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W. W. Simpson

POLISH RETROSPECT

The Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews, paid a visit to Poland on the occasion of the Twentieth Anniversary of the Warsaw Ghetto Uprising. We are greatly indebted to him for having kindly put the following article at our disposal.—The Ed.

Going through some old files in anticipation of a recent move, I came across some photographs I took in Warsaw in 1934. They were neither very many nor very good, but at least they served to bring to mind again some of the vivid impressions I formed at the time of the sorry plight of many Jews in pre-war Poland who managed to eke out a precarious existence in conditions of almost indescribable poverty. They reminded me, too, of a Sabbath-morning visit to one of Warsaw's great synagogues and of the great congregation which crowded every part of it.

Twenty-five years later in the summer of 1959 I visited Warsaw a second time. Already the terrifying scars of total war were giving place to new buildings on the grand scale. But there was no longer any trace either of the Jewish quarter of pre-war days or of the ghetto set up by the Nazis in 1942. In the centre of what had been the ghetto area there stands a deeply impressive memorial to the heroes of the uprising of March, 1943, and to the victims of a holocaust which beggars description as it defies imagination. By what must be one of the strangest ironies of history this memorial is constructed of grey stone said to have been brought to Warsaw on the instruction of Hitler himself to be used in the erecting of a monument to commemorate the subjugation of Poland by the Nazis!

"Museum of the Ghetto"

I also visited the "Museum of the Ghetto", which is housed in the Institute of Jewish Studies, a museum which, having regard to the magnitude of the horrors it exists to commemorate, impressed me by its restraint. When I commented on this to the Director of the Institute, who showed me round, he made two very interesting and very significant comments. In the first place, he explained, it had been felt advisable to exercise restraint lest too forceful a presentation of the horror should have the effect of stimulating anti-Jewish feeling on the ground that there must be something about these people that they provoke such extreme reactions! The second consideration was that their main objective was to preserve the memory of the tragedy in such a way as not to create or to perpetuate bitterness against its instigators, but rather to ensure that such a thing should not happen again.

There were other impressions, too, of that 1959 visit. The realisation, for example, that the Yeshivoth whose students and whose learning had enriched and buttressed not only Polish but world Jewry were no more; that only one synagogue remained in Warsaw and that such Jewish culture as had survived the holocaust was secular rather than religious, with Sholem Aleichem rather than Moses as its prophet! And all—or most—of this, one felt, was determined consciously or unconsciously by political pressures of a kind that we in the West, with the solitary exception of

those who once lived under Nazi domination, can hardly begin to appreciate.

It was in the light of these memories and impressions that I found myself a few months ago considering an invitation to visit Warsaw yet again, this time to attend the Commemoration of the Twentieth Anniversary of the Warsaw Ghetto Uprising. The most obvious and immediate issues to be faced, of course, were political. Was the Commemoration politically inspired? Would it be used for political ends? And would those who took part in it find themselves in any way politically compromised?

Political Implications

These are no idle questions, and it is important to recognise in the first instance that in the so-called "Iron Curtain" countries nothing can happen of a public character unless it enjoys at least the sanction of the political authorities and is capable of being used, if need be, for political ends. The answer to the question as to how far the individual traveller may find himself politically compromised depends largely on his own appreciation of the situation in which he is likely to find himself. In this connection I believe that better briefing of many visitors to these countries might well prove mutually helpful. The would-be visitor should not only be informed of some of the more obvious differences and difficulties he is likely to meet, but he should be given also a much more positive understanding and appreciation of the ideals and achievements of the people he is to visit.

The present case was no exception. Thus, for example, it ought to have been more obvious than perhaps it was, certainly in anticipation, to some of the visitors from other countries, that in 1963 any public speeches or ceremonies in connection with the Commemoration of the ghetto uprising were bound to have a certain political *tendance*. Having regard to the whole history of Poland itself, with its tangled pattern of independence and partition, of subjection and liberation, it could hardly be expected that her statesmen today could disregard either the pressures of the past or the tensions of the present. Thus at a time when the Soviet Union was being accused in the West of growing antisemitism it could hardly have been well seen that her nearest neighbour should open her doors wide to Jews from all over the world, encourage contact between them and the Jews of Poland in a language (Yiddish) which only Jews understand, as well as focus world attention on the courage of the Jews in the Warsaw Ghetto in rising against the Nazis at a time and under conditions in which no one else was prepared to do so.

But Poland has critical neighbours on her Western as well as on her Eastern borders

and however strong may be her traditional links with and interest in Western Europe she cannot overlook the proximity of Eastern Germany nor ignore the views of Eastern Germans about their West German neighbours. It was in no way surprising, therefore, that speeches delivered at the official ceremonies in connection with the Commemoration were critical of the West in general and of Western Germany in particular, especially in respect of the "failure" of the West to respond to appeals for help at the time of the uprising, and of the continuance in office in Western Germany of former Nazi leaders.

Another aspect of the Commemoration which caused embarrassment and disappointment to some at least of the visitors from this country was the completely secular nature of the official ceremonies. True, there was a religious service in the Jewish cemetery at Warsaw, but this was of a purely domestic character and was not greatly helped by the obvious lack of effective liaison between representatives of the Warsaw Jewish community and some of their visitors from overseas and especially from this country. This service, however, was in no way publicised as being part of the official commemoration. In the two major public demonstrations, one in the Palace of Culture and the other at the Ghetto Memorial itself, there was nothing whatever of a specifically religious character, nor, so far as I could see, were the religious bodies in any way represented.

Religion in "Communist" Countries

This, again, was hardly to be wondered at when one recalls the conditions obtaining in respect of religious teaching and observance in the "Communist" countries. It is true, of course, that in all these countries there is officially freedom to worship—or not to worship—according to the dictates of one's conscience. All too often, however, the faithful of whatever community find themselves hindered by administrative procedures in all sorts of ways, and particularly in respect of religious education. Even in Poland, where the Catholic Church is stronger both by tradition and in present practice than in any other country of Eastern Europe, and where on Sundays the parish churches in town and country alike are filled to overflowing, increasing difficulties are placed in the way of religious education. And if that is true of so strong a community, how much more so is it in the case of the minority communities, including the Jewish. In these circumstances, it is not for visitors from outside to be critical of what they may feel to be shortcomings in Jewish religious education and observance, or indeed of the apparent indifference of the great majority of Jews in Poland today to religious matters in general. Rather should they seek every opportunity of trying to understand the difficulties of those who maintain, however inadequate, a witness in the face of great discouragement, of encouraging them in the stand they take and of interpreting their situation to those to whom the opportunity of visiting these countries is not given.

There are two other points which, as I look back over this most recent visit to Poland, stand out in my mind. The first, already

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NEWS FROM ABROAD

JEWRY MOURNS POPE

Pope John XXIII, who died on June 3, always showed sympathy and understanding for the Jewish people. One of his first acts after his election was the elimination of the word "perfidis" which prefixed "Judæis" in the Good Friday prayers.

Religious and lay leaders of Jewish communities in all parts of the world were among the thousands who sent messages expressing grief and sorrow to the Vatican.

During the last stages of the Pope's fatal illness the New York Board of Deputies took the unprecedented step of calling upon their congregations to recite special prayers. There were also services in Italian synagogues. In Israel special prayers were recited at a service on Mount Zion.

The Chief Rabbi, Dr. Brodie, sent a message of condolence to the Vatican Secretary of State, saying that the Jewish community in Britain joined in the general grief and mourning. Among those who sent messages were the Board of Deputies, the Anglo-Jewish Association and the World Jewish Congress.

Mr. Maurice Fisher, Israeli Ambassador to Italy, and Mr. Shmuel Bentsur, Israeli Ambassador to Switzerland, represented Israel at the last solemn funeral rites held in St. Peter's. Representatives of five Jewish organisations were invited to attend the Requiem Mass for the late Pope; those who came were Dr. Gerhard Riegner, Mr. Paul Jacob, Mr. Ernst Ehrlich, Signor Sergio Piperno (President of the Italian Jewish communities) and Mr. Fritz Becker.

Documents from the archives of the late Chief Rabbi of Israel, Rabbi Isaac Herzog, testify to the enormous efforts made by Pope John when he was Nuncio in Turkey during the Second World War in rescuing Jews.

According to informed sources, Cardinal Bea, who leads the Vatican's Secretariat on Christian Unity, would like to form a mixed advisory and liaison committee, including Protestant and Jewish personalities, to collaborate with and advise the Secretariat.—(J.C.)

POLISH RETROSPECT

Continued from page 1

implicit in what I have written, is that the more we begin to understand the situation of people living on the other side of "the Curtain" the better able we may become to reassess our own. It has always seemed to me that the experience of crossing this particular frontier, which is at least as significant psychologically as it is politically, has much in common with Alice's experience in stepping through the looking-glass. Things may appear very strange at first, but it does not take very long to realise that life is holding up a mirror in which those with insight and imagination may see almost too much of themselves to be comfortable. It is a very healthy discipline and one strongly to be recommended.

The second is of a very different character with implications much too far-reaching and complex to be more than hinted at here. Beyond all the political, psychological, even economic issues to which such a visit is bound to give rise there are, for Jews and Christians at least, a number of theological questions, from which there can be no real escape. For me these were crystallised by the faith of those who were able to recite Kaddish, as many did, for example, before the wall against which an average of 200 a day faced the firing-squad at Auschwitz, to say nothing of the thousands who passed through the gas chambers. To state the fact is to pose a question to which there can be no easy answer, but only the timeless wrestling of Jacob, Job and, I would add, Jesus of Nazareth, with the Eternal.

SOVIET JEWRY

Israeli Writers

According to the Soviet Novosty News Agency, at least eleven Israeli writers will be included in the next issue of *Sovietish Heimland*, the Yiddish journal published in Moscow.

Its editor, Aaron Vergelis, speaking at a gathering in Moscow celebrating the second anniversary of the journal's publication, said that so far more than 100 Jewish writers have contributed to the success of the journal.

More than 700 readers and admirers of the journal attended the reception, including several Jewish members of the Red Army, the most prominent of whom was General Hirsh Plaskov. In May, 1945, it was General Plaskov's artillery which overwhelmed the German resistance round Berlin.

Minsk Community

Mr. David Miller, the *New York Herald-Tribune's* Moscow correspondent, who has just returned from a visit to Minsk, has described in two articles the decline of the city's Jewish community which, before the Russian Revolution, was a thriving Jewish centre. He states that there are no Jewish schools for the children of the 48,000 Jews who live in Minsk and make up eight per cent of its 600,000 population. And the last synagogue is soon to be closed by the authorities. There was no Barmitzvah instruction and no Jewish education and the younger generation was not interested in attending synagogue. He learned that the rabbi had died six years ago and services were conducted by a group of men who took turns reciting prayers they had learned in their pre-revolutionary youth.

He found little trace of Yiddish culture in Minsk. No Yiddish books or newspapers were to be seen in shops or kiosks and there was no permanent Yiddish theatre.

Jews Sentenced

In a mass trial for economic offences in Tashkent, the capital of Uzbekistan, in the Central Asian area of Russia, eight of the 13 accused were Jews. One of the eight was sentenced to death and the other seven received long prison sentences. There was one other death sentence on an Uzbek named Gafarov.

SABBATH LAW BILL IN NEW YORK

For very many years attempts have been made in the State of New York to have legislation passed which would enable those who close their businesses on Saturdays to keep them open instead on Sunday. While, so far, it had proved impossible to obtain the necessary majority, it now seems likely that before the end of this year the Law of the State of New York will be altered to the effect that Jews observing the Sabbath will be permitted to keep their business open on Sunday.

GHETTO EXHIBITION IN VIENNA

An exhibition in commemoration of the Warsaw Ghetto Uprising has been arranged by Vienna's Jewish community. More than 1,100 documents and photographs are on show, making the exhibition the largest of its kind so far staged in Vienna. Most of the material was made available by the Polish Government. The rest came from Yad Vashem in Jerusalem and the Haifa Documentation Centre.

At the opening the Polish Ambassador to Austria, Mr. Karyl Kurhuk, said that the Uprising had been the torch that had ignited the entire resistance movement.

Herr Franz Jonas, the Mayor of Vienna, said that there could be no effective compensation for Nazi crimes, but that everything must be done to ensure that nothing like them ever happened again. The younger generation must be told the truth. Arrangements have been made for classes of schoolchildren to see the exhibition.—(J.C.)

ATTACKS ON JEWS IN SWEDEN

An elementary schoolteacher, Gerhard Johansson, in a talk over the Swedish radio on "The Arabs and Palestine", forcefully pleaded the Arab case and strongly attacked Israel and Jews. He had previously presented a TV programme on Jordan also marked by a strong anti-Israel bias.

Sweden's Broadcasting Board, a Government-appointed body whose task it is to ensure that all programmes are impartial and within the bounds of decency, is investigating these programmes and making recommendations.

FRANCE'S NEW REFUGEES

It is expected that a new wave of refugees from Algeria will arrive in France during the summer months. The French authorities in Marseilles have alerted the welfare agencies, including the United Jewish Social Fund, to be ready to receive the newcomers and, in the first instance, look after their temporary accommodation.

Officials are working on the basis that 50,000 refugees will arrive by ship and aircraft, of whom between 10 and 12 per cent will probably be Jews. This new influx from Algeria is a result of the failure of the Ben-Bella Government to improve living conditions.

MEMORIAL IN BELGIUM

A memorial room was consecrated at the former Belgian concentration camp of Bredonck, near Antwerp, by Belgium's Minister of Defence, M. M. P. W. Segers.

During the war hundreds of Jewish and non-Jewish patriots were confined, tortured and killed in the Bredonck camp, which has now been converted into a national museum where the horror of Nazi crimes is portrayed.

ARGENTINE NAZI PAPER BANNED

The Argentine Government has closed down *Segunda Republica*, a neo-Nazi newspaper edited by a known antisemite, Marchello Sanchez Sorondo, who is highly influential in military circles.

The paper was closed "for its open subversive action, as well as for its permanent incitement against established rule and constitutional order".

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NEWS FROM GERMANY

SHADOWS OF THE PAST

In its edition of May 8 the *Bulletin*, issued by the Information Centre of the Federal German Government, published an article by Oberkirchenrat Erwin Wilkens which analyses the reactions of Germans from all walks of life on the trials of Nazi criminals held or due to be held in Germany. More than 500 proceedings with about 1,000 defendants are still pending.

