

AJR

INFORMATION

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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A YEAR OF PROGRESS

Meeting of the AJR Board

The completion of two new Homes, the purchase of a site for a Flatlet Home and the chance of obtaining larger premises for the AJR Club—these were some of the achievements during the past year about which Mr. A. S. Dresel, Vice-Chairman of the AJR, reported at the well-attended AJR Board Meeting held in London on January 27th.

In his opening remarks, Mr. Dresel paid tribute to the memory of two departed friends who had rendered signal services to the AJR: Mr. Max M. Pottlitzer, member of the AJR Executive and of the Management Committee for the Old Age Homes, and Dr. Ernst Rachwalsky, member of the AJR Board and of the Otto Hirsch House Committee.

Mr. W. Rosenstock, General Secretary of the AJR, recalled in his report that the year 1963 was of historical importance for our community: 30 years ago the Nazis came to power in Germany and 25 years ago the November pogroms took place, after which many German Jews were admitted to this country. It was one of our tasks to secure an undistorted record of the history of German Jewry before and after 1933, a task for which the AJR and the other constituents of the Council of Jews from Germany had set up the Leo Baeck Institute.

The awareness of our position in history was also a guiding principle for *AJR Information*. In addition to carrying news on developments in the field of restitution and compensation and on other events of Jewish interest, the journal always tried to cope with the specific cultural and historical aspects arising from our common background. During the year under review the Anniversary Issue was published, which was greatly appreciated by members and by readers outside our community.

Social Work

Turning to the Social Work of the AJR, Mr. Rosenstock stressed that, in the joint activities for the Homes, a particularly amicable co-operation between the AJR and the Central British Fund had developed. He also mentioned the close and friendly relations with Self-Aid, which this year celebrated the 25th anniversary of its foundation. The AJR Employment Agency (annually licensed by the L.C.C.) had to assist callers who, for one reason or another, could not find work through the local Labour Exchanges. The demand for suitable employees often came from persons who, owing to sickness or age, required permanent or temporary help in their households. As before, people with limited means turned to the Social Services Department to find rooms at rents within reach for them. The AJR Club fulfilled an increasingly important function, especially for elderly and lonely people.

Turning to questions of finances, Mr. Rosenstock stated that the position was not as satisfactory as it should be. Whilst there had been an increase of income from contributions and donations in 1960 in response to individual letters which were then sent to all members, it had not been possible to keep the income in 1961 and 1962 on the same level. On the other hand, the

expenditure had grown each year. (The details for the year 1962 will be announced after the accounts for that year have been audited.—The Ed.) For the year 1963, a further increase of expenditure was to be expected, mainly because the expansion of the work for the Homes necessitated an increase of staff, but also because the rent for the office premises and the production costs for *AJR Information* had been raised. It should be possible to balance our budget by voluntary additional payments from those of our friends whose financial position had improved in the course of time. Furthermore, as the work would have to go on for a very long time to come, the support of persons who, so far, are not members should be secured. Lastly, additional income could be obtained if more members made their payments under Covenant.

New Homes

A report on the Homes was given by Mr. A. S. Dresel. The year under review, he stated, had been marked by the completion of Heinrich Stahl House and Osmond House, both at The Bishop's Avenue. Heinrich Stahl House (architect, Mr. H. J. Reifenberg) provided accommodation for 54 residents. Osmond House (architect, Mr. B. Engle) was built on the site of Leo Baeck House and provided accommodation for 37 persons; it was meant for more infirm elderly people. Thus, together with the three homes which were already in existence for some years (Otto Schiff House, Leo Baeck House, Otto Hirsch House), accommodation for altogether 224 persons was provided in five Homes. It should therefore now be possible to admit without undue delay applicants whose case was really urgent. On the other hand, it could not yet be foretold whether and to what extent the present policy of admission could be relaxed, especially with regard to those applicants who, due to the assets at their disposal, were in a comparatively favourable financial position. However, the Management Committee was aware of this special problem and would go into it as soon as circumstances permitted.

Turning to the Flatlet Scheme, Mr. Dresel reported that, after many years of searching, a suitable vacant site in Highgate had been found. The property would be jointly owned by the C.B.F. (two thirds) and the AJR (one third). The contribution of the AJR towards the purchase and building costs derived from the AJR's share in the assets by the Council of Jews from Germany out of the heirless, unclaimed and communal property.

It was hoped that planning permission would be given for 48 one-room flatlets and five two-room flats, all with kitchens and baths. The accommodation was meant for elderly persons with limited means who could still manage their households and therefore did not, or not yet, require the care and attention of an Old Age Home. The details of the selection policy had not yet been laid down, and whilst everything would be done to complete the scheme as soon as possible, the necessary preparatory steps and the actual building work were bound to take some time.

In conclusion, Mr. Dresel reported that there was hope of obtaining new premises for the AJR Club which, due to its expansion, was in urgent need of more adequate accommodation. The outcome depended on the permission by the planning authorities which had been applied for.

By the erection of four Old Age Homes, one Home for more infirm elderly people, one Flatlet Home and also premises for the AJR Club the building programme envisaged for the Jewish refugees in this country would, as far as could be seen, be completed. The running of all these Homes was bound to put heavy responsibilities on the organisation.

Restitution and Compensation

Dr. H. Reichmann, Chairman of the AJR, who was unable to attend, submitted a written report on the position in the field of restitution and compensation which was read out. He stated that up to June 30, 1962 altogether DM 12,750,000,000 had been paid under the Indemnification Law and a further DM 1,364,000,000 under the Federal Restitution Law (claims arising from the confiscation of liftvans, bank accounts, jewels, etc.). The original plan according to which the total indemnification programme should have been implemented by now had not materialised. On the other hand, the number of unsettled claims might include quite a few which were only submitted as a safeguard and might ultimately turn out to be unfounded.

The victims of Nazi persecution had asked for the promulgation of two supplementary laws which should conclude the programme of restitution and compensation. With regard to the Federal Restitution Law the main demand submitted by the Council of Jews from Germany was the abolishment of the stipulation by which the total payments to be made under that Law were limited to 1½ milliard DM. The Council had also submitted a number of reasonable proposals aiming at the removal of hardships in the present Federal Indemnification Law. They included the provision of pensions for loss of career also for those widows whose husbands had passed away before October 1, 1953. The report also stated that, as the result of steps taken by the Council in the interests of the former Jewish Communal Workers, the attitude of the authorities in charge of these claims had become more favourable in certain respects and that the jurisdiction of the Supreme Administrative Court in Berlin had also decisively contributed to a relaxation of the position.

The reports were followed by a lively discussion in which the following Board Members took part: Mrs. R. Berlin, Mr. F. Godfrey, Dr. W. Dux, Mr. L. Lowenthal, Mr. H. Hirsch, Mr. H. C. Mayer, Dr. K. Krotos, Dr. J. Bondi, Dr. R. Fuchs, Dr. Erna Goldschmidt and Mr. W. M. Behr. The discussion ranged from questions concerning the homes to suggestions regarding *AJR Information* and matters of finance and organisation. *Inter alia*, it was suggested that an appropriate scheme should be launched by which the former refugees should express their gratitude to the British nation for having admitted them to this country 25 years ago.

The meeting reflected the successful activities of the AJR during the past year and the vital tasks lying ahead. At the same time, it made all those present aware of the need to strengthen an organisation which is faced with so widespread responsibilities.

FROM THE GERMAN SCENE

DOENITZ ADDRESSES HIGH SCHOOL

Former Rear-Admiral Karl Doenitz replied to questions put to him by pupils of the "Gymnasium" in Geesthacht near Hamburg. This was arranged without the knowledge of the Schleswig-Holstein Ministry of Culture, which otherwise would have raised objections, because high representatives of the Nationalist Socialist régime could not be regarded as qualified for informing young people about historical events in which they themselves were so closely involved. The pupils' questions referred to military strategy, to Doenitz's position as head of State and to the Nuremberg trials. Although, according to a Press report, Doenitz did not present National Socialist ideas, certain formulations and comparisons made this meeting very questionable. *Inter alia*, he declared that a soldier was not entitled to decide when a war of aggression was right and when it was wrong. With regard to the German attack on Norway in April, 1940, he pointed out that Britain had similar plans, and that the Germans had only been on the spot a few hours earlier. Doenitz also mentioned that he would have felt himself an unworthy soldier if he had not obeyed his superiors. Regarding the arrest of the last German Government in Flensburg on May 23rd, 1945, Doenitz inferred that it was Stalin who convinced his Western Allies that he, Doenitz, was a war criminal. Asked how Hitler judged the political situation in 1939, Doenitz replied that had Hitler known that England would participate in the war he would not have launched his attack on Poland.

Criticism in House of Commons

The matter was also raised in the House of Commons by Mrs. Castle, who protested that "this Nazi warmonger" was allowed to "stir up pro-Hitler and anti-British feeling among German Youth." On behalf of the Government, Mr. Heath replied that, when Admiral Doenitz was released from ten years' imprisonment, no restriction on his subsequent activities was imposed. "What is important" (he went on) "is that the immediate reaction of public opinion and the Press to the speech in the Federal Republic has been hostile which is a very good indication of the strength of democratic freedom in the Republic". This was contested by Mrs. Castle, who pointed out that the reaction of Doenitz's young audience was not one of hostility but of vociferous applause. "Is this not a cause of great anxiety to all those who fear the recurrence of fascism in Europe today?"

RESISTANCE FIGHTERS MEET IN FRANKFURT

Representatives of 60 organisations, comprising 500,000 former Resistance fighters from France, Belgium, Luxemburg, the Netherlands, Denmark, Norway, Greece, Italy, Austria, Israel and the Federal Republic met in conference in Frankfurt. They are now united in the "Union Internationale de la résistance et la déportation" (U.I.R.D.). After the presentation of diplomas on behalf of the organisation to various personalities in a moving ceremony and the passing of resolutions (amongst other items) in regard to restitution claims, the conference closed with a gathering in the overcrowded auditorium of the university.

The only Jewish speaker, Heinz Galinski (Berlin), gave interesting details about Jewish resistance and recalled the solidarity of the Christian wives who saved their husbands detained in the "Rosenstrasse".

YELLOW STAR "CURIOSITIES"

On sale for 5s. 3d. a piece in West Berlin curio shops are yellow "Shields of David" which German Jews were forced to wear as a badge of identification by the Nazis. The salesmen point out that some still show the loose threads of cotton with which they were attached to the former wearer's garments.

SOCIAL DEMOCRATS ON GERMAN-ISRAELI RELATIONS

Under the heading "A Missed Opportunity" the Social Democratic Press Service criticised the fact that so far no diplomatic relations with Israel had been established. The anniversary of January 30th, 1933, should have reminded the Government that here an obligation had to be fulfilled. Israel, the statement says, regarded the attitude of the Federal Government as an act of discrimination which gave room for new doubts. The oft-repeated argument that the opening of diplomatic relations would antagonise the Arab States did not meet the case. In view of her economic strength the Federal Republic had to fear no hostile action. In the past, threats of a boycott had remained ineffective, and they would also remain so in future.

TRIALS

A court in Kassel sentenced Franz Lechthaler, a former Nazi police colonel, to two years' imprisonment for manslaughter, and acquitted another defendant, Willy Papenkort, a former Nazi police captain. The court said there was no evidence of Papenkort's personal responsibility in the murder of several hundred Jews in October, 1941, by Lithuanian troops serving with the Germans at Sluzk and Smolevitshe.

Dr. Fritz Bauer, the Hesse Attorney-General, has stated that hardly a week passed in which the German legal authorities did not receive new information about the whereabouts of Josef Mengele, the Auschwitz concentration camp doctor. With the help of false passports and by frequently changing his name, Mengele had succeeded in escaping arrest so far, but Dr. Fritz Bauer said he had "a feeling" that Mengele will be apprehended. The Frankfurt administrative court has confirmed the action of Frankfurt University depriving Mengele of his doctorate in medicine. A complaint against the university's action had been received from Mengele's hiding-place in South America.

The trial of twelve former S.S. and police officers, alleged to have been involved in the extermination of Jews in Chelmno, continues.

In the trial of former S.S. and police officers in Coblenz, three "Jewish" witnesses spoke up in defence of the principal accused, Georg Heuser. The three witnesses, now elderly and all living in Vienna, testified that while servants in Heuser's household, he had held "his protective hand" over them and saved their lives. But the head of the Jewish Documentation Centre in Vienna told the court their testimony was worthless. Not only had they renounced their Jewishness before the Nazi take-over in Austria, but, he alleged, they had also acted as informants for Heuser.—(J.C.)

EX-NAZI NOT FOR BUNDESTAG

Dr. Max Frauendorfer, formerly Himmler's chief personal aide, has withdrawn his candidacy for a seat in the Bundestag. He is now Deputy Treasurer of the Bavarian Social Union and a member of the Christian Democratic Party and became eligible for a Parliamentary seat because of his placing on the party's electoral list. In 1958 he failed to win a seat after his Nazi past had been publicised.

Dr. Frauendorfer denied that he withdrew his candidacy as the result of public outcry.

WAR CRIMINALS RELEASED

It has been officially indicated in Bonn that the West German Government will not take proceedings against two major war criminals handed over by the French authorities in November last year. They are Karl Oberg, a former S.S. and police chief in France, and Helmut Knochen, a former commander of the Nazi security service in Paris, the last war criminals in French hands.

In 1954 a French military court found both men guilty of war crimes and crimes against humanity and sentenced them to death. In 1958 the sentences were commuted by the then President of France, M. Coty.

In Paris the Movement Against Racism, Antisemitism and for Peace expressed the "sorrowful indignation of all Frenchmen" at the release of the two war criminals. The statement said that the two men had ordered the execution and torture of thousands of underground fighters in France, the deportation of tens of thousands of innocent people to the gas chambers and crematoria. Reconciliation between France and Germany could not be achieved by forbearance towards such men.—(J.C.)

"COULD IT HAPPEN AGAIN?"

Commemorating under this heading Hitler's accession to power on January 30, 1933, Manfred Jenke, in the *Welt der Arbeit* (25/1/63), believes that German resistance to any threat of resurgent Nazism is growing. "The citizens of the Federal Republic (he writes) have accepted silently and with deep shock the terrible evidence adduced before the tribunal of world opinion at the Jerusalem trial. Germans no longer deny the outrage committed in their name."

Discussing the same question in Hamburg's *Die Welt* (26/1/63), Hans Zehrer comes to the opposite conclusion. "What happened at the time, could only take place in a technocratic civilisation and a society already precast in the totalitarian mould. In such civilisations where power is concentrated in the vast governmental apparatus and huge collective organisations it is only necessary to usurp the few vital key positions in order to establish an all-embracing totalitarian system that is proof against internal revolt and can only be destroyed by its own malfunctioning. It is a delusion to imagine that it could not happen now."

