

AJR

INFORMATION

ISSUED BY THE ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Verner Rosenstock

TRUE TO OURSELVES

The Heritage of German Jewry

This month we shall remember the 90th anniversary of the birth of Dr. Leo Baeck. The AJR, jointly with the Leo Baeck Institute, will mark the event by a lecture to be given by Dr. E. J. Cohn on the German-Jewish scholar, Heinrich Graetz.

Those who are associated with the organisations of the German Jews in England had the good fortune of working under the guidance of Leo Baeck during the last eleven years of his life. The lustre emanating from his name also had an impact on our achievements, both in the cultural and in the charitable sphere. It was, therefore, more than the fulfilment of a moral duty that one of the Homes for the Aged, completed shortly after his death, was given his name. Leo Baeck was well aware of the specific spirit which pervails in these Homes. "By the manner in which you care for the aged you fulfil a special task with which we are now faced: to preserve and manifest the moral and spiritual dignity of German Jewry", he wrote after his visit to Otto Hill House. It is last but not least due to the authority of his personality that Jews from Germany in many countries obtained the means for constructive social schemes, and it is also owing to the auspices of the Council of Jews from Germany named after Leo Baeck, the Council's first president.

Yet, under a wider historical aspect, two other aspects of Leo Baeck's life and work will prove to be of even more decisive importance: his role as the leader of German Jewry during the darkest period of our history, and his place in Jewish scholarship. Readers who know the brunt of the Nazi régime from first-hand experience (though they were spared the climax of the catastrophe during the war years) will have noted with sadness the part played by Jewish communal leaders under the Nazi régime is now in danger of being passed on to posterity in a distorted way. In the statement published in the previous issue, the Council of Jews from Germany had recalled the sacrifices made by those communal workers who voluntarily remained in Germany in the most of whom had to share the destiny of those they took care of. Since then, the matter has been taken up in the press by various personalities who held responsible positions in German-Jewish life during that period and who vigorously refuted the allegations made by Hannah Arendt in the *New Yorker*. The Council is also actively concerned with the matter and we will report on further developments.

However, the sphere in which Leo Baeck would probably have liked to be remembered first and foremost is that of scholarship and research. Not only did he himself make outstanding contributions in this field, beginning with the publication of his standard work "Das Wesen des Judentums", but the stature he had attained also brought him in touch with innumerable contemporary thinkers, Jewish and non-Jewish alike. Therefore, hardly a venture linked with his name can be mentioned in keeping with his memory than the work of the Leo Baeck Institute, created by the remnants of German Jewry to record and preserve the actual heritage of the Jewish community in many. In the course of the seven years since

its inception the L.B.I. has initiated and sponsored the publication of no fewer than 24 books and monographs; a number of further publications are under preparation. At the same time, the American Branch of the L.B.I. has built up in New York a unique collection of books, periodicals and documents relating to German-Jewish history. In Israel, U.S.A., Great Britain and Germany, Societies of Friends of the Leo Baeck Institute have been established. Contacts between the members are maintained by lectures, and all members regularly receive two sets of publications: a Bulletin (edited by Dr. Hans Tramer, Jerusalem) and a Year Book (edited by Dr. Robert Weltsch, London). The bulletins, published in German, carry shorter (though by no means less important) essays on German-Jewish history and keep members informed on the Institute's current activities and plans; so far 18 issues have been published. The Year Books may perhaps be described as the most conspicuous manifestation of the Institute's *raison d'être*. They have appeared with "yeckische" punctuality and reliability, and now we welcome the publication of Volume No. VII.*

Leo Baeck Institute Year Book

It has become customary to introduce the assessment of books of this kind with the apologetic remark that it is difficult to do justice to the contents by way of an ordinary review. Actually, one has to go one step further: it is not only difficult but it is impossible. A journal like ours could not afford the space for a detailed description of 15 different contributions, and hardly any reviewer would feel competent on all the subjects to which the essays are dedicated.

Therefore, we have to restrict ourselves to trying to discern the *leitmotif* which, more or less, runs through all the contributions. The editor himself formulates it by giving the book the sub-heading "Jewish Fighters for Equality of Rights". Yet, in a deeper sense, the *leitmotif* derives from the constant tension which determined the relationship between Jews and non-Jews in Germany. Tension is not necessarily a negative quality. On the contrary, in this context, the term is used in its positive meaning, i.e., as a source of energy. With the slight detachment of more than two decades' residence in this country we have now become aware of the difference between the ideological approach in Germany as distinct from the empirical method by which many problems are tackled in Anglo-Saxon countries.

Articles such as those on Gabriel Riesser (by Moshe Rinott) and on Treitschke and Mommsen (by Hans Liebeschuetz) remind us of the interrelation between the Jewish question on the one hand and the ideas of Liberalism, and of the German conception of State and Nation on the other hand—to indicate by way of slogans only some of the innumerable problems. In the light of the experience after 1933, it is interesting to recall that Treitschke's criticism of the Jews was not based on the presumption that the alleged shortcomings of the Jews were due to their "racial" origin and, therefore, unchangeable. He considered the Jews as adaptable to German life,

* Leo Baeck Institute Year Book VII. East and West Library. 42s. Free of charge for members of Society of Friends of the L.B.I.

provided they assimilated themselves to their environment, preferably—but not necessarily—by baptism.

The phenomenon of Jewish self-hatred is depicted in a stimulating essay on Maximilian Harden (by Erich Gottgetreu). Harden's writings are full of anti-Jewish invectives, e.g., during the Dreyfus affair. Yet towards the end of his life, when he was physically attacked in the Grunewald, he violently professed his awareness of his specific position as a Jew. How much more balanced was the personality of another man who no longer belonged to the community of his ancestors. In a charming letter (published and commented on by Jacob Jacobson) Felix Mendelssohn Bartholdy explains to his father how it had come about that the adopted name of Bartholdy was omitted in the London concert programmes. Though a Christian since his childhood, the composer did not mind bearing the Jewish name made famous by his grandfather. He was at ease with his environment, whereas his father, one generation nearer to the pre-emancipated Jews, resented being reminded of the family's Jewish origin.

The gradual integration of the Jews in Germany and the handicaps they first had to experience in the professions are reflected in the article on "The Philipppsons" (by Johanna Philipppson). Benno Jacob, "the militant Rabbi", is portrayed by Kurt Wilhelm. Jacob fought on many fronts; he defended Jewry in the political arena and Judaism in the theological sphere. His staunch rejection of Zionism was not based on shallow "assimilationism" but on a deep conviction of Jewry's specific role in human history; and he was, last but not least, a great scholar. Distance of time and place now also permit a more balanced

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The Association of Jewish Refugees in Great Britain

herewith invites its members to the

General Meeting

on Thursday, May 23, at 7.30 p.m.
at 51 Belsize Square, N.W.3

Report on AJR Activities

Election of Executive and Board

(The List of Candidates submitted by the Executive is published on page 15, further nominations should reach the AJR office by May 13.)

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

The General Meeting will be followed at 8.30 p.m. by a

Lecture

[jointly held with the Leo Baeck Institute]
to mark the 90th Anniversary of the birth of Dr. Leo Baeck.

Professor Dr. Ernst J. Cohn

will speak on

"HEINRICH GRAETZ
AS EDUCATOR"

TRUE TO OURSELVES

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Hermann Levin Goldschmidt

DER JUNGE LEO BAECK

appreciation of personalities who were actively involved in the ideological and political controversies of Germany Jewry. The essay on Ludwig Hollaender (by Alfred Hirschberg) is a case in point; not only does it give a vivid impression of the searching mind of that Director of the Central-Verein, it also helps to put into the right perspective the ideology of the largest organization of the Jews in Germany and the positive attitude of its leaders to Judaism and Jewry's historic heritage.

The development of the Hamburg bankers' firm of M. M. Warburg & Co. is described by Eduard Rosenbaum; the article is particularly vivid because the author speaks from first-hand knowledge. On more general lines "The Place of Jews in Economic History as viewed by German Scholars" is dealt with by Toni Oelsner, who in her elaborate study also refutes some theories of Werner Sombart and other German scholars. A more tucked away—and therefore particularly interesting—subject is dealt with by Gershom Scholem, who writes about an unknown 18th century Jewish mystic and associate of the Freemason's movement, E. J. Hirschfeld.

