the Sadler's Wells Ballet, to publicise British textiles abroad. It was a unique venture when over 70 members of the ballet in their tour of the United States and Canada, combined their artistry with showing the achievements of the British textile industry, in a carefully selected and wide choice of their off-stage wardrobes. The sales that resulted from this venture have encouraged its frequent and equally successful repetition.

To round up this profile, a recent visit to Israel by Hans and Elsbeth Juda must be mentioned. This visit resulted in a special feature in the July issue of "The Ambassador", describing—to quote its own headlines—how "the promised land has become a land of promise". The feature, including some exceptionally beautiful and impressive photographs by Elsbeth Juda, describes a visit the object of which was to see "how pioneering courage and technical skill are creating a new nation, and to find how belief and affirmation are transforming the desert into a new civilisation".

Old Acquaintances

News from Everywhere: Julius Gellner, of the German B.B.C. section, has accepted an invitation to become artistic director of Israel's Habimah, where he has in the past already been responsible for productions. Born in Czechoslovakia, he started his career in Munich. He directed O'Casey's "Red Roses for Me" at London's Mermaid Theatre.—By a small majority, Wuerzburg City Council turned down the Socialist proposal to name a street after Leonhard Frank, the author of "Der Mensch ist gut" and "Raeuberbande", who was born in Wuerzburg. The proposal was rejected because Frank, who returned to Germany from the States and who died last August at the age of 79, accepted an East German State Prize and was awarded a doctorate by the Humboldt University in East Berlin.—Marlene Dietrich, who was the commentator for "The Black Fox", a documentary on the rise and fall of Hitler, has had her book, "Marlene's A.B.C.", published by Doubleday, New York. The book is an amusing collection of short notes on people she has known.

Milestones: Dr. H. N. Feld has just celebrated his 60th birthday. He began his career as a film critic for Berlin's *Filmkurier* and edited *World Film News* for John Grierson and the G.P.O. in London before the war. Though now a successful business man, he is still interested in the arts. He is also the Chairman of the Society of Friends of the Leo Baeck Institute in London.—Playwright Guenther Weisenborn, who was imprisoned for illegal activities under the Nazi régime, and author Gerhart Pohl, a friend of the late Gerhart Hauptmann, have also reached the age of 60.—Benno Reifenberg, who wrote for the *Frankfurter Zeitung* and who edited *Die Gegenwart*, Paul Westermaier, the comedian, and Harry Piel, the film star, are all 70 years of age.

Germany: Trude Kolmann has produced Hermann Bahr's "Konzert" at Munich's State Theatre.—David Turner's "Mein Bruder Alf" was directed by Edward Rothe on Berlin's TV.—Rochus Gliese designed the décor for "Raub der Sabinerinnen", featuring Hans-Hermann Schaufuss, in Stuttgart.—The late Julius Meier-Graefe's comedy, "Heinrich der Begluecker", has been produced in Darmstadt.—Kortner will direct "Was ihr wollt" with Curt Bois in Berlin.—Walter Rilla is to appear in the title rôle of a remake of Fritz Lang's "Dr. Mabuse".—Erich Kaestner, who is slowly recovering from his recent illness, is scripting "Liebe will gelernt sein", based on his own play, for Kurt Hoffmann.—Hein Heckroth designed the décor for the TV version of "Dorian Gray" featuring Sebastian Fischer.—Curd Juergens is to take the part of Mackie Messer in a remake of "Dreigroschenoper", with Pascale Petit as Polly and Melina Mercouri as Jenny, and including Martin Held, G. Froebe and Bertha Drews.

Obituary: Erna Morena, the once-famous German film star, died in Munich aged 77.—Gisela (Gisi) Kisch, Egon Erwin's widow, has died in Prague.—Joseph Hegenbarth died in Dresden aged 78; he was a contributor to "Jugend" and "Querschnitt", and was an illustrator for "Muenchhausen" and "Gullivers Reisen".—Heinz Wendriner died in New York aged 67; he was connected with Berlin's Schmiede-Verlag and in the States collaborated with Piscator.—Franz Konwitschny, Czech-born conductor of Leipzig's Gewandhaus Orchestra, has died in Belgrade at the age of 61.—Ottomar Starke, the painter and writer, died in Baden-Baden aged 76.

Festivals: The Bayreuth Festival opened with "Lohengrin" and "Tannhaeuser" conducted by W. Sawallisch.—G. R. Sellner produced "Figaro" at Salzburg and Lindberg directed Nestroy's "Lumpazivagabundus" with Attila Hoerbiger, W. Trenk-Treibtsch, Ljuba Welitsch and H. Unterkirchner.—Robert Stolz's operetta, "Trauminsel," produced by Adolf Rott, décor by W. Hoesslin, with Hilde Konetzni singing, was enthusiastically received by an audience of 6,000 at Lake Constance.

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Rabbi Dr. M. Eschelbacher

BENNO JACOB (1862-1945)**Centenary of his birth**

In 1934 Benno Jacob produced his greatest work, his biblical commentary "Das Erste Buch der Torah Genesis". From then onwards, and particularly after his death, he has been increasingly recognised as a great Jewish interpreter of the Torah of our times, and his quiet influence has been growing steadily. The centenary of his birth falls on September 9th, an appropriate moment to think of him and tender our grateful appreciation.

Jacob, the son of a teacher, was born in Breslau where he received his rabbinical training at the Jewish Theological Seminary and also attended the university. It would be an enlivening task to give a detailed account of his rabbinical work in Göttingen and Dortmund where he served for more than forty years, for his activities were in many ways distinctive and unusual, but others have held similar posts and it must suffice here if we but record the fact.

Our particular intent is to describe his labours as an interpreter of the Scriptures, and of the Torah in particular, an activity which singled him out from others. His work in this field started very early and by 1905 he had already produced a number of articles and essays when his voluminous book "Der Pentateuch. Exegetisch-kritische Forschungen" was published. It received scant notice. As he remarked in the preface to his Genesis: "Unfortunately the critics were almost unanimous in their silence." Disappointed and discouraged, he might perhaps have pursued his studies in silence and isolation, had he not received a singular form of recognition which imbued him with fresh courage and confidence. Franz Rosenzweig became aware of his activities when translating the Bible and urged him unceasingly to carry on with his research work and to publish his conclusions. "But for Rosenzweig's encouragement and confidence in my abilities, I should not have even started," confesses Jacob in the preface to his Genesis. This gave him strength and endurance for his edifying undertaking. He had little time, for "an exacting profession with many duties left me little leisure to devote to it". His achievement, a mammoth volume of 1,055 pages, is all the more worthy of admiration.

Ideas of Torah Revealed

He had, as it were, a vocation for his task. His heart beat in rhythm with the Torah and he had absorbed a great deal from the interpreters of many religions throughout the centuries. In the context of this centenary article it is impossible to go into detail, but some idea can be given of his underlying motives as well as of some of his principles and ideas. He was a man of dynamic character and his personality pervaded all his most matter-of-fact discussions. He had undertaken the task "of determining the original sense of the Torah so as to reveal its true ideas and aims". He was less interested in what later generations, including our own, have read into it and how the Torah is reflected and imaged in the feelings and thoughts of recent times. For him the Torah is essentially itself and of itself. Of course it is difficult to liberate oneself from the spirit and atmosphere of one's own environment and attempt to transfer oneself over three thousand years to the ancient world in which the Torah originated. For this Jacob needed assistance and he was satisfied that he had discovered his prime aid in our Jewish tradition. In searching out the original meaning of the Torah, he follows our own authorities in the first place. He pays a remarkable tribute to them, to Rashi, Rashbam, Ibn Ezra and the rest. For centuries, he says, up to the dawn of modern times, they alone studied the Torah in its original Hebrew. Thus, from the very beginning they were nearer to its true sense than their contemporary non-Jewish scholars, who only knew it from the Septuagint, the Vulgata and later translations.

Jacob takes a judicial view of the attitude of the non-Jewish world to the Hebrew Bible. He claims that they, and in particular the Church, have a tendency to denigrate and debase it. As

far as the Church is concerned our Bible is the Old Testament, merely a prelude to the New Testament by which, according to their doctrine, it is fulfilled and thus rendered less important. But he detects and unmasks the same tendency towards deprecating the Torah in the Old Testament critical exegesis of more recent times. Its characteristic method is "Quellenscheidung", the splitting of the Torah into a number of sources, thus forming a picture of a bundle of independent fragments finally assembled by an editor. Jacob has no doubt that this is a false approach, prompted by the desire to deprive the Torah of its authority. Throughout his book—the last 100 pages are entirely devoted to this problem—he attempts to demonstrate his thesis by detailed investigation.