In a front page editorial of *Die Welt* (12/1/63) Paul Sethe believes, however, that "civic loyalties are now more deeply rooted in Germany than they were in the 'thirties", but then "they have never been tested in the crucible of a crisis that effects every material and spiritual aspect of a man's life and happiness."—(W.L.)

WARRANT AGAINST SKORZENY

Ex-Colonel Otto Skorzeny, when informed in Madrid that the Austrian Justice Ministry had issued an arrest warrant for him on war crimes charges, said: "If charges are brought against me I shall counter-attack".

Police sources in Vienna stated that it was alleged Skorzeny developed a poison pistol which was sent to be tested in Nazi concentration camps. He was acquitted by an Allied War Crimes Tribunal at Dachau in 1947 and by a Vienna Court in 1958 on charges of robbery, murder and arson in Czechoslovakia during the war.

When Mussolini's Government collapsed in 1943 glider troops commanded by Skorzeny rescued the Duce from an Italian hilltop hotel.

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HOME NEWS ANGLO-JUDAICA

RESEARCH INTO ANTISEMITISM

At a conference of the Manchester branch of the World Jewish Congress, Mr. Fred Markson, vice-president of the Council of Manchester and Salford Jews, said that a chair should be set up to carry out research into antisemitism. There was a case for the Jewish community to set up a research unit into the whole fundamental of antisemitism. The problem should be approached properly and scientifically, he stated.

Referring to unemployment, Mr. Markson said that there was a certain disquiet in some areas against the Government. "We have, as defence workers, a set of circumstances once again which under normal conditions would provide the perfect breeding ground for opponents of democracy to intensify their destructive work." Today it was not so much crude antisemitism as social antisemitism — a type of social ostracism which only came to the surface now and again and could not be legislated against. "This needs a clever approach, guided by the best brains we can find to teach us."

Mr. Maurich Orbach, vice-president of the British section of the World Jewish Congress, told the conference that since 1945, 160 different organisations had been founded in Britain with the purpose of racial and religious hatred. However, hardly a dozen operated effectively now. Every organisation he had examined in Britain had a tie-up with their counterparts in Germany, France, Italy and Scandinavia. He did not believe that the actions of Jews would make any serious contribution either to increasing or decreasing antisemitism. Those who were concerned with the preservation of our society and of our democratic life had to be impressed with the fact that those who nurture antisemitism must perish in the end.

NO MOSLEY MEETING

The proposed address of Jeffrey Hamm, General Secretary of Mosley's Union Movement, to the Barry Island Christian Men's Fellowship in Cardiff has been cancelled. The Secretary of the Fellowship, Mr. T. Jarman, said that he had received protests from Moslems and Jews and from several organisations in the district, and the police had informed him that they would have to be present because of threats of violence. Mr. Jarman stated he could not hold a meeting of a Christian Fellowship with police protection.

ANTI-HATE LAWS

Mr. R. A. Allen, Conservative M.P. for Bayswater, addressing a public meeting in the area recently, said that he had visited the Home Office to find out its attitude to the question of special legislation against racialism. The view of the Home Office was still the same as it was last October, he stated. The Home Office still believed that the only change required was to increase the penalties under Section 5 of the Public Order Act.

The House of Commons recently gave unopposed first readings to the two Private Members' Bills on public incitement to racial hatred—Mr. T. Iremonger's amendment of the Public Order Act and Mr. Fenner Brockway's Racial Discrimination and Incitement Bill—but the Home Office attitude towards legislation remains unchanged. —(J.C.)

CALL TO BACK U.N.

The revival of Nazi and fascist movements with international links is not only a matter for Jewish concern. Mr. J. I. Linton, consultant on international affairs to the World Jewish Congress, told a meeting in St. Annes-on-Sea. The Jews were the first target of the Hitlerites and six million Jews were murdered during the Nazi years of power, but other people suffered too from the savagery of the Nazis, he said. By the end of the war the world mourned more than 55 million dead.

He called on all men of good will to help implement the United Nations resolution of last December which urged member-States to take effective action against racial prejudice and national and religious intolerance.

SCHOOL QUOTA SYSTEM INCREASING

Mrs. Laura Grimoind, the wife of the Liberal Party leader, spoke at a forum organised by the British Section of the World Jewish Congress on antisemitism in this country. She said that the practice of restricting the number of Jewish pupils at independent schools to ten per cent was increasing. Gentile parents should make it clear to school governors and teachers that they do not wish to see the entry of Jewish children restricted in those schools to which they send their children.

In a good many cases the practice was placed on a religious basis where it was a disguised form of antisemitism. Because in a majority of cases it was a perfectly genuine intention to preserve the religious character of the school, she did not think that any form of legislation could be introduced to deal with it.

The Rev. Bill Sargent, Vicar of Holy Trinity, Dalston, and co-founder of the Yellow Star Movement, spoke of the responsibility which the Christian Church had for antisemitism. Early in the history of Christianity certain notable theologians had been guilty of the most flagrant obscenities by referring to synagogues and to Jews in terms which hardly bore repetition. But today, he said, the Church was neither officially nor unofficially antisemitic.

Mr. F. Ashe Lincoln, Q.C., said that the Association of Jewish Ex-Service Men and Women had always maintained as strong a fight against Mosley's attacks on the coloured people as those on the Jews. The need for education as well as legislation was stressed by Mr. Martin Savitt, Vice-Chairman of Ajex.—(J.C.)

CHILDREN CALL FOR TOLERANCE

A conference of East London secondary modern schools was recently held at the Poplar Town Hall, organised by the Council of Citizens of East London, in which some 200 children took part. Nearly all the children agreed that race, creed or colour should not matter in everyday life and that there should be much more tolerance in the world.

Questions to a brains trust panel were put by the children. On the question of legislation against antisemitism and race hatred, Mr. Alan Greenblat, Warden of Victoria Boys' and Girls' Club, said that one had to be careful not to impinge on the right of free speech. The real answer was not new legislation but education. The Rev. Eric Buchanan, Students' Chaplain at London University, said there must be some limited form of legislation to deal with those who carried freedom of speech to the point of idiocy. Mr. John Fraser, Chief Welfare Officer for the West Indies, said that it must be clearly defined that it was an offence to incite racial disharmony and inflict harm on an individual or on a minority group.—(J.C.)

"LEARNING TO LIVE WITH OUR NEIGHBOURS"

In a 36-page pamphlet Myer Domnitz, Education Officer, Central Lecture Committee of the Board of Deputies, neatly sets out the various educational methods to improve human relations as adapted by schools all over the world, by institutes and Unesco. He outlines the formation of prejudices and the effects it has both on those who discriminate and on their victims. His suggestions in regard to education for international understanding are concise and detailed. In an appendix Mr. Domnitz deals exhaustively with the Christian presentation of the Crucifixion and its resultant prejudice against the Jews. A further appendix describes race prejudice and its lack of scientific basis. The pamphlet (2s. 6d.) is published by Woburn Press, Upper Woburn Place, W.C.1.

ORT HELP AGAINST HUNGER

An agreement has been reached by British Ort with the British Committee of the Freedom from Hunger Campaign. Ort will provide instruction for 20 Afro-Asian students from former British colonies in one of Ort's training centres for agro-mechanics at Natanya, Israel.—(J.C.)

Degree for Sir Isaac Wolfson

Sir Isaac Wolfson, one of Oxford University's major benefactors, has had the honorary degree of Doctor of Civil Law conferred on him by the University. The Public Orator presented Sir Isaac to the Vice-Chancellor as a man of outstanding energy, acumen and a great benefactor of the University.

Birmingham Lord Mayor

Alderman Dr. Louis Glass, a medical practitioner in Birmingham for 37 years, is to be the city's next Lord Mayor. This will be the second time a Jew has been elected to that office. Dr. Glass will be formally elected Lord Mayor at the annual meeting of the Birmingham City Council on May 21.

The first Jewish Lord Mayor of Birmingham some 40 years ago was Alderman David Davis.

No Golf Club Discrimination

The Finchley Borough Council, lessee of the Finchley Golf Club, has decided that if the club wants the lease on its course extended for a further five years after its expiry in 1964, it will have to insert in its rules a clause stating that it does not discriminate against applicants for membership on grounds of race, religion or colour.

In 1957 it was alleged that the club discriminated against Jews, but this was strongly denied. Since then, there has never been any case of discrimination and, in fact, it is understood that there are several Jewish members.

Miners' Leader Honoured

The Newcastle Committee of the British Technion Society arranged a dinner to inaugurate a campaign by the committee to perpetuate the name of Mr. Sam Watson in Israel by providing the "Sam Watson Conference Room" in the Technion's new Senate House. Mr. Watson is the Durham miners' leader and President of the Anglo-Israel Association. He is retiring very shortly.

Yellow Star Concert

A large audience attended the concert of folk music and jazz organised by the Yellow Star Movement at St. Pancras Town Hall. The purpose of the concert was to emphasise the common cultural heritage of all races and to support the movement's finances. Well-known folk-music and jazz artists gave their services free, and it is understood that this is the first of a series of such concerts.

The Rev. Bill Sargent, co-founder of the movement, referring to the next general election, said it was the duty of everyone to inform local candidates that their full support for legislation against racial discrimination was expected.

"Generous Community"

Baroness Elliot of Harwood was guest of honour at a dinner to mark the 40th anniversary of the First Women's Lodge of England of the B'nai B'rith. Without the help of the Jewish community, she said, World Refugee Year would never have been able to raise the millions of pounds it did. She paid tribute to the communal work of Jews, and in particular to the First Women's Lodge, and said that she had never been let down by the Jewish community whenever she had made an appeal.

Carmel Girls' School

The wish of the late Rabbi Dr. Kopul Rosen, founder and Principal of Carmel College, that a girls' school run on the lines of the college should be established, seems to be on the way to fulfilment. Mr. Charles Wolfson, a brother of Sir Isaac, has promised to donate £250,000 for the establishment of a girls' school adjoining Carmel College, provided the necessary planning permission is obtained.

Ajex Gift

Books on antisemitism and race relations were presented to Hillel House, W.C.1, by the Association of Jewish Ex-Service Men and Women. They form part of a fund in memory of Mr. Louis Fineman, who was a leading member of Ajex, and were presented to Hillel House by his widow.

NEWS FROM ABROAD

RUSSIA

Blood Libels?

Official Russian sources have confirmed that there were incidents in the Soviet Uzbek Republic in 1961 and 1962 involving Jews.

Recently Mr. Label A. Katz, President of the B'nai B'rith, told a news conference in Washington that anti-Jewish violence incited by outlandish tales of "blood rituals" had caused Moslem mobs to terrorise the Jewish communities of Tashkent and Margelan in 1961 and 1962.

The Soviet News Agency Novosty circulated a statement to newspapers in Britain and America. This statement said that it would be "absurd to take quarrels of a domestic nature between neighbours living in one flat for a national conflict and raise them to a level of politics." According to the statement a little Uzbek girl in Margelan was found to be missing. After a search of four days it turned out that the girl was kidnapped by an Uzbek woman mentally unbalanced on account of sterility. The statement went on to give an account of another incident between an Uzbek and his neighbours, three Bokhara Jews.

The descriptions of the incidents and the dates are closely akin to the details supplied by Mr. Katz. They differ in that Novosty makes no mention of "blood libels" or of the terrorising of the Jewish communities mentioned by Mr. Katz.

Mr. Katz has commented that the sources of his original statement, which he reaffirmed in every detail, were unimpeachable.—(J.C.)

Further Sentences

Two Jewish officials in the occupational therapy department of a Lvov psychiatric hospital have been sentenced to 15 years' imprisonment for fraud. They were members of a group charged with selling materials supplied for the occupational therapy department. The chief superintendent of the department, who has not been identified as a Jew, was sentenced to death by shooting.

Three Jews were sentenced to death and, according to reports, sentence has been carried out on two. The third was one of 38 men charged in Kiev with defrauding the State. Thirty-two others identified as Jews were sentenced to prison terms of up to 15 years. Five non-Jews were also gaoled. They were said to have dealt illegally in surplus goods.—(J.C.)

KIEV CEMETERY CLEARED

Kiev Municipality has ordered the clearing of the old Jewish cemetery and the removal of remains to a new burial place in another part of the city. The number of graves affected by this decision stated to be necessary for the replanning of the Ukrainian capital, is not yet known.

The old Jewish cemetery of Kiev bordered on the Babi Yar ravine where about 100,000 Jews were massacred by the Nazis during the war. It is because of this reported building plan that the Kiev authorities have stated that they have delayed putting up a monument on the Babi Yar graves.

POLISH SUBSIDY CUT

The Polish Government has decided to cut by two-thirds the subsidy paid to the Social and Cultural Union of Polish Jews, which runs into hundreds of thousands of pounds. Institutions threatened by the withdrawal of funds include schools, social clubs, evening classes, museums, the Jewish Historical Institute and the world-famed Warsaw Yiddish Theatre.—(J.C.)

WAR CRIMINALS IN HOLLAND

The suggestion made by two Dutch professors that the remaining four German war criminals still imprisoned in Holland should be released, has been attacked by the Dutch Press.

An unusual coincidence is noted by some commentators between the release of the last two war criminals held in France and the agitation for the release of the four war criminals held in Holland. It is being suggested that West German pressure is responsible in both instances.

U.S.A. CHURCHES FIGHT DISCRIMINATION

The National Conference on Religion and Race, at its conference recently held in Chicago, adopted a recommendation that organised religion in the United States should utilise its economic strength to fight racial discrimination.

More than one thousand Catholic, Protestant and Jewish delegates took part in the conference. The resolution urged the use of pension funds, investment funds and endowments for promotion of inter-racial housing projects and the provision of equality of opportunity for all minorities.

Participants were urged to exact pledges against racial discrimination from building contractors and to remove racial barriers in their own employment practices.

Other recommendations included the removal of racial barriers from all religious institutions and the settling of Negro families in suburbs inhabited predominantly by a white population.—(J.C.)

"CANADIAN HITLER"

Canadian television was to have presented a taped interview between Mr. Percy Saltzman, a Canadian Jewish television personality, and Adrien Arcand, a former Fascist leader, to mark the 30th anniversary of Hitler's rise to power. The Canadian Broadcasting Corporation has now decided that the programme is not suitable for presentation. Arcand, the self-styled "Canadian Hitler," led the Blue Shirt (Nazi) Party in Canada before and during the war until he was interned for his support of Hitler.