A link between the past and the present is forged by Selma Stern-Taubler, who reassesses the impact of the emancipation in extracts from her introduction to the new edition of "Der Preussische Staat und die Juden" (published in 1962 under the auspices of the L.B.I.). The centenary of the publication of Moses Hess's "Rom und Jerusalem" is marked by Nathan Rottenstreich in an essay on "Moses and Karl Ludwig Michelet".

German Jews in England

Whilst the previous volumes of the Year Book were mainly dedicated to the history of German Jews inside Germany, this year's edition also deals with German Jews who left their country of origin. As the two articles concerned refer to German Jews in England they will be particularly interesting to our readers. The first article (by H. D. Schmidt) describes the life of Chief Rabbi Nathan Marcus Adler, who, prior to his call to England, held office in Oldenburg and Hanover and who did spadework in the field of Jewish education in England. The other article (by C. C. Aronsfeld) gives a most interesting description and interpretation of the lives of German Jews in Victorian England. In many cases their "otherness" emanated from their German birth rather than from their Jewish origin; many of their families became Christians in the course of one or two generations, but, as the author observes, Unitarianism (coming nearest to Judaism) seems to have had a special appeal to quite a few among them. The galaxy of names includes men who like Sir Ernest Cassel, Sir Edgar Speyer and the laryngologist, Sir Felix Semon, consistently worked for Anglo-German understanding and who, after the outbreak of the First World War, suffered the distrust of wide sections of the population.

Like the previous volumes, the book concludes with a bibliography (compiled by the Wiener Library) of recent publications on German Jewry. Again, the Editor, Robert Weltsch, has succeeded in welding the diverse contributions into an organic entity. His gift of co-ordinating the articles is revealed not only in the way in which he has grouped them under various sub-titles. It also becomes manifest in his Introduction which, beyond preparing the reader for what he has to expect in the book, carries important new interpretations of the underlying problems.

It is fortunate for our community that we have in our midst experts who devote their scholarly qualities to the wide field of the history of the Jews in Germany. It would be sad, and, perhaps, not free from danger either, if this task were left exclusively to others who cannot speak from first-hand knowledge of our background. Yet important as the work will ultimately be for future historiography, it is of even greater importance for ourselves. It helps us to become aware of our roots from which we have grown. It is under this aspect that all our friends should feel urged to read the Year Book. They will be amply rewarded.

Als ein alter Mann steht Leo Baeck der Gegenwart vor den Augen. Vielleicht geht die Erinnerung bis in das Jahr 1933 zurück, als Baeck, am 23. Mai 1933 gerade sechzig Jahre alt geworden, zum Präsidenten der "Reichsvertretung der deutschen Juden" gewählt wurde. Aber die meisten Erinnerungen gelten dem noch viel älteren Leo Baeck zwischen seinem siebzigsten und vierundachtzigsten Lebensjahr, von der Befreiung aus Theresienstadt im Mai 1945 bis zur irdischen Vollendung am 2. November 1956. Sogar ein Werk wie "Das Wesen des Judentums", das im Gegensatz zu Baecks wirklichem Alterswerk, den grossartigen beiden Teilen von "Dieses Volk, Jüdische Existenz", ein Werk der Jugend ist, wird wie das Vermächtnis eines alten Mannes gelesen, das heisst missverstanden. Denn das hinter dem Buch über "Das Wesen des Judentums" ein junger, erst dreissigjähriger Verfasser steht, fügt diesem Buch etwas Wesentliches hinzu. Hierdurch wird zum Ausdruck gebracht, dass im Judentum zwar eine jahrtausendealte Botschaft und die Botschaft eines sehr alten Volkes vorliegen, die aber deswegen doch keine Sache des reifen Alters bilden, so etwas wie eine fast schon müde gewordene Wahrheit alter Menschen für alte Menschen. Das Judentum ist vielmehr ebenso sehr jung, die Sache junger Menschen. Wahrheit nicht zuletzt der Jugend und für die Jugend: wie Vergangenheit



Leo-Baeck-Strasse (formerly Teichstr.) in Berlin-Zehlendorf

ausserdem Gegenwart und Zukunft, gerade auch Zukunft!

Die in der Achten Veröffentlichung des Jüdischen Lehrhauses Zürich im September 1959 erstmals wieder abgedruckten drei frühesten Aufsätze des Zweiundzwanzigjährigen und Dreiundzwanzigjährigen haben am Beispiel der in Vergessenheit geratenen Frühzeit Leo Baecks es schon einmal deutlich gemacht, welche Kraft der Jugend hinter den Leistungen des alten Leo Baeck steht, die diesem also nicht nur dank seiner Reife oder bloss wegen seines langen Lebens in den Schoss gefallen sind, sondern eine Ernte darstellen, die einzig und allein deshalb herrlich reifen konnte, weil schon der junge Leo Baeck mit der Aussaat begann. Heute sollen zwei weitere Beispiele dieser frühen Aussaat erstmals wieder vergegenwärtigt werden, deren gemeinsame Quelle ausser einem persönlichen Hinweis Leo Baecks die zu einer grossen Seltenheit gewordene folgende Veröffentlichung ist: "Verhandlungen und Beschlüsse der Generalversammlung des Rabbinerverbandes in Deutschland zu Berlin am 1. und 2. Juni 1898; Berlin, 1898".

Vierundneunzig Rabbiner hatten sich damals in Berlin eingefunden, so dass sich der von der jüdischen Gemeinde zur Verfügung gestellte Saal der Repräsentantenversammlung in der Oranienburgerstrasse als zu klein erwies und in die Räumlichkeiten des "Geselligen Vereins der Freunde" in der Potsdamerstrasse umgezogen werden musste.

Zweifellos war es das zweite Traktandum dieser Generalversammlung. "Die zionistische Bewegung" geheissen, das so viele Rabbiner nach Berlin gezogen hatte. War doch im Jahre zuvor von dem Vorstand des Rabbinerverbandes der Protest gegen die "Einberufung eines Zionistenkongresses" veröffentlicht worden, der dem ganzen Berufsstand die von Theodor Herzl in seiner Zeitung "Die Welt" am 16. Juli 1897 schlagfertig und geistreich geprägte Bezeichnung "Protestrabbiner" eingetragen hatte. Ausserdem war der Zionistenkongress trotzdem abgehalten worden, nur nicht in München, sondern in Basel. Jetzt, nachträglich, verlangte der Vorstand die Zustimmung der gesamten Rabbinerschaft, die sowohl die liberalen als auch die orthodoxen Rabbiner Deutschlands umfasste. War diese Zustimmung zu geben? War sie zu verweigern?—Aber bevor die erste der hier zu vergegenwärtigenden beiden denkwürdigen Taten des jungen Leo Baeck, die sich mit jenen Junitagen verbinden, wieder heraufbeschworen wird, ist noch darauf hinzuweisen, dass—gemäss der Anwesenheitsliste—ausser Bäck-Oppeln auch Bäck-Lissa damals anwesend war. Ausser dem Sohn auch der Vater! Neben dem fünfundzwanzigjährigen Sohn, der gerade erst Rabbiner in Oppeln geworden war, der vierundsechzigjährige Vater, der bereits seit vierunddreissig Jahren Rabbiner in Lissa war, mit der Erfahrung also von mehr Dienstjahren, als der Sohn Lebensjahre zählte. Die bemerkenswerte Selbständigkeit des nach dem Ausweis anderer Zeugnisse dem Vater treu verbundenen Sohnes und der ungewöhnliche Mut, die ausserordentliche, innere Unabhängigkeit dieses jungen Leo Baeck werden erst ganz augenscheinlich, wenn die gleichzeitige Anwesenheit des geliebten eigenen Vaters mitberücksichtigt wird.