His verdict on modern Old Testament criticism is certainly strongly out-spoken, but he is firmly



convinced that the search for the truth need not suffer from the adoption of his attitude. The principles applied by David Hoffmann, the great Orthodox commentator, might also be applied to him: "In attempting to demonstrate my 'dogmatic pre-suppositions', I have always taken care to use such arguments as would, I suppose, be equally recognised as true from a different standpoint." When still in Göttingen Jacob was close to Julius Wellhausen, the most eminent authority on modern Pentateuchal criticism, and he was proud of the fact that Wellhausen called some of his ideas "ingenious".

In a lecture on the Jüdische Wissenschaft of the period delivered to the Board of the Allgemeine Deutsche Rabbinerverband in 1907, Jacob spoke like a prophet, overwhelmed by his faith in the redeeming power of Jewish scholarship: "Das Ghetto des Judentums wird nicht eher gänzlich fallen, als bis das Ghetto seiner Wissenschaft fällt."

In his strictly Jewish interpretation of the Torah and of the Old Testament in general, and in his repudiation of basic sectors of modern Biblical research, he sees the break-through that may eventually lead to a new alliance of Jewish knowledge with European-Christian Wissenschaft. "Judaism can form a common front with a Christianity that does not disavow its origins, but also honours the Old Testament. And for such an alliance and assistance we shall always be truly grateful."

His commentary has spread new light on the Torah and in this way has encouraged Jewish self-assurance and confirmed our confidence in our tradition. Jacob has won renown in the Jewish world and outside it. Anglo-Jewry, in particular, is familiar with his work. The late Chief Rabbi, Dr. Hertz, frequently refers to him as a leading authority in his commentary on the Pentateuch.

In the preface to his Genesis Jacob deals with antisemitism in modern Biblical studies with great clarity and fearless energy. This preface is dated December 30th, 1933! It needed uncommon courage to speak like this about hostility towards the Jews at the end of the first year of the Hitler terror. The date in itself makes the whole work an imposing document, not only of Jacob the interpreter and scholar but also of Jacob the man and protagonist.

He saw his life and work in the light of the Eternal, but expressed it in his own way without mentioning His name. In his address at the funeral of his father-in-law, Dr. Jacob Stein, the Director of the Jewish Seminary for Teachers in Cassel, he elevated the story of the life then completed into another sphere by quoting a verse from the Torah to which he gave an admirable new interpretation: "And Jacob went on his way, and the angels of God met him" (Gen. xxxii, 2). Not only his father-in-law, he too was called Jacob. Thus, at that solemn hour, he confessed the source of the strength he had been given to carry out his magnificent creative work. He knew that he himself had been guided on his way by the angels of the Almighty.

A VIGOROUS FIGHTER

Dr. Eschelbacher has appreciated Dr. Benno Jacob's importance as a rabbi and scholar. I should like to add a few remarks on Dr. Jacob's political activities and the impression he made on me when—as a young student—I met him in my father's house.

Dr. Jacob and my father belonged to a circle of students who, in 1886, founded the "Viadrina", the first Jewish Students' Association in Germany, at the University of Breslau. The Association issued an "Appeal to our Co-religionists" ("Ein Wort an unsere Glaubensgenossen") which shows that they were well aware of the sweeping character of the new foundation:

"... Only an Association of Jewish Students which confronts its enemies with open visor will be in a position to educate men who are prepared to defend Judaism and its rights."

Benno Jacob and his friends foresaw the dangers of the future. They wrote (in 1886!):

"Due to the continuous relationship between youth and its teachers racial hatred will become traditional, and will pass on from generation to generation with increased vehemence. So, at a not too distant time, a degree of tension will be reached which could explode sometime on our heads with elementary force."

The young students resolved to study Judaism, especially Jewish history, and to defend their rights as citizens of the country and their honour according to the custom of that period, even by challenging antisemites who insulted them to a duel. Benno Jacob became the first rabbinical student who fought a duel with sabres and beat his adversary.

After the foundation of the "Central-Verein deutscher Staatsbürger juedischen Glaubens" Benno Jacob was elected a member of the Board of that organisation and wrote quite a number of persuasive discourses and articles defending the Jewish religion and the rights of the Jews as citizens to protection against slander and degradation.

When I met Dr. Benno Jacob I was not only impressed by his fame as a scholar but by his whole forceful and awe-inspiring personality. I listened enraptured when he discussed with my father his arguments in public meetings, at the time of elections to the German Reichstag, with the notorious antisemite Liebermann von Sonnenberg. The latter often misquoted the Talmud and Dr. Jacob placed him in utter embarrassment when he ordered a porter to take some volumes of the Talmud to the rostrum of a public meeting, and demanded that Liebermann von Sonnenberg should read out his alleged quotations. After the meeting Dr. Jacob found out that the porter had mistaken some irrelevant volumes for volumes of the Talmud.

Dr. Jacob combined the wisdom of a scholar with the energy and vigour of a politician and fighter. He and his friends opened a new chapter of Jewish history on the Continent in 1886.

F. GOLDSCHMIDT.

IN MEMORIAM

ANITTA MÜLLER-COHEN

Anitta Müller-Cohen, whose death was reported in our previous issue, was one of the most remarkable of women. Brought up in the comfort of a well-to-do home she seemed predestined to lead the peaceful life of a well-educated Jewish girl.

However, a different course was determined, when in 1914 100,000 Jewish refugees, who during the First World War had fled from the Russians, arrived in Vienna. It fell to Viennese Jewry to help these homeless, unfortunate people. This was the time when the name of Anitta Müller-Cohen became a household word in Vienna to Jews and non-Jews alike. Hardly 25-years-old, with bright blue eyes, a fascinating smile and a brilliant brain, she inspired men and women, the young and the old. The young ones rallied around her to give practical help; the older ones were persuaded to open their hearts and purses. It did not take her long to establish nurseries, homes for expectant and young mothers, and for the old and sick, workshops, clothing depots and canteens. Realising that Austrian Jewry alone could not possibly cope with the tremendous problem, she soon succeeded in enlisting the help of the Jewish communities in Holland, Germany, Switzerland, England, and, above all, America.

As soon as the war was over Anitta Müller-Cohen managed to send thousands of undernourished Jewish children from Austria for recuperation to more prosperous countries. At the early age of 29 she was elected to the Vienna City Council, as the first Jewish Representative.

She had hardly disposed of the problem of the Jewish refugees from Galicia and the Bukovina, when the pogroms in the Ukraine made orphans of thousands of Jewish children. In her determined and courageous manner, Anitta immediately went to the Ukraine to collect these unfortunate victims of antisemitism; she brought them to Vienna and started a big drive, chiefly in America, to get them adopted by Jewish families.

In 1935 she visited the United States. She became one of the founders of the World Jewish Congress and of the World Union of Jewish Women.

In 1936 Anitta Müller-Cohen left Austria, to settle finally with her family in Israel. Shortly after her arrival there, she was asked by her old friend Ussishkin what she would do—no poor children, no hungry people to look after? She replied that she would be delighted if at last she could devote her life to her family, read interesting books, attend concerts and just lead a "normal life". However, she was not destined to enjoy a quiet, peaceful existence. A few months after she arrived in Israel disturbances broke out, then war came, and all this involved her in just as much work and responsibility as she had had to face before.

She founded the Women's Social Service, a non-political organisation, where newcomers could find help, advice and assistance. By opening a restaurant for the middle-class people who poured into the country, she was able to provide an environment similar to their previous way of life. She also organised welfare for the sick.

However, her greatest work in Israel was the founding of settlements for children whose parents had perished in extermination camps and who were brought into the country from every corner of Europe, many of them ill in mind and body, their horrible experiences etched on their young faces. Later this influx of children was followed by children from North Africa. The best known of these villages is Beer Jaacov, founded in 1951 on a barren piece of land. At first, all water had to be bought and brought from a nearby settlement. It was obvious that if the village was to accommodate many more children, water had to be found, at least to grow the minimum amount of fruit and vegetables and to rear poultry. Water was located and, through the efforts of a British committee, a domestic supply was brought up through a water tower. Now Beer Jaacov accommodates 140 happy children, whose lives have been enriched and given a new purpose.