UNUSUAL OUTCOME OF A MIXED MARRIAGE DISPUTE

A non-Jewish Australian and a non-religious Israeli woman decided to get married. The girl was prepared to marry in Australia before the civil courts. However, the parents of the girl objected and demanded that the bridegroom should become a Jew, in order to marry in the traditional manner. The bridegroom assented and started to prepare himself for his conversion. As he penetrated deeper into the essence of Judaism during his studies, he started to question his bride-to-be, how as a good Jewess she could consent to a marriage with a non-Jew. This ended finally in a quarrel, and the engagement was dissolved. The young Australian, however, recently returned to Israel, in order to find an Orthodox Jewish girl, because he had converted to Judaism in the meantime.

AFTER-EFFECTS OF HOLOCAUST

A Jewish specialist, Dr. Copelman, has reported to the Paris Academy of Medicine evidence of delayed illness in people who were deported by the Germans during the war. A team of leading medical specialists are now engaged in further research on these illnesses.

Among females, reported Dr. Copelman, there were numerous cases of amenorrhoea. The younger the woman, the sooner the illness appeared. In men, there were instances of impotency and of "spongy" obesities. Children born in deportation were unbalanced in their physical development.

Dr. Copelman also noted the frequency of heart trouble and the still more common cases of psychosis among deportation victims. Patients had nightmares in which murdered relatives appeared as if they were still living. Numerous deportees suffered convulsions when their reflexes were tested.—(J.C.)

LUXEMBURG JEWRY

The £1,750,000 indemnification agreement recently concluded between West Germany and Luxemburg will benefit many Jews. Not only Jews of Luxemburg will be eligible for payment, but also those living abroad who retained their nationality. The Jewish community today totals 1,200 as against 4,000 before the war.

Applications should be addressed to the Jewish Consistoire of Luxemburg, 45 Avenue Montheray, Luxemburg.

VATICAN PRONOUNCEMENT AGAINST ANTISEMITISM AWAITED

The progress of the Second Vatican Council being held in Rome is awaited with interest and expectation. It is hoped that the bishops of the Roman Catholic Church will take some definite and positive action to strike at the roots of anti-semitism. Unofficial representations have been made to the Secretariat for Christian Unity, the special commission set up by Pope John to guide the Council in its deliberations on relations with other Christian and non-Christian bodies, with the purpose of stressing the importance Jewish communities throughout the world attach to such a step.

The World Council of Churches, at its assembly in New Delhi, passed a resolution denouncing antisemitism as "absolutely irreconcilable with profession and practice of the Christian faith," urging the churches to do all in their power to resist every form of it, and laying down that "in Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community." The Vatican Council may well wish to show its solidarity with the other Christian churches on this issue.

An article appeared recently in a German Catholic magazine "Stimmen der Zeit." Ludwig von Hertling the author, a Jesuit, denies that the Jewish people can bear the responsibility for the death of Christ and holds that Israel remains still a precious instrument through which God pursues His intentions for the salvation of mankind. It is not unlikely that this article was inspired by the Secretariat for Christian Unity, and it is significant that it was written by a Jesuit who has based his argument upon scriptural texts.

An over-simplification of the Bible story is not likely to infuse children's minds with antisemitism, but it can prepare the ground for accepting prejudices and attitudes towards the Jews later in life.

Jewish communities throughout the world are intensely disturbed by the recent savage outbreaks of antisemitism in Argentina, and by the reappearance of Nazi-type movements there and in Europe, and a pronouncement from the Vatican Council would be of great comfort.

INTER-FAITH MEETING IN ROME

A gathering of Christians, Moslems and Jews, organised by the Roman Catholic "Pro Deo" movement's University for Social Studies, met in Rome recently. Representatives of 21 religious faiths discussed the theme: "The love of truth practised with charity is the road to harmony between individuals and groups."

Cardinal Bea, head of the Vatican Secretariat, announced that a proposal would be put before the Ecumenical Council that it should adopt a statement proclaiming to believers and non-believers the principle of man's freedom of conscience.

One of the Jewish speakers was Mr. Zachariah Shuster, European Director of the American Jewish Committee. He said that humanity hoped that the new spirit of brotherhood emanating from the Vatican Ecumenical Council and from the gathering at which he was speaking would help to "dispel historical mistakes and conceptions, such as the imputation of false guilt to specific groups and thus help bring peace on earth."—(J.C.)

VICTIMS REMEMBERED IN ITALY

At a ceremony to mark Tebet 10, the day of mourning for the victims of Nazi persecution, Rabbi Elio Toaff, Chief Rabbi of Rome, declared: "We should not seek revenge but we cannot forget."

The Association of Former Political Deportees in Italy addressed a message to the Israeli Government and the Union of Italian Jewish Communities, expressing its solidarity with those Jews who died as a result of Nazi persecution.

On the same day an appeal was made by the Italian Committee for the Treblinka Memorial, asking all Italians to contribute to the building of a memorial on the site of the former Nazi concentration camp.

IN MEMORIAM

DEATH OF VISCOUNT SAMUEL

The impact which Viscount Samuel, who passed away on February 5th, made on the public life of this country is reflected in the tributes paid to him in the national press and over the radio. His stature as an Elder Statesman was symbolised a few years ago when, on the occasion of Sir Winston Churchill's resignation as Prime Minister, he was given the privilege to act as the spokesman of the British nation, and to pay tribute to the achievements of this great contemporary of his.

Lord Samuel has added lustre to the Jewish community of this country by his distinguished and widely respected life-long services to the well-being of his fellow-citizens. The fact that, at the same time, he also identified himself with his community of origin added to the esteem in which he was held by them. He was the first professing Jew who occupied a seat in a British Cabinet.

The establishment of a Jewish National Home in Palestine was an object for which he already worked at a time when many other scions of old-established Anglo-Jewish families were antagonistic to the Zionist aspirations. It testifies to the position he had acquired in public life that, notwithstanding the potential conflicts between the Arab and the Jewish population in Palestine, he was appointed the first High Commissioner of that country. He held this office from 1920 to 1925, and thus played a decisive role in the history of the Jewish people. He retained his links with the development of Palestine and, later on Israel, up to the end of his life, especially by his work for the Hebrew University as one of its Governors and as Honorary President of the English Friends of the University.

Owing to his manifold public commitments Lord Samuel's active participation in Anglo-Jewish communal work was limited. It is, therefore, a particular honour for us that, when the rescue work for German Jewry had to be reorganised in 1935, he put himself at the disposal of this cause. He agreed to become the President of the Council for German Jewry, which was to co-ordinate the efforts of the Central British Fund for German Jewry (founded in 1933), the American "Joint", the Jewish Agency for Palestine and the Jewish Colonisation Organisation (I.C.A.). Together with Sir Simon (now Lord) Marks and the late Viscount Bearsted, he went to America in 1936 to confer with Felix Warburg and other leaders of German Jewry. On the occasion of that visit he raised £2,000,000 amongst Jews in the U.S.A. He also headed the appeal in this country, and during Passover went into the pulpit of the New West End Synagogue to appeal for support of the fund. The appeal amongst British Jews yielded £1,000,000.

When, under the impact of the pogroms in November 1938, the terms for the admission of refugees were substantially relaxed and when further substantial funds were raised amongst British Jews, the fact that Lord Samuel was at the helm of the Council for German Jewry was of decisive importance.

During that emergency period Lord Samuel also agreed to become the President of the newly established "Movement for the Care of Refugee Children" through which 10,000 children from Central Europe were rescued. Lord Samuel held these two Presidential offices until a few months before the outbreak of war.

As a great British statesman, as a loyal son of Jewry and as a man who lent his name, his energy, his experience and his influence to efforts which saved our lives, he will be remembered by us with gratitude and respect.

THE HON. LILY H. MONTAGU

On January 22 the Hon. Lily H. Montagu passed away in her 90th year and world Jewry has lost one of the most outstanding personalities of our age. She was born in London as one of the ten children of Samuel Montagu, the first Lord Swaythling, into a rich, cultural and intellectual family atmosphere. Her father was a deeply religious man, a strictly Orthodox Jew and a leading member of the Anglo-Jewish community, a founder of the Orthodox Federation of Synagogues; and in political life he was a distinguished member of the Gladstonian Liberals. Her mother, Lady Swaythling, Ellen, née Cohen, came from a highly gifted and influential family which enjoyed a fine reputation in the Anglo-Jewish community. From this home life she was imbued with a deep sense of religious faith and a sincere desire to seek her own field of endeavour in the task of social service.

Outstanding Social Worker

Assisted by her wonderful sister, Marian, who has remained her life's companion in all her work, and encouraged by her mother and helped by the eldest of her sisters, Henrietta, the Hon. Mrs. Franklin, she embarked on a project which was to become an outstanding achievement in her life.

She established in 1893 the West Central Jewish Girls' Club and Institute in Dean Street, Soho, with the object of providing Jewish working girls with a centre for evening classes, social and cultural activities. The club now has its extensive home at Hand Court, Holborn, rightly named "Montagu House." Three generations of Jewish men and women have grown up in this club, under the guidance and loving care of the Montagu sisters, and it was a moving experience for a visitor to the club to see grandchildren of the original "club girls" welcomed by Miss Montagu when they came for any of the various club activities. For "Miss Lily and Miss Marian" were always there, in all weather or under any circumstances. Indeed, even to the last days of life Lily Montagu was active for the members of the club.

The same fervour motivated her attitude as a Justice of the Peace, after her appointment in 1920, when she served for many years at the Juvenile Courts of Westminster and Chelsea. Many a time her affectionate manner helped a misguided juvenile offender to regain a proper course in life. In 1937 she was made an O.B.E. and later, in 1955, promoted to a C.B.E. "for services to Jewish organisations."

Assistance to Refugees

When the great tragedy came upon European Jewry Lily Montagu, with the help of "Dr. Mattuck's Refugee Fund", took the initiative to save many lives. Rabbis and students, their families and relatives, were brought over to England, helped to re-emigrate or settle in this country. She proved herself a virtual "mother in Israel", who took a personal care of, and interest in, the homeless and bewildered men and women she had saved from destruction. She was always available with help and advice, and all those who have experienced her lovingkindness will think of her with lasting affection.

Side by side with her social work Lily Montagu's stature grew in the field of religious life. Already in her youth she found an inspiring spiritual influence in Dr. Claude C. Montefiore, by whose dynamic personality and teachings she was profoundly moved in her religious way. By virtue of her sincerely religious nature she found this way in Liberal Judaism. In the inner circle of the Liberal Jewish Synagogue, taught and guided by Dr. Israel Mattuck, she was able to use her extraordinary organisational ability. Liberal congregations were established in London, in the provinces and in Dublin; and the former refugees from Germany were assisted in the development of the New Liberal Jewish Congregation.

But as in her social work, so also in her religious activities, Lily Montagu even grew in prominence as a leading personality of Liberal Judaism with the formation of the World Union for Progressive Judaism in 1926. She was the Hon. Secretary of this movement until 1954, when she succeeded the late Rabbi Dr. Leo Baeck as President. In 1961 Rabbi Dr. Solomon Freehoff, U.S.A., succeeded her as President and Lily Montagu became the Hon. Life President of the World Union for Progressive Judaism.

Her achievements in the various fields of social and religious activities will undoubtedly be a lasting monument to the revered memory of Lily Montagu. But far above her attainments is the memory of her humane personality, the quality of her faith, the sincerity by which she lived and worked, her self-imposed will to duty. She had a remarkable perseverance, a habit-forming performance of her tasks. Her daily custom of holding home prayers or attending synagogue services, her visits to the bereaved and sick, or her presence at meetings, even such a daily routine as writing letters, in all of her work there was a system of regularity as part of her life. She lived by it and with it, even to the last afternoon of her active life. And despite this regular routine of life she was not pedantic with others. On the contrary, she was broadminded, lovable and loving. She had a wonderful way of finding excuses for other people's failings. She radiated an atmosphere of kindness and peace. Those who had the privilege of working with her have felt this unique human quality of humility, her respect for others and unbounded love to serve man in her service of God. Lily Montagu was truly liberal. She was strict with herself, but liberal-minded toward others; a truly noble mind exalting a noble personality.

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NORMAN BENTWICH'S 80th BIRTHDAY

"My 77 Years" is the title of a book published in 1961 with the sub-title "An account of my life and times." The life it portrays is that of Norman Bentwich, lawyer, once an academic teacher in Egypt, Attorney-General in Palestine, Professor of International Relations at the University of Jerusalem, a prolific writer with 26 books on legal and Jewish subjects and innumerable articles to his credit, a man of affairs, whose name as a Zionist and humanitarian is known in the Jewish world and beyond it in any quarter where people have been working for the rescue and rehabilitation of victims of National Socialism. The title is somewhat unattractive; it will not convey to the uninitiated any promise of the fascinating life story of a quite unusual personality, told in a style both gripping and succinct. One has only to glance at the index with the number and variety of individuals, whom the author has met, to be enticed to follow this "wanderer between two worlds": Professor Niels Bohr and Lawrence of Arabia; President Heuss and Haile Selassie; Einstein and Menuhin; the Rothschilds and Lord Samuel; Herzl and Weizmann; Koestler and Mikhailov, Soviet Minister of Culture. The number of German Jews figuring in the book is strikingly high; among them are Leo Baeck and Otto Hirsch, Wilfrid Israel and Martin Buber; he has not only met these men and many other German Jews in his self-effacing work of rescue, but has felt himself akin to some of them.

These 77 years—and on 28th February they have increased to 80—have been devoted to "the re-establishment of a National Home for Jews, which has become the State of Israel; and the rescue and rehabilitation of a remnant of the Jewry of Central and Western Europe which escaped destruction by the Nazis". Thus Professor Bentwich describes the two poles of his life, but he considers these two contrasting movements not only in reference to the Jews, and he knows of their "larger significance, because Jewry is a microcosm and what affects it is a reflection of world affairs".

A congratulatory note from German Jews should, in the first place, dwell on Professor Bentwich's achievements for German Jewry. What he has done for Zionism from his earliest days up to his present indefatigable work for the Hebrew University will go down in history. One observation may be permitted here: whereas German and Austrian Zionists mostly arrived at their views because of their disappointment and disillusionment about emancipation and assimilation, the Zionist fervour of Norman Bentwich and his father, Herbert, was not motivated by anti-semitism, but only by a glowing love of Zion.