The author explains that the negative attitude of many Germans to these trials should definitely not be attributed to a tendency to connive or condone the Nazi crimes, but to legitimate doubts as to their advisability. Some people fear that the belated investigations of these atrocities may have a negative effect in so far as the ordinary citizen may consider himself absolved from his part in the responsibility for the horrors committed. Furthermore, world opinion might feel inclined to ascribe these unforgivable sins to the character of the German people as such, and to disregard the very complicated historical circumstances which led to the establishment of the Nazi régime, and which, to a certain extent, were also to be found outside Germany. Lastly, the younger generation in Germany, which cannot conceivably be held responsible for these misdeeds, may be hampered in their genuine efforts at contributing to the building up of a better world.

The author also mentions some of the misgivings which have been voiced inside and outside Germany as to the legal aspect of these trials. The time which has elapsed since the crimes were committed was bound to create difficulties in establishing the real truth and to minimise the bearing of the political climate prevailing during the Nazi period.

In the concluding paragraph the author writes: "It must not be overlooked that this unending series of trials is confronting the German people once again with one of the darkest chapters of their own history. It would be wrong to consider these proceedings as a self-imposed cleansing process of the whole of the German nation. The accused are being tried for their own crimes, not as scapegoats for others and the Germans are not a people of assassins. On the other hand, to some extent all of them were involved in a complicated sequence of events. In so far as none of us are exempt from searching our own consciences. The Third Reich came about by a spiritual and moral corruption which cannot be condemned too strongly. The real break with the past and with the crimes of the National Socialist régime will only be achieved by a complete re-creation of all spiritual and moral values for which the Germans are earnestly striving."

EAST GERMAN GLOBKE TRIAL

The East German News Agency reported in Berlin that an official indictment has been filed with the East German Supreme Court against Dr. Hans Globke, Dr. Adenauer's chief aide. Dr. Globke will be committed for trial *in absentia* in East Berlin. The case against him rests mainly on his role in enacting Nazi measures against Jews while Hitler was in power.

Dr. Globke was a senior official of the Nazi Ministry of the Interior and author of the official Nazi Commentary on the Race Laws published in 1935, which he has never denied. Although the West German authorities made an attempt to prosecute him after the Eichmann trial, the case was soon dropped.

A spokesman of the Federal West German Government, commenting on the East German trial, has described it as "Communist propaganda". The charges against Dr. Globke were unjustified, he stated, and the Communists had no moral right to judge a West German politician.—(J.C.)

S.S. RALLY

A rally of former S.S. men in Hameln, planned for the autumn, is likely to become a test case for the Federal Government and West German public opinion. Most of these rallies are regarded as fairly harmless affairs, but the Hameln meeting is planned as an open demonstration of pride in Nazism and total unrepentance for German war atrocities.

The International Committee of Dachau Concentration Camp and the German-Jewish Study Group have both protested at the holding of the rally. The Dachau group is to ask the authorities to ban it as a "provocation".

ARMS TRADERS ARRESTED

A prominent West German armaments dealer, Ernst Wilhelm Springer, and the former Nazi S.S. Major-General, Ernst Remer, have been arrested at Soltau, near Hanover. Springer is suspected of illegal arms deals with North African and Arab countries over the past few years and Remer is said to have been his accomplice. Both men are ex-members of the neo-Nazi Socialist Reich Party, which was banned in Germany two years ago.

Remer is known to have had close contacts with Arabs and former Nazis now living in the Arab States.—(J.C.)

CHURCH AND ANTISEMITISM

A recent survey by the Frankfurt Institute of Social Research stated that occasional anti-semitic "eruptions" in Germany not only had economic, social and political causes, but were often rooted in religious factors. For instance, German schoolchildren and adults were still being taught that the Jewish people bore responsibility for the death of Jesus and that Jesus had cursed all Jews with a curse that could never be extinguished.

This survey was the impetus behind a meeting in the South German town of Niederaltelch, where Christian and Jewish representatives have been discussing ways to overcome the problems arising out of the Christian attitude to Jews. The main speakers on the theme of "Christians and the World of Jewish Faith" were Professor Dr. Karl Thieme, a Catholic, and Dr. Meir Sprecher, a Jew.

The meeting decided to ask the Church authorities to reconsider the Christian attitude to the Jewish people and remove existing causes of prejudice in the interests of mutual understanding and a better future relationship.—(J.C.)

SYNAGOGUE FOR DACHAU

The Organisation of Jewish Communities in Bavaria is to build a synagogue on the site of Dachau concentration camp. The German Catholic Church is to erect a "Convent of Atonement" and the Evangelical Church has stated a "Church of Atonement" is to be built as well.

The whole Dachau camp area will during the next two years be turned into a memorial to the victims of Nazi crimes and the Bavarian State Government is encouraging this project.

CASE AGAINST S.S. MAN DROPPED

The Constance District Court has halted proceedings against Walter Stein, a former S.S. leader who was charged with responsibility for the destruction of the Constance synagogue in 1938. The court stated that the crime was no longer punishable under the German statute of limitations.

Legal proceedings were taken against Stein in 1946 but at that time he could not be traced and the case was dropped and no warrant issued for his arrest. For this reason he cannot be tried now although he was found last year in Bavaria and arrested.

GERMAN ROCKET EXPERTS

Under the title "Germany has expelled us—we have had enough of Israeli blackmail" the *Deutsche National-Zeitung und Soldaten-Zeitung*, an extreme Right-wing and chauvinist West German weekly, published in Munich, features an interview with Ferdinand Brandner, head of a 280-member team of German and Austrian technicians building aircraft for Nasser in Egypt.

Brandner, together with Professor Messerschmitt, who also heads a jet aircraft development team for the Egyptians, states that they are working on a "defensive" fighter with a speed twice that of sound. Israeli pressure left them unmoved, they state in the interview. They would not be affected by threats or bomb attempts and would fight "tooth and nail" against any law passed by the West German Government forbidding Germans to work on arms production abroad. They were, they said, not preparing a war of aggression but working for the defence, freedom and self-determination of the Arab nation.

Schoolchildren Protest

Schoolchildren in Cologne who have visited Israel over the past few years held a protest meeting over the activities of German rocket experts in Egypt. They addressed a resolution to the Bundestag and the West German Government demanding immediate and effective legal or other steps to stop participation in the Egyptian rocket programme by German citizens. The resolution condemned participation by Germans in projects directed "against the peaceful existence of the Jewish State" and said that the "crisis" in Israeli-German relations would have been avoided if normal diplomatic relations had been established with Israel.—(J.C.)

GERMAN "VICTIMS" COMPENSATION

The West German Ministry of Finance has completed a draft law for compensating German citizens who suffered as a result of post-war restitution and reparations. Payments to such "indemnification victims" will amount to 18,000 million marks and among those eligible for compensation will be Germans who had bought "Aryanised" Jewish property during the Nazi régime and were compelled to return it to the rightful owners after the war.

The German Organisation of Victims of Restitution has been pressing for such a measure for years.—(J.C.)

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AJR GENERAL MEETING

At the AJR General Meeting, held on May 23 under the chairmanship of Dr. H. Reichmann, tribute was first paid to the memory of three deceased close friends of the AJR: Mr. M. Pottlitzer, who for many years had devoted all his spare time to the work of the AJR, especially as a member of the Executive and of the Management Committee for the Homes; Dr. Ernst Rachwalsky, the well-known physician, who was a member of the Board and of the Otto Hirsch House Committee; and Dr. Alfred Straus, a Board member since the inception of the AJR.

Reviewing the activities of the AJR, Dr. W. Rosenstock, General Secretary, stated that the past period had been marked by considerable progress. A fourth Old Age Home, Heinrich Stahl House, and a Home for the more infirm, Osmond House, had been opened. Both Homes were already filled, and there was a waiting list of further applicants. Therefore, the selection of future residents had still to be restrictive. As preference had to be given to persons with limited or no means, special problems sometimes arose for those applicants who, owing to their capital assets or their current income, were at present not eligible for admission. Altogether, five Homes were now in existence, providing accommodation for 225 residents. The Homes were jointly administered with the Central British Fund and the speaker stressed the most amicable co-operation between the two organisations.

Two New Building Schemes

Progress had also been made in the implementation of the flatlet scheme by the purchase of a site in Highgate. After protracted negotiations the planning authorities had agreed to the erection of a block with 48 single-room flatlets and five two-room flats. At present the plans for the building are under consideration, but the completion of the scheme is bound to take some time. Lastly, a property at Adamson Road, Swiss Cottage, had been acquired, part of which would be used for the AJR Club.

The planning and administration of the Homes could only be accomplished by the devotion of a great number of voluntary helpers from the ranks of the AJR.

The Housing Schemes, important as they were, represented only part of the AJR's activities, which also included the running of a Social Services Department and an Employment Agency (annually licensed by the L.C.C.) as well as the publication of the *AJR Information* and the representation of our community in restitution and compensation matters.

Turning to questions of finances, the speaker reported that, according to the audited balance-sheet for 1962, the expenditure amounted to £12,400, and the income from subscriptions and donations to £7,800. Due to the expansion of work a rise of expenditure was to be expected in 1963. It was, therefore, highly essential to enlist the help of all members and friends in order to secure the means necessary for carrying out the manifold important tasks of the AJR.

After the report, Dr. F. Goldschmidt informed the audience on current questions in the field of restitution and compensation. On behalf of the Council of Jews from Germany, of which the AJR is the British constituent, Dr. W. Breslauer, Mr. A. Dresel and he had repeatedly negotiated with a number of personalities in Germany, in order to submit the special demands of the Jewish persecutees from Germany. One of the requests concerned the abolition of the limitation of restitution payments under the Federal Restitution Law (see June issue of *AJR Information*, page 2). It was hoped that the amendment to the Federal Restitution Law would be promulgated shortly after the Parliamentary summer recess. The Council had also submitted a number of proposals concerning the improvement of the Federal Compensation Law. The settlement of the restitution

and compensation problem, the speaker stressed, had by no means reached its final stage, and it was the task of the Council in conjunction with the AJR and its other constituents to safeguard the interests of our community in this field.

Tribute to Retiring Chairman

After the reports, Dr. F. E. Falk moved the election of the Executive and Board as proposed by the Executive. While, in the past, this part of the General Meeting had been more or less a matter of routine, this year's proceedings were marked by the decision of Dr. H. Reichmann not to stand for re-election as Chairman. Dr. Falk stated that the Executive had accepted Dr. Reichmann's resignation with deepest regret which was only slightly mitigated by his readiness to remain a member of the Executive. From 1949 onwards, Dr. Falk recalled, Dr. Reichmann had stood at the helm of the AJR. His devotion to our cause, his sense of dignity and his energy had been a constant inspiration to all his colleagues. He thanked Dr. Reichmann for all he had done for the AJR, and his expression of gratitude was cordially endorsed by the audience. Dr. Falk then proposed to elect as the new Chairman Mr. A. S. Dresel, who, as Vice-Chairman, had for many years taken a leading part in the work of the AJR, especially in connection with the Homes and also as an expert negotiator in matters of restitution and compensation. Mr. Dresel was unanimously elected.

In accepting the office, Mr. Dresel paid tribute to the work done by his predecessor. He also thanked him for his readiness to remain a member of the Executive. This would be particularly essential because it had always been an invaluable asset that Dr. Reichmann had guided and advised his colleagues on the wider historical and political issues which went beyond the practical needs of the day and which were of equal importance for an organisation like ours.

The other members of the Executive were also elected as proposed. The new Executive is, therefore, composed as follows: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. H. Bendheim (Trustee), Dr. W. Berlin, Mr. S. Bischheim (Trustee), Mr. H. Blumenau, Mr. H. S. Garfield, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell, Dr. K. Krotos, Dr. F. A. Mann, Dr. H. Reichmann, Mr. R. Schneider, Mr. F. W. Ury, Mrs. L. Wechsler.

The Board members were re-elected (see list in May issue of *AJR Information*) and Mrs. Margot Pottlitzer was elected as a new member of the Board.

LECTURE BY PROFESSOR E. J. COHN

The general meeting was followed by a lecture by Professor Dr. E. J. Cohn on "Heinrich Graetz as Educator" which was held under joint auspices with the Leo Baeck Institute. It was delivered to commemorate the ninetieth anniversary of the birth of Leo Baeck. The Chairman, Dr. Robert Weltsch, had first to perform the sad duty of calling on the audience to rise in honour of Kurt Blumenfeld, the leader of German Zionism, who was that very day buried in Jerusalem.

In his introductory remarks Dr. Weltsch recollected the seventieth birthday of Leo Baeck, in 1943, when his friends in Jerusalem met in the synagogue of Rabbi Dr. Kurt Wilhelm's congregation to mark the day, at a time when no more was known of his fate than that he had been deported from Berlin. It was particularly to be regretted that the name of Leo Baeck was now being dragged into controversy and his memory besmirched and that, perhaps from intellectual conceit, a distorted picture of this great unifying personality of German Jewry was being presented in some quarters. In fact, he had confronted with dignity the persecutors and murderers of his people and become a symbolic figure repre-

sented the triumph of the individual against the Nazis' aim of the dehumanisation of their victims.

Dr. Weltsch then introduced Professor Cohn, who, he said, had a special and significant relation to the last great leader of German Jewry inasmuch as his Society of Jewish Studies represented one of the continuations of Baeck's work. Leo Baeck had been instrumental in the founding of the Leo Baeck Institute and had presided over its beginnings. He had passionately believed in a revival, in a renewed blossoming, of German Jewish learning and of the science of Judaism.

Professor Cohn, at the beginning of his lecture, contrasted Heinrich Graetz with two other great German-Jewish scholars of the nineteenth century, Leopold Zunz and Zacharias Frankel. Unlike them, Graetz must figure foremost as a leader and educator. He can be said to have educated three generations of German Jewry. His "Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart" saw five editions in his lifetime alone. At the age of 70 he embarked on the task of cutting down his "History" to a popular edition which went through eleven printings. The depth of influence his history achieved has not been surpassed by the work of any other Jewish historian.

The lecturer stressed the magnitude of the work of historiography undertaken by Heinrich Graetz. He was an indefatigable scholar but today his great "History" alone matters. And he accomplished his task unaided by the resources of modern libraries, archives and bibliographies, creating a work which in our time would be produced by a team of scholars. He had to do pioneer work in every sense, as no previous comprehensive history, only Jost's limited "Geschichte der Israeliten", existed. Graetz even had to provide the chronological order of sequences. A linguistic genius, he was able to read for himself the original sources in Hebrew, Latin, Greek and many other languages. An immense learning altogether was necessary for his task, as the writing of a history of the Jews meant the writing of the history of all the civilised world from one aspect. The Jewish historian had therefore to be steeped in the whole history of our civilisation.