For all this, world Jewry owes a deep debt of gratitude to Anitta Müller-Cohen. Her inspiration, her great work and the tremendous influence of her unique personality will live on.

DR. VALLY WILLS.

MARGARET GEIRINGER

Mrs. Margaret Geiringer, whose death at the early age of 51 was announced recently, took a leading part in the relief work for refugees from Czechoslovakia. After the Munich Pact in 1938 her father, the late Lord Layton, initiated the creation of the "British Committee for Refugees from Czechoslovakia and entrusted his daughter to take charge of the work. Thousands of political anti-Nazis and Jews who were endangered owe their lives to the efforts of this Committee.

The refugees were classified according to their countries of origin (quite a few had taken refuge in Czechoslovakia after the Nazis had come to power in Germany and, later on, in Austria) and their political leanings; there was also a special group of non-political Jewish refugees and of intellectuals ("Thomas Mann Group").

When war broke out the relief work of the refugee organisations was linked up with the State welfare authorities, and the Committee was transformed into the Czech Refugee Trust Fund, which is still active today. Probably it is the only relief organisation for refugees in which, from the outset, the refugees themselves have had the right to take part in the decisions.

The memory of Margaret Layton-Geiringer will be gratefully kept alive by all those for whose benefit she worked.

W.S.

MAGDA COHN

Miss Magda Cohn died in Jerusalem at the age of 60. She was a niece of the Socialist Parliamentarian, Oscar Cohn, who had a great influence on her. Magda Cohn left Berlin for Palestine in 1934. There she was head of Hechalutz Homes, where young female arrivals were trained for their vocations. Through her efforts these Homes became cultural centres, especially for immigrants from Germany. For health reasons she had to resign in 1955 as the Head of the Central Administration of the Homes, and restricted her activities to the work for the Beth-Hechalutz in Jerusalem.

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H. W. Freyhan

A JEWISH COMPOSER CONFESSES

Meyerbeer's Diaries and Correspondence

The fame of composers—and also the fate of their music—is subject to heavy fluctuations even centuries after their lifetime. Early recognition is often followed by a period of neglect until, in many cases, their music is rediscovered and appreciated anew. Thus, radical changes in outlook account for the revival even of medieval music in our own time. Under such circumstances any prediction is out of the question, and the chance of some future renaissance can hardly be excluded for any composer who had acquired some standing during his lifetime. At a time when the works of Rossini, Bellini, Donizetti once again fill the opera houses we cannot rule out a revival of Meyerbeer's operas, which dominated the international stage during most of the nineteenth century. But whether this happens or not, this prominent Jewish composer, who reached such peaks of popularity during his life, must continue to be of interest not only to the musicologist but also to the student of Jewish history, and this all the more since, alone among Jewish-born musicians of similar rank during that period, he remained a member of the community.

Although two of Meyerbeer's daughters survived till well after the 1914-18 war, biographical research was hindered by the fact that a large number of relevant documents had been withheld from publication until now. This was partly due to certain clauses in the composer's will, which were intended to protect especially his musical sketches and uncompleted works from misuse. The prohibition also covered his diaries. Eventually all these documents found their way into the Berlin State Library. But the ban on their perusal was extended till 1935, when, needless to say, conditions precluded any change in the position. Although the documents escaped destruction by the Nazis they were evacuated to Silesia in 1944 and have not been found since. Fortunately, Wilhelm Altmann, Director of the Library's Music Section, had made a copy of the diaries. Meyerbeer's correspondence had remained intact in the possession of his family.

With all obstacles finally out of the way, the Berlin "Akademie der Kuenste" and the Berlin "Institut fuer Musikforschung" commissioned Heinz Becker to edit this material. The first volume, which covers the period 1810-24, is now available*. It contains mainly correspondence, including letters to Meyerbeer (and some about him), but also some diary entries. This material alone fills 525 pages; it is supplemented by the editor's excellent introduction, a most useful commentary, a list of all stage works mentioned in the text, and a bibliography. If the bibliography includes one or two Nazi publications and a number of Jewish books are thus listed together with one "hrsg. von Julius Streicher" this is due to—perhaps excessive—scholarly zeal: the editor's own impeccable approach is evident from his statement: "Sympathien und Antipathien in die historische Forschung hineinbringen heisst das Geschichtsbild verfaelschen." His introduction, which relates Meyerbeer's life from his birth, in 1791, till the beginning of the correspondence in 1810, reveals profound understanding of the man and artist. The editing itself has been carried out in the most scholarly manner.

The loss of many letters has made the correspondence fragmentary—this must be borne in mind in any attempt to draw conclusions from the extant material. Even so, the reader is richly rewarded: the various personalities seem to spring to life, and so does the background. As an historical source, this publication can hardly be over-rated.

Becker's introduction provides ample information about Meyerbeer's family. The ancestors of both parents can be traced back to the seventeenth century; they were among the earliest "Schutzjuden" in the Brandenburg Electorate. The father's great-grandfather was one of the founders of the Berlin Congregation, although the family later moved to Frankfurt/Oder (not F./Main, as wrongly stated in Grove). The mother, Amalia,

* Heinz Becker: Giacomo Meyerbeer, Briefwechsel und Tagebuecher. Band I. Walter de Gruyter, Berlin. D.M. 68.

was a descendant of Jost Liebmann, a "Hofjude" of the Great Elector; her father, Liebmann Meyer Wulff, a wealthy banker, was a prominent member of the Berlin Congregation; he was also in charge of the "Preussische Klassenlotterie". After him the composer, whose family name was Beer, was called "Jacob Liebmann Meyer" (here again, Grove's information is incorrect); in the early letters he is always addressed as "Meier". Later he italianised his first "Vorname" into "Giacomo", combining the last with his family name into "Meyerbeer".

Parental Background

The father was a sugar merchant (not, as Grove and Dubnow state, a banker), who had built up a flourishing business, which suffered temporarily from Napoleon's "Kontinentalsperre". Giacomo had inherited some commercial talent: we find him occasionally offering his father realistic advice in business matters. Both parents, especially the mother, were passionately fond of the theatre, where they spent most of their evenings; their hospitality was enjoyed by the leading actors and singers of the time. Giacomo shared this interest to the fullest extent: reports on stage events form the most prominent item in the correspondence. Of his three brothers, one, Michael, became a playwright, who counted Immermann, Platen, Grillparzer, and Heine among his friends. After this brother's untimely death Giacomo paid him tribute by writing the incidental music for his play "Struensee".

In 1810 Giacomo left Berlin, where he had already gained early successes as a pianist and composer, to study with Abé Vogler in Darmstadt. He was accompanied by one of his brothers and by his Jewish tutor, Professor Wolffsohn. At this point the correspondence begins. At first the letters are frequent from both sides: they reflect the strong family ties. Gradually, however, we find complaints about Giacomo's failure to reply even on urgent matters. New friends and impressions absorbed his interest, and he grew more and more independent of paternal influence, differing from Felix Mendelssohn in this respect, and also in his often critical attitude towards his parents, which caused them much grief. Later, a meeting with his parents, which ended a long period of separation, helped to restore the old cordiality.

During his two years in Darmstadt, Meyerbeer formed the closest friendship with his fellow-students, who included Carl Maria von Weber. They co-operated in every way: thus, Weber wrote the text of a birthday cantata for Vogler, which Meyerbeer composed. Less harmless was a scheme of literary collaboration, which Weber seems to have initiated: the friends formed a "Harmonischer Verein" with the purpose of providing the Press with favourable reports on each other's works and performances (under pen-names, of course!). Meyerbeer's later "management" of the Press may well have its roots in this early venture to which he was persuaded by Weber.

The friends addressed each other as "Bruder", and their good relations continued, on the whole, in later years, although Meyerbeer's laziness as a letter-writer often taxed his friends' goodwill severely. Weber was welcomed by Meyerbeer's parents in Berlin, where Amalia was impressed by his loyalty to her son. This did not prevent her from passing adverse comments on Weber's later masterpieces, "Freischuetz" and "Euryanthe"—hardly to her credit from any point of view. Weber, on his part, continued to do his best for Meyerbeer; he conducted some of his

operas in Prague and Dresden, although he became very critical of Meyerbeer's turn towards "Rossinism": "Mir bluetet das Herz zu sehen, wie ein deutscher Kuenstler, mit eigner Schoepfungskraft begabt, um des leidigen Beifalls der Menge willen, zum Nachahmer sich herabwuerdigt. Ist es denn gar so schwer, den Beifall des Augenblicks—ich sage nicht zu verachten, aber doch nicht als Hoechstes anzusehen?" In 1824 Weber wrote: "Meyerbeer verstrickt sich leider Gottes immer mehr in den elenden Schlendrian. Welch herrliche Bluete ging da unter!—Was hofften wir alles von ihm!—O verfluchte Lust zu gefallen!" It must be remembered, though, that Weber did not live to see the mature works of Meyerbeer's Paris period. Long after Weber's death Meyerbeer, as Musical Director of the Berlin Opera, honoured his old friend by producing "Euryanthe".