With the same fervour Professor Bentwich took up his rescue work for Nazi victims in the first weeks after the fateful 30th January, 1933: "That has occupied me ever since in one form or another and given me a dual interest. It was a field of international relations, general and Jewish, in which action was urgent; and I could do something, and not merely talk about it". Anyone who has had the good fortune to watch Professor Bentwich at work knows that the verb "to do" is the mainspring of his life. For 2½ years Deputy to the League of Nations' High Commissioner for Refugees from Germany, Honorary Director of the (Jewish) Council for German Jewry in the United Kingdom, co-founder of the Kitchener Camp, which was instrumental in saving 5,000 men, Vice-Chairman of the Jewish Committee for Relief Abroad, patron of scholars, since 1948 Chairman of the United Restitution Organisation and historian of the refugees in England—these are sufficient grounds for the gratitude of former German and Continental refugees to this remarkable man.

These last 30 years of service have in no way impaired the energy which Norman Bentwich has brought to his self-appointed tasks. His attitude has nothing of the professional "good-doer"; he has no desire for prestige and self-aggrandisement; no other ambition than to be convinced he has done his utmost to help. His has never been that air of condescension which often mars the good works of members of an established community assisting newcomers to their country.

In his autobiography Professor Bentwich has allowed us a glimpse into the emotion behind his driving force. He concludes the chapter on

the rescue of refugees from Germany with these words: "Some years after I had written this chapter, when I lay in a sick bed, I reflected on the fate of the persons to whom this bald narrative refers. Each was an individual, with hopes, loves, emotions. A few were saved and living happily; thousands, tens of thousands, had perished. That was a sober thought to check any complacency about what we have done".

A man such as Norman Bentwich, acutely conscious of the value of human life, must of needs be filled with a sublime restlessness. With very little consideration for his health and a well-deserved leisure, his conscience drives him relentlessly to fulfil successfully the tasks he has taken upon himself. Whether he has to rise at an unearthly hour on the Continent in order to attend a mid-day meeting in London, because on his vote might depend a grant to a refugee scholar; or squeeze into an already over-loaded programme abroad a visit to a bedridden colleague; or snatches an hour or so on his tour



of inspection in Germany to acquaint himself with the progress of a written record of a dispersed Jewish community; or stands for a few moments in silent contemplation in the re-erected synagogue at Worms; one feels that he is hearkening constantly to the voice of his conscience prompting him to do "zedakah". No wonder that he never shrinks from embracing an unpopular cause, be it a campaign for relief to the Arabs, or opening a debate in the columns of *The Times*, advocating the non-execution of the death sentence on Eichmann.

Of the work of the United Restitution Organisation Professor Bentwich once said in an address from the Chair that it has done good to thousands and harm to nobody. That dictum applies equally to himself in all he has done for the rescue and rehabilitation of Nazi victims and especially for German Jews. He himself sees these activities in the wider framework of world forces. If these world forces represent in the last resort good and evil, cruelty and mercy, justice and injustice, there is no doubt for which aims Professor Bentwich has fought. He can be proud of his achievements and that his example inspires all those who gratefully admire a life that has fulfilled what according to the prophet is required of man: "To do justly, and to love mercy, and to walk humbly with thy God".

HANS REICHMANN.

SERVICE TO HUMANIST IDEALS

Already before the First World War the Bentwich family, presided over by the patriarchal figure of Herbert Bentwich, the Pilgrim father, was, for Continental Zionists, a kind of mythological image. These were people for whom Zionism was not, as for so many others, a purely political or organisational affair; it was true "Chibbath Zion", imbued with religiosity and human love, to be transformed into personal life. One of the many Bentwich sisters was a pioneer who, together with her husband, made her home at the famous Carmel Court at Zihron Ya'acov, when Palestine was still Ottoman territory. Norman at that time sought an appointment in Egypt in order to be near to Palestine, and after the British conquest he became Attorney General of the Mandatory Government. That is now more than forty years ago, and in the meantime Norman Bentwich has fulfilled many jobs and missions, travelled extensively and remained a citizen of two worlds, the British and the Jewish, and a devoted servant of humanity. Up to his old age, he appears hardened, indeed immune, against physical hardship and the strain of constant wandering, unperturbed even by illness which he seems to regard as an intruder for whom there is no time to spare.

In the period of greatest Jewish distress he was an ubiquitous person, appearing wherever there was danger, bringing comfort and encouragement and looking after the refugees. Significantly, he was called a Jewish Pimpernel. He has told the story of his life and his experiences in several books, lately in his autobiography "My Seventy-seven Years" (Routledge & Kegan Paul). It makes stimulating reading, as it covers the period of mandatory Palestine, the start of the Nazi era, the errands of the war years, post-war welfare work for refugees and the founding of the State of Israel. After what he calls "retirement", Bentwich has devoted most of his inexhaustible energy to the Hebrew University whose representative he is in Britain.

To appraise fully Bentwich's activities would require the unfolding of the large canvas of Jewish history in the twentieth century. He went through it with open eyes, always eager to learn and to help, trying to combine nationalist aims with basic principles of humanity, but conscious of inevitable human shortcomings and of the uncontrollable whims of history. A man of exemplary integrity and Quaker-like humility, he was bound to appear sometimes as naïve to robust activists. He was also one of those who suffered much roughness from extreme nationalists because he supported the idea of solving the problem of Jewish-Arab relations in Palestine by reconciliation and of envisaging a bi-national state with room for both peoples. Having been treated ungraciously by the British Labour Government in 1931, he had to face a new disappointment, when, in 1932, his first lecture at the Hebrew University on the problems of international peace was disturbed by noise and stink bombs. In the long run, the idea of a bi-national state has failed, as we all know. But there may still be a hope in the heart of the octogenarian that the great centre of learning in Jerusalem will also contribute to the reconciliation of nations and to the development of a sense of human solidarity.

We can be sure that Bentwich, though as a pragmatist bowing to the force of historical facts, has never lost sight of the humanist ideals to which his life has been dedicated in such an ardent and selfless manner. He has earned the love and gratitude of a great number of people who came into contact with him and enjoyed his counsel or help. It is only natural to greet him on his eightieth birthday with warm wishes for his future life.

ROBERT WELTSCH.

NORMAN BENTWICH AND THE HEBREW UNIVERSITY

To most readers of this paper Norman Bentwich will be known first and foremost by what he has done for refugees. For many years, with true sympathy, unending patience and perseverance, he devoted himself to the rescue of the persecuted. He used his influence to secure their admission to this country, to help in the difficult years of war and internment, to facilitate their integration into the social and economic life of the country and, finally, to achieve restitution and compensation from Germany for the losses suffered. The healing of wounds, however important, has been only one of his manifold activities. His main effort has been directed, for decades, to the building up and the development of the Hebrew University. "The Hebrew University", he writes in "My 77 Years": "represented to me the highest and visible expression of the spiritual Zionism in which I have been brought up". To the Hebrew University he devoted the main part of his life, and from his work he derived, I believe, the deepest personal satisfaction.

He was present in Jerusalem in 1918, when the foundation stones of the University were laid, and in 1925, when the University was opened by Dr. Weizmann in the presence of Lord Balfour. He became a member of the teaching staff of the University in 1932, when his office as Attorney-General of the Mandatory Government came to an end. He held the Chair of International Relations at the University until he reached retirement age, and in 1951 he joined the governing body of the University, of which he is now Vice-Chairman and one of its most active and distinguished members.

Immediately after the University was opened he created the Friends of the University in this country and became their heart and soul; and this enabled him to work for the University even while he was in England. Both on the Board of Governors and as Chairman of the Friends, he has been giving to the Hebrew University his "total devotion", his love, his vision, and the youthful enthusiasm, which are his characteristics.

But to him the University is not only the crown of Jewish renaissance, not only the place where, in Dr. Weizmann's words, "the wandering soul

of Israel would reach its haven"; not only the greatest institute of Jewish learning, but in a very particular way a matter of intimate personal concern: the University represents the continuity of Jewish history; it links the traditions and experiences of the national past with modern scholarship and science; it exerts the deepest and most fruitful influence on the future of Israel; it is the bridge to the world beyond Israel, to the universal community of learning and truth. And in all these fields it not only serves the Jewish people but fulfils, I believe, Norman Bentwich's own most personal ideals.

WALTER ZANDER.

TRIBUTE

Standards of conduct and moral values are preserved not by precept, but by example. So long as Norman Bentwich lives among us the meaning of justice, modesty, unselfishness and human sympathy will not disappear in the community. Three-quarters of his 80 years have been spent in public life; during all these years no one, so far as I know, ever has, or could ever have, questioned the purity of his motives or the nobility of his character, the worth of his ideals or the fearlessness with which he has served them at times against great pressure of opinion and at the cost of unpopularity; and not merely served them but, in effect, given his life to them. Any community which has given birth to such men can claim more in the scales of history than one conspicuous for wealth or competence or power or ability. Such words as these may cause deep and genuine embarrassment to the man of whom they are written; but this is only evidence of the fact that we are harbouring a saint in our midst.

ISIAH BERLIN.

HELPFUL AND GENEROUS

To produce an even remotely adequate account of Norman Bentwich's achievement a whole team of scholars, politicians and humanists would be needed. But why should such an account be attempted at a time when the great and beloved man is fuller of life and more effective than most of those half his age? Let me use this opportunity to express my unbounded admiration for one who in these testing times has unerringly and devotedly stood for the causes of justice and decency; who has been an outstanding servant of the public without ever failing any of his private friends; who has far-sightedly and successfully directed affairs of the highest importance, yet has remained truly humble and extraordinarily generous; and whose profound culture—a result perhaps of natural and inherited qualities brought to perfection by the finest education and noble self-discipline—has conferred a special dignity on all aspects of his work. I am indebted to him, as must be a large number of Jewish and non-Jewish refugees to this country, for understanding and support on many levels and on many occasions. He and Mrs. Bentwich will know what deep affection and gratitude will go out to him on his eightieth birthday.

DAVID DAUBE, F.B.A.
Regius Professor of Civil Law in the
University of Oxford, Fellow of All Souls
College.

SALOMON WININGER 85

Salomon Wininger, author of the "Grosse Jüdische National-Biographie", a compendium of 11,000 life histories of Jews of all centuries and from all over the world, celebrated his 85th birthday in Ramat Gan (Israel). A second edition of this work is contemplated by one of the big publishing houses in Berlin.

JULIE BRAUN-VOGELSTEIN 80

The well-known art historian and writer, Julie Braun-Vogelstein, Ph.D., recently celebrated her 80th birthday. Born in Stettin, the daughter of Rabbi Heinemann Vogelstein, acknowledged leader of the liberal religious movement of Germany, Julie Vogelstein grew up in an atmosphere of modern intellectual and philanthropic ideas. Her brother Hermann was later, as Rabbi in Koenigsberg and Breslau, to play the same leading role within German Jewry as his father had done before. Her brother Ludwig, who started his career with the metal firm of Aaron Hirsch & Son, emigrated to America, where he later founded the firm of Ludwig Vogelstein & Co., which subsequently merged with the American Metal Company. He was renowned for his manifold philanthropic activities.

Julie Vogelstein studied history of art and archaeology. Her publications in this field include: "Von Franzoesischer Buchmalerei" (1914), "Interieur und Stilleben" and "Die Ionische Säule" (1921).

Her literary career began with the publication of the diaries of Otto Braun, who was killed in action in 1918. "Nachgelassene Schriften eines Fruchvollendeten" stirred the emotions of the German younger generation. Otto Braun was the son of the Socialist and political scientist, Heinrich Braun, and of the renowned writer, Lily Braun-Kretschman, who had died in 1916. In 1922 Julie Vogelstein published a biography of Lily Braun.

Julie Vogelstein married Heinrich Braun, to whom, after his death in 1927, she erected a beautiful monument in her biography, "Ein Menschenleben-Heinrich Braun und sein Schicksal" (Tuebingen, 1932).

In spite of her eighty years, Julie Braun-Vogelstein has many intellectual and humanitarian interests and has never stopped writing. Her home in New York City is filled with exquisite books which she reads and studies incessantly. During the last years she has taken a lively interest in the growth of the New York Leo Baeck Institute and has been on its Board of Directors since its foundation in 1956.

M.T.M.

A NONAGENARIAN

On March 22nd Mrs. Clara Hirschfelder (née Dreyfus), of 4 Adamson Road, London, N.W.3, will be 90 years of age. She was born and lived in Karlsruhe, Baden, the wife of a well-known doctor, and their house was a centre of literary and musical culture. Early widowed, she devoted much of her time to social causes, was an esteemed Red Cross worker and received quite a number of distinctions. At the age of 68 she was brutally deported from her beautiful home, together with the Jews of Baden and the Palatinate, to Gurs, and from there to three other camps in France. Unbroken in spirit, she joined her daughter in this country in 1946. With remarkable alertness and physical vigour this charming and gracious lady not only manages her affairs, but visits sick people or reads to the blind. Her courage and cheerfulness have won her the affection of a great circle of friends, who join us in wishing her many more years of health and happiness.

H. REICHMANN.

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Friedrich Walter

EHRFURCHT VOR DER VERGANGENHEIT

Erinnerungen einer deutschen Juedin

In den ersten Jahren des Exils in Frankreich sah ich in den Pariser Buchläden ein Buch ausgestellt, das sich mir durch seinen Titel einprägte. Er lautete: "Un homme se penche sur son passé"—Ein Mann beugt sich über seine Vergangenheit. Den Namen des Autors habe ich vergessen, auch weiss ich nicht, was in dem Buch stand, da ich es mir nicht kaufen konnte. Aber an seinen Titel musste ich jetzt wieder denken, als ich das Buch "Sehnsucht—mein geliebtes Kind" von Eva Ehrenberg (Ner-Tamid-Verlag 1963, DM 9.80) las.

Es sind die "Bekenntnisse und Erinnerungen" einer Frau, die sich liebevoll, ehrfurchtsvoll und kritisch nicht sowohl über ihre wie vor ihrer—und unserer—deutsch-jüdischen Vergangenheit beugt. Ihre Aufzeichnungen stammen aus mehreren Jahrzehnten. In einer ersten, am Anfang des Bandes stehenden Niederschrift aus dem Jahre 1934 schreibt sie, "dass wir am Ende sind. Wir, die Generation der neunziger Jahre des neunzehnten Jahrhunderts. . . Wir haben gelernt, nichts unnötig aufzuheben. Wir haben Übung im Lösen, wir lösen uns los, wir lösen auf, wir lösen ab, Menschen und Dinge, übernommene Begriffe, übernommene Illusionen, geliebte Landschaft, geliebte Kunst".