In the matter of presentation, the English historian Macaulay served the Jewish historian as a master and example. What distinguishes Graetz particularly is the warmth of his style. There pulsates through it a passion which other Jewish historians do not match. On the other hand, his was a deliberately selective history from which such aspects as legal or economic history are almost totally excluded. It was a work with a message to the world and to Israel, and this history of searching and wandering, of learning and studying, seen with the eyes of a Jewish rabbi, had a direct appeal to the Jews.

Graetz's was the "involved" history of a "battling historian". Opposed to the trend of that day, his partisan attitude differed a great deal from the nineteenth-century ideal of detached and objective historical writing. Small wonder that he was even accused of lack of scholarly methods. Modern scholarship is rather more in agreement with his method of writing history from a personal point of view.

While Graetz should certainly not be seen as a forerunner of Zionism, he treated the Jews as a people. This brought him in conflict with prevalent Orthodox opinion as well as with the general attitude of the majority of the emancipated German Jews. However, opposed as he was both by Orthodoxy and by Reform Judaism, it was he who educated the masses of German Jews. With all its errors in detail—Professor Cohn concluded in his vivid and impressive talk—the monumental work of Heinrich Graetz correctly delineates the great aspects of Jewish history. It has not been superseded and is unlikely ever to be forgotten.

A.P.

HOME NEWS

COLIN JORDAN RELEASED

Colin Jordan, leader of the National Socialist Movement, was released from Wormwood Scrubs after serving an eight-month sentence for offences under the Public Order Act.

He was greeted by the deputy leader, John Tyndall, and by Françoise Dior, a distant relative of the late Christian Dior. According to *The People*, Madame Dior is to marry Tyndall soon. She is reported to have been a Nazi follower for about two years. Tyndall told reporters that, with their common National Socialist beliefs, "we know we are right for each other and together we can give even more to the movement".

As soon as Jordan was released he went to the Foreign Office and had an interview with an official there. It is reported that he presented a petition calling for the release of Rudolf Hess from prison. Hess is serving a life sentence imposed upon him at the Nuremberg trials.

FINES FOR DAUBING

Three men who painted anti-Jewish slogans and swastikas on the walls of City buildings appeared at Mansion House. Two were fined £10 and ordered to pay £3 10s. costs and the third was remanded for a medical report.

NAZIS BARRED

The Leicester City Markets' Committee, which is in charge of the Corn Exchange, rejected an application from the National Socialist Movement to use the hall for a public rally. The Movement was also refused permission to hold a rally in Portsmouth's Guildhall to celebrate the release from prison of their leader.

ARAB RALLY

At the "Palestine Day" meeting, held by the Arab Students' Association in the Hammersmith Town Hall recently, youths sporting black swastikas in their lapels were prominent among the non-Arab section of the audience. They tried to turn the Arab meeting into an antisemitic demonstration by posing provocative questions to the speakers and by distributing National Socialist broadsheets bearing swastika symbols and calling for "the liberation of Palestine and for the freedom of the Arab peoples from Jewish-Zionist oppression".

But the promoters of the meeting were embarrassed by this support, and the main speaker, Mr. Erskine Childers, declared in his opening remarks that nothing he said should be construed as an endorsement of antisemitism or fascism. Mr. Edward Atiyah began by condemning "fascism, Nazism and antisemitism of any kind". The third speaker, Mr. Tom Little, a correspondent of the Arab News Agency, said that he did not think that the Arabs could recover Palestine under present conditions.

A resolution was passed by a large majority in Arabic affirming the rights of the Palestinian Arabs to "the so-called State of Israel".—(J.C.)

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YELLOW STAR MEMBERS CHARGED

Allegations that the political secretary of Sir Oswald Mosley's Union Movement and the editor of the Movement's paper, *Action*, were beaten in an attack on the Union's London headquarters by six members of the Yellow Star Movement were made by Mr. John Hazan at Tower Bridge Court. He asked for five young men and a 16-year-old boy to be committed to the Old Bailey. The hearing was adjourned and all six accused were allowed bail.

Mr. Hazan, prosecuting, told the magistrates that, with other persons unknown, the accused gained entry to the Movement headquarters by wearing Union Movement badges. Robert Row, editor of *Action*, and Keith Gibson, the Movement's political secretary, were seized, beaten up and kicked. Flare-guns and a fire extinguisher were let off during the raid. Office furniture, fittings and typewriters were smashed.

Following clashes at Charing Cross between members of the Yellow Star and the Union Movement, six people were fined between £4 and £5 at Bow Street after being found guilty of obstructing and insulting and threatening behaviour. Police lined the streets around Charing Cross when about 300 Yellow Star members paraded with posters reading "Racial hatred, no; human brotherhood, yes" while Mosley's supporters were selling their weekly publication.—(J.C.)

PUBLIC ORDER BILL

The Government's new Public Order Bill, which provides for fines of up to £500 and twelve months' imprisonment, has been drawn in such a way that it prevents any attempt by Parliament to amend Section 5 of the Public Order Act to include incitement to race hatred. Both the Defence Committee of the Board of Deputies and Ajex have expressed disappointment at the Government's failure to introduce new legislation.

Mr. John Dight, Chairman of the Defence Committee, said in a personal statement that it would appear that the main concern was that provocative speeches were to be punished only when they lead to a breach of the peace.

Mr. Fenner Brockway, M.P., said it was obvious that the Government Bill did not cover all the subjects contained in his own draft measure—the Racial and Incitement Bill—which would make illegal any discrimination on grounds of race, creed or colour in any public place.

Although the Home Secretary's Bill has been welcomed in Parliament, it is understood that preparations are being made by Labour M.P.s to strengthen it when it reaches the Commons. Mr. Brooke has himself promised further legislative action should this be found necessary. The Bill has been given a formal first reading in the House of Lords.—(J.C.)

BIRTHDAY HONOURS

The Queen's Birthday Honours List includes a D.B.E. for Alicia Markova (Alice Marks), the ballet dancer. Knighthoods were awarded to Mr. Norman Samuel Joseph (Director of Joseph Lyons & Co.), Mr. Harold Samuel (for public and charitable services) and Mr. Alexander Samuels (Hon. Adviser to the Ministry of Transport). Councillor K. C. Cohen (Chairman of the Leeds Housing Committee) and Baron Jessel (Deputy Speaker, House of Lords) received the C.B.E. and Dr. Simon Freeman (general practitioner, Manchester), Mr. Nicolai Polakovs (Coco the Clown) and Mr. Jack Singer (Ministry of Public Buildings) the O.B.E.

PROSPECTIVE LABOUR CANDIDATE

Mr. John Ernest Silkin, son of Lord Silkin, has been chosen as prospective Parliamentary candidate by the Deptford Labour Party for the forthcoming by-election caused by the death of Sir Leslie Plummer.

ANGLO-JUDAICA

Wolfson Gift

The Wolfson Foundation has donated £100,000 to Lady Margaret Hall, Oxford, for the erection of two new buildings for undergraduates. The buildings will be called Wolfson South and Wolfson North and it is hoped to start work on them next year.

The Foundation, since it was set up in 1955, has given £464,000 to Oxford University and colleges. A grant of £330,000 was recently also made to Cambridge University.

Ghetto Memorial Fund

A meeting organised by the Warsaw Ghetto Memorial Committee, launched an appeal for the establishment of a living permanent Warsaw Ghetto memorial centre in Britain. An on-the-spot collection realised £140. First-hand impressions were given by members of the delegation who had attended the memorial meeting in Poland. It was stated that prizes would be awarded for suggestions on what form the memorial should take.

"Jewish Pimpernel"

At the annual dinner of the B'nai B'rith First Lodge of England, the Lodge's annual award was presented to Professor Norman Bentwich by the President, Mr. F. S. Worms, who described him as "the Jewish Pimpernel". The award—a silver menorah—is given each year to the man who has made the most outstanding contribution in furthering the ideals of B'nai B'rith and in the promotion of communal unity.

Mr. Worms said of Professor Bentwich that he was the living example of the compatibility of dual loyalties—a distinguished Englishman, a passionate Jew and, most of all, a great human personality.

Guardians' Flatlets

Sir Keith Joseph, the Minister of Housing, officially opened the £50,000 flatlets known as Shalom House, built by the Manchester Board of Guardians for the elderly in Tetlow Lane, Salford. The Minister said more and more flatlets for the elderly would be needed in the near future and there was an urgent need throughout the country for similar projects.

Sir Barnett Honoured

King Baudouin of the Belgians, during his State visit to Britain, appointed Sir Barnett Janner, M.P., a Commander of the Order of Leopold II. Sir Barnett is the Honorary Secretary of the Anglo-Belgian Parliamentary Group.

Similar honours have been conferred upon Mr. Leslie B. Prince and Mr. S. David. Mr. Prince was Chairman of the special reception committee to the King and Queen Fabiola on their visit to Guildhall. Mr. David received the honour for services to Anglo-Belgian trade relations.

New Mayors

Several London boroughs are to have Jewish Mayors in the coming year. Councillor James Collins was officially nominated as Mayor of Paddington, and Councillor Frank Davis, Chairman of the Finchley Liberal Party, was nominated at the Party's annual meeting as Mayor of Finchley. Councillor Collins will be serving as Mayor for a second term. He held similar office in the borough in 1957-58.

Councillor Stanley Atkins, Deputy Mayor of Hammersmith for the past two years, is to become Mayor of the borough for the coming municipal year.

Blind Society Centre

The foundation-stone for the new £120,000 centre for the Jewish Blind in North London was laid by the Minister of Health, Mr. Enoch Powell. A factory, workshops and printing press are among the features planned. The centre has been described as "a unique achievement in the history of blind welfare" and is expected to be ready early next year.

Rabbi Dr. M. Eschelbacher

A LEGACY OF GERMAN JEWRY

Translation of S. R. Hirsch's "Horeb"

In 1837 Samson Raphael Hirsch published his "Horeb. Versuche über Jissroels Pflichten in der Zerstreuung, zunächst für Jissroels denkende Jünglinge und Jungfrauen". He was only twenty-nine, but an amazing spiritual activity is already embodied in this great book—the first chapter of a mighty work this Gaon was to achieve in the following 42 years of creative leadership. Now, after 125 years, it has been published in English by Dayan Dr. I. Grunfeld, who also wrote an excellent and extensive introduction, full of ideas.* Translation as well as Introduction confirm what Dayan Grunfeld's earlier essays and books have made us expect. So deeply has he penetrated into Hirsch's message that he can speak about him with a convincing power which hardly anyone else can in our days.

In the first chapter of the Introduction he depicts "The Historical and Intellectual Background of the Horeb". Hirsch demands an investigation of Judaism from within, "ein sich selbst begreifendes Judentum". It must not be measured by the standard of other religions and cultures; he even rejects the term "religion" for it. "Could we have found a holier designation for the Torah than religion? And yet it is exactly this term 'religion' which has made it so difficult to understand the essence of the Torah. . . ." For him its basis is the proclamation of God as the lawgiver, and Judaism itself the obligation to fulfil His will, as revealed in the Torah, in the life of the community and of the individual Jew, absolutely and unconditionally.

Philosophy and Judaism

Hirsch is well aware of the conflict between Philosophy and Judaism, but he is not concerned with reconciling them, and he reproaches Maimonides and Mendelssohn for having tried just that. He points to the fact that "religio" means "binding" and that only he who binds himself is truly a man. For him the written as well as the oral law is of Divine origin and, as a consequence, all the commandments and prohibitions are valid in eternity and unalterable. Therefore "He has sanctified us by His commandments" is the sum and essence of Judaism. On this point he is radical. "If every Divine precept were a riddle to us and presented us with a thousand unsolved problems the obligatory character of the commandments would not in the slightest degree be impaired by this" (p. clv). Only a few will follow him in this far-reaching demand, and from the beginning it has met with vehement protest. Abraham Geiger, the friend of his young days, expressed such protest with an extreme bitterness that provoked Hirsch to an irritated reply.

The spiritual atmosphere in which a young Jew lived at the beginning of the nineteenth century becomes visible in a reminiscence of Abraham Geiger (p. lix). "The days of my boyhood were spent in useless studies in the course of which moral teachings were never impressed upon us." This situation and

* Samson Raphael Hirsch: *Horeb. A Philosophy of Jewish Laws and Observances*. Translated from the German original with introduction and annotations by Dayan Dr. I. Grunfeld. 2 volumes. The Soncino Press, London, 1962. 5 gns.

Hirsch's reaction to it have found their expression in the sub-title of "Horeb". He wrote it first "for Jissroel's thinking young sons and daughters". And it becomes apparent also in another way: "He strongly censured those who neglected the exposition of the Jewish outlook and philosophy of life (Weltanschauung) to our young; and in this connection he also castigated the neglect of Chumash and Tenach by those who limit Jewish education to the study of Talmud" (p. ciii). He was a revolutionary in his own way and not a Talmudist exclusively.

Hirsch himself was a deep thinker, and rightly Grunfeld ascribes to him "an acute philosophical mind". With good reason he calls the ninth chapter of his Introduction "A Jewish Theory of Knowledge". Actually, when explaining the method of his research Hirsch speaks like a modern critic of experience, in terms we hardly expect to find in considerations concerning the validity of the Torah. He saw as clearly as any logician of our own days the criteria of right and wrong, of true and untrue. "The proof of the truth or, rather, the probability of our assumptions is Nature itself by the phenomena of which we have to test our assumptions so as to reach the highest degree of certainty ever attainable, namely, to be able to say: everything actually is as if our assumptions were true or, in other words: all phenomena brought under our observation can be explained by our assumption. One single opposing phenomenon therefore makes our assumptions untenable. . . . Exactly the same is with the investigation of the Torah."

What such a method means in the interpretation of the Torah Grunfeld demonstrates in the important twelfth chapter of his Introduction, "Symbolism in Jewish Law", in the searching discussion of Hirsch's explanation of the Milah (p. cxvff.). This characteristic trend, the scepticism of the genuine seeker for truth against his own ideas, also becomes apparent in the title of "Horeb". Humbly he calls it "Essays on Jissroel's Duties," essays only, neither more nor less.