Most unfortunate was Meyerbeer's brief encounter with Beethoven, in whose "Battle Symphony" he joined the percussion. The Master was not satisfied, and voiced his opinion in his usual unrestrained manner. Meyerbeer rushed home, deeply hurt, and in his agitated state caught a severe illness. In any case, this ill-starred excursion into the "kitchen department" of the orchestra was rather accidental; his instrument was the piano, on which he proved himself a brilliant executant.

A Trip to London

The diaries include Meyerbeer's impressions from a trip to London. On arrival he found the Customs officials helpful, but complained about being held up in the Aliens' Office. He attended many operas and plays and expressed his admiration for an opera by Arne.

In 1816 Meyerbeer began an eight years' stay in Italy, "als einer der letzten grossen deutschen Komponisten" (Becker). He adapted his style to the current Italian fashion and competed successfully with the native composers. But his ultimate ambition was even then to write for Paris; with this in mind he engaged in thorough studies of French literature and aesthetics.

As may be expected, the documents yield a rich harvest of information about the situation of the

Continued on page 11, column 1

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A Jewish Composer Confesses

(Continued from page 10)

German Jews during this early emancipation period. The Beers were a well-to-do family; this and their participation in charitable activities, as well as their social intercourse with famous artists, secured them a respectable place in Berlin society; their connections extended into Court circles. Unlike many families of similar standing they remained loyal to Judaism, although not in its Orthodox form. Meyerbeer's father organised in his house a Reform service, to which Zelter, Weber, and Giacomo himself contributed compositions. Difficulties with the official congregation ensued, however, and Friedrich Wilhelm III, although friendly disposed towards the family, prohibited these services. The official reason was dislike of "sectarianism", but Jewish scholars have presumed as the ulterior motive the wish to make conversion more attractive by preventing any modernisation of synagogue services.

Nevertheless, it was the same King, who, in spite of his reactionary outlook, succeeded in keeping Prussia free from the antisemitic riots that swept Germany in 1819. As Amalia Beer reports in a letter to Giacomo, the King, on a journey to Frankfurt/O., summoned the leading police officer and questioned him: "Ist hier alles ruhig und keine Neckerei mit den Juden?" Being assured that everything was in order, he added: "Das will ich euch auch rathen, denn ich habe ihnen das Buergerrecht ertheilt, und sie (sind) mir das was mir meine uebrigen Buerger sind, und so will ich sie behandelt wissen, das merken Sie sich!"

Nevertheless, emancipation was far from being complete, and the Jews had every reason to feel uneasy during the years of "Vormaerz" reaction: hence the frequent references to "risches" in the correspondence. It is difficult to ascertain whether

all the obstacles with which, like most artists, Giacomo and his brother Michael met in their career, could justly be ascribed to antisemitism, although this is occasionally confirmed.

It is interesting to note from Becker's comments that relations between the Beer family and the Varnhagens were more than cool; Becker sees the reason in the gulf between the converts and the members of the old faith. On the other hand, Amalia Beer received a cordial letter from Lea Mendelssohn, in which Felix's mother speaks highly of Giacomo's music and asks for his overtures in score, "da Fanny und Felix sehr geuebt und gewandt sind, dergleichen vierhaendig einzurichten, ohne es erst aufzuschreiben". She mentions a forthcoming performance of a symphony by Felix (who was then 14)—proudly, "da ich auch ein klein Stueckchen Musenmama bin". Amalia must have been touched by Lea's words: "Wir Muetter kennen und haben ja keinen aechteren Genuss, als den, uns in hoehern Geistesgaben geliebter Kinder stolz und froh zu fuehlen".

In 1812, on learning of his grandfather's death, Meyerbeer wrote to his mother: "So muss es seine letzten Augenblicke versuesst haben zu wissen, dass seine Kinder den Glauben nie verlassen werden, an dem er so warm hing. Drum nimm auch von mir in seinem Namen das feierliche Versprechen, dass ich stets in der Religion leben will, in welcher er starb. Ich glaube nicht, dass wir durch irgend etwas anderes sein theueres Andenken mehr ehren koennen".

Meyerbeer kept this promise throughout his life. Besides this all-important letter the volume contains little which would throw further light on his attitude to Judaism, although such evidence, if any, may be lost or of later date. One diary

entry reveals his general religious feeling. His other references to Jewish matters are all concerned with antisemitism. An obscure remark in the diary, which Becker leaves uncommented, reads: "Mittags speiste ich am Table d'hôte. Gracien verwundeten mich dort bis ins Innerste meiner Seele und knickten meinen Mut und Frohsinn fuer den ganzen Tag. Wann werde ich doch endlich lernen, mich in das Laengsterkannte und Unvermeidliche ruhig zu schicken?" This might possibly refer to an antisemitic experience.

"Beware of Antisemitism"

A long letter to his brother Michael includes this advice: "Vergiss nicht, was ich bei der Wahl des Meinigen [Berufs] vergass, das eiserne Wort 'Richesse' (risches)! Von Individuum zu Individuum kann dies Wort fuer eine Zeitlang in Vergessenheit gerathen (immer auch nicht), bei einem versammelten Publikum nie, denn es bedarf nur eines, der sich daran erinnert, um der ganzen Masse ihr Natuerel [sic] zurueckzurufen. Waehle deshalb unter Arzt, Advokat, Philologe, Kaufmann, aber wende der Diplomatie, dem Theater (als Beruf) den Ruecken".

In this context it is essential to realise that, on the abundant evidence of the documents, the image of Meyerbeer as the man of ambition and success needs some qualification. He was also a highly sensitive artist, given to searching self-criticism and to moods of deep depression. (His family nicknamed him "Schwarzseher.") It is difficult to say whether his concern with anti-Jewish prejudice was the root or a mere symptom of this trend. But there seems little doubt that his striving after success and recognition was closely linked with his awareness of his particular position as a Jew.

Judging from this first volume, one may expect a great deal from the publication of the remaining material.

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Bertha Badt-Strauss

THE LIFE-STORY OF A GERMAN JEWESS

Memoirs of Dr. Rahel Straus

"Wir lebten in Deutschland" that was the title given in 1940 to her memoirs by Dr. Rahel Straus, one of the first women doctors in Germany, when she had to turn her back on her homeland which was no longer a homeland, and was attempting to build up a new life for herself and her five children in Israel. It was not her intention to write a literary masterpiece, but merely to tell her children and grandchildren—as their ancestress Glückel von Hameln had done before her—about the roots from which they had sprung.

The Leo Baeck Institute rightly appreciated that these memoirs were priceless documentary material for the history of German Jewry and therefore undertook their publication*. And a great mass of readers confirmed their view; for the first edition was rapidly exhausted and a new edition has been in the press for the past few months.

What is the reason for this belated fame that even surprised the 82-year-old authoress who now lives in Jerusalem? Of course, a natural storyteller is speaking to her readers. But, essentially, Rahel Straus was born at a time of change which was to reveal itself in the many-hued aspects of Germanism and Judaism. She passed her childhood in the liberal environment of Karlsruhe, the capital of the "Musterländle" of Baden, mildly governed by the much-beloved Grand Duke Frederick, who loved all his subjects, both Jews and Christians. Then, after passing her "Abitur" at the same time as her brother Ernst, came the combative but zestful springtime of university education for women, which flowed by peacefully in "Alt Heidelberg der feinen, der Stadt an Ehren reich".

A whole series of important people pass through Rahel Straus: *Wir lebten in Deutschland. Erinnerungen einer deutschen Jüdin.* Deutsche Verlagsanstalt, Stuttgart. DM. 19.80. For members of the Society of Friends of the Leo Baeck Institute 25s.

this friendly landscape, so many that an index would be a most useful thing to simplify the reader's path through this maze of humanity. Above all else there is the imposing presence of her mother, Ida Löwenfeld-Goitein, who came from the town of Posen, where they not only spoke the purest German but where the local Jews were truly enthusiastic for German culture and learning. After the early death of her husband, Rabbi Gabor Goitein, a member of a Hungarian rabbinical family, this stately lady ruled her household with a sure hand in the ways of ancient Jewish traditional practices, but with such a breadth of vision that her four children were able to take part in all kinds of juvenile diversions; they swam in the Neckar, played games with their friends and made excursions into the endless forests that engirdled Karlsruhe.