Die Welt, die sie aus dem nunmehr gelassenen Bewusstsein und geläuterten Erlebnis ihrer Endzeit sich und uns noch einmal vergegenwärtigt, ist die bürgerlich-jüdische, noch von deutscher Klassik, Musik und Landschaft getönte, von ihnen durchdrungene Bildungs- und Gefühlswelt, von der Eva Ehrenberg geprägt wurde. Wer dieser Welt entstammte und wem es vergönnt war, sie zu überleben, dem verhalf sie durch ihre menschlich-sittliche Gediegenheit wie durch ihre freie und heitere Weltoffenheit auch zur Bewältigung der Emigration.

Diese Eigenschaften waren es auch, die sich in Eva Ehrenbergs Eltern verkörperten, es war die Lebensluft, in der die Kinder aufwuchsen. Der Vater, Siegfried Sommer, ein Mann von ebenso festen Grundsätzen wie zartem und feinem Empfinden, war Oberlandesgerichtsrat in Kassel. Wie kam er als Jude im kaiserlichen Deutschland zu dieser Stellung? Die Tochter erzählt uns dass er auf dem Kasseler Gymnasium ein Mitschüler des Prinzen Friedrich Wilhelm von Preussen war, des späteren Kaiser Wilhelm II. Die beiden Knaben schlossen Freundschaft miteinander. Bei einem Jahre später stattfindenden Wiedersehen, einem von vielen, fragte der Kaiser seinen einstigen Schulkameraden, warum man ihn, der damals Richter in Frankfurt war, noch nicht befördert habe. "Man hat mir die Gründe nicht gesagt," antwortete dieser, "aber es besteht für mich kein Zweifel, dass sie in meinem Glaubensbekenntnis liegen, und Ew. Majestät werden verzeihen, wenn es schmerzt, dass es schadet, wenn man die Treue hält." Daraufhin wurde er, "auf persönliches Eingreifen des Kaisers", ans Oberlandesgericht Kassel versetzt.

Eva Ehrenbergs Mutter Helene, geb. Edinger war Malerin; sie stammte aus Worms, wo ihr Vater "mit seinem Freund Schultze-Delitzsch den ersten Vorschuss- und Kreditverein" ins Leben rief; auch die Gründung von "Krankenkassen, Wohnungsvereinen, Genossenschaften mancherlei Art" ging auf seine Anregung zurück. Helene Sommer las mit ihren Töchtern deutsche Philosophie und Dichtung und musizierte mit ihnen.

Als Siebzjährige meinte sie kurz vor der Machtergreifung Hitlers einmal, dass "so ein ungebildeter Mensch in Deutschland nicht aufkommen könne".

Eine noble Meinung, wie man sie so oder so ähnlich damals noch von vielen anderen hochgesinnten Menschen, jüdischen wie nichtjüdischen, hören konnte; dass sie von der Zeitgeschichte erbarmungslos widerlegt wurde, ändert nichts an der tieferen Stimmigkeit des Ausspruchs. Er mag aus jenem seltsamen und geschichtlich einmaligen Phänomen hervorgegangen sein, das man die deutsch-jüdische Symbiose genannt hat. Aber Eva Ehrenberg zeigt in ihrem Erinnerungsbuch auch die inneren Widersprüche und Spannungen auf, die dieser Symbiose schon immer innewohnten und ihr schliesslich ein Ende—und welch ein Ende—bereiteten. Auf die höhere Mädchenschule, die sie besuchte, schickte auch der Militär—und Beamtenadel der Residenzstadt, der Landadel der Umgebung seine Töchter. Mit vielen von ihnen schloss Eva Ehrenberg Freundschaft, mit einer von ihnen steht sie noch heute in enger, inniger Verbindung. Aber bevor man sie zum erstmalig aufs elterliche Gut dieser Freundin einlud, bedeutete man ihr, dass man dort "bisher nur Viehjuden" gekannt habe. Auf andere Schulfreundinnen, schreibt Eva Ehrenberg, hatte dieser "selbstverständliche Antisemitismus" wieder eine andere, "ganz merkwürdige Wirkung": er machte mich ihnen interessant, ich war etwas Neues für sie, etwas das sie anzog". Da waren "die offenen und heimlichen Briefe", die sie ihr "aus den Ferien schrieb oder in der Klasse zusteckte, mit Fragen über Fragen, mit backfischhaft schwärmerischen Erklärungen". Aber auf der Strasse durften diese Ermgard v.E., Marie zur L., Marie v.D., sie nicht grüssen.

Der Band wird von einer Anzahl Gedichte abgerundet und abgeschlossen, deren eines ihm auch den Titel gegeben hat. Sie stehen zu den Prosaaufzeichnungen insofern in schönster Übereinstimmung, als sie beide aus der gleichen, zugleich hochgestimmten und vernunftvoll—einsichtigen Gefühls—und Gedankenwelt hervorgegangen sind, der die Dichterin in ihrem Buch huldigt. Die Besorgnis um Reinheit, Sinn und Würde der Sprache—darf man sie eine spezifisch jüdische Besorgnis nennen?—von der Eva Ehrenbergs Prosa geprägt ist, sie hat in den Gedichten den ihr poetisch entsprechenden, lyrisch strömenden, aber niemals überströmenden, sondern immer verhaltenen Ausdruck gefunden.

SCHILLERPREIS 1962 FUER ELISABETH BERGNER

Da stand sie vor uns, die kleine, zierliche Gestalt mit dem jung gebliebenen, feinen, fast schüchternen Lächeln—nicht auf der Bühne diesmal. Von einem improvisierten Podium im schmuckfreudigen, festlich beleuchteten Ritteraal des wiederhergestellten Mannheimer Rokoko Schlosses, in dem einst glänzende Empfänge des kurfürstlichen Hofes stattfanden dankte sie. Kein geeigneteres Gepräge konnte für die offizielle Ehrung gefunden werden, wie sie an diesem schneereichen 27. Januar in Anwesenheit mehrerer hundert Vertreter des geistigen und sonstigen öffentlichen Lebens der Stadt und des Landes einer grossen Künstlerin unseres Jahrhunderts zuteil wurde. In diesem prächtigen Rahmen erhielt die in Wien geborene Elisabeth Bergner, die über ein Jahrzehnt das Theaterpublikum der ehemaligen Reichshauptstadt bezauberte, den Schillerpreis der Stadt Mannheim. In ihrem spontanen Dank für die Auszeichnung erzählte sie, die auf der Bühne Schiller-Rollen nur selten verkörpert hat, welche entscheidende Rolle Schiller dennoch in ihrem Leben und für ihre Laufbahn gespielt habe: zu ihrem 10. Geburtstag erhielt sie ihre erste Schiller-Ausgabe, und am gleichen Tag durfte sie die "Jungfrau von Orleans" sehen. "An jenem Abend wusete ich",

so sagte sie, "dass ich Schauspielerin werden wollte". Und Jahre danach habe sie bei Bewerbungen immer wieder den Monolog aus diesem Drama vorgesprochen, auch bei Reinhardt. "Was ich später spielte, war Shaws 'Heilige Johanna'". Elisabeth Bergner dankte der Stadt Mannheim als der Stifterin des Preises—im Namen all der Schauspieler, die deutsches Theater "in seiner strahlendsten Epoche" mitgestalten halfen, auch im Namen derer, "die nicht mehr da sind".

Zu Beginn der kammermusikalisch würdig umrahmten Feierstunde hatte Oberbürgermeister Dr. Hans Reschke, der die grosse Künstlerin und ihren Mann, den Regisseur Dr. Paul Czinner sowie die sonstigen Ehrengäste begrüsst, den Werdegang der Bergner nachgezeichnet: die Wiener Sphäre, von so mannigfachen Komponenten befruchtet, den Weg über Innsbruck und München nach Berlin zu Barnowsky und Max Reinhardt, wo es bald "um diese Elisabeth von Zukunft wetterleuchtete", bis zu den Scheiterhaufen vor nahezu 30 Jahren, als sie nach Wien zurückging und von da in die Emigration, nach England, Kanada und die Staaten ziehen musste. Reschke, der ihre Nachkriegsgastspiele in Deutschland einer Rückkehr gleichsetzte, begründete den Auftrag der eine Kulturtradition hochhaltenden, seit 1954 den Schillerpreis verteilenden Stadt und verlas sodann die Urkunde (in der Reinhardts Name deutlich prominent herauszuhören war)—ein Bekenntnis an eine grosse Vergangenheit, aber auch eines an eine Gegenwart und an eine Zukunft.

Die "Laudatio" sprach ein Theatermann, einst selbst Schauspieler und Regisseur, der der jungen Bergner in jenen "goldenen" Berliner Tagen, von denen so oft die Rede war, zuerst begegnete und—sogleich von ihrer Kunst fasziniert war: Heinz Hilpert, der Intendant des Deutschen Theaters in Göttingen. Er war am besten in der Lage, über ihr Künstlerium zu urteilen, ihre Eigenart zu analysieren: wie sie nicht allein "die Werkstatt souverän beherrscht", sondern auch wie sie ihr blosses Dasein, zuweilen über den Dichter hinaus, in die Gestalt einströmen lässt und, ohne virtuos zu sein, mit Geist und Grazie, mit Gebärde und Wort, mit der Nuancierung von Ober—und Unterstimme, von Vorder—und Hintergrund eine Gestalt ausstrahlen lässt, klar, oft hart, immer verständnisvoll für alle Feinsinnigkeiten des Lebens. "Diese unaufdeckbare Kunst der Umformung ihrer Persönlichkeit in ihre Gestalten" habe, so führte Hilpert in schön formulierten Sätzen aus, "das Publikum zu einer einmaligen Einheit zusammengebannt". E.G.L.

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LITERATURE OF EXILE *Old Acquaintances*

An Incomplete Compendium

A comprehensive bibliography of literature emanating from the exiled and emigrants of the period 1933-45 has been awaited for years, certain small attempts only having existed up to the present. "Bio-Bibliographie", the sub-title of the big, new "Deutsche Exil-Literatur 1933-1945", arranged by Wilhelm Sternfeld (London) and Eva Tiedemann (Frankfurt a.M.), is in so far a pretentious description as it promises to contain information about literary works as well as data on the life during emigration of the writers concerned. It contains an introduction by Professor Hanns W. Eppelsheimer and has the support of the Deutsche Akademie fuer Sprache und Dichtung, Darmstadt (published by Verlag Lambert Schneider, Heidelberg-Darmstadt, 28 D.M.).

Works of this kind are important reference books, wanted above all in public and learned libraries and should be of ready access in those libraries. What does one require of such books? As far as possible containing full information, concentrating on the period to be dealt within the book, uniform in approach, and therefore as correct and exact as they can be with regard to content and method. It is not easy to satisfy such demands, the fulfilment of which can be attained only to a certain degree. But they should not fall too far short of the attainable standard, nor do they need to fall short of it, if the full use of scholarly aids and biographical dictionaries is properly understood.

Far-reaching Enterprise

In the present voluminous Bio-Bibliographie (400 pp.), with its beautiful type, we have a book that is not restricted in scope to a rather narrow circle of refugees and emigrants, for instance to a Jewish group (although the number of Jews cited is naturally very considerable), but a work of particular and extremely far-reaching enterprise. The two compilers have concluded the "Necessary Remarks" preceding the work with a sentence to the effect that they "are aware of the incompleteness and imperfection" of their work and hope that emendations and additions will be forthcoming; they will certainly regard objective criticism of the sort it is hoped to indicate here as a contribution towards a new edition that will become necessary in the not too distant future.

Incompleteness is the least of the book's handicaps, although one misses names like those of Karl Barth, the great Protestant theologian; Heinrich Bruening, the former Reichskanzler; Robert Weltsch and Franz Molnar; the children's psychologist, David Katz; the art historians, Stephen S. Kayser and Rahel Wischnitzer; Cahnman, the social economist; and Callmann, the expert in competitive law, to name but a few.

If the term "literature" means works of scholarship as well as "belles lettres"—and many of the "numbers" lead one to think so—then there

are many gaps to be filled. With regard to the set period, the Bibliographie sometimes registers writings produced before emigration or after return from exile. This goes beyond the bounds of the work. The same applies equally to authors who transferred their domicile abroad long before 1933, and it is questionable if writings produced after 1945 belong at all to a book that deals specifically with the 12 years in question.

In a displeasing (and for the reader often disturbing) manner liberties are taken with the postulated uniformity of layout and treatment of the bio-bibliographical "numbers", notably in the "bio" section, where personal details are given. It would have been easy to give irrefutable information in a very large number of "cases" (the year when Golo Mann emigrated, the date of Professor Karl Mannheim's death, personal data about Hugo Marx, the birthplace of Rabbi Dr. Ignaz Maybaum, the faculty of professors such as Hans Mayer and Ludwig von Mises, the fact that Richard von Mises died 10 years ago in the U.S.A., Peter de Mendelssohn's address, a few details about "Morus", i.e., Richard Lewinsohn, more about Siegfried Moses, who only figures as the author of "Juedische Nachkriegs-forderungen"—and that only under the letter "M"!). Much of the work is the very opposite of uniform, and is often inconsistent; even the English addresses are sometimes wrong, quite apart from different methods of writing English book titles (small letters, or—also—capitals?). It is hoped these attributes, which are to be taken objectively, will indicate the desirability of a corrected second edition to follow soon after this work, which has been compiled by the arduous efforts of many years. Its character as a reference book and its informative purpose demand this. A beginning at least has been made.

E. G. LOWENTHAL.

SONGS FROM THE 'TWENTIES

London seems to be catching up rapidly with the Berlin of thirty or forty years ago. Brecht is the latest fashion in the theatre, and the satirical revue which flowered around the Kurfürstendamm before Hitler has found its way on to British TV screens. The genuine article, of course, was too much tied to its time and place to be transplantable to present-day London. But I do not think one can re-create the true atmosphere of the 'twenties in Berlin better than Agnes Bernelle did recently in a one-woman show in "The Establishment," the famous Soho club which came into being in the wake of "Beyond the Fringe", the brilliant satirical revue which is still drawing the crowds in London as well as in New York.

Agnes Bernelle is the daughter of Rudolf Bernauer, the famous Berlin theatrical manager, producer, and playwright who died a few years ago in London. She has been on the stage in a great variety of parts, but I feel that during her three weeks at the Establishment, in a programme which she called "a cabaret of savagery and delight", she has shown her very special talent at what we used to call a *disuse*. She started with Wedekind and proceeded via Klabund, Mühsam, Lersch, and Ringelnatz to Brecht. She has attained complete command of a pliable voice that ranges from steely hardness to hushed sadness, and she never puts a foot wrong in presenting songs whose sentimentality or humour are difficult to convey to an audience of 1963. She sang a few items in the original German versions; for the rest she had the help of some excellent and sensitive translators, such as Dorothea Gotfurt, Martin Esslin and Beverley Cross. Michael Dress, a young German composer, supplied much of the very impressive and effective music—and so did, of course, our late Kurt Weill.