A Self-Willed Mind

But at the same time his was a self-willed mind. He was not inclined to follow any authority without questioning it. In the remarkable Chapter 5 of his Introduction, "The Classification of the Mizwoth", Grunfeld shows how the classic philosophers of Jewish religion, from Saadiya, a thousand years ago, onward, divided the commandments of the Torah into rational and irrational, into those which reason understands and those which it does not understand. Contrary to these philosophers, Hirsch does not recognise such classification, as the passage quoted above demonstrates. He demands strict submission to all commandments, even if we do not understand them.

However, then the difficult problem of autonomy and heteronomy arises, of obedience to a law the Jew does not recognise himself, but which comes to him from outside. In accordance with the Torah and Jewish doctrine of all times Hirsch postulates "to make the Divine will one's own". He is guided by that spirit that animated our ancestors when, after the revelation of Sinai, they bound themselves: "All that the Lord has spoken we will do and understand" (I.M.24, 7), in the confidence that obedience itself will lead to understanding, and not the other way round, and he feels happy in the conviction that thus heteronomy changes into autonomy. Therefore the eternal validity of all the commandments of the Torah is self-evident to him. About this validity he has no doubt: he only asks for their reasons, the ideas underlying them.

Yet there are Chukkim—ceremonial laws, as they were often called in the nineteenth century—where, in the present writer's view, obedience does not lead to the recognition of the law but to the opposite: contradiction and denial. Next to laws which bind the conscience there are others which do not bind it. A Jew may shave himself with a quiet mind, contrary to the express command of the Torah, while he would be unable to eat on Yom Kippur. The one he feels to be unimportant and indifferent, the other his conscience forbids him. From Grunfeld's deep reflections on this problem it does not become undoubtedly clear what his advice would be if somebody asked him for guidance. True, he states that "Judaism is heteronomy", but he limits this directive by interposing the restriction "at the beginning at least". Yet just those cases in which a Jew, following his conscience, is unable "to make the Divine will his own" not in the beginning only but at the end as well, are the real problem.

Validity of the Torah

Deep conflicts struggled within Hirsch, and it is quite natural that different observers have seen him in different lights. "It is characteristic that he is considered in some Jewish circles as a cold rationalist and in others as an irrational mystic." (P. LXXXIV.) Even so he does not appear as torn and tormented by the clash of incompatible feelings. So strong was his personality that he was able to do justice to his conflicting inclinations, create harmony between them and keep his soul at peace. In the way he deals with the Torah his true character reveals itself, first in the search for the ultimate reasons, and secondly in their representation as symbols for ideas. He was convinced that in this way he had demonstrated beyond any doubt the eternal validity of all the commands of the written and the oral Torah. But actually such a research may also lead to the result that the reason, given for an ordinance, does not apply. The subject, asked to obey the law, must be certain that it is really law, just as a judge has to ask if an order put before him is valid. Hirsch uses all the strength of his extraordinary intelligence to deny the Jew this claim; yet nevertheless it remains. And in the same way the representation of the law as a symbol can lead to its repudiation today as it did in former times. Not the validity in principle is in question but "the unconditional obedience to the law of the Torah". (P.C.)

For more than a hundred and fifty years such questions have been the centre of the internal Jewish discussion about the binding validity of our tradition. They cannot be discussed within the framework of this review. Grunfeld quotes S. A. Hirsch (not a relative but a follower and admirer of Samson Raphael Hirsch): "This modern Judaism is very, very old, as Judaism itself. It seems as if it is naturally inherent in it." The disciple of Hirsch meant this as an indictment against the Reformers, but he did not feel that to him there applied the enlightened truth of the Talmud. "Out of the 'No' thou hearest the 'Yes'." Those who do not admit the unconditionally binding validity of the law are just as entitled to refer to a very old tradition as those who proclaim it.

Hirsch wrote his "Horeb" in the first place for Jews in German-speaking countries. Today this branch of Jewry has been almost annihilated, but Hirsch's great work that once created a stir has remained unaffected by the destruction. And now Grunfeld brings it to Jews in England and the U.S.A., in Australia and wherever English is spoken. Thus he paves the way for the spreading of Hirsch's deep ideas into a new, wide world. The enormous demand he makes in his Introduction he has fulfilled in an enormous effort for which we all have to be grateful to him, though we may disagree in detail. His edition of the "Horeb" will secure a lasting memory for his name, for "it is to be not merely an essay on the history of Jewish law in the nineteenth century, but is also to have a bearing on contemporary Jewish life".

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H. W. Freyhan

FELIX MENDELSSOHN—A NEW ASSESSMENT

With the end of the Third Reich Mendelssohn's works resumed their rightful place in German musical life. Although in Germany, as elsewhere, general changes of taste had caused much of his music to fall into oblivion long before 1933, his masterpieces had kept their position in the repertoire, and it is reported that, in 1933, Furtwängler tried to obtain Hitler's permission for the performance of some of Mendelssohn's music. Naïve as this might seem in view of later events, it does show how this great German musician felt about a composer about whose place in German musical history English scholars have never entertained any doubts.

In a new Mendelssohn book* Heinrich Eduard Jacob sets out to restore for the German reader the image of Mendelssohn "wo es fuer immer hingevoert—in die Mitte zwischen Schumann und Brahms, die ohne ihn nicht denkbar waeren". The method he adopts is that of the essayist rather than that of the scholar; it is somewhat reminiscent of Emil Ludwig, which implies that we are faced with a highly subjective interpretation of facts. But the author is a widely read man, and his numerous sources, which extend far beyond musicological literature, are faithfully listed in the appendix. The material is presented with great skill and in an attractive style. Guiding themes take preference over chronological order, and the discussion of the works is interspersed into the biographical narrative. All this results in an immensely readable book which, in spite of occasional meanderings, hardly ever relaxes its grip on the reader.

With an approach of this kind it is only natural that one is provoked into dissent at times. There are a few factual errors as well: Llangollen is called a "schottisches Staedchen", although this is followed by Mendelssohn's own statement, "Da bin ich hier in Welschiand" (p. 279). The "Freischuetz" tune quoted on p. 221 is not sung by Agathe (the author might have noticed the bass cleff!); the bare fifths of the "Flying Dutchman" motif were never "prohibited" and have a very obvious precedent in the opening of Beethoven's Ninth. The existence of Palestrina was known to the Germans long before Pfitzner's opera (1917). Oratorio did not make a comeback as late as 1921 with Honegger, Elgar's "Gerontius" dates from 1900! The playwright Michael Beer is mentioned (p. 240) but not the fact that he was Meyerbeer's brother.

Some of the evaluations seem very strange: works of minor importance get fulsome praise, while the author's poor opinion of the "Italian" Symphony ("und dieser Saltarello ist's auch, den wir Heutigen allein noch an der Italienischen Sinfonie lieben") is very much at variance with the work's continued popularity and the verdict of that great scholar, Tovey: "one of Mendelssohn's most perfect works".

Due emphasis is given to Mendelssohn's Jewish origin and the relevant background is aptly discussed. But here, too, one can hardly agree with conclusions like these: "Man kann nicht, wenn man Mendelssohn heisst, ein neutestamentliches Oratorium schaffen, ohne ihm ein gleichwertiges Werk, das den Alten Bund verherrlicht, gegenueber und an die Seite zu stellen". Or: "Denn der wahre Held dieses Oratoriums ('Elijah') ist die mit Elementarkraefte gesaettigte Landschaft Palaestinas". We are also given some reasons why Mendelssohn did not make use of traditional Hebrew music. "Und dabei haette er es gekonnt! Doch das Schreiben von Synagogalmusik ueberliess er—wir erstaunen!—seinen christlich geborenen Kollegen". (And we are reminded of Schubert's setting of Psalm 92 for the Vienna Synagogue.) What did the

author expect of this first generation of converted Jews?

Mendelssohn's harmonious and lofty personality shows a singular lack of any traces of Jewish self-hatred; his strong family sense included a pride in his famous Jewish grandfather. For him this did not conflict with his striving after complete absorption into German life, nor with his sincere Lutheranism. Typical of his outlook are his comments on the libretto of Meyerbeer's "Robert le Diable": "Es hat Effekt gemacht, aber ich haette keine Musik dafuer. Denn es ist gemein, und wenn das heute die Zeit verlangte und notwendig faende, so will ich Kirchenmusik schreiben".

All this did not save him from antisemitic attack, though he did not live to experience it. In a very impressive way Jacob places his discussion of Mendelssohn's very German works for male voices (e.g., Eichendorff's "O Taeler weit, O Hoehen") before his two final chapters, "Der Schuss aus dem Dunkeln" and "Das Unfassbare". In the first we read about that essay "Das Judentum in der Musik", which was published under a pseudonym in 1850, three years after Mendelssohn's death, and which introduced the racialist principle into musical criticism, condemning Mendelssohn's art as alien to the German spirit. The last chapter then poses the rhetorical question: Who was there to defend the dead composer? Who was best qualified to do so? Jacob gives his reasons why this might have been expected of Richard Wagner and then confronts us with the fact that the ominous essay was republished in 1868, in a still more radical version, this time signed with its author's real name: Richard Wagner! For Jacob, an enthusiastic Wagnerian, this is "Das Unfassbare"—just as another ardent Wagnerian, Thomas Mann, had to state, "wie oft sich 'Bruder Hitler' leider auf den Schriftsteller Wagner berufen durfte".

The problem of Wagner's antisemitism defies a simple answer; jealousy and justified annoyance over Mendelssohn's inadequate performance of the "Tannhaeuser" Overture are only contributory factors (after all, Mendelssohn had expressed his warm admiration for the "Flying Dutchman") but it seems reasonable to follow that great Wagner scholar, the late Ernest Newman, who keeps a strict dividing line between the man and the artist and never allows his enthusiasm for the musical genius to interfere with a sound critical attitude towards the disagreeable personality of the Bayreuth master.

Mendelssohn's life and work remains an important and fascinating part of German Jewish history. At the same time it is essential to keep this aspect in its proper proportion. The question of the national affiliations of his art is legitimately discussed, but it must not be overrated. It is the merit of Jacob's book that it helps to guide the German reader towards a balanced and sane view.

CURT JURGENS AS FREUD

Curt Jurgens, the Austrian film star, appeared on the Paris stage in the role of Sigmund Freud in Henry Denker's "The Red Thread". The play is of interest to Jewish theatre-goers in that the author tries to convey how Freud refused to be overcome by the barrier of antisemitism that threatened to ruin his career.

Questioned on his feelings about playing the part of a Jew who faced antisemitism, Mr. Jurgens said that the sad truth was that, as far back as 1890, antisemitism was virulent in his country. For him one of the most beautiful themes of the whole play is that in it Freud raises the question of whether it is not time to search for the clinical causes of antisemitism instead of skimming round the edges. Although he himself is not a Jew, Mr. Jurgens said he knew what Nazism meant and left his country because of it. Both his sisters were married to Jews.

Old Acquaintances

Germany: Fritzi Massary and Grete Mosheim were elected members of Berlin's Academy of Arts.—Peter Zadek will produce John Osborne's "Luther" at Berlin's Volksbuehne prior to taking over the directorship of Bremen's Theatre.—Trude Kolmann is to direct Anthony Newley's "Stop the World I Want to Get Off" for Munich's "Kleine Freiheit."—Annemarie Hase appeared in Wesker's "Tag fuer Tag" ("Roots") at Berlin's Schaubuehne am Halleschen Ufer.—Dr. Grischa Barfus of the Wuppertal Theatre is to take over the Rhein-Oper in Düsseldorf.—Peter Gorski produced Ustinov's "Photo Finish" ("Endspurt") in Hamburg with Hannelore Schroth.—Trude Hesterberg appeared as Lady Bracknell in "Bunburry" at Münster.—Wolfgang Heinz has succeeded Wolfgang Langhoff as director of East Berlin's Deutsches Theater.—Fritz Schulz is starring in Watkyn's "Schoenes Week-end, Mr. Bennett" at Cologne.—Detlef Sierk (Douglas Sirk) has returned to Munich after a visit to Hollywood, and is directing Rostand's "Cyrano".—Gustaf Gründgens has resigned as director of Hamburg's Schauspielhaus and is to take a world tour before deciding what to do next.

Austria: Frantisek Langer for the first time received permission to leave Prague to read extracts from his works to the members of the P.E.N. Club.—Gottfried Reinhardt is producing "Elf Jahre und ein Tag" starring Ruth Leuwerick and Bernhard Wicki, near Salzburg.—Heinz Hilpert will speak at the 175th anniversary of the Josefstadt on October 27.—Steve Previn is directing the film "Ist Geraldine ein Engel?" based on Hans Jaray's comedy, with Vilma Degischer.

Milestones: Walter Reisch, who scripted Robert Stolz's "Zwei Herzen im Dreivierteltakt", "Maskerade" for Willi Forst and many films in Hollywood where he has lived since the war, has celebrated his 60th birthday. He also directed "Eskapade" in Austria. "Men are no Gods" in London, and Rilke's "Kleinen Kornett" in Germany.—Annie Rosar, who partnered Max Pallenberg in 1910, became 75 in Vienna, and is still active on the stage.—Walter Fein, a pupil of Jessner, who survived the war in Holland, became 60 in Berlin, where he regularly appears on the stage.—Harry Nestor, a former film star and now editor of an Austrian Film Almanac, turned 70 in Vienna.—I. G. Goldsmith, who in pre-Hitler days imported outstanding films to Germany and, before the war, in London, produced A. J. Cronin's "The Stars Look Down", turned 70 years in Beverly Hills; he is married to the well-known authoress Vera Caspary.

Obituary: Ernst Marischka, the 71-year-old brother of the late Hubert Marischka and author of "Orlow" and the many "Sissy" pictures starring Romy Schneider, has died in Vienna.—Writer René Fuelleop-Muller died in the States at the age of 72. Born in Hungary, he wrote several books on history.—Dinah Grace died in Hamburg aged only 49. She was the wife of film star Willy Fritsch whom she married in 1937.