The nearest to her own home that appears in these memoirs is the rigidly Orthodox household, with its many children, of the banker Samuel Straus, whose eldest son Elias, a gifted lawyer, was to become Rahel's life-partner. With him she eventually settled in Munich, at that time a friendly and alluring town with its "Englische Garten" and rich art treasures, which seemed to offer the young couple a second home. They passed happy years in their hospitable house, where Jews and Christians foregathered in colourful array. Arnold Zweig, who settled in Munich after the First World War, was practically a daily visitor; Thomas Mann was indebted to the erudite Elias Straus for a mass of information that he used in his Joseph novels.

At the same time Rahel Straus became a busy medical practitioner, using her feminine intuition to assist her in sharing her patients' problems. But she also used all the strength bestowed upon her by an iron constitution to make her home

the real centre of the juvenile strugglings of the five children who were gradually growing up. In company with her children the mother read the latest books and arising out of them attempted to discuss the problems that particularly affected young people at that time. As the children gradually became independent, Rahel extended her activities in the women's movement, in addition to her own professional occupation, and there learnt to esteem its leading protagonists, Anita Augspurg and Lydia Heymann.

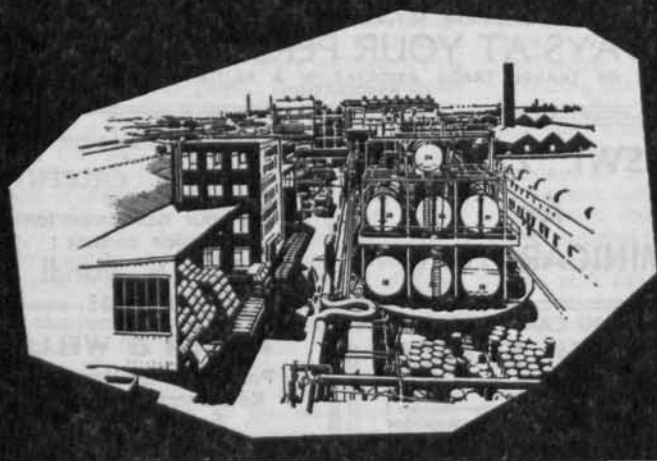
Eventually her fellow-Jews, who had viewed her Zionism with considerable mistrust, started calling on Rahel Straus more and more frequently to speak or lead their discussions. Through this she came to know and love the indefatigable Bertha Pappenheim, a fanatic for the truth, although she represented a diametrically opposed viewpoint on all Jewish questions.

In the meantime storm clouds were gathering in the bright skies. War came; and then the revolution and inflation. Furthermore, family bereavements kept on narrowing the circle of those dear to her. Rahel's only brother Ernst failed to return from the war. A young and promising brother of her husband took his own life in a moment of depression. But even worse was the fact that after years of unflagging work both for the public and for his own children, a fatal illness struck her husband down at the beginning of the Hitler régime.

That ended the drama of this woman's life. Everything that followed was merely an aftermath. The brave woman had to try to keep her treasured husband's fortune from the Nazi inroads for the benefit of her children. With enormous effort she succeeded in so doing and now, 82 years old, she lives in Jerusalem surrounded by her children and grandchildren.

After her many tribulations may she be granted a long and peaceful old age! But we German Jews who are dispersed all over the world have been presented by Rahel Straus with a priceless gift in these memoirs. And it almost seems to us as if the blessing of the family's ancestor, the Baal Shem of Michelstadt, whom Jews as well as Christians revered, was lying on this book.

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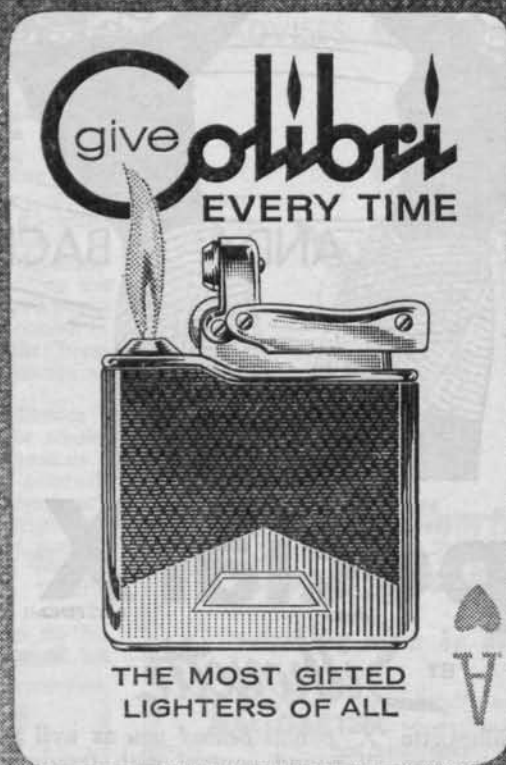
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Recent Publications

SELECTED WORKS OF ERNST TOLLER

In his introduction to the paper-back edition of Ernst Toller's selected works* Kurt Hiller points out that the greatest world literature has always been essentially political—Homer's "Iliad", the Greek tragedies, Dante's "Divina Comedia", Shakespeare's plays, Faust II, Schiller, Molière, Heine, Tolstoi, Shaw. Into the same category, though of a smaller calibre, falls the literary movement after the First World War, Expressionism, of which Ernst Toller was so outstanding a representative. Yet while the others preached, he acted; he not only created characters in social dramas, he himself played such a rôle—in reality. Literature may have a political meaning, but literateurs seldom are successful politicians. Disraeli was a great statesman, yet a writer of little account; and Goethe was far from being a great civil servant; poet and politician have not yet met within one man.

Ernst Toller, a writer of high ideas and ideals, was a poor party man. It is odd that he, opposed to war and violence, should be linked to that chapter in Germany's history after the First World War which is marked by savagery and civil strife—the red "Räterepublik" in Munich, in 1919. After his revered friend Kurt Eisner was murdered by rightists, he let himself be appointed Chairman of the Revolutionary Central Committee and, later on, Commander-in-Chief of the Red Army in . . . of all places, Dachau. According to witnesses, his first order was never to shoot unless in self-defence.

Toller, an "independent" Socialist, found himself soon in a quandary; on one side, he was attacked by the Social Democrats, on the other, outwitted and out-maneuvred by the Communists, whose terror régime he could not stop. Helplessly he moaned at the killing of hostages, rapes and lootings, crying out: "When will men cease to hunt, to torment, to murder each other?" For in his very heart he was a sensitive poet, a passionate humanist, a man of highest ethical standards who could not find his way in the jungle of politics and intrigues, and who had to pay for this failure with five years in prison. "Toller, during the short period of his being in command, always sought to settle everything by mediation", the then Prussian Minister of Interior Wolfgang Heine testified in his favour, pointing out the accused's "ignorance of the world, optimism and faith in peace".

Toller was a believer. After having read one of his plays, Thomas Mann said: "This is a kind of prayer, this writer is religious in his own way." Something in him reminded Mann of the eternal imperative "Thou shalt" of the ancient prophets.

The volume contains most of Toller's plays whose characters, torn between what there is and what there shall be, bear the author's own features. Most illuminating are his autobiographical notes, "My Youth in Germany" and "Letters from Prison". Among the writers of the expressionistic era, Ernst Toller's Jewishness was most clearly pronounced. There was biblical grandeur in his ire, in his pathos, in his ethical postulates. His appearance was Jewish and his childhood, at a township in the province of Posen, made him conscious of his being a Jew.

"I am thinking of my early youth, of the boy's grief when other lads called 'Jude' after him; of the terrible joy I felt when my being Jewish went unnoticed; of the days at the beginning of war and of my passionate desire to prove, by risking my life, that I was a German, nothing but a German. . . ."

"But am I not also a Jew? Do I not belong to that people which has been persecuted down the ages; whose prophets called out for justice, a call which was taken up by the wretched and poor and hunted and passed on from generation to generation; whose bravest did not bend nor bow and chose death rather than surrender. . . ."

"Were someone to ask me where I belong, I would answer: I was born of a Jewish mother,

nurtured by Germany, formed by Europe, my home is the earth, the world my fatherland. . . ."