Kein "Protestrabbiner"

Wie viele der in Berlin versammelten vierundneunzig Rabbiner haben dem Vorstand ihre Zustimmung verweigert? Wie viele haben es damals gewagt, für die zionistische Bewegung einzutreten? Sage und schreibe, es sind im ganzen nur zwei und zu ihnen gesellt sich das Nein eines Dritten der aber nicht gegen den antizionistischen "Protest" des Vorstandes, sondern lediglich deshalb nein stimmt, weil er es anstössig findet, dass nach zwei den Vorstand rechtfertigenden Referaten jede Diskussion abgeschnitten wird. Diese dritte Nein-Stimme stammt von Dr. Selig Gronemann, Landrabbiner von Hannover, und ist eigentlich auch ein Ja, weil Gronemann nach erfolgter Abstimmung ausdrücklich erklärt, dass er sich bloss gegen die Unterbindung der Diskussion aufgelehnt habe. Bleibt also neben dieser Stellungnahme und neben einundneunzig Ja-Stimmen nur ein zweifaches Nein: das Nein von Bäck-Oppeln und das Nein von Kaatz-Sabrze/Hindenburg. In den gedruckten Verhandlungen ist diese Tatsache allerdings nicht ausdrücklich belegt. Hier begnügt sich der Vorsitzende damit, "eine an Einstimmigkeit grenzende Majorität" festzustellen. Da aber Leo Baeck selbst in seinen letzten Jahren mehrfach an diese Abstimmung erinnert und die Namen von Gronemann und Kaatz angeführt hat, darf es—da Gronemanns Nein aus den hier nachgewiesenen Gründen nicht mitzählt—als nunmehr verbürgte Tatsache gelten, dass am 1. Juni 1898 nur zwei Rabbiner gegen die "an Einstimmigkeit grenzende Majorität" ihres Verbandes gestimmt haben: der junge Leo Baeck und der drei Jahre ältere Saul Kaatz. Nur sie sind in Tat und Wahrheit keine "Protestrabbiner" gewesen.

Blieb dieses erste Hervortreten Baecks stumm, ist dagegen sein auf den folgenden Tag, den 2. Juni 1898, fallendes Hervortreten beredt. Dank den gedruckten Verhandlungen kann hier ein vergessenes eigenes Wort Leo Baecks über mehr als sechs Jahrzehnte hinweg wieder zum Erklingen gebracht werden. Bedeutend seinem Inhalt nach, das grosse und kühne Wort eines von Grund auf liberalen Geistes und wahrhaftigen Juden, ist dieses Hervortreten des jungen Leo Baeck, der sich an jenem Berliner Junitag zum erstenmal an seine Amtsbücher wendet, auch deshalb denkwürdig, weil der damals Fünfundzwanzigjährige

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wird weiteren sechsundzwanzig Jahren selber der Präsident ihres Verbandes werden sollte, um dieses Amt auch von den orthodoxen Rabbinern übertrage dem sich nur die Trennungswahlkommission der Agudas Jisroel nicht unterstellte—bis in den Abgrund der vierziger Jahre hinein nicht mehr abzugeben, so der für alle Zeiten letzte Vorsitzende der deutschen Rabbinerschaft. Die Forderung dieser Rabbinerschaft auf die ersten von Leo Baeck an sie gerichteten Worte war—

Heiterkeit. Behandelt wurde die Frage der Verleihung von Rabbinatsdiplomen. Sollten nur die drei in Deutschland anerkannten Ausbildungsstätten diese Diplome verleihen dürfen, nämlich das verhältnismässig konservative Jüdisch-theologische Seminar zu Breslau und die beiden Berliner Anstalten, Dr. Esriel Hildesheimers Rabbinerseminar für das orthodoxe Judentum und die weitgehend liberale Lehranstalt für die Wissenschaft des Judentums? Sollte das Rabbinatsdiplom nur an die von diesen drei Anstalten selber ausgebildeten Kandidaten verliehen werden dürfen? Oder sollte auch eine Ausbildung innerhalb dieser Anstalten wenigstens in Ausnahmefällen anerkannt werden? Sollte der Rabbinerverband die Kandidaten dieser Ausnahmefälle für ihre Prüfungskommissionen wählen? Leo Baecks Wortmeldung knüpft an die letzte Frage an, um die erste Frage in dem Sinn zu bejahen, dass nur drei in Deutschland anerkannten Ausbildungsstätten Rabbinatsdiplome verleihen sollten, indem er aber dieses Ja in ganz anderer Weise auslegt. Dabei spricht er kraft eigener Kenntnis, hatte er doch selber nach seinem ersten Verlassen Breslau verlassen, ohne sich—wie aus seiner Erklärung zu erschliessen ist—in Berlin damit zu begnügen, eingeschriebener Hörer der Lehranstalt zu sein. Weshalb soll der Mensch nur eine Richtung haben? Dieser von der Rabbinerversammlung damals nicht verstandene, seltene Satz stammt nicht aus jugendlicher Unkenntnis, sondern aus gründlicher eigener Erfahrung und war ferner kein Wort der Charakterlosigkeit, sondern ein Wort der Charakterstärke, Ausdruck nicht einer schwachen, sondern einer starken eigenen Überzeugung. "Die Theologie", sagte sich aber der junge Leo Baeck von dem Rabbiner Meyer Appel, Karlsruhe, vorhalten lassen. "ist mehr als ein blosses Wissen. Ein stetiger Uebergang von einer zur anderen Lehranstalt ist nicht für charakterfeste Menschen möglich". Und Dr. Cossmann Werner, Rabbiner und Professor in München, sagte: "Ich möchte mich aller Entschiedenheit dagegen aufstellen, dass wir auch empfehlen sollten, zwei Jahre das Hildesheimersche Seminar, zwei Jahre das Seminar in Breslau oder die Berliner Lehranstalt für die Wissenschaft des Judentums abwechselnd zu besuchen. Das wäre ein grosser Fehler; zur Theologie gehört Wissen und religiöse Überzeugung."

Das Folgende war Leo Baecks Erklärung gewesen: "Was den Vorschlag betrifft, dass eine besondere Kommission gewählt werden soll, um diejenigen, die bei ihr das Examen als Rabbiner ablegen wollen, die Gelegenheit zu bieten, so sind dagegen von Herrn Dr. Auerbach gewichtige Gründe geltend gemacht worden. Es sind ja

dazu die drei Seminare da, bei denen kann man jederzeit das Examen ablegen. Es hat sich schon seit einiger Zeit die hübsche Sitte herausgebildet, dass die jungen Leute von einem Seminar zum anderen gehen. Es wäre gut, wenn die jungen Leute aus der Lehranstalt einmal zum Hildesheimerschen Seminar gingen. Weshalb soll der Mensch nur eine Richtung haben? (Grosse Heiterkeit.) — Sie müssen mich, bitte, ausreden lassen, meine Herren! — Ich meine, ein Mensch soll nicht bloss eine Richtung haben in der Methode, in der er sich unterrichten lässt. Das wäre ein Wunsch, den der Rabbinerverband aussprechen sollte, dass hier die Anstalten sich entgegenkommen sollten. Es wird sich dann eine gegenseitige Duldung unter den verschiedenen Richtungen herausbilden. Ich sehe es wirklich nicht ein, weshalb nicht jemand zwei Jahre in der Lehranstalt oder im Hildesheimerschen Seminar und zwei Jahre in Breslau sein sollte. Das würde nachher alle Bedenken, die vom Referenten vorgebracht worden sind, unnötig machen. Er wird es dann gar nicht nötig haben, sich an eine andere Kommission zu wenden."

Weshalb soll, dem jungen Leo Baeck zufolge, der Mensch nicht nur eine Richtung haben? Aus methodischen Gründen! Denn die gemeinsame Welt aller Menschen besteht aus einer Mehrzahl von Richtungen: sowohl die Welt der Menschheit, in der das Judentum nur eine von mehreren



LEO BAECK
May 23, 1873-November 2, 1956

Richtungen verkörpert, als auch die Welt des Judentums, in dessen Rahmen es ebenfalls mehr als nur eine wesentliche Grundrichtung gibt. Verlangt diese Forderung eigene Richtungslosigkeit? Untreue gegenüber der eigenen Überzeugung? Wird hier empfohlen, zweierlei Meinung zu hegen, mehr als eine Richtung zu vertreten? Das Gegenteil ist der Fall.