News from Everywhere: Elisabeth Bergner had a tremendous success when she appeared with O. E. Hasse in the stage production of "Dear Liar" at New York's Barbizon-Plaza. She also attended a showing of her old films at the Berlin Film Festival.—The Broadway production of Brecht's "Mother Courage" had to close after only sixty performances.—Dr. Friedrich Walter, Cultural Correspondent in London of Baden-Baden's Radio, received the German Federal Great Cross of Merit, First Class.—Rolf Gerard will design the decors for Peter Brook's London production of "The Perils of Scobie Pritt". This will star Mike Sarne, son of Dr. Scheuer, a former refugee.—Egon Jameson's "Kleine Weltgeschichte(n) der Frau" has been published by Scheffler, and his "Hochschule fuer Hochstapler" by Baermeier & Nickelson, Frankfurt.

PEM

* Heinrich Eduard Jacob: Felix Mendelssohn und seine Zeit—Bildnis und Schicksal eines Meisters. S. Fischer. DM22.50. English Translation: Felix Mendelssohn and his Times. Barrie & Rockliff. 42s.

E. G. Lowenthal

IN MEMORY OF THE DESTRUCTION

An Encyclopedia of Jewish Communities

"Sixty-six people, members of the former congregation of Hanover, came straight back to Hanover after the war. Many Jews had been interned in a camp at nearby Ahlem. When Hanover was liberated in 1945, D.P.s from camps in the vicinity of the city were added to their number. For a time 1,200 Jews lived in Hanover, but later most of them emigrated to Israel. The mortal remains of the last victims at Bergen-Belsen were interred in the new cemetery at Hanover. . . ." At present, the narration goes on, the community consists of 434 persons, of whom less than 200 formerly lived in Hanover; 68 children are more than 15 years of age and the average age of the population is 47.6—figures that almost exactly correspond to the facts.

This is the concluding paragraph of the carefully written, comprehensive, 14-column article on Hanover in the *Pinkas Hakehillot* (Encyclopedia of Jewish Communities) to be issued over the next few years by *Yad vaShem* (Jerusalem), the official memorial collection. An idea of the principal contents of the article, quoted here as an example, can be obtained from a brief description of events from 1933 onwards: Deportation to Papenburg; Professor Theodor Lessing; Boycott Day and later Boycott actions; Changes of Occupation; Ahlem; Loan Fund; *Hilfsverein* and other Jewish organisations; Jewish schools and educational structure; 250 years of the District Rabbinate; and in more detail: *Polenaktion* and *Kristallnacht*—Increasing Emigration—*Juden haeuser*—Deportations beginning on the 15th December, 1941 (facts, figures and places of destination). In contrast the beginnings of the community and the period from 1918 to 1933 are treated more summarily.

The above extracts by themselves give a clear indication of the nature of the research, the essential aim and system, in short the whole framework of this comprehensive, encyclopedic work. These extracts have been taken from the small pre-prints that have just appeared in English entitled "Selected Excerpts". It is already apparent that this is a most carefully prepared piece of documentation on which a great deal of labour must have been spent and that it fully reflects the worthy basic aims of the *Yad vaShem*.

"Nobody knows how many localities in Europe have been completely robbed of their Jewish inhabitants", states Dr. Aryeh Leon Kubovy, the President of the *Yad vaShem*, in his introduction which he wrote only recently, namely in February, 1963. One estimate, he points out, even mentions a figure of 25,000, but it can certainly be said that 6,500 formerly fully organised communities (with synagogues, management committees, rabbinate, schools, etc.) were completely destroyed; their memory is to be kept alive in the *Pinkas Hakehillot*.

Each article covers five periods (before the First World War, 1918-1933, 1933-1938, 1938-1945 and after the Second World War), but the greatest emphasis is always placed on the period of persecution and annihilation. Tak-

ing Hanover as an example, this period occupies more than half the 14 columns, if one includes the deportation statistics, the ordinances of 1938 which are reproduced in the text in facsimile and the photographs of destroyed synagogues. And, still on Germany, a similar picture emerges for Halberstadt and Schweinfurt. In the pre-print already available, which can also only be treated as a sample, the following places are also dealt with: Dorchoi (Rumania, formerly Bukovina with almost 6,000 Jews in 1930); Hajduböszörmény (near Debreczin, Hungary, about 1,000 Jews in 1941); Kolo (former Province of Posen, almost 5,000 in 1939); Kosice (Czechoslovakia, 12,000 in 1938); Köszeg (Guns, Hungary, 100 in 1941); Kuritz (Poland, about 5,000 in 1940); Nové Mesto and Váhom (Waag-Neustadt, Hungary, 1,500 in 1940); Secureni (Bessarabia, 4,200 in 1930); Székesfehérvár (Stuhlweissenburg, Hungary, 48,000 in 1941); and Tarnopol (Poland, formerly Austro-Hungary, about 18,000 in 1941).

Of particular value for future research is the fact that the relevant literature and source material is quoted for every article. For instance, taking Hanover as an example once again, a wide range of material is recorded (books, articles, reports, statutes, etc., for the period 1861-1961, including unpublished material and eye-witness accounts from more recent times, which are preserved by the *Yad vaShem* and in the Wiener Library).

In former times the term *Pinkassim* was used to describe the rule books of Jewish communities and organisations. Among the most famous works of this nature are, for instance, the *Protokollbuch der Landjudenschaft Kleve* (1690-1867), which was published in Berlin in 1922 by Dr. (Itzhak) Fritz Baer, Professor of Medieval History at the Hebrew University in Jerusalem, and the *Pinkas der litauischen Synode* (1623-1761), published by Professor Simon Dubnow in 1924. The *Pinkas Hakehillot* a unique memorial volume, sets itself a far wider task and higher aim. A team of youthful historians is working on its completion, each country having its own editor with a number of assistants. The editor for Germany is Dr. Baruch Ophir, who was born in Hamburg.

MICROFILMS OF ARCHIVES

The Israeli State Archivist, Dr. Alex Bein, who has been visiting London, is attempting, for historical purposes, to obtain the microfilming of all important Jewish communal archives in the world. The plan is being put into operation following a resolution passed at the Third Congress of Jewish Studies in Jerusalem in July, 1961.

At a reception given for Dr. Bein arranged by the Zionist Historical Committee the speakers, Dr. S. Levenburg, Professor Norman Bentwich and Rabbi Dr. J. Litvin, all stressed the importance of saving Jewish material which would assist those wishing to write the history of the Jewish people and of Zionism and Israel.—(J.C.)

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INQUEST ON APPEASEMENT

How is it that British foreign policy before the Second World War was so lacking in firmness and foresight? Why has the term appeasement become such a dirty word in the vocabulary of politics? The answer is not to be found in this book.* We do not learn a great deal of the *motives* of the policy of appeasement. The authors have remarkably little to say about the combined impact of a pacifist-minded public opinion, of a Labour party only recently converted from isolationism, of British military weakness, of Dominion disinclination for European commitments.

All this is true and yet it is largely irrelevant; for what we do learn from this book, and in this respect it is far richer than any other treatment of the subject, is how the policy of appeasement was executed.

"The Appeasers" does not really get going until the Anschluss in March, 1938, but from then on it moves at a cracking pace, briskly narrating all the steps in a catastrophic decline. One fact that does emerge very clearly indeed is the hope, born of desperation, with which the British Government clung to the possibility of Polish-German negotiations, even after the signature of the Russo-German pact. Thus barely was the Anglo-Polish treaty signed on August 25, 1939, before Halifax was telling the Polish Ambassador that although "he [Halifax] recognised how vital to Poland was the position in Danzig" he "could not feel that if there ever were any opportunity of conversations being held about Danzig the Polish Government would be right or wise to reject it". Halifax continues by advising the Polish Government against "adopting a position in which discussions of peaceful modification of the status of Danzig was ruled out". It is not surprising therefore that the Nazis could put little credence in the resolution with which the British Government would fulfil its pledges. In fact, carrying this analysis further, beyond the outbreak of war, the authors have no difficulty in showing that almost until the invasion of the Low Countries Chamberlain and Halifax continued to hope and work for a negotiated peace.

There is a wealth of material here, most of it of surpassing interest and all illuminating the central theme. Yet two aspects do not receive the attention they deserve. They both concern the media through which Nazi propaganda was able to make such a successful impact; they are the Jewish question and the Russian question. The authors do not seem to be fully aware of the extent to which the Nazis were able to exploit anti-Jewish hostility in order to advance their cause. They quote, it is true, Lord Londonderry's letter to Ribbentrop in 1936: "As I told you I have no great affection for the Jews. It is possible to trace their participation in most of those international disturbances which have created so much havoc in different countries"; but they do not take this analysis far enough. It is for this reason perhaps that they oddly misinterpret the notorious incident in 1938 when Commander Bower, a Tory M.P., was slapped on the face by Shinwell, after he had shouted at him: "Go back to Poland." This was not because Shinwell was Polish and Poland was an unpopular country; it was because Shinwell was Jewish.

As regards the Russian question this, too, is underestimated. It is not enough merely to note the extent to which the appeasement outlook was motivated by the fear of Communism; it is also necessary to understand the extent to which, ever since the Treaty of Versailles, Germany had been appeased in the hope that she would take part in the general isolation of Russia. But because "The Appeasers" does not really get going until 1938 this very important component of British policy towards Germany is all but omitted. However, when all is said and done, it still remains true that this book is one of the best accounts of the immediate pre-war Anglo-German relationship.

LIONEL KOCHAN.
* Martin Gilbert and Richard Gott: *The Appeasers*. Weidenfeld & Nicolson. 42s.

Friedrich Walter

Deutsch-Juedische Dorfgeschichten

„Aus unbeschwerter Zeit; Geschichten um die Juden in meinem Dorf“ hat Max Dessauer seine im Verlag der Frankfurter Bücher (DM 12,80) veröffentlichten Kindheits- und Jugenderinnerungen genannt. Der Verfasser wurde 1893 als Sohn eines Rabbiners in einem hessischen Dorf geboren und emigrierte 1933 nach Frankreich, wo er sich in der Schreckens- und Leidenszeit der Kriegsjahre um das Hilfs- und Rettungswerk für seine Schicksalsgefährten, zumal für jüdische Kinder, besondere Verdienste erwarb.

Unter den „Bildern seiner Erinnerung“, schreibt er einleitend, hat er ausgewählt und „die lichten, freundlichen Farben den dunklen Tönen vorgezogen“. Er erzählt seinen Lesern, man möchte fast sagen: seinen Zuhörern, liebenswürdig-anspruchlose und darum liebenswerte Anekdoten aus dem unwiederbringlich dahingegangenen Alltag und Feiertag einer kleinen deutsch-jüdischen Dorfgemeinde und ihrer freundschaftlichen christlichen Umwelt. Er führt uns dabei gleichsam durch eine Porträtgalerie, auf deren Menschenbildnissen unsere Blicke mit heiterer Ergriffenheit verweilen, von einer Gestalt zur anderen gleiten können.

So dürfen wir sie betrachten. Man kann—oder muss—sie aber auch ganz anders ansehen, nämlich als einen „Reigentanz von Schatten am Grabe einer deutschen Wirklichkeit, die uns einst reich gemacht hat, reich an seelischem und geistigem Vermögen: der Symbiose von Christen und Juden in Deutschland, oder sagen wir schlicht: von christlichen Deutschen und jüdischen Deutschen, von Deutschen und Juden“.

Geleitwort von Carlo Schmid

So nennt es Carlo Schmid in einem Geleitwort, dessen einsichtsvoll-bewegender Gedanken- und Gefühlgehalt es zur beglückenden Pflicht macht, noch eine zweite, grössere Stelle daraus zu zitieren.

„In diesen dörflichen Gemeinden“, schreibt er, „hatte sich eine Eindeutschung vollzogen, die—auf anderer Ebene—so tief ging wie die der ersten Generation des Judentums nach Moses Mendelssohn in den literarischen Salons der Zeit nach den Befreiungskriegen zu Berlin und Wien. Diese Menschen waren ganz und gar Juden—dem Glauben, der Familientradition nach—und waren ganz und gar Deutsche—der Heimatliebe und der Verbundenheit mit dem Schicksal der deutschen Nation nach; sie waren deutsche Juden und jüdische Deutsche—jeder kann den Akzent setzen, wie er will. Heute gibt es nur noch 'Juden in Deutschland', und diese leben neben uns her, sie können nicht mehr mit uns leben. Wie arm hat uns das gemacht.“

„Darum macht die Lektüre dieses Buches den Leser so traurig: da hat die Geschichte uns vor einigen hundert Jahren einen grossen Wurf tun lassen, und wir haben dann in sinnlosem Wahn und bestialischer Verblendung zerschmissen, was vor uns erworfen worden war, nämlich die Möglichkeit gegenseitiger Steigerung in jenem unablässigen Prozess der jeden der beiden Teile steigernden, auf einer höheren Ebene zu suchenden Selbstbestätigung in der Bestätigung des anderen. In den 'höheren Regionen' konnte alle Welt es sehen, und bis in die Zeit des Hexenwahns hinein sahen es alle. Im Dorfe sahen es nur jene, die darin lebten oder an seinem Leben teilhatten. Ihnen fiel es kaum auf, so eng verschwistert und selbstverständlich im Menschlichen und im Dorfgemeinschaftlichen lebte sich jenes 'Zusammen' aus“.

Es lag ihm eine gemeinsame Haltung und Anschauung zugrunde, die damals noch, vor und nach dem ersten Weltkrieg, auf den älteren Lebensformen dörflicher Gemeinwesen beruhte. Sie waren, diese hessischen Landjuden und Bauern in Dessauers Anekdoten,

inmitten einer modernen Industriegesellschaft zutreibenden Entwicklung, konservativ in ihrer Lebensstimmung- und Gesinnung, misstrauisch gegen Neuerungen, ablehnend gegen den Fortschritt, sparsam nicht nur aus Armut (denn auch die Reichen lebten sparsam), sondern aus einer Gediegenheit, einer grundsoliden Beschaffenheit ihres Wesens, die sich dem Leben anvertraute und zugleich vor ihm auf der Hut war. Sie verdankten diese Eigenschaften dem, was man nicht anders als „Bodenständigkeit“ nennen kann, auch wenn dieses Wort und die guten Kräfte, die es bezeichnet, vom Nationalsozialismus so verfälscht worden sind, dass man es in Anführungszeichen setzen muss. Aus demselben Grund scheut man vor einem anderen, damit eng zusammenhängenden und von den Nazis gleichfalls geschändeten Wort zurück: dem der „Wurzeln“ und was sich mit ihnen verbindet.