He left his "fatherland", the world, at the age of 46, a rope round his neck, in a hotel room in New York, in 1939. He had been received in America by many friends, Hollywood offered him contracts but, as Kurt Hiller says in his introduction, a number of factors seem to have contributed to his suicide. One of them, no doubt, was the collapse of a world concept that proved to be an illusion.

Ten years earlier Martin Buber had said of Gustav Landauer: "He fought in the revolution against the revolution—for revolution's sake." This, too, is true of Ernst Toller, who had seen Landauer murdered. But while Landauer had been killed by a rabble of soldiers, Toller perished of his own inner conflicts.

—HERBERT FREEDEN.

OUR FAITH

It is true, we, the ordinary run of Jews, know very little about Judaism. And we show the same ignorance of Christianity. One may say the latter does not matter. However, we live at a time when the Christian denominations are beginning not only to bury their old quarrels with each other, but are also making some definite efforts to re-assess their relationship with their ancient mother religion, Judaism. I hope they will not find us wanting. For this and many other reasons I eagerly seized the opportunity of reading a recently published anthology.*

The author, Dr. Kurt Wilhelm, is Chief Rabbi of Stockholm and a Professor at Frankfurt University. He has compiled an Anthology from Talmudic times to the present day. Very properly, extracts from the Book of Prayers follow on excerpts from Leo Baeck's "Judaism" and examples from Talmud and Midrash. It is especially gratifying that one-fifth of the book deals with the Kabbala and Jewish mysticism, one of Dr. Wilhelm's favourite subjects. We find in this Anthology all the great names we have met in Jewish religious literature, and which now come to life for the layman: Yehuda Halevi, Maimonides, Zunz, Graetz, Hermann Cohen, Bialik, Rosenzweig and Buber.

But apart from these familiar names, what is the substance of the book? We are reminded of the eternal conflict in Judaism: "In diesem Ineinander von National-Religiossem und Universal-Religiossem liegt das ewige Problem des Judentums." This sentence is one of the most lucid and informative links the compiler provides between the different chapters. It is thought-provoking to read here again Heinrich Graetz's famous dictum: "Das Judentum ist im strengen Sinne gar nicht Religion . . . sondern es ist in diesem Sinne ein Staatsgesetz." That is to say it lives or dies with the existence of the nation. But only a few pages later our attention is drawn to Abraham Geiger: "So erkennt Geiger den juedischen Messianismus nur in seiner universalistischen Gestalt an, nicht in seiner juedischnationalen."

A similar contradiction prevails in the Jewish conception of a God-fearing life. Maimonides speaks of the highest type of religious Jew, the prophet, and says he is one of those "dessen Denken und Verlangen nach den tierischen Dingen bereits ueberwunden ist, naemlich das Verlangen nach Ergoetzung an Speise, Trank oder Beischlaf . . .". Yet no less authoritative teachers have taught that the Jew should enjoy the things of this world and that it is his sacred duty to propagate the race. The similarity of Maimonides' teaching and Christian asceticism is striking.

Like the ancient Roman god Janus, "Juedischer Glaube" faces two ways. It will give Christians in Germany an admirable insight into the spiritual world of Judaism (and it can serve the same purpose for many Jews). At the same time it will remind us and the Christians of the spiritual values we hold in common. No book can do more.

A. ROSENBERG.

* Juedischer Glaube. Eine Auswahl aus zwei Jahrtausenden. Herausgegeben von Kurt Wilhelm. Carl Schuenemann Verlag Bremen. Sammlung Dieterich. Pp. 523. DM. 17.80.

WRITERS OF THE GERMAN DEMOCRATIC REPUBLIC

Towards the end of last year the "Verlag fuer Buch- und Bibliothekswesen" (Book and Library Publishers), Leipzig, brought out a 196-pp. volume containing the biographies and bibliographies of 448 authors who live, or have lived, in East Germany. As far as may be judged from abroad, the information given about the development and intellectual achievement of these writers is expert and objective; yet the favourable impression is weakened by petty details regarding the orders and distinctions conferred on the persons in question, mention even being made of orders of the 4th and 5th class. Even "honourable mention" in a prize competition is cited. On the other hand, in many cases, reference is also made to anti-fascist activity on the authors' part.

Of these 448 writers, no less than 80 returned from exile to East Germany after 1945. Among them figure all who have lent weight to writing in the German Democratic Republic, such as Joh. R. Becher, Brecht, Benn, Seghers, Uhse, Friedrich Wolf and Arnold Zweig. Quite a few others amongst these returnees are not unknown either in the West: Abusch, Bredel, Claudius, Erpenbeck, Fuernberg, Heilig, Hermlin, Herzfelde, Heym, Kuba, Kuczynski, Kurella, Langhoff, Leonhard, Leschnitzer, Eva Lipa, Marchwitza, Petersen, Scharrer, Schnog, Seydewitz, Victor, Wedding, Weinert, Weiskopf, Zimmering and Zinner.

Many of the 80 returned exiles sought asylum during the years of Nazi domination in three, four, five, even six different countries. The Soviet Union granted asylum only to nineteen. On the other hand, 67 found refuge and safety in the non-Communist countries of Western and Northern Europe; two give Poland and Latvia as their countries of asylum, one Portugal, six were for a time in Palestine and 13 for shorter or longer periods in U.S.A. and Canada, nine were in Central and South America and four of the returnees lived in the Far East, i.e., in China and Australia. Fourteen took part in the Spanish Civil War.

Of the 368 East German authors who did not live in exile during the Nazi régime, about 96% are completely unknown in Western countries, including the Federal German Republic. Only nine can lay claim to any reputation beyond the frontiers of the German Democratic Republic; the Dane, Andersen-Nexo, who lives in East Germany, Hans Franck, Peter Huchel, Bernhard Kellermann, Victor Klemperer, Lenka von Koerber, Paul Rilla, Strittmatter, Ehm Welk and, last but not least, Arnold Bronnen is mentioned, after whose name, indeed, all indication of distinctions or anti-Nazi activity is missing.

W. STERNFELD.

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* Ernst Toller: Prosa, Briefe, Dramen, Gedichte. Rowohlt 1961. All rights of English translations Sidney Kaufmann, 14 Fairway Close, Forest Hills 75, N.Y.

ORGANISATIONAL NEWS

CENTRAL BRITISH FUND

Assistance to North African Refugees

The Central British Fund for Jewish Relief and Rehabilitation at its recent meeting considered reports from its Chairman, Mr. H. Oscar Joseph, who had recently visited France, and Mr. Charles H. Jordan, Director-General of the American Joint Distribution Committee, who had just returned from Algeria.

The plight of the Jewish refugees and repatriates from North Africa now in France was a source of great concern to the French Jewish community who were doing their utmost to help but had not sufficient means, even with the help of the American Joint Distribution Committee, to meet the vast needs. The provision of religious, cultural and educational facilities to maintain their religious life, their morale and their self-respect was an urgent priority, only equalled by the desperate need for suitable housing. In many cases people were at present living twelve or more to one small room.

In Algeria, owing to recent events and the large-scale emigration, communal facilities had broken down completely.

The members of the Council agreed on the need for providing assistance, but owing to the

present financial position of the Fund it was, unfortunately, possible to set aside a sum of only £15,000 for this purpose. In view of the very large sums which are required for this programme, and the many other demands in connection with refugees, transmigrants and deprived Jews in many countries, the Central British Fund is planning a special appeal.

REQUIREMENTS FOR OLD AGE HOME

Sewing Machine and Radio Sets

The new Old Age Home, Osmond House, is in need of a Sewing Machine and several Radio Sets. Any readers who are prepared to donate such items should kindly get in touch with A.J.R., 8 Fairfax Mansions, Fairfax Road, London, N.W.3. Phone: MAIDA Vale 9096/7.

KOPUL ROSEN MEMORIAL FUND

A dinner was held in the Dorchester Hotel to launch a £500,000 memorial fund in the name of Rabbi Dr. Kopul Rosen. An amount of £325,000 was collected for the fund, whose purpose it is to complete the expansion of Carmel College.

During the dinner a film of the late Dr. Rosen, made at the college, was shown.

LETTER TO THE EDITOR

Dear Sir,

Mrs. Galliner's Memorial article on George Gershwin brings to mind one of the choicest "Stilblueten" of the C. V. Zeitung. In its Obituary Notice for the composer it stated: "Seine Mutter, die keine seiner Premieren versäumte, folgte seinem Sarge."