EGON LARSEN.

Books and Authors: Kurt R. Grossmann, New York, received the Kindler Verlag's Albert Schweitzer Prize, worth D.M.10,000, for his book about Carl von Ossietzky.—Die Arche in Zurich has published Karl Otten's "Expressionismus grotesk", with contributions by Ball, Benn, Schwitters, Mynona and Lichtenstein.—Wieland Herzfelde has written a book about his brother John Heartfield; it is published in East Germany, where they have both lived since their return from exile.—Paul Tabori, of London, has had his "Natural Science of Stupidity" published by Prentice Hall here.—Elisabeth von Castonier, who lives on a farm near London, is writing her autobiography.

Berlin: The site where once the Romanische Cafe stood was Berlin's most highly-priced corner; it belonged to the Dresdner Bank and was valued at ten million marks. For seventeen years the place opposite the Gedächtniskirche was vacant and no substitute for that Bohemian café could be found anywhere. Now at last it is intended to erect a 22-storey building with a theatre, a cinema and an ice rink. The building will cost D.M.50 million.—To mark the 65th birthday of the late Bertolt Brecht, the East Berlin Municipality has named the square in front of Schiffbauerdamm Theater after the playwright.

Milestones: Ernst Marischka, brother of Hubert and author of numerous libretti and film scripts, became 70 years of age in Vienna.—Heinz Ullstein, the only member of that famous publishing family who survived the Nazi régime inside Germany, has celebrated his 70th birthday. He started as a "black sheep", as an actor and author of comedies for Ralph Arthur Roberts under the pen-name "Heinz Hull". For a time, as a partner of Richard Oswald, he also was a film producer. After the last war he edited the weekly *Sie* in Berlin.—Herbert Zernik, once well known in variety and cabaret, who lived in Shanghai during the war and returned to Berlin a few years ago, recently turned 60.—Nell Walden, Herwarth's widow now in Switzerland, is 75.

News from Everywhere: Julius Gellner started his first Habimah season in Tel Aviv with Piscator's adaptation of "War and Peace". He also invited Kurt Hirschfeld, of Zurich, to direct Duerrenmatt's "Die Physiker".—Elisabeth Bergner and O. E. Hasse will visit New York next April to appear in the German version of "Dear Liar".—Margarete Wallmann's next production will be Rossini's "Semiramis" in Milan.—Robert Stolz's concerts in Israel were completely sold out.—Lotte H. Eisner, formerly on the staff of Berlin's *Filmkurier* and now of the Parisian *Cinematheque*, will give a talk on Ruttman at the Oberhausen Festival.

Obituary: Wolfgang Erich von Schipinski, once well-known compère of cabarets and now almost forgotten, has died in Hamburg aged 75.—O. F. Regner, the 50-year-old literary editor of the *Frankfurter Allgemeine Zeitung*, died in Munich.—Gustav Regler, ex-Communist and author, who survived the Nazi régime in Mexico, died in Delhi at the age of 64; his autobiography was published under the title "Das Ohr des Malchus".—Erich Cassirer, expert on ancient Chinese art and a member of the famous Cassirer family, has died in London. He was 82 years old.—Carl Ritter, author of a Joseph Schmidt biography, died in Zurich at the age of 70.—Franz Planer, the 68-year-old cameraman who started with Eric Pommer and was Audrey Hepburn's favourite, has died in Hollywood.—Franz Jung, one of the early German expressionists, has died in Stuttgart aged 75.

U.S.A.: Otto Preminger has engaged Romy Schneider and Curt Juergens for his next film, "The Cardinal".—Erich Juhn produced a German version of "Critic's Choice", with Max Slater and Christine Felsmann, at New York's Community Center.—Carl Ebert directed "Ariadne" at the "Met".—Susan Kohner, daughter of the agent, Paul Kohner, scored a success in Huston's "Freud".—Ludwig Stoessel received an invitation to perform in Vienna's Josefstadt on the 20th anniversary of Max Reinhardt's death.—Peter Lorre appears in the film "The Raven".

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NEW LITERATURE ON GERMANY

THE SINS OF THE FATHERS

REASSESSMENT OF THE TRUTH

In 1924 Franz Rosenzweig wrote to Martin Buber that the Jews were entering into a phase of renewed persecution. He blamed the emancipation era of the nineteenth century for having kept silent on the Jewish problem and expressed the hope that his time would become one of open discussions. The events after his death proved the truth of his apprehensions, but the most convincing arguments in favour of the minority were in vain against Nazi hatred and brutality. The numerous books published in Germany now seem to fulfil Rosenzweig's hope, but the people with whose history, religion and thinking they deal have become almost legendary through their extinction.

Four Books by German Authors

The four books under review have been written or edited by Christian-German authors, and the fact that some of them had to be reprinted several times reassures us about their being really read or used by teachers. Two of them offer the basic facts about Judaism and the questions connected with it[†]. They contain more or less the same material and use the same sources, but Gamm stresses more the objective facts whereas E. Meyer is more concerned with the causes of antisemitism and its refutation through reality. The contents of these publications should be familiar to most of their Jewish readers, but the comprehensive selection and grouping of the material make them valuable reading for everybody. The "Selbstzeugnisse"[‡] confirms what the two handbooks have taught and forms a most excellent choice of passages from the works of Jewish authors of the last 100 years. A small book on three heroes of the German resistance, beginning with an essay about Dr. Leo Baeck's part in this movement, shows that religious faith has been tested through personal sacrifice also in our epochs§.

Jewish Contribution to Civilisation

Going into the details given in these books would mean repeating facts and ideas which have been mentioned frequently enough in these columns and other writings. It is, however, perhaps worth while to focus some problems which seem to have captured the attention of the Christian writers with whom we are concerned. The German philosopher Karl Jaspers, in his book "Vom Ursprung und Ziel der Geschichte" (1949), has initiated a reevaluation of Jewish (and Greek) contribution to our present civilisation by stressing the element of individual consciousness and conscience which was introduced into the thinking of the Western world by the prophets and Greek philosophers alike. H.-J. Gamm states that the greatness of Israel lies in the change from sacramental sacrifice towards spirituality and liturgy in the religious service. The prophetic Messianism contains the hope for a realm of eternal peace and a deep concern with the future of mankind which was alien to the Greeks. E. Meyer shows how the Jewish monotheism, which believed in the creation of man in God's image, lead to ethical demands, a great sense of responsibility and justice, the respect for the sanctity of life in all its forms and care for the weak, virtues which are still an essential part of the Jewish heritage. The struggle between good and evil goes on in the human heart, and the individual has complete freedom of action without being hampered by the idea of original sin.

Another fact which should impress the readers of these books is the mystery of Jewish revival

* Hans-Jochen Gamm: *Judentumskunde: eine Einführung*. Vierte erweiterte Auflage. Ner-Tamid-Verlag, Frankfurt am Main, 1962. DM 8.80.

† *Juden und Judenfeinde in der christlichen Welt*. Abriss der jüdischen Geschichte von Anbeginn bis auf unsere Zeit von Enno Meyer. Joseph Melzer Verlag in Köln, 1962. DM 9.80.

‡ *Selbstzeugnisse des deutschen Judentums 1870-1945*. Mit einem Geleitwort von Helmut Gollwitzer herausg. von Achim v. Borries-Fischer Bücherei, 1962. DM. 2.40.

§ Robert Raphael Geis. Oskar Hammelsbeck. Oskar Simmel S.J.: *Männer des Glaubens im deutschen Widerstand*. Ner-Tamid-Verlag, München und Frankfurt, 1961. DM 6.80.

and religious/cultural continuity in spite of the many persecutions. E. Meyer explains this phenomenon by the Jews' belief in God's covenant with Abraham, their concentration upon the Law, the messianic hope and the continuous study of Torah and Talmud. The sense of belonging to one family and their exclusion from the community with the people around them increased their adherence to their own traditions.

As we read in the "Selbstzeugnisse", whose authors did much to spread the ideas mentioned just now, a minority is always compelled to think more profoundly, not only about its own existence but also about that of its neighbours. They are the chosen people, not for their own sake but for that of the other nations for whose souls they feel responsible, as Dr. Leo Baeck put it.

The resilience with which the Jews met the onslaughts of their enemies is bound to astonish the Christians who mean well. R. R. Geis, in "Männer des Glaubens", describes Dr. Baeck's serene invulnerability under Nazi rule and in Theresienstadt, which equalled the fortitude and equanimity manifested by the Protestant D. Bonhoeffer and the Jesuit Alfred Delp in face of their execution.

We read in the "Selbstzeugnisse" how Jakob Wassermann became resigned to the futility of all efforts to come to terms with his German compatriots. This attitude stands in striking contrast to Wolfskehl's words "Und dennoch sind wir da!" or Ernst Bloch's statement: "Denn immer noch sind die Juden nicht müde." The courage of self-assertion seems to be stronger than pessimistic defeatism.

ERNST KAHN.

PSYCHOLOGICAL WARFARE IN RETROSPECT

The path of a journalist writing books on history is not an easy one. Evidence for this is the treatment that William L. Shirer's world-famous "Rise and Fall of the Third Reich" has suffered. Though every fact reported by Shirer is well documented and every judgment carefully considered, it has been attacked by professional historians, especially of the neo-nationalist kind in Germany, as just a journalist's work.

Sefton Delmer's Memoirs

The second volume of Sefton Delmer's autobiography* is much more susceptible to such an attack. Delmer is a journalist first and foremost. And when he interrupted his professional activities in 1941 in order to become head of a newly created special section of the Political Warfare Executive of the British Government, his task was not to write history but to make it, and this in the most tendentious manner required by war-time circumstances. Small wonder that his report is not prominent for objectivity and that some of its factual details have been disputed by reviewers. Even so, all who lived through those times and remember the activities of the "Soldatensender Calais," will feel that the essentials of Delmer's story are truthfully rendered. Also, the report is often fascinating and may read like a thriller to those not informed.

The second part of the book, in which Delmer explains why his methods of psychological warfare unfortunately had the effect of a boomerang in the altered political circumstances of the present day, in its presentation rather brings out the failings of journalistic writings. The political conclusions the author draws will certainly be hotly contested, though they are fully convincing to this reviewer.

With all its shortcomings this book should be compulsory reading for our friends, for the older generation in memory of the times when war had to be waged on Nazism, for the younger generation (for whom it may be too difficult to read a book like Shirer), as an easy introduction to the struggles which were of such vital importance to refugees from Germany.

A.B.

* Sefton Delmer: *Black Boomerang*. An Autobiography, Volume Two. London Secker & Warburg, 1962. 25s.

Gudrun Tempel was only thirteen when millions of Germans, among them her own parents, hailed Hitler as their saviour. Tortured by her memories, she decided to write a book about her experiences. She gave it the title, "Deutschland? Aber wo liegt es?" (Rowohlt, Hamburg). As a motto she chose these words from Hölderlin: "Barbarians of olden days, still more barbarised by industry and science, even by religion, incapable of any godly feeling." After the war she spent seven years in this country. She then returned to Germany to find out whether "the others still remembered". But she discovered that nobody wanted to be reminded of the past.

A Young Girl Reflects

She still recalls the jubilation, the flags and torchlight parades. How did all that madness become possible? Because most Germans regarded politics as "a filthy business". The majority of educated Germans did not want to see anything, "for if they had opened their eyes they could have clearly seen the catastrophe into which Hitler was leading them". Politically immature as they were, they did not realise that they had some other choice. So they hailed Hitler, even "the professors" hailed him, "because our professors are civil servants and depend on the Minister of Culture for their career and advancement". The majority of the nation welcomed the Führer: "You are nothing, your nation is everything." Miss Tempel retorts: "So my nation is the sum total of nothing." Only the Germans could be persuaded "that the Jews are guilty. You could persuade no Englishman in Sheffield or Manchester of the Jewish guilt".

Miss Tempel still remembers the German newsreels. German bombers "diving down wittingly on refugees", "villages razed to the ground", "Poles fleeing from nowhere to nowhere between the fronts", concentration camps, female guards "in black boots and pistols, with whips in their hands, dragging groups of women of all nations (not only Jews) through the streets". She was in Dresden when that town was bombed by the allies, but "amidst the hell" that reigned she thought of "the pictures of a newsreel: Stukas diving down on Warsaw like birds of prey". "The German mother who lost her children on the frozen Oder was but a sister of the other mother who told her child a fairy tale in the gas chamber before both of them were suffocated."

The German East is lost—a terrible loss, but Gudrun Tempel remembers: "The Führer gave orders last night that German soldiers should march against Russia." When, in 1945, enraged Poles beat her up terribly, "I only paid for some S.S. man who had demonstrated the superiority of the German race in Lemberg".

Past Crimes Forgotten

The old generation only remembers "the good deeds" of Hitler: "The less we remember the better." Many professors have forgotten that they based their careers on the death of Jewish colleagues. "Why are the members of the Waffen-S.S. still alive? Did they not say 'my faith is my honour'?" How do they dare still to be alive? But it is all in vain. If you say 'Nazi' he retorts 'Communist'. The god of the Germans is called Efficiency. "Take away efficiency and what remains of the post-war German? If we look back on the last three decades we see a big herd of ostriches: ourselves. The past of many violent deaths was not caused by God, by fate, by chance, nor by Hitler alone, but by us. We are Christ and his murderers. We ourselves have crucified ourselves."

When part of Gudrun Tempel's book was published by the *Sunday Times*, Admiral Ruge protested in a letter to the Editor. Gudrun Tempel's reply was: "Admiral Ruge was one of Hitler's foremost naval officers to the last day of the war."

J. LESSER.

JEWISH CONTRIBUTIONS TO GERMAN LYRIC POETRY

Leo Baeck Institute Lecture

On January 17th Dr. S. S. Praver, Senior Lecturer in German at the University of Birmingham, gave a lecture on "Jewish Contributions to German Lyric Poetry" under the auspices of the Leo Baeck Institute in the Reading Room of the Wiener Library. In a beautifully delivered address, which deeply impressed his audience, the speaker gave a comprehensive survey of the notable achievements of the German-Jewish poets since the emancipation.

The first German-Jewish poets emerging from the ghetto whose mother-tongue was still Yiddish were not able to handle the German language as creatively and naturally as lyric poetry demands. It was left to Heinrich Heine to transcend such limitations as his early linguistic background imposed on him. From then onwards, and particularly in the twentieth century, the Jews had an increasing share in the poetry of Germany.