Eben weil diese ländlichen Juden so feste und tiefe Wurzeln geschlagen hatten, konnte sich auch ihr beweglicher, pessimistisch getönter Mutterwitz entfalten und ausprägen und den Boden auflockern, auf dem die bedächtige Lebensweisheit ihrer bäurischen Umwelt gedieh. Die Uebereinstimmung, die sich daraus ergab, trug auf beiden Seiten Züge von Sprödigkeit, mitunter sogar von Strenge, die jedem Ueberschwang abhold war, aber noch zuverlässig aus den elementaren Regungen menschlichen Wohlwollens und Sich-Holdgesinntseins hervorging.

Die Erzählungen von Jacob Picard sind jetzt unter dem Titel „Die alte Lehre; Geschichten und Anekdoten“ von der Deutschen Verlags-Anstalt in Stuttgart neu herausgegeben worden (DM 16,80). Josef Eberle hat dazu ein kluges, verständnis- und liebevolles Vorwort geschrieben. Ich habe Picards Novellen an dieser Stelle (AJR Information, May, 1957) ausführlich besprochen, als sie in einer amerikanischen Ausgabe und Uebersetzung von Ludwig Lewisohn erschienen. Sie gehen zeitlich mit wenigen Ausnahmen ins 19. Jahrhundert zurück, ihr Schauplatz ist der südwestdeutscher Dörfer und Kleinstädte, ihre Welt die der in dieser Landschaft einst heimischen Juden.

Zeugnis einer Symbiose

Liest man diese Geschichten nun auch in ihrer Muttersprache wieder, so wird man erst völlig gewahr, wie allein schon Picards Sprachkunst Zeugnis ablegt von jener deutsch-jüdischen Symbiose, auf die Carlo Schmid in seinem Geleitwort zu Dessauers Erinnerungen noch einmal ein erhellendes—und verklärendes—Licht fallen lässt. Picards poetische Sprache, hochpersönlich und durchaus „modern“ in vielen ihrer Wendungen, ist genährt und durchdrungen von einem deutschen Sprachgut, das aus Hebels „Schatzkästlein“, den Grimmschen Märchen und Luthers Bibeldeutsch schöpft. Dieses Deutsch, dessen Spuren sich in dem, das man heute schreibt und spricht, fast ganz verloren zu haben scheinen, ist es auch, das den Gestalten und Vorgängen in Picards Erzählungen ihre besondere „Tiefendimension“ verleiht, einen Seelenadel nämlich, der Landjuden, Schwarzwaldbauern und Dorfschulzen gleichermaßen auszeichnete und für den es wiederum nur ein sehr deutsches, oft missbrauchtes Wort gibt: Innwendigkeit.

War sie deutsch oder jüdisch oder beides, diese Innwendigkeit? „Das ist ein zu weites Feld“, wie Fontanes Herr von Briest bei unbeantwortbaren Fragen zu sagen pflegte. Eins aber glaubt man mit Bestimmtheit sagen zu können: dass Picards jüdische Dorfgeschichten zu dem gehören, was Hofmannsthal den „ewigen Vorrat deutscher Poesie“ genannt hat.

A LITTLE JEW FROM THE RHINE

Those of us who liked the literary work of Hermann Sinsheimer—as a theatre critic, as the editor of *Simplicissimus*, and as the *Feuilleton* editor of the *Berliner Tageblatt*—will be grateful to his widow, Christobel, for collecting a handful of stories in which he deals with his childhood in the village of Freinsheim in the Palatinate.* The volume, exquisitely illustrated with drawings by Karl Heinz, has a captivating atmosphere which pervades each story, although the times of writing extend over more than a quarter of a century.

Sinsheimer, who died as a refugee in London at the age of 67 in 1950, evokes in these short chapters from an autobiography, which he never completed, all the delicate flavour of a Jewish country child's first impressions of a world that was to drive him later from country to country—like a sparrow which, shaken out of a cherry tree, flutters to the next one and begins again to enjoy the sweet fruits of life, as Christobel Sinsheimer says in her introduction. „But the most tenacious trait of this tenacious man was his love for his native village of Freinsheim,“ she continues. The people of Freinsheim appreciated that love; after his death they put a plaque on the house where he was born, and there is still an old vintner who can recite a poem by the young Sinsheimer, „Cherry Blossom“, by heart.

Being a little Jewish boy in an utterly German village was an experience that affected him deeply, more than any boy in town who had at least a few fellow-Jews around him. There was an old school, but when the boy's grandfather moved to Cologne its mainstay was gone, and it had to close. The boy took part in Protestant religious instruction at school. The teacher explained that Jesus had been a Jew, „just like Hermann Sinsheimer“. The boy glowed with pride, but the teacher went on, „However, Jesus never pinched cherries!“ For that was what Hermann had done the day before.

Antisemitism and Jew-baiting came, seemingly from nowhere, to the peaceful little village. The poison infected the boys. Hermann fought back. Then he wanted to know: what was the difference between him and them? Where did his ancestors come from? And where did those wandering Jews come from who passed through the village, hawking and begging? He did not like them, he did not understand that they had been driven from their own homes. „They had no right to settle in our native Palatinate“, the boy felt. „I had become a German-Jewish chauvinist.“

Hermann Sinsheimer grappled with that problem all through his life. „The little Jew from the Palatinate became one of the great men of the newspaper world,“ says Christobel Sinsheimer, „yet in the end he was a little exiled Jew again. Klein kriegen konnte man ihn aber nicht.“

EGON LARSEN.

* Hermann Sinsheimer: Spatz in den Kirschen. D. Meininger, Neustadt a.d. Weinstrasse. DM 4.80.

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RECENT PUBLICATIONS

THE ROTHSCHILDS

Whenever a mother takes leave of her son,
Who wishes the world to see,
"Grow rich like Rothschild," says she, "go
on!
And remain as 'bekoved' as he!"

(Translated by B.B.St.)

This well-known German-Jewish folk-song portrays the degree of popularity the Rothschilds enjoyed with German Jewry. Everybody knew something about the "success story" of the modest Mayer Amschel Rothschild who had a small bank (Wechselstube) in Frankfurt am Main. His good wife Gutele, who bore him five sons and five daughters, became the "Mother of all European loans" as Heine called her, but never moved from the old house in the Frankfurt "Jew Street".

Mayer Amschel's will had decreed that only the sons should be heads of the business, never the sons-in-law. So the "Mishpoche" remained a well-knit entity until our time.

Frederic Morton has written a fascinating book about the personal and political fates of all these widely different individualities.* Since space is limited we shall only stress the unique attitude of this family towards their Jewish brethren and towards Palestine, as it is significantly different from that of most other prominent Jewish financial dynasties. While the Mendelssohns, the Arnsteins, the Itzigs, etc., gradually lost their Jewish identity and became Christians, the Rothschilds bore their faith like a banner before them and universally adhered to the slogan Lionel de Rothschild had condensed in the words: "We are emancipated Jews; but if the emancipation should damage our Jewish faith, it would prove a curse instead of a blessing."

* Frederic Morton: *The Rothschilds*. Secker & Warburg, London. 25s.

On the other hand, none of them were Zionists and Herzl found the Paris Rothschild inaccessible. However, as early as 1882, long before Herzl came to Paris, Reb Samuel Mohilewer had succeeded in convincing Baron Edmond de Rothschild that the last hope for the persecuted Jews of the world lay in Palestine; and so "the Baron" not only bought more land in Palestine than all the impoverished early Zionists could afford, but also established his wine cellars in Rishon-le-Zion and tried to transplant other agricultural products (mulberries, tobacco, etc.) to Palestine. It was one of the proudest days of his life when he and his wife visited Palestine and Weizmann remembers him saying: "Without me Zionism could not have succeeded, but without Zionism my work would have been struck to death."

Some decades later, it was another Rothschild to whom the British Foreign Minister, Arthur James Balfour, addressed the momentous letter later known as "The Balfour Declaration". It is true this letter represented only the first step on the long, long way to the Foundation of the State of Israel, but in all those troubled years and after the State had finally been established, the interest of the Rothschilds in Eretz Israel remained as alive as ever.

The memory of this exceptional Jewish family will not soon be forgotten. It will live on in the Rothschild cellars of Rishon-le-Zion; it will live on in the Weizmann Institute of Research in Rehovot, which was largely financed by the Rothschilds, and it will live on in many other cultural achievements which would not have been possible without their help. But their memory will also remain alive in the Orphanage in London, in the hospitals in Paris, and in the Homes for the Aged in Frankfurt and Vienna.

Frederic Morton has made this astonishing family and all its widely different personalities come alive more vividly than anyone else has done before him. In his magnificently printed and illustrated and amply documented book, we see the gradual development of the family from the modest "Wechselstube" in Frankfurt to the mighty financiers of Royalty in London, Paris, Naples and Vienna. We also see how the present generation of the Rothschilds reaches out from the financial world into the world of art, literature and science. It was a Rothschild who translated into French the remarkable works of his friend, the poet Christopher Fry; it was a daughter of this family, Miriam de Rothschild, who wrote an important book about parasitology. Thus, Frederic Morton's almost inexhaustible book well deserves its place on the best-seller list, and it can be recommended to anybody interested in Jewish and world history.

BERTHA BADT-STRAUSS.

A DOCUMENT OF OUR TIME

At a time when it is possible for a theoretical discussion to attempt an enquiry as to whether the victims of the Nazi murderers could, should, ought to have encountered their fate with a fiercer fighting spirit, every additional record of their lives and suffering in the death camps or in prisons becomes relevant and valuable information. They carry weight that must not be ignored by those who imagine themselves to be in a position from which they may pronounce judgment on the tragedy of our century.

"The Naked Heroine—From the Folies to the Resistance" by John Izbicki may be counted among such documents. I do not think that the book can claim great literary value, but then this is hardly its purpose. The author intended it as a tribute "to those who have not returned, to those who did

* *The Naked Heroine*, by John Izbicki. Neville Spearman Ltd. 25s.

not receive any medals for bravery, to those who perished", and he has certainly achieved his aim. What a pity though, that the title, together with a rather loudly designed dust-cover, slightly reminds one of certain serialised biographies in the popular Sunday Press.

In his narrative of Lydia Korzacz-Lipski's life, Izbicki (who himself is a former child refugee) relates the story of an exceptional woman, a member of the French Resistance who was awarded the Legion d'Honneur and the Croix de Guerre for bravery shown against the Nazi occupation. When the war broke out she was 16 and a trained ballet dancer working at night in the Pigalle. During the day, however, she worked together with her father, Count Korzacz-Lipski, in one of the first groups of the Maquis. Their flat became the regional headquarters and from there many British soldiers were smuggled back to Britain, codes were deciphered and invented.

The young girl took an important part in the work but both father and daughter were arrested by the Gestapo. In spite of torture and starvation in prison, the young woman did not divulge any secrets or names and eventually was sent to Ravensbrueck. In an atmosphere of filth and degradation of every kind, Lydia kept her moral spirits and, moreover, became the centre of resistance among her fellow-sufferers. She helped them to survive spiritually until the day of liberation. Her own tragedy is not yet at an end, although she has become one of the principal dancers at the Folies. She will not know until November, 1969, whether she is going to live as a healthy woman. A German doctor who injected her at Ravensbrueck did not tell her what the syringe contained, only that, according to his prediction, the result would be known 25 years later.

John Izbicki can be congratulated on telling a most moving story of the spiritual triumph of an outstanding woman.

LUCIE SCHACHNE.

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ORGANISATIONAL NEWS

C.B.F. 30 YEARS OLD

The year 1963 marks the 30th anniversary of the foundation of the Central British Fund for Jewish Relief and Rehabilitation. The C.B.F. was originally founded in 1933 to aid the victims of Nazi persecution. Between the date of the Austrian Anschluss and the outbreak of the Second World War it was instrumental in rescuing some 69,000 Jews from Germany and Austria who found refuge in this country and many of whom were assisted by the C.B.F.'s case-working body, the Jewish Refugees Committee.

After the war the C.B.F. extended its work to cover Jewish refugees and deprived Jews in overseas countries. Its activities included the care for Jewish refugees from Hungary and Egypt in 1956 and 1957. The recent influx into France of Jewish refugees from North Africa and the need for giving them immediate assistance was substantially added to the C.B.F.'s liabilities. The work of the C.B.F. is entirely financed through funds given by the Anglo-Jewish community.

Through its part in establishing the Jewish Trust Corporation, the C.B.F. has ensured that heirless property in the former British Zone of Germany became available for the benefit of former victims of Nazi persecution. Part of these funds have been used in this country for the establishment and maintenance of Homes for the Aged which are jointly administered by the C.B.F. and the AJR. The amicable co-operation in this field has resulted in close bonds between the two organisations.

LEO BAECK LODGE ANNIVERSARY

The 20th anniversary of the establishment of the Leo Baeck (London) Lodge of the B'nai B'rith was celebrated at a dinner. The guests included the Grand President of B'nai B'rith, Mr. Jack Morrison, who presented a written citation to Rabbi Dr. M. Eschelbacher recording his 56-years' membership of the Order.

REIZENSTEIN CONCERT IN LEO BAECK HOUSE

On June 9 Franz Reizenstein, the well-known composer and pianist, very kindly gave a recital for the residents of Leo Baeck House and their guests. His beautiful rendering of works by Brahms and Beethoven was greatly appreciated by a large audience. Of particular interest, however, were his own compositions of two preludes and fugues which, without being ultra-modern and therefore inaccessible to elderly listeners, showed convincingly how even so classical a medium as a fugue can be an ideal vehicle for the musical expression of a contemporary composer.

The Committee was particularly grateful to Mr. Reizenstein for having kept the arrangement though, at the date of the concert, his mother, a resident of Leo Baeck House, was already critically ill. She passed away a few days later, and we should like to express our sincerest sympathy to Mr. Reizenstein and the other members of his family.

The social gathering before and after the concert was favoured by beautiful summer weather allowing those present to sit in the Home's enchanting garden with its gorgeous flowers and blossoming hedges. A sale of needlework made by the ladies of Leo Baeck House proved a great success. Everything combined to make this Sunday afternoon a memorable occasion.

HEINRICH STAHL HOUSE

Sewing Machine Required

Heinrich Stahl House, the recently established Home for the Aged at The Bishop's Avenue, London, N.2, is in need of a sewing machine. Any reader who is prepared to donate a machine in working order should kindly contact the Matron, telephone MEAdway 3474.