Yours, etc.

C. E. CASSELL.

Bulawayo, S.R.

SUGGESTED WEEK TO COMBAT PREJUDICE

A possibility that the economic development of newly-independent countries might result in entrenching existing discrimination rather than eliminating it, was voiced in Geneva by Dr. Maurice L. Perlzweig, representative of the World Jewish Congress, when he addressed the U.N. Economic and Social Council. Dr. Perlzweig stressed the necessity of taking precautions in advance and pleaded for the adoption of a proposal that a week should be set aside every year by the U.N. General Assembly for a concentrated international effort to combat racial prejudice and discrimination and national and religious intolerance.—(J.C.)

FAMILY EVENTS

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

Birthdays

Rosenbaum.—Mrs. Elsbeth Rosenbaum (née Simson) (formerly Danzig), of 9 Shiloh Street, Haifa, Israel, celebrated her 80th birthday on August 20th. Instead of telegrams, donations to KKL for planting of trees.

Golden Wedding

Bloch.—Mr. Egon and Mrs. Frieda Bloch, London, N.W.6, announce the celebration of their Golden Wedding on September 3rd, 1962.

Deaths

Chadowsky.—Our dear sister, Clara Chadowsky, of 32a Princess Avenue, Muswell Hill, N.10 (formerly Oelz and Berlin), passed away suddenly on July 1st. Deeply mourned by her sister, brother, relatives and friends.

Dinkelspiel.—Mr. Otto M. Dinkelspiel (formerly Hamburg), of Leo Baeck House, N.2, passed away in his 88th year on July 9th. Deeply mourned by his grandson, relatives and many friends.

Plaut.—Mr. Adolf Plaut, of 24 Beechcroft Court, Beechcroft Avenue, London, N.W.11 (formerly of Kirchchain [Hessen]), passed away on July 14th in his 80th year. He is deeply mourned by his wife, Bella, and his children, Manfred and Vera, of 12 Farm Avenue, N.W.2, and his son, Fritz, in Australia.

CLASSIFIED

Situations Vacant

INVOICE CLERK wanted, male or female, for writing invoices, credit notes, etc., for very busy West End firm. Must be absolutely accurate in figures, salary £650 p.a. (Hours 9-5.30.) No Saturdays. Please write in confidence to Box 112.

MAN WANTED FOR DESPATCH for very busy West End handbag firm. Somebody, able and willing to drive a Bedford van in the morning for one or two hours would be preferred. Very good wages for the right applicant. Box 113.

Women

COOK-HOUSEKEEPER required for new Home for Elderly People in Hove (Sussex). Apply to Mrs. H. Sugar, Flat 155, 29 Abercorn Place, N.W.8. Phone MAI. 8302.

NURSE OR COMPANION (German-speaking) to look after old lady (not invalid) living in first-class Hampstead boarding-house, free to follow part-time occupation, against own room and board in same house. Box 115.

FULL-TIME SECRETARY-Typist required for London office. English and German essential. To start beginning of September. Reply under Box 129.

Situations Wanted

Men

BOOKKEEPER, experienced, reliable, seeks full/part-time or home-work. Good references. Box 122.

HANDYMAN, experienced iron fitter, 29, seeks residential job. Box 123.

MECHANICAL ENGINEER, elderly, seeks work, preferably technical translations (German, English, Italian, Hungarian, some French), commercial correspondence / typing. Good references. Box 124.

MECHANICAL ENGINEER, 54, Hungarian refugee, wants work as fitter or copymaker in drawing office. Only sedentary job, not too heavy work. Box 125.

INTELLIGENT MAN, educated, reliable, hard working, good at figures, clerical work, typing, 46, requires suitable work, preferably to be trained in import/export procedure. Box 130.

Women

GENERAL CLERK, experienced, invoicing, ledgers, assistant wages, typing, seeks full-time work. Box 126.

EXPERIENCED SHORTHAND-TYPIST, English/German, office routine, seeks part-time position. Box 128.

Accommodation Vacant

MAIDA VALE. Comfortable bed/sitting-room to let in flat to considerate business/professional person. Reasonable rent but no meals/service. Box 116.

1 OR 2 FURNISHED ROOMS with cooking facilities. Use of bathroom and garden. Suitable for middle-aged retired lady. N.2 district. Moderate rent. Box 127.

Accommodation Wanted

GENTLEMAN wants comfortable room, preferably central heated, Cricklewood or en route to Watford Junction. Box 119.

Miscellaneous

VISITING SECRETARY, typing, translating, interpreting, English, German, French. Own typewriter. BAY. 8777.

RETIRED LADY wishes to meet another lady with view to business partnership. Idea is to purchase a house somewhere on the coast and to set up as small boarding-house owners. Box 120.

Personal

LADY in her fifties, of good Continental family, "semi-invalid," wishes to meet kind-hearted, cultured gentleman in similar circumstances for her thoughtful companion. Object matrimony. Box 121.

TWO SINGLE LADIES, mid-fifties, good appearance, happy disposition, reasonable income, would like to meet two refined gentlemen, 60-65, view friendship, possibly marriage. Box 118.

WIDOW, Continental origin, middle-aged, attractive, good family, own house, intelligent, domesticated, wishes to meet refined gentleman aged between 62 and 66 years, comfortable position. Object matrimony. Box 114.

WIDOW of German origin, independent, excellent appearance, intelligent, wishes to meet kind, well-educated gentleman up to 65, sound financial position. Object matrimony. Box 117.

AJR Attendance Service

WOMEN available to care for sick people and invalids, as companions and sitters-in; full- or part-time; non-residential. Phone MAIDA Vale 4449.

MISSING PERSONS

Personal Enquiries

Dr. Ingeborg Gurland, of Mitau (Latvia), who studied English in Bonn from 1937 to 1938 and wrote her Doctor thesis about "King Lear," wanted by her former fellow-student, Studienrätin, Gertrud Wolferts, Velbert/Rheinland, Parkstr. 16.

Jarislawski.—Dr. Johanna Jarislawski, formerly of Berlin-Charlottenburg, Bayern-Allee 5, sought by Mrs. Ursula Hess, of Düsseldorf, in connection with a compensation claim. Replies to Jewish Refugees' Committee, 217/9 Tottenham Court Road, London, W.1. Phone LANGHAM 6931.

Levy.—Mrs. Charlotte Levy (née Noa), **Noa.**—Mrs. Hedwig Noa, **Noa.**—Mr. Rudolf Noa. All formerly Berlin, wanted by Mrs. Erna Levy, 937 N. Stanley, Los Angeles 46, Cal., U.S.A.

Enquiries by AJR

Broner.—Mrs. Hertha Broner (née Feliks), born 10.9.1910, from Vienna. Wanted by her stepfather, Mr. Michael Demerer.

Driesen.—Max and Marie Driesen (née Schafranik) and children, Ismar, Kurt and Sylvia (formerly Berlin-Schöneberg, Kaiser Friedrichstr. 3), wanted by Felix Zacharias (Berlin). Answers to the AJR, 8, Fairfax Mansions, N.W.3.

Dr. Anneliese May, last-known address 12 New Road, Stanborough, Welwyn Garden City, Herts, sought in connection with her restitution and compensation claims.

Traub-Wagner.—Mr. and Mrs. Traub-Wagner, who emigrated to this country from Austria in 1938, parents of Kurt Traub-Wagner. Their present address or at least their first names are wanted by the Red Cross.

NEWS IN BRIEF

THE SOBLEN CASE

After Dr. Robert Soblen left Israel in July there were many angry scenes in the Knesset when the three Opposition parties accused Mr. Ben-Gurion's Government of having allowed him to go under pressure from Washington. Questions were also asked in the House of Commons, and it was pointed out that Dr. Soblen suffered from leukemia and might not have long to live.

A year ago Dr. Soblen went on trial charged with conspiracy to commit espionage on behalf of the Soviet Union—the conspiracy being to obtain material relating to national defence during the Second World War. He was sentenced to life imprisonment. After the trial the defence submitted new evidence and asked for a new trial.

Dr. Soblen was on bail and in New York when he heard that the three briefs filed asking the Supreme Court for a new trial had been turned down. That evening he flew to Tel Aviv using a passport belonging to a dead brother. Arrested in Tel Aviv three days later he was deported in the company of a United States marshal on an El Al Boeing bound for New York. On the first stage of this journey the doctor slashed his wrists and abdomen. He was taken to hospital when the plane landed in London and transferred to Brixton prison on July 6.