Um, wie der junge Leo Baeck es verlangt, nicht nur eine Richtung zu haben, sondern mehrere, aus methodischen Gründen, braucht es die klarste Entschiedenheit für eine eigene Richtung. Aufgeschlossen, offen, frei kann nur derjenige sein, der über einen eindeutigen Halt verfügt, selber fest verwurzelt ist. So bewährt das liberale Judentum immer nur seine eigene Richtung, den Weg der Freiheit, eine unzweideutige Entscheidung, wenn es um dieses Weges willen auch die anderen Richtungen des Judentums an ihrem geschichtlichen Ort und in ihrer gegenwärtigen Bedeutung anerkennt, teilnehmend kennenzulernen sucht, freudig als Bereicherungen des Gesamtjudentums begrüsst. Dass dieses liberale Judentum seine Lösung jüdischer Zukunft und des hierzu gebotenen Fortschritts mit den ihm entsprechenden notwendigen Veränderungen mit keiner der anderen Richtungen des Judentums teilt, schliesst nicht aus, dass es sich mit allen diesen Richtungen seines einen und einzigen jüdischen Volkes verbunden weiss und mit ihnen zusammenzuarbeiten bereit ist, in der Spur des jungen Leo Baeck.

Eva G. Reichmann

"DENN ER WAR UNSER"

Aus der Ansprache bei der Trauerfeier fuer Leo Baeck (London, 16. Dezember, 1956)

In Leo Baeck war etwas Grossartiges Gestalt geworden. Er war ein Gelehrter, ein Denker, der keiner Fragestellung auswich und der sich keiner Erkenntnis versagte. Er hat—auch in der Sphaere der Religion, und in ihr ganz besonders—alles Fragbare gefragt und alles Erfahrbare erfahren. Mit gesegneter Arbeitskraft und bewunderungswürdigem Fleiss hatte er sich ein universales Wissen angeeignet und es kritisch bewaegtigt. Wer seine Werke zu sich sprechen laesst, geniesst neben der Wucht seiner eigenen Gedankenfuhrung die Fuelle der Anspielungen, Zitate, Vergleiche und Gegensatze, die Baeck aus der Weltliteratur zur Verdeutlichung heranzieht. Wahrlich: er wusste von "dreitausend Jahren sich Rechenschaft zu geben" im Sinne des Goetheworts. Die grosse Wallfahrt des Menschengeschlechtes zum Wahren, Guten und Schoenen liess er ohne Befangenheit und Vorurteil sich vor sich entfalten, immer aufnahmefahig und lernbegierig.

Aber—and das war das Grossartige—keine Neuentdeckung und umstuerzende Sicht, kein Zweifel und keine Kritik konnten je seine religiöse Sicherheit erschuettern. Er war der post-kritische Fromme *kat exochen*.

Wie haette es anders sein koennen, als dass die deutschen Juden in jenen dunklen Tagen von 1933 ihm die Fuehrerschaft antrugen? Er wurde zum Praesidenten der Reichsvertretung der deutschen Juden berufen. Dr. Baeck folgte dem Ruf und diente bis zum bitteren Ende. Wie leicht so etwas heute ausgesprochen wird! Und was dieses Amt in sich begriff an Verantwortung, Gefahr und steter Todesdrohung! Und was vielleicht schwerer zu tragen war als all dies—schwerer zu tragen sicherlich fuer ihn, der sich dem deutschen Judentum so tief verbunden fuehlte: er versah sein Amt ohne Illusionen. Am Beginn der Taetigkeit Dr. Baecks stand seine duetere Verheissung: "Die tausendjaehrige Geschichte des deutschen Judentums ist zu Ende"; er sprach sie in der ersten Sitzung der Reichsvertretung aus. Ein furchtbares Erschrecken befahl die uebrigen Teilnehmer, denen damals solche Sichten die Hoffnung noch nicht voellig verstell hatten.

Es gab inmitten des schweren Tagewerks, das nun anhub, vielleicht nur eine grosse Genugtuung: dass in den Erschuetterungen des Ueberganges und Unterganges die deutschen Juden sich zu einer Einheit zusammengeschlossen hatten, dass Dr. Baeck eine geeinte Gemeinschaft fuehren durfte. . . .

Nur wenigen unter uns ist es beschieden, einem grossen Menschen zu begegnen. Wir wollen darum trauernd dem Schicksal dankbar sein, dass es unserer Gemeinschaft, den Juden aus Deutschland, beschieden war, von seinem Adel zu empfangen. In dem Menschen, in dem sie ihre symbolische Spitze verehrt, kennzeichnet sich eine Gemeinschaft. In einer Zeit, die wie keine zuvor dem lauten Massenwahn ihre Opfer gebracht hat, fiel die Wahl der deutschen Juden auf einen Stillen, einen Einzelnen, einen Grossen. "Denn er war unser! Mag des stolze Wort den lauten Schmerz gewaltig uebertoenen!"

In Leo Baecks Wuerde und Weisheit liegt ein unzerstoerbarer Glanz. Selbst diese ungluecklichste Epoche juedischer Geschichte vermag er zu erhellen.

BERLIN BROADCAST ON LEO BAECK

On the occasion of the 90th anniversary of the birth of Dr. Leo Baeck an appreciation of his life and work by Dr. Eva G. Reichman (London) will be broadcast over the "Sender Freies Berlin".

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FROM THE GERMAN AND AUSTRIAN SCENES

EMIGRANTS INVITED TO RETURN

Appeal by Berlin Senator

Dr. Adolf Arndt, the new Senator for Science and Arts in Berlin, has appealed to all emigrants and their descendants to return. Speaking at a Social Democratic Memorial Meeting on the 30th anniversary of the promulgation of the National Socialist "Ermächtigungsgesetz", Dr. Arndt declared that March 23rd should remain a day on which all men of good will should unite. As responsible Senator for Science and Arts, he asked the victims of the Nazi régime for their forgiveness and their return home. Until now, he stated, no such appeal had been made by any German Government.

FACING THE PAST

In a statement issued in Bethel, Germany, during a meeting of the Council of the German Evangelical Church, a call was made to the German people to draw the necessary conclusions from the Nazi past, to recognise the inhumanity of Nazi crimes and to punish those directly responsible.

German Christians should not turn their backs on Nazi crimes, the statement said. The number of trials of Nazi war criminals had recently increased but they appeared to interest foreign nations more than the Germans themselves.

The Evangelicals asked all Germans of the older generation to reconsider their attitude towards the Nazi past.—(J.C.)

NATO CHIEF INVESTIGATED

The West German Attorney-General has begun investigations into the past of General Adolf Ernst Heusinger, now the Chairman of the Nato Military Committee in Washington. According to witnesses who have appeared at the German Consulates in America and elsewhere, the General played a major role in the mass deportations and slaughter of East European Jewry during the war.

Dr. Hillel Seidman, who was in charge of the archives of the Warsaw Jewish community from 1936 to 1942, has stated that General Heusinger, as the commander of the Nazi army occupying Eastern Poland and parts of Russia, issued an order to certain army units for the mass liquidation of the Jews.—(J.C.)

ANOTHER EX-NAZI JUDGE

The Central Council of Jews in Germany has expressed sharp criticism of Federal appointments, especially in the West German judiciary. The announcement that Dr. Ludwig Martin has been approved by the Bundestag for West Germany's highest legal post, President of the Federal High Court in Karlsruhe, has added point to this criticism.

Dr. Martin served in the Nazi Criminal Court in Leipzig up to the beginning of the war. In February of this year he was approved by the West German Cabinet as Prosecutor-General to replace Herr Fraenkel, dismissed by President Luebke last year for having failed to disclose his wartime Nazi activities. The Länder opposed Dr. Martin's appointment and it was never ratified. He has now been appointed to an even higher post.

In their statement the Council of Jews also criticised the mild sentences on Nazi war criminals tried by West German courts. It was incomprehensible that high-ranking personalities heavily incriminated in Nazi war crimes trials in Germany should be allowed to remain at their posts as if nothing had happened.

A case in point is Dr. Karl Friedrich Vialon, State Secretary in the Federal Ministry of Economic Co-operation. He testified at the Coblenz trial of twelve S.S. and police officers for mass murder at Chelmno that he had known nothing about the mass murder of Jews during the war, despite the fact that he had been employed in the Riga Reichskommissar's office and had signed documents dealing with the disposal of Jewish property.—(J.C.)

NAZI DANGER IN GERMANY?