LEO BAECK PRIZE AWARDS

On May 23, the 90th anniversary of the birth of Dr. Leo Baeck, the Zentralrat of the Jews in Germany announced that the Leo Baeck Prize for 1962 had been awarded to Professor Dr. David Baumgardt, Dr. Reinhold Mayer and Dr. Franz Roedel. Professor Baumgardt was Professor of Philosophy at Berlin University until the Nazis came to power. From 1941 to 1954 he was a consultant in philosophy at the Library of Congress (Washington). He is now a Guest Professor at Columbia University (New York). Professor Baumgardt's works include "Spinoza and Mendelssohn" (1932) and "Maimonides, Conciliator of Eastern and Western Thought". Dr. Reinhold Mayer, a Protestant theologian, is an assistant at the Institutum Judaicum at Tübingen University. He was awarded the Franz Delitzsch Prize 1961 for his work on "Christentum und Judentum in der Schau Leo Baecks". Dr. Franz Roedel is the founder and Principal of the Catholic Judaistic Institute at Jetzendorf, near Ulm.

APPEAL TO JEWS FROM HANAU

As already reported in the April issue, the municipality of Hanau a.M. plans the publication of a Memorial Book about the history of the Jews in Hanau and appeals for the co-operation of former citizens of that city. Readers or their friends who can supply material as outlined in the previous announcement could also contact Mr. Gustav Fleischmann, 98 Greenhill, London, N.W.3 (Tel.: HAMpstead 4697), who recently visited Hanau and discussed the scheme with the promoters.

HAMBURG INSTITUTE FOR JEWISH HISTORY

The Senate has announced that Hamburg is to set up an Institute for the History of the German Jews. It will be affiliated to the university although it will formally be part of the Hamburg Science Foundation.

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IN MEMORIAM

KURT BLUMENFELD

During three decades Kurt Blumenfeld was the outstanding figure and the undisputed leader of Zionism in Germany. His name is for ever linked with Jewish life in Germany, especially during the Weimar period; but his role in world Zionism should also not be underestimated. He was the most representative man of that brand of Zionism for which he himself coined the name of "post-assimilation" ("post-assimilatorischer Zionismus").

In direct opposition to the view predominant in pre-1914 days according to which Zionism, as a form of Jewish life, was only a matter for those still somehow, religiously or sociologically, bound to the traditional Jewish way of life, while westernised Jews could, at the best, support the movement for mainly philanthropical motives, Blumenfeld insisted that the most assimilated Jew needed Zionism more than anybody else, because he was aware of the deep conflict aroused in his own soul by alienation from Judaism and the ensuing rootlessness ("Kulturkonflikt"). The gist of this doctrine was that the Jew, alienated from the faith of his ancestors and involved in the secularised life of modern nations, could attain his inner equilibrium only by an ideological decision clarifying his own group loyalty within his historical consciousness. Blumenfeld's contention was that this process of self-analysis is the very foundation of personality, and that it is more essential for the individual than all the factors of external education and social environment; only after willingly embracing the reality of his own Jewishness can a post-assimilation Jew obtain his right place in society.

In the Zionist interregnum after Herzl's death (1904) young Kurt Blumenfeld, then one of the most dynamic and inspired promoters of the Kartell Jüdischer Verbindungen (K.J.V.), suddenly emerged as a Zionist propagandist of the highest calibre, and Arthur Hantke installed him as one of the secretaries of World Zionism. For a short time he was editor of the central organ, *Die Welt*. At that time a hard struggle was going on in Zionism between the so-called political and the practical Zionists, and while the older generation in Germany sided with the "political" trend, Blumenfeld led the majority into the "practical" camp to which most Russian and Austrian Zionists belonged. This paved the way for the establishment of the Russo-German coalition Executive in 1911 with its seat in Berlin. Bonds of intimate friendship and congeniality tied him to leading Russian Zionists like Weizmann, Sokolov, Shmarya Levin and others.

Blumenfeld's "radical" Zionism and his theory of *Entwurzelung* met with fierce opposition also among German Zionists. However, after the First World War, his rule was firmly established and in 1924 he also officially became President of the Zionist Federation, an office he held until his emigration to Palestine in 1933. He always could rely on the support of the K.J.V. which revered him as their teacher and master.

He also had many admirers beyond the "German" circles. Among them was Zalman Rubashoff, now Zalman Shazar, a cousin of his wife, who was elected President of Israel on the very day of Blumenfeld's death. Only last year, on the occasion of Pinchas Rosen's (Felix Rosenblüth) 75th birthday, Shazar, in a Hebrew essay, extolled Blumenfeld's importance as a thinker and political leader within the whole pre-Israeli Zionist framework.

In a book of reminiscences, published a few months before his death,* Blumenfeld describes his own activities as a Zionist leader and thinker and the application of his theory to his political life. Although a brilliant and effective orator at mass meetings, he saw his true mission as a propagandist in a Socratic manner

* *Erliebte Judenfrage*. Herausgegeben und mit einem Vorwort versehen von Hans Tramer. Publication des Leo Baeck Institute. Deutsche Verlagsanstalt, Stuttgart. DM 16.80.

of private discussion with individuals of high intellectual standing whom he wanted to attract to Zionism. The most important and most interesting case in point was Albert Einstein, with whom he established a close relationship after a decisive interview which he describes in his book. Einstein was also instrumental in helping him make other contacts, such as Walter Rathenau and the Soviet Foreign Minister, Tchicherin.

Although Blumenfeld was eager to convince individuals of the validity of his own notion, he did not ignore the fact that practical politics required a different approach. Men may wish to take part in a practical enterprise for various reasons not necessarily identical. Already during the First World War Blumenfeld had submitted to Jewish public opinion a programme of co-operation in practical matters, which he called the Politics of Alliance (*Bündnispolitik*) mainly to tackle the urgent problems created by the war and in view of the impending Peace Conference. The Balfour Declaration had changed the political implications of Palestine, and it was unavoidable that the creation of what was called the Jewish National Home had to become a general Jewish responsibility.

Blumenfeld was one of the founders of the Keren Hayesod as a "neutral" institution for raising funds for Palestine, and it can be said in retrospect that this idea, thanks to his endeavours, succeeded, although in Germany alone. He also created the *Pro-Palästina Komitee* which comprised leading men of the Weimar Republic, Christians and Jews. Of all these activities he gives an account in his book. He rises to real artistic perfection when he describes some of the personalities he met and worked with, drawing masterly sketches which make these men live.

Blumenfeld's book will still provide material for thought even in these times when all the conditions in which it was rooted have vanished. His interpretation of Zionism has now become remote history, just as has the whole of German-Jewish life to which it belonged. The new generation of Israelis knows nothing of Blumenfeld and very little of the world in which he lived and worked.

During his last years he was a sick and lonely man, though his old friends were closely attached to him. Those who knew him during his great days, who had worked with him and had loved him, will never forget him. He was a man not only of unusual intelligence and culture but also of great charm and humanity, alive to all beauty and full of *joie de vivre*, a true European and a passionate Jew full of confidence in the Jewish people. For Zionists of the "German" school a whole epoch has been definitely buried with him.

ROBERT WELTSCH.

RABBI DR. HERMANN LOEB

Rabbi Dr. Hermann Loeb passed away in Goeteborg at the age of 78. He was born in Bruchsal and, after having served as Assistant Rabbi in Karlsruhe and Berlin, became Rabbi of the Goeteborg Community, which, for the last 100 years, has been served by rabbis from Germany. Although he retired in 1953, he resumed his duties after a short break, because his successor soon left the community for the United States.

FRED ABEL

Mr. Fred Abel (London) suddenly passed away on May 19. He was an estate agent in Berlin and, by his steadfastness, diligence and integrity, succeeded in building up his professional life anew in this country. At the same time, Mr. Abel always took a deep interest in the fate of his fellow-Jews and also repeatedly gave his advice to the AJR, whose member he was for many years. All those who knew him will gratefully remember him for his modesty and helpfulness. We extend our sincerest sympathy to his family.

DR. ERNST KAHN

Dr. Kahn, who died on May 18, was the author of several contributions to this journal, the last of which, a penetrating book review, appeared as recently as last May. He will also have been known to many as an active member of the Leo Baeck Institute.

Born and brought up in Strasbourg, he studied modern philology at different universities, served in the German army during the First World War and graduated at Heidelberg as Dr.Phil. with a thesis on a literary subject, the influence of Edgar Allan Poe on Baudelaire. His first career as a teacher of modern languages at Pforzheim came to an abrupt end in 1935, and after a short spell at the Philantropin in Frankfurt he found his way to England in 1938.

His first years in this country, which included a period of internment, were difficult; but in 1941 he obtained his first teaching appointment and in 1945 he joined the staff of St. Edmund's School at Canterbury, where he became Senior Modern Languages Master and where he remained until his retirement in 1957. Being a teacher both by profession and vocation, of patent integrity and sociable temperament, he soon earned the respect and affection of his colleagues and, what is possibly more important, of his pupils whose progress and examination successes he very much felt to be his personal responsibility. His charges could not but realise his genuine concern for them and saw in him a friend and guide as well as a preceptor.

In his work at St. Edmund's he was, as always, lovingly and understandingly supported by his wife who wholeheartedly entered into the spirit of all the social activities which form part of Public School life. The personal friendships formed during those years outlasted his direct connection with the school.

After retirement, he maintained his contact with the teaching world, as an external examiner in scholarship examinations and by taking evening classes, but at the same time welcomed the additional leisure available for his literary work and his philosophical interests. These included in particular Existentialism, of which he made a serious study and on which he left a manuscript he had hoped to publish in book form in the near future.

Nobody who met Ernst Kahn could fail to be impressed by his kind and open personality, his sound judgment tempered by humility and tolerance, and by his lack of all pretence. He fulfilled his role in life to the best of his considerable ability and set an example of what an immigrant should strive for: to become an integral part of a new society without ceasing to be himself or abandoning his cultural heritage.

A.S.

DR. RAHEL STRAUS

Dr. Rahel Straus passed away in Jerusalem at the age of 83. Born as the daughter of an Orthodox rabbi in Karlsruhe, she joined early in her life the movement for the emancipation of women. Actually she was the first woman to complete her medical studies in Germany. She started practising in Munich, where she was married to the lawyer Dr. Eli Straus, President of the Jewish community, with whom she had five children. The youngest of them, Professor Ernst Straus, Los Angeles, became an assistant to Albert Einstein.

In 1933 Rahel Straus, a keen Zionist of long standing, settled in Jerusalem and continued to devote her energies to Jewish causes. She was a founder and President of the Israel section of the W.I.L.P.F. (International Women's League for Peace and Liberty) and started the A.K.I.M., an institution for the rehabilitation of backward and handicapped children. Her autobiography, "Wir lebten in Deutschland" (Stuttgart, 1961)—originally only written for her own children—covered her life until 1933 and became an outstanding success, necessitating several reprints. A children's book of fairy tales, written in Hebrew, made her a popular author among Israeli children. The memory of this wise and warmhearted woman will be honoured by a wide circle of friends and admirers.

Herbert Freedman (Jerusalem)

ARABS IN ISRAEL'S CIVIL SERVICE

"The principal obstacle to the employment of Arabs and Druse in Government service is the low level of their training and their inability to pass the required tests," stated Finance Minister Levi Eshkol in the Knesset, in a reply to parliamentary questions. "The level of education in Arab and Druse State schools, despite the achievements for which the Ministry of Education and Culture may justly take credit, has not apparently as yet attained the level of the Jewish schools."

According to last year's figures, four out of five Arab pupils failed in the matriculation examinations. This poses a delicate question, both social and psychological. On the one hand, as pointed out by Professor S. D. Goitein, former Dean of the School of Oriental Studies at the Hebrew University, "the Israeli Arab is quick-minded and industrious. He wants to be an equal in the new State, not only in law but in reality. . . . He fully grasps the practical importance of education." On the other hand, the number of teachers has not kept pace with the constantly growing community of pupils.

As compared with 60 State primary schools and one secondary school in 1948, there are now 140 State primary schools and six secondary schools in the Arab sector. In Mandatory Palestine there was one pupil for every 15 Arabs; in Israel the ratio is one to five. Arab teachers now number 1,400, as against 243 in 1948, yet their qualifications leave much to be desired. Few have academic backgrounds. Most of them took courses in pedagogy, civics, Hebrew, natural science

and music arranged by the Ministry of Education, and the shortage of qualified teachers remains a serious handicap.

Out of a total of 1,900 Arab civil servants 117 work at the Treasury, 25 at the Prime Minister's Office; the others are in the Ministry for Religious Affairs, in the police and in welfare work. There are additional scores in temporary Government employment. Yet while the non-Jewish minorities are 10 per cent of the country's population, they are not represented according to their proportional strength among the 45,000 civil servants.

There is another reason for this: the security risk. In a booklet, "The Arabs in Israel," published by the Israel Ministry for Foreign Affairs, it is said: "The Arab States which daily proclaim that they are in a state of belligerency with Israel, disseminate their poisonous propaganda among these young intellectuals in the form of printed matter as well as over the air. In this situation (and it is only the Arab States themselves that can alter it) there is obviously no possibility of employing those meant to be the vehicles of hostile propaganda in Government offices concerned with security matters."

In his reply to the Knesset, Mr. Eshkol called on the private sector to redress the balance and employ qualified Arabs and Druse. Here again the Arab job applicant encounters difficulties. The following case has been quoted by an Arab student at the Hebrew University: "My brother is an architect. But no Jew employs him to build anything. Once, when a cinema was to be built near Haifa, my

brother submitted a bid which was better and lower than those submitted by five Jewish architects. But he was turned down by the Jewish owners. 'How can we be sure you won't build the cinema so that it would fall down on our heads one day and kill all Jews inside,' they asked him. 'We can't trust an Arab. . . .'"

The final integration of Arab youth can only be accomplished by a complete change of heart and attitude on the part of Israel's neighbours. Meanwhile, some little progress can be achieved by raising the standard of Arab State schools and subsidising vocational training side by side with general education.

TWO THOUSAND IMMIGRANTS FROM U.S.

At a press conference in New York S. Z. Shragai, head of the Immigration Department of the Jewish Agency, reported that 2,000 American Jews had settled in Israel in 1962 and that at least the same number was expected to immigrate this year. The majority of the immigrants are of the poorer classes with only a sprinkling from the middle-class. Mr. Shragai particularly mentioned several Israeli settlements established by Chassidic Jews from the U.S.A.