Observers of the local Jewish scene say they have never seen American Jewry so disturbed—some say frightened—by anything that has happened in Israel as they have been by the refusal to return Dr. Soblen to the United States. The Israeli Embassy in Washington has been inundated with messages from Jews expressing deep disappointment at Israel's handling of the Soblen case and urging his return to America. A number of prominent American Jewish leaders have made their protests direct to Jerusalem.

Dr. Nahum Goldmann stated on his arrival in Jerusalem that the Soblen affair was a matter solely for Israel and the other Governments concerned. Jewish individuals or organisations in the United States or anywhere else had no right to intervene or interfere in the matter.

When this issue was going to press an application for a writ of habeas corpus was lodged by Dr. Soblen's counsel.

VATICAN AGAINST ANTISEMITISM

Fully aware of fresh attempts to rekindle the smouldering fires of racial hatred, and conscious of its world-wide responsibilities, the Catholic Church hopes soon to make a vigorous effort to combat both racialism and antisemitism. This is to be done in the form of an enunciation at the second Vatican Council, which is to begin its deliberations in Rome on October 11.

The details of these pronouncements are, as is the agenda, still secret, but it is possible to conclude that they will be made in a form which should serve as guidance to all Roman Catholics.

Considering the fact that this Ecumenical Council will be attended by nearly three thousand bishops, who will be charged with the task of disseminating this message to some 500 million Catholics throughout the world, the importance of such a statement to Jews everywhere can hardly be exaggerated.

The Council will be attended by 400 bishops from South America alone—this will add fresh and topical interest to any effort that may be made to counteract the wave of anti-Jewish incidents in Argentina and other countries in that area.—(J.C.)

JEWISH COUPLE LEAVE RUSSIA

Nahum Eisenberg, an aged Jewish cobbler from Vilna, and his wife Neba, have after appeals to Mr. Khrushchev, been given permission to emigrate to Israel. They said that over a period of five years a friend at the Jerusalem Yeshiva sent five appeals on their behalf to the Soviet leader. The immigrants have now arrived in Haifa. Mr. Eisenberg, who had to renounce a pension of 50 roubles, brought with him his cobbling tools and plans to settle down to his old trade.—(J.C.)

WARSAW GHETTO POEMS

To mark the 20th anniversary of the confinement of Warsaw's Jewish population by the Nazis within the limits of the ghetto walls, the Warsaw Yiddish Book Society has published a volume containing 71 ghetto poems.

Entitled "The Song of the Ghetto", the book includes a large number of poems by unknown authors, all of whom were murdered together with the rest of the Jewish population.—(J.C.)

RESISTANCE DISCUSSED

Four Jewish writers met at the National Book League in London recently to try to give an answer to the question: Why was there so little Jewish resistance in Nazi-occupied Europe? And why did the Jews not make a fight for their lives, which were foredoomed anyway?

Arnold Lustig, author of "Night and Hope", was brought specially from Prague by his publishers (Hutchinson), who arranged the meeting. The other three writers present are now all British subjects—Hungarian-born Eugene Heimler ("Night and Mist"), Slovakian-born S. J. Unsorfer ("The Yellow Star") and German-born Ezra Jurman.

Mr. Unsorfer pointed out that faced with the Final Solution the very survival of a Jew was in itself an act of resistance. The other speakers agreed and referred to escapes by Jews, their sabotage of articles they had to produce for the German war machine and the assistance which Jewish inmates gave to Allied P.O.W.s in the camps as isolated but significant forms of resistance to the Nazis.

The main reason for so little armed resistance was presented by the writers in the picture of a whole people gradually conditioned to their ultimate fate by constant terror and fear, complete isolation, starvation and humiliation; lack of organisation and the very human reluctance to accept the truth.

The debate did not end and will continue among the writers, as it does in literature the world over.—(J.C.)

GERMAN JEW AS WELSH SCHOLAR

A Jew from Germany recently appeared on the Welsh Language T.V. programme. He is Dr. W. K. Bernfeld, an interested member of the AJR, who, as Honorary Secretary of the Cardiff Naturalists Society, was interviewed in his garden.

Dr. Bernfeld, who was born in Leipzig, started to learn Welsh some time ago. He has also been taking lessons on the flute at the Cardiff College of Music and Drama and carried off the first prize two years in succession at the National Eisteddfod.

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Letter from Jerusalem

ISRAEL'S NATIONAL WATER PLAN

Water is the life-blood of the Middle East, and no project has engendered more threats of war than Israel's plan to bring some of the waters from the North of the country into the arid South, the Negev. Yet, strangely enough, of all the issues in the Arab-Israel dispute, the one on which the Arab States and Israel had reached agreement on all the practical arrangements was regional water development. The Arab Governments, however, refused to give their political endorsement to the implementation of this accord.

In 1953 Mr. Eric Johnston was appointed President Eisenhower's personal representative in the task of elaborating a regional water development plan, with U.S.A. financial support, for the exploitation of the Rivers Jordan and Yarmuk. After two years of research, planning and negotiation, Ambassador Johnston reached an understanding with experts representing Jordan, Israel, Syria and Lebanon on all the technical aspects of the plan, including such basic issues as the division of the waters of the Rivers Jordan and Yarmuk among the respective countries and the siting of storage and diversion installations. Israel announced her readiness to ratify the understanding. Yet the Arab League at its meeting in Cairo in October 1955 vetoed the Plan, at the instigation of Egypt which was not a prospective participant in the scheme.

Subsequently, Israel decided to carry out her own national water project within the framework of the Johnston Plan, and in a manner which would enable it to be integrated in a co-ordinated regional plan whenever that might become possible. Israel has since been executing her

water project in accordance with this understanding; the point of intake in the Israel project will be installed at the envisaged reservoir of Lake Kinneret instead of at the upper flow of the River Jordan. The Kingdom of Jordan, on its part, has been diverting the flow of the River Yarmuk, which has always been considered an integral part of all the plans for the development of the Jordan watershed system to the benefit of the adjacent countries, Israel included.

Jordan's unilateral diversion of the Yarmuk waters, coupled with Syria's drawing from the sources of the Yarmuk, will deprive Israel farms of their share in the Yarmuk's flow and impair the usefulness of the waters in the lower Jordan since, lacking the sweet waters of the Yarmuk, the salinity of the lower Jordan will increase.

The relative distribution of water in Israel has made it imperative to create a national water system. There is a surplus of water in the North, a shortage in the centre, and a severe dearth in the South. These geographical facts necessitate the transfer of surplus waters from the Northern to the Central and Southern regions of the country. The general trend of the principal water projects has, therefore, been a North-to-South one. The National Water Plan is designed to integrate into one unit all the regional water systems in the country. Israel's water planning for 1960-1970 envisages a population of about three million and an expansion of industry by 150-200 per cent, as compared with 1960. With the completion of the project and the utilisation of other resources, such as purification of sewage, drillings, harnessing of storm run-off, etc., it is estimated that the country will have at its dis-

posal an annual supply of 1,500 million cubic metres of water by 1970.

The project consists of a main conduit over a distance of 65 miles and of several reservoirs, pumping and booster stations. The conduit will have its point of intake at Eshed Kinrot in the North-Western corner of Lake Kinneret. Water will be pumped from 210 metres below sea-level, to the level of the conduit, 40 metres above sea-level and, from there, carried further South through tunnels and canals, in a 108" diameter pipeline. Lake Kinneret, the main storage reservoir of the National Water Plan, will serve as a regulator for the Jordan River flow. The whole expanse of the lake lies within Israel territory. The international frontier with Syria is some miles from the Eastern shore of the lake; at its narrowest point, to the North-East, it is eleven yards from Lake Kinneret.

The first stage of the project will be completed by the end of next year. In the face of Arab threats, this may turn out to be a period which calls for extreme watchfulness and diplomatic skill.

H.F.

SOCIETY TO HELP HABIMAH

A Society of Friends of the Habimah National Theatre of Israel has been formed. The decision to set up such a society was taken at a meeting in London, attended by a number of Jews interested in Habimah, who are familiar with its high artistic talent and are lovers of the theatre and creative art in general.

Mr. Abba Eban, Israel's Minister of Education and Culture, who is President of the Theatre's Council and who attended the meeting, played a leading part in forming the Society. In an interview he stated that the Habimah was going through a difficult stage of transition because it was breaking away from classical forms in order to meet the "new wave" of dramatic creativity, both Hebrew and translated.—(J.C.)

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