The Federal Minister of the Interior, Herr Hermann Hoecherl, announcing a Bonn Government report on neo-Nazis in Federal Germany during the past year, has stated that extreme Right-wing or neo-Nazi tendencies still existing in West Germany were no danger to the democratic order there. Neo-Nazi parties had gained no more than 0.4 per cent of the vote in any communal, State or Federal elections, and the membership of neo-Nazi organisations had dropped from 35,000 in 1961 to 27,000 last year. The number of neo-Nazi groups had, however, risen from 86 to 112 but none had more than 250 members, proving how fractionalised these groups were.

Neo-Nazi papers and periodicals appearing in West Germany numbered 49, and their combined circulation had risen from 160,000 to 192,000. Compared with the democratic press, these publications were of no importance, the Minister declared.

The German Government, said Herr Hoecherl, would continue to be extremely watchful against neo-Nazi activities and would continue to educate its citizens in the democratic spirit. Most Germans were now immune from neo-Nazi influences, Herr Hoecherl considered.

In an interview with an evening paper, however, Herr Heinz Galinski, Chairman of the West Berlin Jewish community and a leading member of the Central Committee of Jews in Germany, stated that latent antisemitism still exists among the German people. Jews were encountering difficulty in getting jobs, and social contacts between Jews and non-Jews were almost non-existent.

Charging the authorities with responsibility because of their negligence, Herr Galinski stated that recent events showed that there had not been any profound change in the attitude of the German public towards these problems since the end of the war. He said that as long as Nazis were allowed to continue to occupy important public positions the man in the street could not be expected to change his attitude.—(J.C.)

BROTHERHOOD WEEK

This year's Brotherhood Week in Germany was organised by all the West German Associations for Christian-Jewish Co-operation, and many West German politicians sent special messages to Germany's non-Jewish and Jewish citizens on the occasion.

The Federal Chancellor, Dr. Adenauer, sent a message saying that he wished to take the opportunity of renewing his appeal for reconciliation and mutual understanding. The Federal President, Herr Heinrich Luebke, said: "We have a deep moral debt towards our Jewish brethren, who have suffered so much." The Chancellor mentioned Germany's obligations to help the newly established States of Africa and Asia as well, and the President said the idea of brotherhood should also permeate Germany's attitude and policy towards Africa, Asia and South America.

"VICTIMS" CLAIM RESTITUTION

The "Organisation of Victims of Post-War Restitution of Jewish Properties" which has its headquarters in Mainz, has again called on the Federal Parliament in Bonn to introduce legislation ensuring "adequate indemnification" for all German citizens who "suffered considerable financial losses" as a result of post-war restitution.

The organisation claimed that many Germans had purchased Jewish properties during the Nazi period in good faith and had paid normal prices. They lost when the property had to be handed back to its original owners after the war. Restitution must be made by the State and not by individuals, the organisation declared, stating that private individuals should not be punished for the sins of a régime.—(J.C.)

FRIEDBERG JEWS REMEMBERED

The anteroom of the historic *mikvah* in Friedberg (Hesse) was put in order recently and a memorial plaque was fixed in commemoration of the destroyed synagogue "as a reminder for future generations of Germany's most shameful period".

TRIALS

Three former Nazi police officers charged with complicity in the murder of about 10,000 Jews in Eastern Europe are to be put on trial in Freiburg this month, the local Public Prosecutor has announced. Until their arrest two of the accused were serving as police officers. The Nazi units in which the accused served were allegedly responsible for the mass murder of Jews near Bialystok, Minsk and Mohilev.

The two Russian jurists, Professor Nikolai Alexeyev and Mr. Yuri Kousminich, who attended the Coblenz trial of twelve former Nazi officers as observers, were asked to leave Federal Germany.

Professor Alexeyev told the press that he had planned to meet the head of the Ludwigsburg Central Agency for the Investigation of Nazi Crimes to hand over a number of original documents on Nazi crimes in Western Russia. He stated that material handed over already included some incriminating the State Secretary of the Federal Ministry for Economic Co-operation in Bonn, Dr. Friedrich Karl Vialon.—(J.C.)

KILLER ACQUITTED

Richard Hochrainer, a former Standartenfuhrer in the Nazi S.A. and leader of a *Wenwolf* group that shot nine Jews at the end of the war, has been acquitted by a court in Vienna.

Hochrainer escaped detection until 1961 by using a pseudonym and was sentenced a year later to seven years' detention. He successfully appealed against this sentence and has been found "not guilty", although the State Attorney has announced that he will appeal against the court's verdict.—(J.C.)

NEO-NAZI STUDENTS

Professor Flusser, of the Hebrew University, recently gave the first lecture by an Israeli at the Vienna University. The Rector of the University expressed the hope that he would be followed by many more Israeli lecturers.

The Professor's address was followed with keen interest by a large audience and without interruption but, when leaving the hall, he noticed written large on a massive table the words: "Saujuden hinaus, geht nach Palestina". There is a considerable minority of neo-Nazi students at Vienna University.

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HOME NEWS

FASCIST ORGANISATIONS IN BRITAIN

Meetings in Kensington

Kensington Borough Council has refused permission to Colin Jordan's National Socialist Movement to use the Town Hall on May 20th for a public meeting.

Councillors complained at the granting of permission to Mosley to hold a meeting in the Town Hall recently.

Hendon Council's Ban

Hendon Council has decided not to withdraw its ban on fascist organisations using Corporation halls for meetings.

JEWISH BOOK WEEK

Over one hundred volumes assembled by Dr. Elizabeth Eppler formed this year's Book Week display of the World Jewish Congress (British Section) at the Adolph Tuck Hall, Woburn House. They covered a wide range of Jewish philosophy, ranging from the writings of Philo to Martin Buber in several languages.

Presiding at the opening lecture given by Professor D. D. Raphael at Woburn House, Dr. George Webber, Chairman of the Jewish Book Council, criticised the lack of support of this year's Jewish Book Week. He pointed out there were only three Jewish ministers present and only very few of the community's leaders. Anglo-Jewry was rich in philanthropic institutions, he said, but how could philanthropy survive if there was no literacy? Professor Raphael, speaking on "Communications and Community", said that a community could not exist without communication, and a Jewish community could not exist without books.

Rabbi Dr. I. Maybaum, minister of the Edgware and District Reform Synagogue and a lecturer in Homiletics at the Leo Baeck College, said that the community's leaders must have the qualities of education and learning. "Anglo-Jewry will be a better place and a more Jewish place when the intelligentsia is in the majority and the fundamentalists in the minority", he declared.—(J.C.)

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QUEEN PRAISES COUNCIL OF CHRISTIANS AND JEWS

At the twenty-first annual meeting of the Council of Christians and Jews Dr. Michael Ramsey, the Archbishop of Canterbury—one of the Council's Presidents—read out a message from the Queen commending the efforts of the Council in combating racial and religious intolerance.

The return of Roman Catholic lay members to the Council was another highlight of the meeting. This was the first time since 1954 that they had attended. They left the Council after the Vatican expressed the belief that a spirit of "religious indifferentism" might result from the efforts to establish common ground among the various religious communities represented within it. The Venerable C. Witton-Davies, Archdeacon of Oxford and Chairman of the Council's Executive Committee, welcomed the return of the lay members of the Catholic community, who included the Earl of Longford (formerly Lord Pakenham) and Lord Perth. The Archdeacon presented the annual report.

Sir John Wolfenden, a Vice-President of the Council, gave an address on "Education in a Multi-Cultural Society". Although the existence of various groups and cultures within one society naturally created a state of tension and the possibility of conflict, he was of the opinion it was a worth-while price to pay for the enrichment and variety which a multi-racial and multi-cultural society produced.—(J.C.)

IN PARLIAMENT

Lords Debate on Racial Discrimination

The Earl of Longford, in the House of Lords, speaking in a debate on racial discrimination, declared it might be a disservice to the Jewish people to talk too much about them as a separate community. "It is not always easy to know whether one really helps a minority by paying tribute to their special achievements," he said.

He supposed that most members of the House imagined that they were far above racial prejudice, far above prejudice against any minority. "I hope that is true. I am sure it is true of all the more serious members of this House. But I wonder if noble Lords ever ask themselves how many members of the Board of the joint Stock Banks are Jews? . . . to give the actual number would be rather embarrassing to the two gentlemen concerned. . . . It is not a thing that we care to harp on. It is one of those things in England that we do not talk about when publishing booklets about our British way of life."