Yet in assessing the specific Jewish contribution we must beware that our stereotype of the Jew does not distort and colour our view of his poetry. We may easily be inclined to ascribe to poet's Jewishness features which he shares with non-Jews; and the speaker excellently conveyed this in the case of the often-cited Jewish *Minnesänger* Süßkind von Trimberg—by no means the least of the German troubadours. Certain traits of his poetry have been characterised as "Jewish" which an unbiased observer would at once recognise as the common property of the medieval poets.

When can we then speak of a truly Jewish contribution to German poetry? In the opinion of the speaker only when the poet in question is affected by the Hebrew religious genius or by the special experience of Jews in a Gentile environment and when his voice is that of a man who feels a kinship with the Jewish as well as with the German people. And his work will only rate as a significant contribution to German poetry if the German language has been used originally and creatively.

Of Heinrich Heine it can certainly be said that many of his outstanding achievements are conditioned or coloured by his Jewishness; and beside him the poetry of other mid-nineteenth-century Jewish poets like Moritz Hartmann or Karl Beck pales into insignificance. Of some poets of Jewish origin like Hugo von Hofmannsthal it must be said that only with great reservations and many qualifications can their work be claimed as a specifically Jewish contribution to German poetry.

Dr. Praver's survey included the poetry of the Jewish members of the Stefan George Circle and an assessment of the substantial share of the Jews in German expressionism. Of the modern poets, he spoke about the work of, among others, Karl Wolfskehl, Richard Beer-Hofmann, Alfred Mombert, Jakob van Hoddis, Alfred Lichtenstein, Franz Werfel, Else Lasker-Schüler, Berthold Viertel, Ernst Blass, Ludwig Meidner, Karl Kraus, Hermann Broch, Gertrud Kolmar, Max Herrmann-Neisse, Yvan Goll and Franz Baermann Steiner.

In his concluding remarks the speaker touched on the work of German-Jewish poets in exile, such as Nelly Sachs and Paul Celan, and of poets of German-Jewish origin, such as Michael Hamburger, who was in the chair that evening. What is generally regarded as the finest German poem written since the war is the "Todesfuge" of Paul Celan, a former German Jew, now living in France. The Jewish genius had still a great deal to contribute to a nation which has so irrevocably terminated the history of German Jewry.

A.P.

ERNST DEUTSCH AS KING PHILIP IN "DON CARLOS"

Ernst Deutsch, whom we still remember as Don Carlos, will himself have to answer the challenge, "Sire, geben Sie Gedankenfreiheit". At his own request he will play King Philipp in Schiller's tragedy, beginning August 31 at the Düsseldorf Schauspielhaus.

AJR MEETING ON INDEMNIFICATION

Address by Martin Hirsch

On February 18th the AJR, jointly with the Council of Jews from Germany and the Anglo-German Lawyers' Association, held a well-attended meeting, at which the Chairman of the Indemnification Committee of the Bundestag, Rechtsanwalt Martin Hirsch, M.d.B., spoke about "Der gegenwaertige Stand der Wiedergutmachung". The speaker's detailed survey of current problems and legislative plans was preceded by an address given by the German Ambassador, Herr Dr. H. von Eitzdorf. A full report of the meeting will be published in the next issue.

STUDY GRANTS

The Conference on Jewish Material Claims is to offer grants for the tenth annual programme of international scholarship and fellowship grants for the academic year 1963-1964. Grants will be awarded to Jewish victims of Nazi persecution who qualify in Jewish teacher training and Jewish studies. Fellowships will also be awarded for independent research projects.

Applications must be submitted on special forms obtainable from the Central British Fund, Woburn House, Upper Woburn Place, London, W.C.1, not later than March 31.

FELIX MENDELSSOHN-BARTHOLDY BURSARY

In accordance with the request of the International Felix Mendelssohn Society in Basle the "Stiftung Preussischer Kulturbesitz" will reactivate the "Felix Mendelssohn-Bartholdy Stipendium." The bursary was founded by the Prussian State in 1878 in recognition of the handing over of the musical manuscripts by the heirs of the composer. The amounts of the bursaries for students at Colleges of Music have been adjusted to the changed monetary value.

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by Rabbi Dr. Georg Salzberger

SKETCHES OF THE NEW RELIGIOUS LIFE IN ISRAEL

The author of this book*, Herbert Weiner, a rabbi of Temple Israel, South Orange, New Jersey, has made fourteen trips to Israel as a delegate of the Israel Committee of the Central Conference of Reform Rabbis of the U.S.A., to investigate religious life there, both Christian and Jewish. The results of his encounters with leading religious personalities has been set down in a book, the strange title of which was taken from its last chapter. "Nowhere," says Weiner, "do such an abundance and variety of religious institutions and faiths confront each other in such close proximity" as in Israel. He mentions the religions of the Druse, the Almoades, the Bahai; speaks in more detail of the Moslems, of whom there are 200,000 in the Holy Land, and gives copious treatment to the various Christian denominations and sects comprising 50,000 followers. He deals, of course, with the diverse Jewish religious groups—the Jewish population has increased to two millions.

The representatives of Christianity, not a few of them converted Jews, speak of their religion in a way that makes it seem like a Judaisation of Christianity, although they themselves call it a Christianisation, "a strengthening of the historic Christian archetype as it roots itself in the language, climate and dust of its cradle soil". There is no separation between Church and State in Israel, but freedom of religion is assured, even to missionary work (the success of which is, at least according to Weiner's findings, much exaggerated). Christianity and Judaism come nearer to one another, but a dialogue between their present leaders is not possible because of the attitude of Jewish Orthodoxy.

Generally speaking, in Israel as elsewhere, secularisation and, therefore, spiritual lifelessness

* *The Wild Goats of Ein Gedi*, by Herbert Weiner. Printed in the U.S.A. Garden City, New York, 1961. 312 pages. Price \$4.50.

dominate, and that "in a land which the religious heart has always associated with the power of rebirth". The Greek Orthodox Archbishop can say: "Living here can be a needle to the faith. Maybe its better for the faith to visit the Holy Land than to live here."

In a sense this applies to Judaism as well as to the other religions. Officially the constitution of Israel is a theocracy. The Chief Rabbinate, imported from England, decides all religious questions according to strictly Orthodox law. As long as Rabbi Abraham Isaac Kook occupied the post there was an understanding between him and those who were even agnostics. The Orthodoxy of today, e.g., in the Yeshiva B'ne B'rak, or in Meah Shearim and especially of the Neturai Karta, is intolerant. But so are the free-thinkers, and they constitute the majority of the population. "There is something about this land," explains Rabbi Weiner, always trying to give an impartial judgment, "which does not prompt half-hearted movements of the mind and soul to take root."

It is true the Bible is the book which all school-children read in its original language and of which they learn many passages by heart. However, both to them and to their teachers it is not the Book of religion but of the history of their people, a history which can be fully understood only in this land and the heroes of which are not so much the prophets and psalmists as the military leaders such as Joshua and David. The past becomes the present; that which lies between them, the history of the Diaspora, is irrelevant. Archaeology takes the place of religion. What Israelis call religion is "the religion of manual labour". It is significant that in the "Declaration of Independence" God is not expressly mentioned. In the words of Jacob Klatzkin, the new settlers "do not desire to create there a base for the spiritual values of Judaism."

The youth of Israel today is not as idealistic as was the youth who came as pioneers; they are nationalists, interested in politics. Nobody will deny that their technical accomplishments are enormous. But basically they do not differ from the youth of Western countries. And yet not a few of them have an ever-growing feeling of emptiness and confess to the necessity for a form of religious expression. So far they have only the choice between a rigid Orthodoxy or nothing at all. Even a politician like Ben-Gurion declares, "we need to have liberal Judaism". But Reform, as Weiner rightly remarks, is in Israel still associated with assimilation and anti-Zionism. Nevertheless, there are attempts to organise liberal or at least non-Orthodox services in Haifa (D. Elk) and in Jerusalem (Ben Chorin). Recently the first Reform Synagogue was dedicated in Jerusalem: its rabbi is Jerome Unger, a graduate of the Hebrew Union College, Cincinnati.

One should not make judgments on the Israel of today in terms of Western culture, warns the author. "The mystery of Israel", the survival and the rebirth of the Jewish people should be contemplated with awe. It is not so astonishing that religious problems are there in the background. After fifty years too much should not be expected from people continuously confronted with grave military and financial dangers. The attitude of the present Israeli youth is understandable as a reaction against the "over spiritualisation" in the Diaspora, says the sage Rabbi Kook. Martin Buber is inclined to think that "something like a liberal Jewish movement will occur only after the next generation, after the state of excessive politicisation has been overcome". We have no right to give up the hope that one day the old prophetic vision will come true: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem".

"The Wild Goats of Ein Gedi", written in a journalistic style, is a book which gives a vivid, colourful and fascinating picture of the religious situation in Eretz Yisrael, rich in factual information and intelligent observations. Anyone wanting to get an idea of this important as well as difficult subject should read this book.



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THE MIRACLE OF KEREM-MAHARAL

Eliezer Jurmann—In Memoriam

Out of the desolation of the ancient village of Igsim, on the woody slopes of Western Galilee, not far away from the crowded highway to Haifa, some ten or twelve years ago grew the little community of Kerem-Maharal. It was not just another new settlement. It was a fascinating and interesting educational experiment: a homely, friendly community, specially planned and created for youngsters in need of guidance and particular care, and for what are generally called problem children.

This work of the building up of Kerem-Maharal was solely the result of the idealism and, in fact, the stubborn efforts of an outstanding educationist, Eliezer Jurmann. He died a little while ago, at the age of 69.

Jurmann was born in the town of Luebeck (Germany) and educated there under the Jewish-Orthodox influence of Rav Dr. Salomon Carlebach. His early ambition was to become a school-teacher. In 1910 he entered the Jewish Teachers' College (Juedisches Lehrer-Seminar) at Cologne, at that time headed by Dr. Emanuel Carlebach. At the outbreak of the First War, he volunteered for the army, rose to the rank of an officer, was decorated, and severely wounded in France. After the end of hostilities, he became a religion teacher in Copenhagen.

When a few years later (1929) the attractive offer reached him to become Headmaster and Director of the well-known Jewish Orphanage (Israelitisches Waisenhaus) in Basle (Switzerland), he knew at once that this was not only the offer of a job, but of the great chance he had been waiting for. Disregarding a certain amount of

opposition, the new Director introduced a number of sweeping changes. The senseless tradition of the dull "Orphanage-Uniform" was abolished. Children were dressed individually—just as other normal children. The boring and distressing drill—usually accepted as the only reasonable timetable in the regulated life of an Orphanage—disappeared. For the first time in their living memory, the children received pocket-money, a rather "revolutionary" step in those years.

However, the real importance of Jurmann's skill as an educationist became evident when he and his wife arrived in Israel, just shortly after the establishment of the State. It was the time of the beginning of the mass aliyot from all four corners of the world. There was enough work for him to do. But he was not out after a "job." His idea was to carry on with his specific task, i.e., to educate where educational work is needed most urgently.

And so he got the abandoned old village of Igsim in the north of the country, a heap of ruins. At this spot he (and he alone) created Kerem-Maharal, a pleasant little settlement, for youngsters, children in need of care, of love, of specific education and training, and of even more specific social guidance. Jurmann's friends were doubtful, and his colleagues warned him. And yet—he fulfilled his task. And succeeded.

Kerem-Maharal is the memorial that Jurmann himself has set up. He was one of the silent people in Israel. It is the duty of those responsible for Israel's educational efforts to honour Jurmann's achievements and not to forget Kerem-Maharal in Galilee.

J. RAPHAEL (Ramat-Gan, Israel).

OBITUARY

JAKOB ALTMAIER

Member of German Federal Parliament

Mr. Jakob Altmaier, who was one of the three Jewish members of the German Federal Parliament, passed away on February 8th at the age of 73. He was an active Social Democrat from his early youth onwards and, until 1933, worked as a journalist for several leading German papers. When he was forced to emigrate, he became a correspondent to several papers in Britain and France. After the war, he returned to Germany. He was a member of the Bonn Parliament since its inception in 1949. Jakob Altmaier also took an active part in the preparation of The Hague Agreement, concluded in 1952 between the Federal Republic and the State of Israel, and was a member of the Indemnification Committee of the Bundestag.

—DR. GEORG WEISSMANN

Dr. Georg Weissmann, formerly lawyer in Beuthen, passed away in Tel Aviv. His name was closely associated with the so-called Bernheim Petition which, together with several other legal experts, he submitted to the League of Nations in 1933. As the result of the petition (called after a Jewish employee who had been dismissed by his firm for "racial" reasons) the Jews in Upper Silesia were recognised as a minority in the meaning of the German-Polish Agreement and not affected by the Nazi legislation until this Agreement expired in 1937. In Israel, Dr. Weissmann was a legal adviser with the United Restitution Organisation.

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WHAT ARE WE WORTH?

An Interesting Publication

One of the things in British life that surprised many of us when we first heard about it is the fact that a professional soldier can, as a rule, buy himself out of the Forces, and that the price he has to pay depends on the length of time he has been serving, i.e., on the amount which the State has invested in training him. Dr. Leon Zeitlin must have been one of the few Continentals who regarded this not only as logical but as a vindication of the basic idea that the wealth of society depends essentially more on human potentialities and qualifications than on a country's natural resources, production of goods, or even its gold reserves.

Dr. Zeitlin has been concerned with these economic and sociological ideas throughout his life. Fifty-five years ago he published his first essay in Germany, assessing the economic value of the life of a grown-up Prussian at something like £800. Now, in his eighty-eighth year, he returns to his favourite subject, summing-up his findings and experiences in a 100-page booklet called "Life's Value in Cash".*

Here is a smack in the eye of orthodox economic thinking. Marxist and Keynesian alike dealt with the vitality of a young rebel. No more than half-a-dozen British, American or German scholars have ever studied the question of man's value seriously. Dr. Zeitlin does not, of course, tell us what we are exactly worth in £s.d. (he admits that it was a mistake to assign a standard value to his specimen Prussian), but the booklet contains food for thought for a generation of

* Leon Zeitlin: *Life's Value in Cash*. With a Preface by Donald Tyerman, Editor of the "Economist." Oswald Wolff. 10s. 6d.

economists as well as sociologists. And who will deny that some new thinking is vitally important, considering that we are faced with an imminent "population explosion," and that—as Dr. Zeitlin reminds us—at least half the world's population exist on a starvation diet? "The future and fate of Mr. and Mrs. Average in under-developed countries," he says, "as well as in industrialised societies, must be brought into the picture, not as abstracts, but in terms of living human-beings". Oscar Wilde spoke with the same fundamental economic wisdom when he coined his *bon mot*: "People know the price of everything, but the value of nothing."