NEW RESEARCH INSTITUTE IN REHOVOT

One of the world's largest research centres, the Ullmann Institute of Life Sciences, was consecrated at the Weizmann Institute. Most of the £1 million cost was donated by Mr. Siegfried Ullmann in memory of his parents, but part of the sum was donated by the German Max Planck Institute "as a tribute to German-Jewish scientists who fell victims to Nazi persecution".

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OBITUARY

CHARLOTTE LOEWENBERG-CULP

Charlotte Loewenberg-Culp, who died on June 6 at the age of 76, excelled by a fortunate combination of a keen brain with a warm-hearted generosity, a genuine concern for others and an ever-present spontaneous sense of humour.

Her gifts and faculties blended harmoniously with an even temper and carried her through the countless adversities of her life. They made her judgment and counsel a comfort to others. All her unhappiness came from without, all her happiness from within—and she was a truly happy person.

First and foremost she was a musician, an accomplished performer on the violin and the piano. Born into the family of a successful Berlin banker during the prosperous Bismarckian era, hers was a happy start, and she would often look back with nostalgia on the untroubled years of her childhood. This period soon came to an end with the early death of her father, which brought financial difficulties to the family. However, she was able to study the violin at the Berlin Conservatoire (the Hochschule für Musik) under the great Joachim.

From then on, music—playing and teaching

—was to be the centre of her life. During the First World War, the difficult post-war years, the unsettled 'twenties, well into the nightmare years of Hitler's Germany she played the violin as a soloist as well as in Chamber Music Ensembles and Orchestras, making friends wherever she went.

When, on the eve of the Second World War, she and her sister made their home in this country, her indomitable courage, her capacity for hard work, her gift of radiating serenity, helped her and others over many difficulties. Her family and friends at all times loved and admired her and were distressed at seeing her worn out by the trying years of her sister's illness. Although tired and exhausted, she was granted two years of peace and contentment before her own illness struck her down.

With her has passed a person who will not easily be forgotten and whom to have met, many will feel to have been a privilege.

PROFESSOR HUGO VALENTIN

On May 7, 1963, Professor Hugo Valentin, one of the most prominent members of the Jewish community in Sweden, died in his 75th year. Tragically—and almost symbolically

—he succumbed to a heart attack in the studio of the Swedish Radio when he was recording a talk protesting against antisemitic propaganda speeches of Swedish neo-fascist groups.

Professor Valentin was the founder of the Zionist Movement in Sweden and for many years the President of the Swedish Zionist Federation as well as a leading member of the Jewish community of Stockholm. Apart from teaching until his retirement at one of the high schools, he was for about 20 years Professor of History at Uppsala University. Of his numerous works dealing both with Jewish problems and with general history, the most important publication is "Antisemitism, an Historical and Critical Analysis", which has been translated from the original Swedish text into several languages.

Professor Valentin was a character of outstanding kindness and extremely popular with Jews and non-Jews alike, irrespective of their political or religious opinions. He took a leading part in welcoming and assisting refugees from Nazi terror in Sweden and offered them help and hospitality almost beyond his own physical and financial resources. The many obituaries published after his death in the Swedish press lauded Professor Valentin as a brave fighter and as a man who combined the highest qualities of an ideal Swedish personality with those of a conscious Jew.

WILHELM MICHAELI (Stockholm).

FAMILY EVENTS

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

Birthdays

Wallach.—Mrs. Julie Wallach, of 36 Stanhope Avenue, Finchley, N.3 (formerly Berlin), celebrated her 90th birthday on June 28.

Marriage

Heilborn—Hannon. The marriage of Frank Arthur, son of Mr. and Mrs. F. Heilborn, of Leeds, to Patricia, daughter of Mr. A. A. and the late Mrs. Hannon, of Sydney, Australia, took place in Sydney, on June 29th, 1963.

Silver Wedding

Abraham.—Mr. and Mrs. M. Abraham (née Hanni Hoffman), of 95 Gladstone Park Gardens, N.W.2 (formerly Berlin), will celebrate their Silver Wedding Anniversary on 7th July.

Death

Reizenstein.—Mrs. Lina Reizenstein, wife of the late Dr. Albert Reizenstein, Nürnberg, of Leo Baeck House, London, N.2, passed away after a short severe illness, at the age of 83. Deeply mourned by her sons Max and Franz, her daughter Lotte, two grandchildren, relatives and friends.

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FORMER LAWYER seeks suitable employment preferably clerical and administrative. Box 259.

PACKER / WAREHOUSEMAN, experienced, 42, living in W.2 area, seeks full-time position. Box 264.

MAN with scientific background, formerly own wool export/import business in Hungary, also an official with the American Embassy in Vienna, seeks responsible position, preferably as German/Hungarian correspondent, interpreter, writer. Good references. Box 265

RELIABLE, AGILE MAN, middle-aged, good business experience, seeks position in office, stock department, etc. Box 263.

FULL- OR PART-TIME OFFICE WORK wanted by man, good at figures. German/Hungarian. Formerly timber merchant in Vienna. Box 267.

Women

REFINED LADY, last position eight years as receptionist, seeks full-time post as receptionist/sales lady/storekeeper. Box 258.

Accommodation Vacant

N.W.3. Comfortable room for lady for two/three months. 'Phone before 8 a.m. or between 6 and 7 p.m. SWISS Cottage 4222.

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Personal

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LADY, wishes to meet Liberal Jewish gentleman with wide cultural interest, for second marriage. Box 261.

EDUCATED WIDOW, 58, very good appearance, independent means, wishes to meet refined gentleman in good financial circumstances. View marriage. Box 262.

WIDOW, 50s, attractive, cultured, German origin, would like to meet gentleman in his 60s, similar background. Object matrimony. Box 272.

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MISSING PERSONS

Personal Inquiries

Berg.—Mrs. Berg (or her children), widow of the late Rudolf Berg, who was formerly a Director of the Super-Film Verleih A.G. in Berlin, wanted by Mrs. E. Haimann, 114 Greenhill, Hampstead High Street, London, N.W.3.

Inquiries by AJR

Gray.—John Gray (formerly Julius Gans) son of Fritz Gans, formerly Rotenburg, who came to this country (Margate) during the war with a children's transport, which originally was sent from Frankfurt to Luxembourg.

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Round and About

DEADLOCK IN ISRAEL-E.E.C. NEGOTIATIONS

The "second round" of Israel's negotiations with the six-nation European Economic Community began on June 6th, 1963. The Israeli delegation was led by the Israeli Ambassador, E. Najar, that of the E.E.C. by the Director of the External Affairs Department of the Commission, Dr. Gunther Seeliger.

While Israel hoped to reach a "comprehensive settlement" with the European Common Market, the Council of Ministers, the supreme body of the E.E.C., declared from the outset that it was only prepared to negotiate "a normal trade agreement". The proposals formulated for the latter proved unacceptable to Israel and were considered "not serious", refusing as they did even small partial economic facilities. The E.E.C. was willing to consider such facilities for four products only; two of these were regarded as irrelevant by Israel. Instead, Israel insisted on facilities for products which are important export items of the country, such as oranges, textiles and bromides. Furthermore, the Israelis asked that products manufactured from raw materials imported by Israel from E.E.C. countries should be exempt from customs duty. After several prolonged discussions, no agreement could be reached, and negotiations ended in a kind of deadlock. Israel may try to resume these negotiations by appealing to the Council of Ministers of the E.E.C. for reconsideration and new directives.

CEMETERY FEUD IN ROME

The Santa Sabina cemetery in Rome was confiscated in the Mussolini era and no compensation was paid to the community. After years of negotiations, the controversy between the Rome Jewish community and the Rome municipality over the amount to be paid to the community by way of compensation has been settled.

The President of the Rome Jewish community, while welcoming the amicable settlement, pointed out that compensation would not equal the value of the property because of the way in which values had increased.

GERMAN AWARD FOR M.P.

Mr. Reginald Sorensen, Labour M.P. for Leyton, was awarded the Federal German Great Cross of Merit. It will be remembered that Mr. Sorensen, who, throughout his life, has served many deserving causes, was also active in the interest of the refugees who had arrived in this country as victims of Nazi persecution before the outbreak of war.

PROFESSOR FRIEDRICH HERTZ 85

The economist and historian, Professor Friedrich Hertz (London), recently celebrated his 85th birthday. He is the author of "Rasse und Kultur", a book in which he refutes the race theories of H. S. Chamberlain. His works also include "Nationality in History and Politics" and "The Development of the German Mind". Professor Hertz originates from Vienna and, prior to his emigration, was Professor of Sociology at Halle University.

HONORARY DOCTORATE FOR RABBI DR. HUGO HAHN

On the first Sunday in June various rabbis and scientists were honoured in the Temple Emanu-El by the bestowal of honorary doctorates. Among them was Dr. Hugo Hahn (formerly Essen), of the Congregation Habonim, who is already a Dr. h.c. of Divinity of the Hebrew Union College. Part of the citation reads as follows: "Hugo Hahn, distinguished rabbi—who after long and faithful service to his congregation in Germany built, after its destruction, a flourishing new one in this country. Energetic community leader, whose initiative led to the formation of the Reichsvertretung der Juden in Deutschland—an instrument of Jewish strength during the years of persecution. Tireless student of Jewish history and literature whose innumerable scholarly essays acquainted our people with the teachings and spirit of Judaism."

PIUS XII AND "THE VICAR"

Reporting the recent death of Monsignor Luigi Hudal, the former Rector of Rome's Pontifical Teutonic College, the Jewish community magazine in Rome published a statement on "The Vicar", the controversial play by Rolf Hochhuth.

In its report the magazine says that Hudal's name was connected with the attitude of Pope Pius XII after the October, 1943, German raid on the Rome Jewish quarter. He intervened with the German commander, General Stahel, presumably following the Pope's instructions, and as a result Stahel informed Hudal the following day that Himmler had ordered that no more Roman Jews be arrested in view of the Vatican's stand.

It was thus not wrong of people to ask whether the Pope could not have pressed his direct intervention with the German authorities further, for the defence of Jews and humanity, without causing diplomatic incidents and exposing the Jews to a worse destiny.—(J.C.)

SCOTTISH FREE CHURCH CONDEMNS ANTISEMITISM

The General Assembly of the Free Church of Scotland, which met in Edinburgh recently, passed a resolution deploring expressions of antisemitism and stating that "congregations and individual members of the Church have a duty to oppose such un-Christian attitudes where they are encountered".

The Rev. W. D. Crombie said that Scotland was one of the very few countries where Jews have never been persecuted.

QUEEN FABIOLA OF BELGIUM VISITS JEWISH INSTITUTIONS

Early in June Queen Fabiola paid a visit to the Home for the Aged in Brussels, an institution dating back to 1875 and enlarged two years ago. She also entered the Home's synagogue, the first she had ever been into, where she was received by the Rabbi of Brussels, Marc Kahlenberg.

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LETTERS TO THE EDITOR

JEWS UNDER THE NAZI TERROR

Sir,—I fully agree with the statement of the Council of Jews from Germany, published in your April issue, and should like to endorse its contents by my own observations.

When the Nazis came to power they promised their followers the positions held until then by Jews and political opponents of the new régime. However, the reaction abroad to the Boycott of April 1, 1933, had taught them that the elimination of the Jews could not be achieved by one single radical measure. Therefore, a policy of "furthering" emigration was embarked upon. Pressure was exerted by "party official" anti-Jewish measures, by the destruction of Jewish businesses and by acts of social humiliation. The officials of Jewish organisations who saved Jews by enabling them to emigrate could, of course, not fulfil their dangerous task without the permission of the Nazi authorities. They worked under a great risk for their personal safety. It would be the opposite of the truth if such efforts by which thousands of lives have been saved were denounced as "collaboration."

One incident which I happened to witness may serve as an example of the courage then required by Jewish officials. When I paid a visit to my late friend Dr. Werner Rosenberg, of the Hilfsverein (Berlin), he was just dealing with the case of a Russian Jew who had been served with an expulsion order. As this man had difficulties in obtaining an immigration visa for another country he was arrested at

the Swiss border. Dr. Rosenberg telephoned the Gestapo and strongly pleaded for the man's release, which the official brusquely refused. "We are supposed to organise the emigration of Jews," Dr. Rosenberg said, "but our work is made impossible if a person anxious to emigrate is put into prison. We require several weeks in order to arrange for this man's emigration." The official first seemed to agree with Dr. Rosenberg's argument, but when Rosenberg went on: "Will you permit me," he roughly interrupted him: "I shall not permit you anything." But Rosenberg went on unperturbed: "Will you permit me to inform the local Gestapo Office that the case is being considered by you?" Apparently impressed by Rosenberg's perseverance the official gave his permission; Rosenberg had achieved his object and could thus work for the proper emigration of the Jew.

Yours, etc.,

DR. ADOLPH ASCH.

412 Wimbledon Park Road,
London, S.W.19.

MAX HERRMANN-NEISSE

Sir,—According to AJR Information, March, 1963, Dr. S. S. Praver mentioned in a Leo Baeck Institute lecture among the Jewish contributors to German lyric poetry Max Herrmann-Neisse. I am doubtful of this, for his close friend, Stefan Zweig, stated in his obituary on him that he was an anti-Nazi, but not a Jew.

Yours, etc.,

FRITZ FRIEDLAENDER.

Melbourne.

AMERICAN PAPER PRAISES "AJR INFORMATION"

Under the heading "Unique Journal of Emigré Group", the spring 1963 edition of *The Index*, issued by The Jewish Information Bureau (New York), writes:

"Perhaps the best edited and least known small Jewish publication is issued in London by an entirely non-professional group. This is the monthly bulletin called *AJR Information*, put out by the Association of Jewish Refugees in Great Britain.

The bulletin is naturally published for the mutual benefit of these recent settlers in England with the object both of holding the group together and advancing its social, cultural and general interests.

England was the largest and most hospitable place of asylum for Jews fleeing from the Hitler assault upon civilisation, and here, among others, many outstanding individuals, including leaders of thought, found favourable opportunities for resettlement.

Hailing from leading centres of educational, literary and artistic activities in central Europe, many of these emigrés are themselves writers, artists and musicians or even merchants and business men who participated in these activities and in many cases were patrons of the arts. Now many of these refugees who settled in England 20 or more years ago, are advanced in years. They are moved to recall the eventful occurrences of their life, accentuated by the harrowing adventures and experiences imposed by the Nazis.

The results are many fascinating life stories told either in German or in English according to the qualifications of the writer."

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