The Bishop of Southwell described prejudice as "a form of mental illness". From time to time it became epidemic and when it did it killed millions. It was very difficult to cure because it was irrational.

German Scientists in U.A.R.

Mr. Brockway and Mr. Mendelson asked the Lord Privy Seal what reply had been given to the urgent representations made to him by the Government of Israel concerning the activities of German scientists and aircraft manufacturers in rocket production and in the production of military aircraft in the United Arab Republic. In his written answer Mr. Heath stated that the Israeli Government had given Her Majesty's Government the information in their possession about the employment of German scientists in the United Arab Republic. They have not asked Her Majesty's Government to take any action and no reply is required.

PRAISE BY VICAR

In the B.B.C. television programme "Panorama", during a discussion on the Bill by Mr. Leo Abse, M.P., which seeks to alter the laws of divorce, the Rev. Eric James, Vicar of St. George's Church, Camberwell, was asked whether there was a danger that the Bill, if accepted, would lessen the importance and sanctity of marriage, as it would make divorce easier.

Mr. James replied that Mr. Abse was a Jew and therefore had the characteristic concern of the Jews for the family and for strengthening the family.

ANGLO-JUDAICA

Deputies Warn Against British Nazis

The Board of Deputies has given a solemn warning that should the British Nazis be allowed to hold a rally in Trafalgar Square this month the riots that might follow could be on no less a scale than those of July last. The Board also made it clear that its policy of restraint must be matched by an assurance on the part of the authorities that the Jewish community will no longer be exposed to insults and provocation from fascist elements in this country.

This was part of a policy statement which Mr. John Dight, Chairman of the Jewish Defence Committee, made to Deputies. He said that the ominous delay of a decision by the Ministry of Public Buildings and Works on the application from the Nazis for permission to hold a meeting in Trafalgar Square "has been foremost in our minds. Discussions at recent meetings of the Defence Committee have reflected the anxiety, and indeed the anger, of a large section of our community".—(J.C.)

London Commemoration Meeting

Almost 2,500 people attended the impressive Commemoration Meeting for the 20th Anniversary of the Warsaw Ghetto Uprising and the Six Million Jewish Martyrs. The AJR was one of the sponsoring organisations of the function. Dayan M. Steinberg, the first of the speakers, pointed out that not only the perpetrators of the terrible crimes were guilty; a world which permitted such things to happen was not free from responsibility either. Mr. Anthony Greenwood, M.P., expressed his apprehension at the fact that officials who had been actively associated with the Nazi régime still held position in Western Germany. Mr. T. L. Iremonger, M.P., referred to the Bill Against Race Hatred submitted by him to Parliament. Dr. S. Levenberg asked why the Allies had not bombed the concentration camps. Sir Barnett Janner, M.P., warned against the dangers of fascism in this country. Mr. Michael Cliffe, M.P., reported about the memorial celebrations in Warsaw which he and Sir Barnett Janner had attended.

Jewish Mayors

Councillor Harry Sotnick, a solicitor, has been chosen as the next Lord Mayor of Portsmouth. He will be the first Jew to be chief citizen of the city since the late Alderman Leon Emmanuel was Mayor at the turn of the century.

Alderman Sam Goldberg has been proposed as the next Mayor of Southport. This will be the second successive year that the town has had a Jewish Mayor as it will immediately follow the year of office of Alderman Dr. S. J. Hepworth, the first Jew to be Mayor of the town.

Consecration in Hampstead Garden Suburb

Hampstead Garden Suburb Synagogue in Norrice Lea, N.2, had its Max Weinbaum Hallel youth synagogue, library and classrooms consecrated. The Chief Rabbi, Dr. Brodie, addressed the large congregation, which included Dayan A. L. Grossnass, the Mayor of Finchley, Councillor N. J. Sapsted, and the Mayoress, and Mrs. Margaret Thatcher, M.P. for Finchley.

New Ose Chairman

Dr. Barnett Stross, M.P., has resigned as Chairman of British Ose, on doctor's orders. Lad Henriques, the former Vice-Chairman, is now the new Chairman. However, Dr. Stross is severing his connections with the group and has agreed to become a Life Vice-President.

One of the first jobs of the new Chairman was to visit Morocco to see the progress of Ose work in that country.

Dame Sybil at Wizo House

Dame Sybil Thorndike, who has for a long time been a close friend of the Weizmann family, read extracts from the Book of Psalms and from the Proverbs at the first major function to be held at the new Federation of Women Zionists Club, W.I.

C.C.J. Secretary

The Rev. James Sexton, an Army Chaplain, has succeeded Mr. Wallace Bell as Organising Secretary of the Council of Christians and Jews. This is his first appointment outside the clergy.

NEWS FROM ABROAD

UNPUBLISHED GHETTO PAPERS

The Polish Ministry of National Defence has handed to leaders of the Warsaw Jewish community a number of hitherto unpublished documents showing how Polish partisan units collaborated with the Warsaw Ghetto fighters during the Ghetto Uprising.

Some of the documents were shown at a specially organised exhibition held at the Warsaw Jewish Historical Institute on the occasion of the 20th anniversary of the Ghetto revolt.

To mark the anniversary streets all over Poland have been named after the Jewish leaders Anielewicz and Lewartowski.

The Polish State Publishing House has published a special edition of a book by Tatiana Bernshtein and Adam Rutkowski dealing with the help given by Poles to Jews during the tragic years of German occupation. It is based on material collected from Polish and German archives since the end of the war.

POLISH JEWRY

According to one report, about 450 senior officials of Jewish origin have been dismissed from their posts in the Polish Ministry of Defence and Ministry of Internal Affairs, and there has been what is described as a "pensioning-off" of a number of Jews in the Polish diplomatic service.

A group of senior officers in the Army were pensioned off before their retirement age. Attempts were made to carry the purges into the field of home and foreign trade, in which a large number of Jews are engaged, but it is reported that these moves met with firm opposition on the part of Mr. Gomulka, the First Secretary of the Communist Party, and also of Mr. Cyrankiewicz, the Polish Premier.

These moves are said to have been the result of the recent purges in the Polish Communist Party and Government administration.—(J.C.)

JEWIS IN RUSSIA

Lenin Award Candidates

A number of Jews appear in the list of candidates for the Lenin Award for literature and the arts published in "Izvestia". Samuel Marshak and the late Emanuel Kazakevitch are among the nine writers. In the music section one of the three candidates is the violinist, Leonid Kogan. Two of the twelve names in the fine arts category are Jewish—Levinson, the sculptor, and Dubinsky, the painter. There are nine candidates for theatre and cinema Lenin awards, one of whom, G. Fradkin, is a Jew, nominated because of a scenario he wrote.

Poles in Siberia

It is believed there are still hundreds and perhaps even thousands of Polish Jews in remote parts of the Soviet Union awaiting repatriation. Together with non-Jewish Polish citizens deported during the Second World War, most of them are in Siberia. They include many leading Polish Jewish Communists who were arrested under the Stalin régime and who have not yet been released.

Official figures indicate that 462,000 Poles have been repatriated from the Soviet Union since the end of the war.

Further Arrests

Reports of widespread arrests of Jews in Lvov have coincided with the receipt of an issue of the "Lovovskaya Pravda" announcing that eight more people, six of them positively identified as Jews, had been sentenced to death for "economic offences". Ten more people, at least half of them Jews, were sentenced to long prison terms and confiscation of property. According to accounts the closure of the Lvov synagogue in November was followed by the arrest of all the lay leaders of the Jewish community.

Similar reports have come in from the Latvian capital of Riga, where "economic offenders" are reported to have been rounded up in droves.

MEMORIAL AT GURS CEMETERY

In October, 1940, Jews from Badenia and the Palatinate were deported to Gurs (Southern France). The camp also had among its prisoners Jews from Germany and Austria who were found in France, Belgium and Luxembourg after the occupation of these countries. Most of the internees were deported to the East in 1942. However, about 1,100 died while they were in the camp and were buried there. It is due to the initiative of the Mayor of Karlsruhe, Guenther Klotz, and the past and present Presidents of the "Oberrat" of the Jews in Badenia, Otto and Werner Nachmann, that the cemetery, which was in a deplorable state, has now been put in order. At a recent ceremony a memorial was consecrated and addresses were delivered by Oberbuergermeister Klotz, Werner Nachmann and Rabbi Dr. Lothar Rothschild (St. Gallen). The speakers also expressed their gratitude to the French authorities for their assistance and understanding in the implementation of the scheme.