ISRAEL'S NEW BUDGET

Israel's economy has continued to expand in 1962, and on the whole has succeeded in adjusting to the effects of the currency devaluation. This was what Mr. Levi Eshkol, Minister of Finance, told the Knesset when he presented the Budget for 1963/64. The elimination of multiple exchange rates ended most of the distortions that had an undesirable effect on the development of the economy. It brought about a considerable change in relative prices, which encourages the replacement of imports by local products, and has made exports considerably more profitable.

The national product increased by 12%—a slightly faster growth than in previous years. The additional manpower provided by immigration and the local population was absorbed without difficulty.

An outstanding increase was recorded in foreign

currency reserves, which reached about \$114 million, as against \$95 million last year.

Despite the increased local demand, there was a large rise in exports of goods and services, from \$411 million in 1961 to \$581 million in 1962.

There was a rise of some 8% in the prices of private consumption, and a greater rise in the costs of investments, imported equipment and building. The over-all price level of consumption and investment goods thus rose by about 12% in 1962, as against 8% in 1961.

At the time of the devaluation there was \$120 million worth of foreign currency reserves in the possession of recipients of restitution or compensation from Germany, and since then \$140 million more has been received from various sources. Only about one-third of the restitution payments, the additional reserves and the accumulated reserve, was converted into Israeli pounds. The Government has made a strenuous effort to moderate the pressure to increase prices, thus helping to prevent cost inflation.

Of the total budget of £2,790 million, the following are interesting features of the Development Budget: The first stage of the Jordan-Negev Project will be completed this year, and £82.5 million is included in the Budget for this purpose. The Budget earmarks a sum of £17 million for regional and local water projects. The Government will also aid in the construction of water desalination plants.

In the coming year sufficient houses will be built to meet immigration needs. A total of 20,000 apartments will go up in public housing estates. The establishment of the new town of Carmiel in Galilee will be begun with some 350 to 400 housing units, the construction of an access road, water supply, an electricity network, etc.

The Budget will also make possible the addition of 20,000 new telephones, making a total of 105,000 in the country.

In the coming year the implementation of the development plan for Arab and Druse villages, which is aimed at providing the basic economic and social services, will continue. H.F.

FAMILY EVENTS

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

Birth

Baddiel.—To Sarah (née Fabian) and Colin Baddiel on January 31st, 1963, at Troy, N.Y., U.S.A., a son, Ivor Benjamin. Both well. First grandchild for Mr. and Mrs. E. Fabian, 42 Hertford Street, Cambridge.

Deaths

Goldmann.—Mrs. Eva Goldmann (née Landau), widow of the late Rabbi Dr. Felix Goldmann (Leipzig), died suddenly on January 26th, 1963. Mourned by her sons, Joel, Michael and Hans, relatives and friends.

Hobbins.—Henry Hobbins, of 51 Trevelyan Crescent, Kenton, Middlesex, passed away suddenly after a short illness on January 28th, 1963. Deeply mourned by his wife, Margot (née Bruehl), his children, Peter and Ellen, his son-in-law, Jan Mitchell, his sister, Jenny Nathanson, relatives and friends.

Hulse.—Mrs. Lucie Hulse (née Weiss), formerly Bunzlau, passed away peacefully on February 14th, 1963, at the age of 76. Deeply mourned by her children, grandchildren, relatives and friends.

Lehmann.—Mr. Guenther Lehmann (formerly Berlin and Johannesburg) passed away on February 9th, 1963, at his home, 7 Eldon Court, N.W.6, aged 58 years. Deeply mourned by his wife and son, family and friends.

Schlachter.—The Rev. Sally Schlachter (formerly Stavenhagen/Mecklenburg), of 5 Clifton Street, Aberdare, Glamorgan, passed peacefully away, aged 84, on February 6th. Deeply mourned by his wife, Alma (née Salomon), and relatives.

Stern.—Dr. Ernest H. Stern, 32 Ossulton Way, N.2, passed away on February 19th, at the age of 71. Deeply mourned by his wife, Margaret, his son and daughter.

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MISSING PERSONS

Personal Enquiries

Stein.—Dr. med. Stein, lady doctor, last known address Danzig-Oliva, Adolf Hitlerstrasse No. 115, until about 1938 or 1939, wanted by Mrs. G. Haas, 12 Rue de Longchamp, Neuilly-sur-Seine, France.

Juedische Haushaltsschule Berlin.—Can any reader give information about the address of Mrs. Hamerschlag, formerly Head of the Juedische Haushaltsschule, Berlin, Auguststr., or about the following particulars: How long did a course take for pupils with and without "Abitur"? Was there a special course for dietary cooking or was that incorporated in the general syllabus?

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LUCIE SCHACHNE:

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CANADIAN JEWRY SCRUTINISED

This book,* which commemorates the bicentenary of Jewish immigration into Canada, suffers from a number of defects. It is not too well written, its material is not very well presented and it sometimes over-emphasises the obvious. But it is well to disregard these defects and to express one's gratitude to the author for what is, it appears, the first serious and well-documented work devoted to the history of Canadian Jewry.

That history has taken place against a threefold background, each component of which has favoured Canadian Jewry—Canadian society has been characterised by cultural pluralism, economic expansion and a continuously changing pattern of social transformation. The first of these is well summed up in the assertion that Canada, as distinct from the United States, is *not* a melting-pot. Leadership in the direction of ethnic pluralism has, of course, been taken by the French Canadians.

Small Beginnings

The first Jewish settlers in Canada came from the thirteen colonies of North America, but for the first century of Canadian Jewish history, say from 1760-1850, their numbers were very small. Thus, in 1831 when the first official census of the Jews in Canada was taken, it showed only 107 Jews resident in Upper and Lower Canada. In 1841, there were still only 154 Jewish residents. They belonged to the Sephardi bourgeoisie, some were wealthy and engaged in trade, commerce and industry. The first congregation was founded in Montreal in 1768 under the name of Shearith Israel and it preserved unaltered every tenet of orthodoxy and conservatism. But this did not prevent the community from enjoying an existence free of all discrimination.

From the middle of the nineteenth century onwards this tiny and exclusive community was fundamentally transformed. Between about 1850 and the present, the author distinguishes four waves of immigration all of which combined to produce the Canadian-Jewish community of today. First came the German period extending from 1850 to the 1870s; the East European period, 1870-1920; the Central European period, 1920-1939. After 1939 the author writes of the

* Joseph Kage: *With Faith and Thanksgiving. The Story of Two Hundred Years of Jewish Immigration and Immigrant Aid Effort in Canada (1760-1960)*. Eagle Publishing Co., Canada. 288pp.

era of Displaced Persons and refugees. All these movements of migration were, of course, connected with specific political and economic upheavals in the originating areas.

The overall result has been to produce a community that shares many salient characteristics with those of Great Britain or the United States. Thus it is predominantly urban, with three-quarters of the Canadian Jewish population residing in Montreal, Toronto and Winnipeg. On the other hand, it is also interesting to note that "Jews are the only ethnic group which, in coming to Canada, increased the percentage of farmers amongst themselves instead of decreasing it". As far as occupational distribution is concerned, the majority of Jewish family heads in the larger urban centres are wage or salary earners. In the smaller centres the Jews are engaged in trades or the professions. In such professions as medicine, law, dentistry, pharmacy and social work Jews are represented in greater proportion than their ratio amongst the general population would suggest. Even the type of antisemitism encountered does not seem to be so very different from that prevalent in the United States. On this point Mr. Kage quotes an article from *Macleans Magazine*: "... a citizen of the Jewish faith can't live where he wants. He can't join a long list of exclusive clubs... no Jew is a director of a Canadian insurance company and only one sits on the Board of a chartered bank... In some suburbs and country resorts, home owners band together in their refusal to sell to Jews. In others Jews can buy only on certain streets..."

On the other hand, this aspect of Canadian Jewish life should clearly not be over-estimated, if the statistics of inter-marriage are any guide. In the last three decades, for example, the rate has tripled, so that the ratio of mixed to total Jewish marriages has now reached about 14 per cent. It is figures such as these which suggest that later anniversaries of Canadian Jewish settlement may not be as happy an occasion as the bicentenary.

VIENNA COMMUNITY LEADER RETIRES

Dr. Emil Maurer, aged 79, has resigned as President of the Vienna Jewish community because of ill-health. Dr. Maurer has always been closely associated with the Social Democratic Movement. During the war he lived in England as a refugee.

GERMAN GOVERNMENT SUPPORTS LEO BAECK INSTITUTE

The German Federal Government has decided to lend its support to the Leo Baeck Institute and, this year, made a first allocation towards the work of the Institute's American and British sections.

To mark the presentation to the British section, a luncheon was given by the German Ambassador, Herr Dr. H. von Etdorf, to which members of the London Committee of the Leo Baeck Institute were invited. In handing over the grant, Herr von Etdorf stressed that the German Federal Government welcomed the work of the Institute and intended to further it to the best of its abilities. He went on to say: "Die Bundesregierung hofft, dass die wissenschaftliche Erforschung der Geschichte des deutschen Judentums durch das Institut dazu beitragen wird, dem deutschen Volk das lange fruchtbare Zusammenleben mit der deutsch-juedischen Gemeinde bewusst zu machen, die Versoehnung zu foedern, und das gemeinsame kulturelle Erbe erneut wirken zu lassen."

The thanks of the Leo Baeck Institute for the decision of the Federal Government and the personal interest of the Ambassador were expressed by Dr. E. Rosenbaum.

GERMAN JEWISH COMMUNAL WORKERS TO BE COMMEMORATED

As already announced in this paper, the Council of Jews from Germany is preparing the publication of a book in which those leaders of German Jewry who perished under the Nazi régime are to be commemorated. To secure the utmost possible completeness, names and particulars of any national or local communal workers coming under the category described should be sent to the: Council of Jews from Germany, 183/189 Finchley Road, London, N.W.3.

AUSTRIAN AWARD FOR DR. GEORG WEIS

The President of Austria has conferred a decoration for service to the Austrian Republic on Dr. Georg Weis. Dr. Weis, who is a British citizen, has been active in Austria since 1956, when he was appointed Secretary of the Assistance Fund for Emigrants (Hilfsfonds). In 1959 he was put in charge of the Collecting Agency for Heirless Property (Sammelstelle), and since 1960 he has been Secretary of the Property Restoration Fund (Abgeltungsfonds). During the first post-war years Dr. Weis worked in Germany as legal adviser to the Jewish Relief Unit.

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NEWS FROM ISRAEL

SOBLEN'S DEPORTATION

According to a Ministerial Committee specially established to investigate the circumstances surrounding Dr. Robert Soblen's deportation last July, his expulsion was legally ordered but certain "irregularities" occurred in its implementation. In future cases a "real possibility" must be given to anyone under an expulsion order to contact his lawyer before being physically expelled, the committee stated. Two unnamed senior officials are stated to have exceeded their authority in this case.

The publication of the report, rather than closing the matter, has renewed criticism of the Government's handling of Soblen's expulsion. The independent daily newspaper *Ha-aretz* stated that Mr. Ben-Gurion's search for legal justifications of the Government's action had been fruitless. "He did not dare to admit that he had acted illegally out of concern for the vital and long-range political interests of the country. And just as Mr. Ben-Gurion in the Knesset tried to obscure the nature of the action that was extradition rather than expulsion, so five Ministers did not dare tell the whole truth about the affair."—(J.C.)

IMMIGRATION OF PROFESSIONALS

Seven hundred members of the liberal professions came to Israel in 1962 through the efforts of P.A.T.W.A., the Professional and Technical Workers Association of the Jewish Agency's Youth and Hechalutz Department. About 40 per cent of these people came from the U.S.A. The others mainly came from England, South America and the Continent of Europe.

WHO IS A JEW ?

A draft Bill has been presented to the Knesset by the Minister of the Interior to clarify the personal status of Israeli citizens and determine who is Jewish and who is not in law. The new draft confirms existing rulings by stating that anyone who declares himself in good faith to be a Jew must be so registered unless he has become a member of another religion.

A section has been incorporated stating: "No one shall be registered as being of Jewish nationality if he is registered as belonging to another religion." This may give rise to a dispute since a number of Israelis refused to reply to a question about their religion in the last census, claiming that this was a private matter.—(J.C.)

NO KASTNER TRIAL

In the Jerusalem Supreme Court Justice Olshan, the President, rejected an application for a retrial of the case in which Malkiel Gruenwald accused the late Dr. Rudolf Kastner of collaborating with the Nazis.

At the hearing in the District Court in 1955 Gruenwald was acquitted of all the major counts except one in a charge of criminal libel against Kastner. In his judgment, the judge said that Kastner had "sold his soul to the devil" and had collaborated with the Nazis in the destruction of Hungarian Jewry. Kastner was later assassinated and, in a judgment issued after his death, an Appeal Court of five judges considerably softened the original findings.

Justice Olshan said that it would be a miscarriage of justice to reopen the case on the basis of questionable evidence.—(J.C.)

POTENTIAL IMMIGRANTS

The twelfth annual conference of the Association of British Immigrants was held in Jerusalem. Mr. Moshe Yakir, an official of the Jewish Agency's Immigration Department, told the conference that, during a recent four-week visit to Britain, he had met many hundreds of would-be immigrants.

The reasons given for wanting to settle in Israel, he declared, included antisemitism, concern to secure a Jewish education for their children and, on the part of many youngsters, the feeling of frustration and the lack of social and cultural life.

JEWISH AGENCY PROBLEMS

At a meeting of the Executive of the Jewish Agency held in Jerusalem, the Agency's grave lack of income was discussed and it was decided that adoption of the 1963 Budget of £335 million (£41 million) may be postponed until the plenary session of the Agency's Executive is held.

Financial difficulties arise largely because the Jewish Agency has accumulated debts which now have to be repaid or on which considerable sums of interest have fallen due.

Estimates for next year's immigration were based on an anticipated influx similar to that in 1962, although a larger allocation was made for immigrant housing, so that a certain number of houses could be kept in reserve to ensure that all new arrivals have somewhere to go on landing in Israel.—(J.C.)

VISITORS FROM GERMANY

The Israeli mission reports, that study tours on the initiative of Germany, mainly for students, scholars and youth organisations brought 7,000 Germans to Israel in 1962 (a 25 per cent increase compared with the previous year).

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