FORMER NAZI IN GHANA

The Attorney-General of the State of Hesse, commenting on recent Israeli reports that Dr. Horst Schumann, a former Nazi concentration camp doctor, was living in Ghana, said this was not news to the German authorities.

In June, 1961, the Frankfurt prosecutor had demanded Dr. Schumann's extradition on charges of complicity in genocide, but the Ghanaian Government had so far failed to respond.—(J.C.)

ARGENTINA

Genocide Laws

A proposal has been put forward in Argentina to broaden the criminal laws to cover genocide offences specifically and also to include penalties for persecution on racial or ethnic grounds.

Argentina became a signatory of the U.N. Convention on Genocide in 1956 but no new laws were passed to deal with genocide offences, which come under the existing criminal code.

Anti-Jewish Campaign

Señor Gregorio Faigon, Vice-President of Daia, Argentine Jewry's central communal body, addressing a meeting of the Consultative Council, stressed the dangers inherent in the fact that Arab diplomats in Argentina, particularly the Egyptians, are active in spreading anti-Jewish propaganda in the guise of anti-Zionism. This form of activity strongly influences Right-wing political groups as well, and extremist pressure is increasing.

Señor Faigon declared that Argentine Jewry's internal unity had relaxed with the apparent diminution of acts of physical aggression against Jews, which reached their peak in the middle of last year.

MOROCCAN JEWS APPOINTED TO GOVERNMENT POSTS

Henri Ohana has been appointed Director in the Moroccan Ministry of Finances; only a month ago Aimé Botbol became Director in the Ministry of Public Works.

DEATH OF MAX COHEN-REUSS

Max Cohen-Reuss, one of the last survivors of the Imperial German Reichstag, recently passed away in Paris. After the revolution of 1918 he was Chairman of the Workers' and Soldiers' Council. Later on he became a member of the Reichswirtschaftsrat. He emigrated to France, where he survived the occupation by going into hiding, and reappeared on the political scene after the war as a representative of the West German Social Democratic Party at the French S.F.I.O. Throughout his life Max Cohen-Reuss advocated Franco-German understanding. He was honoured with the French Légion d'Honneur and the Bonn Federal Cross of Merit.

"JEWS DID NOT DO ENOUGH"

Dr. Goldmann Censures Attitude During the War

Dr. Nahum Goldmann addressed a rally in Jerusalem on March 24 marking the twentieth anniversary of the Ghetto uprising. Zvyvah Lubetkin, one of the Ghetto revolt commanders, and the former partisan poet and fighter, Abba Kovner, also took part. Dr. Goldmann stated: "I do not know whether the Allied Powers could have prevented the murder of millions of Jews, but I do know that tens of thousands could have been saved if the democratic governments had reacted more actively. If there is room for accusations they should be directed against the Jews of the free world. All of us failed by our unreadiness of employing measures appropriate to the terrible events. Jews of the free world, and particularly in the United States, did not go beyond Jewish politics in normal times. I shall never forget the day when Stephan Wise received a cable from the Ghetto, and when I was asking myself why the Jewish leaders in the United States had not organised day and night vigils on the steps of the White House until the President would order the bombing of the extermination camps and death trains. We did not take action on these lines because most of the Jewish leaders were then of the opinion that we must not disturb the war effort by stormy protests. The only community that had the courage of employing unconventional methods by despatching parachutists to Eastern Europe was Palestine's Jewish community."

PROPERTY OF VICTIMS OF NATIONAL SOCIALISM IN SWITZERLAND

Switzerland has passed a law concerning property present in its territory and belonging to foreigners or Stateless persons persecuted on racial or political grounds.

Valuables of any kind which were deposited at any time in Switzerland and whose last-known owners are foreigners or Stateless persons about whom there has been no reliable news since 9.5.1945 are to be reported within six months of the promulgation of the law at an office which has still to be designated. This office will draw up a list of the reported valuables and will appoint an "administrative counsel" through the court. The task of this counsel will be to find the owner or his successor in title, that is, the heirs. If this does not succeed the property devolves on a Fund to be created by the Swiss Federal Parliament, the utilisation of which will be laid down. The production of proof of inheritance will therefore be of special importance.

At present no steps have to be taken by prospective claimants. The significance of the law will become apparent when registrations are to hand. In a country where banking matters are kept more secret than anywhere else the law, which does not stop at the opening of safes, is of special importance.

Negotiations as to which organisations, either existing or to be formed, are to help in the implementation of the law, are still pending. A further report will appear later.

TURKS EXPEL JEW-BAITER

A Jordanian medical student at Istanbul University has been expelled from Turkey for publishing an anti-Jewish pamphlet. The pamphlet, written in Turkish, was entitled "Palestine—the Stolen Motherland," and contained pro-Nasser, anti-Israel and anti-Jewish propaganda, appealing to "Turkish brethren and co-religionists" to launch an all-out struggle against Israel.

The Turkish expulsion order stated that the student had engaged in activities "against Turkey's interests".

WORLD JEWISH POPULATION ABOUT 13 MILLION

In a new World Jewish Congress publication the total Jewish population is estimated as 13 million, of which 5½ million live in the United States, over 2 million in Israel and 2,300,000 in the Soviet Union.

A. Rosenberg

BETTER LATE THAN NEVER

Jewish Artists

It was an historical moment for Judaism when Moses Mendelssohn allowed the then famous sculptor, Jean Pierre Antoine Tassaert, to make a bust in his own likeness. But let us not forget: at that time there was not a single Jewish sculptor in existence. The first sculptor of Jewish origin was the Russian-born Mark Antokolski, who died at the beginning of our own century.

For an "emancipated" Jew it must be an amazing revelation to realise how late and with what explosive force Jews as creators broke into the world of art not much more than 100 years ago. Coupled with this realisation, a second no less shattering thought arises. European art—perhaps all art?—was the expression of man's deepest religious urges and instincts. For centuries, only religious art existed in Europe. The Jews are said to be the supreme embodiment of a religious people, chosen as such by God Himself. Yet when they entered the creative world of art in the nineteenth century religion experienced its most dangerous crisis, and many predicted it would mean the end of religious art in a matter of decades; thus many surmised. This too is one of the many paradoxes in Jewish history. A situation which reminds us of that of the Dutch painters in the seventeenth century, Vermeer van Delft being the outstanding example.

It did not take long for three Jewish masters of international stature to come to the fore: Pissaro, Josef Israels and Max Liebermann. They were "realists" or impressionists. Can their art be in any way labelled Jewish? Israels' work in particular, is more serious, less exuberant than that of his non-Jewish contemporaries, and this also applies to Liebermann. Pissaro, on the other hand, had a great liking for theorising which, fortunately did not impair his painting. Israels and to a lesser degree Liebermann, in his youth, preferred to paint the lower, the exploited classes, perhaps a reminder of the fate of the painters' ancestors.

Jewish art in its full-blooded vigour reveals itself for the first time in Marc Chagall. In contrast to the Western European masters, he joyfully proclaims his proletarian origin, his poverty, his Jewishness. His deepest instincts and yearnings are Jewish and thus he includes Jesus, the Jew, the suffering and persecuted Jew, anticipating in his art a development now visible in theology.

Yet there is no Jewish Renoir, the pure sensualist (and consummate artist) whose paintings are hymns of praise of our physical world like the beauty of a tree or of a woman's body.

These, I think, must be the first thoughts of anybody reading "Jewish Art: An Illustrated History." The editor, Cecil Roth, is not a professional art historian, but a scholar interested in art and in the life of the Jewish people. I have, of course, started my review in reverse. This comprehensive survey begins in pre-historic times with Palestinian art before the Israelite conquest and it ends in 1961. The book is a great pleasure to peruse. The illustrations are not only numerous, they are also excellent. Each era is dealt with by a different expert, ensuring a high standard of scholarship. But, more important, the contributions are to the point, modern in the best sense of the word. There is no false senti-

mentality, no sugary Jewish romanticism. What a change from similar publications of 60 years ago.

For Jews from the Continent of Europe the list of contributors has a special fascination. Many old names appear whom we have known before the 1933 era. A. M. Habermann former librarian in the Jewish community of Berlin, writes about the Jewish art of the printed book. Franz Landsberger, now in Cincinnati, and formerly Professor of the History of Art in Breslau University, and Director of the Jewish Museum in Berlin, describes to us the Illumination of Hebrew manuscripts in the Middle Ages and the Renaissance. Jewish Sculptors are assessed by Karl Schwarz, former custodian of the art collection of the Berlin Jewish community, who has just died in Israel. Rachel Wischnitzer, who left the Jewish Museum in Berlin to settle in the U.S.A., writes an essay on Jewish pictorial art in the classical period.

To many lovers of art and to many Jews the book will open completely new vistas which are all but unknown. For example: Who was the



The Giving of the Law and the Defection of the Israelites. Page of a 13th-century German Mahsor (Bodleian Library, Oxford)

first Jewish woman artist, specimens of whose work are preserved? Catherine da Costa 1679-1756.—Who produced the oldest Jewish book plate? Benjamin Levy, who lived in Portsmouth but was born in Wiesbaden, and engraved a book plate for the Sephardi magnate, Isaac Mendes in 1746.—How did Jews in medieval Germany evade the prohibition to represent human beings? In manuscripts of the thirteenth century human figures are represented with animal or bird heads, like ancient Egyptian gods (see illustration above).

It is impossible to give here an adequate picture of the treasures to be found in "Jewish Art." There are a few misprints which will have to be corrected in later editions. The essays on contemporary art do not quite avoid the danger of becoming catalogues of names; and ought to have been more selective. But these minor flaws cannot detract either Jew or Gentile from the fascination of its contents.

Old Acquaintances

Milestones: Willi Forst has celebrated his 60th birthday in Vienna. He was chosen by E. A. Dupont to act in "Atlantis" but became a director exactly 30 years ago, scoring a world success with "Unfinished Symphony" and "Maskerade". After the war Forst was unable to recover his former reputation and some months ago he went into retirement.—Renne Sintenis, the sculptress, became 75 in Berlin.—The writer, Siegfried von Vegesack, also turned 75 in Bavaria.—Albrecht Schoenhals, doctor and actor, celebrated his 75th birthday as well; he is married to Anneliese Born.—Therese Gieshe, the actress, who survived the war in Zürich, became 65 in Munich.—Hans Richter, who started his career in Herwarth Walden's "Sturm" and produced *avant garde* films, is 75; he lives partly in New York and partly in Europe.

U.S.A.: Michael Ebert, a son of Carl Ebert, acted in Wittlinger's "Do You Know the Milky Way?" off Broadway, with decor by Wolfgang Roth.—Sixty-seven-year-old Joseph Schildkraut has married 31-year-old Leonore Rogers.—Arthur Schnitzler's "Beatrice" is to be made into a film.—Martha Albrand, formerly Katrin Holland, has had her new novel "A Call from Austria" published with Randon House.—Brecht's "Mother Courage", with Ann Bancroft, was successfully presented in New York.

Obituary: Harry Piel has died in Munich at the age of 70.—Maria Horch, widow of Dr. Franz Horch, has died in Zürich; she ran a literary agency in New York.—Franz Boheim, aged 54, a member of the Burg and Josefstadt, has died in Vienna.—The 78-year-old actor, Luis Rainer, has died in Montagnola.

Germany: Max Schmeling, who represents "Coca Cola" in Germany, has become sports commentator of the second TV programme in Mainz.—Maximilian Schell is to star in "Hamlet", directed by Gustaf Gründgens, in Hamburg.—Lida Baarova, Dr. Goebbels' former girl-friend, appeared in Capek's "Sache Makropulos" in Düsseldorf.—Tilla Durieux will appear in Piscator's production of "Robespierre" when Berlin's Volksbuehne moves into its new premises.—W. Dieterle directed Bruckner's "Das irdene Waegelchen" in Berlin and is to produce "Henry IV" in Frankfurt.—Ludwig Marcuse and Willy Haas gave lectures in Berlin.—Marika Roekk is starring in Paul Abraham's "Ball im Savoy" at Berlin's Titania-Palast.—Erich Fried, of London's B.B.C., wrote a new translation of "Midsummer Night's Dream" for a production of the play in Bremen.—Trude Kolman produced Hartog's "Himmelbett" at Munich's kleine Freiheit.—Erika Mann is assisting with the film script of "Tonio Kroeger", based on her father's novel, and starring Maximilian Schell.—Joseph Plaut is preparing a series of TV films.—Hortense Raky and Johanna Hofer are to appear in Kortner's production of "Richard III" in Munich.

Books and Authors: Peter Herz has had his new novel, "Man hat's nicht leicht", published with Hans Deutsch-Verlag, Vienna.—"Hugo Thimig erzahlt" is the title of the autobiography of the father of Hans, Hermann and Helene, published by Franz Hadamowsky in Vienna.—Siegfried Kracauer will publish a collection of his essays "Das Ornament der Masse" with Suhrkamp-Verlag.—Dr. Hermann Sinzheimer's British-born widow has had a collection of his articles published under the title "Spatz in den Kirschen".

Home News: Martin Miller appeared in Glasgow in Pinter's "Birthday Party" directed by Albert Finney.—Lotte Lenya will appear in the film "From Russia with Love".—Kortner's production of "Andorra" will not be seen in London after all because the playwright, Max Frisch, does not want to jeopardise a performance in English.—Agnes Bernelle took over the Duchess Theatre for her one-woman show, "Savageries and Delights".—The Marlborough Fine Art Gallery showed an exhibition of works by Kurt Schwitters who died in London in 1948. Schwitters was born in Hanover; he became particularly well known in the early 'twenties through his poem "Anna Blume".

PEM

Jewish Art: An Illustrated History. Edited by Cecil Roth. W. H. Allen & Co., London, 1961. 486 pages, 84s.

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CENTENARY OF "ROME AND JERUSALEM"

The Work of Moses Hess

It is over one hundred and fifty years since the birth of Moses Hess and a century since the publication of his "Rome and Jerusalem" which rejects assimilation as a solution of the Jewish question and presents the fundamental concepts of what was later to be Zionism as the ideal of Judaism.

Hess was born in 1812 in the city of Bonn, the son of a Rhineland industrialist who soon afterwards moved to Cologne. The young lad, however, was left in his birthplace in the care of his grandfather who gave him a traditionally Jewish upbringing. After his mother's death, which occurred when he was fourteen, he went to live with his father in Cologne. The boy, who had developed early and thought things out for himself, could not get on with his father, and one fine day left home with very little money in his pocket. First he landed up in England where he starved and froze, then he went to Holland and, finally, in 1832 arrived in Paris.

In the French capital Hess joined the Leftist group of German emigrants and that is where he imbibed the radical ideas then in vogue among the youth of Western Europe. His first stay in Paris was of short duration probably because of his poor financial circumstances, and he returned to his father where he began to work in the latter's sugar refinery. But as soon as he had scraped together a little money, he abandoned his father's home and factory and took up the pen.

Contacts With Marx and Engels

As an ardent Socialist he made friends with Marx and Engels, but later on they treated him very shabbily mainly because he was a convinced Jew. Marx was baptised as a child and had no knowledge of Judaism or of its literature. In an essay on "The Jewish Question" which appeared in 1844 he attempted to show that Judaism was identical with the "middle-man" mentality and that Jewish emancipation could only be achieved by emancipating society from that mentality. Hess, on the other hand, had been introduced to Jewish literature as a child and the unique mixture of his cultural roots gave him an original and deep understanding of the Jewish question, which was entirely lacking in Marx. Thus in the course of time a breach appeared between the followers of Marx and Hess and it is noteworthy that he was then nicknamed the "Communist rabbi".

Suddenly he underwent a precipitous change in outlook. His consciously suppressed national feelings emerged and splintered the shell of his cosmopolitanism. He lost his faith in historic materialism as preached by Marx and in the latter's doctrine of the class struggle.

In consequence he withdrew from the movement and retired first to Geneva and then to Paris where he devoted himself to the study of Jewish history. The first volumes of Graetz's History had just appeared and these made a deep impression on him.

Apart from his reading, two external events influenced him greatly. His recollections of the Damascus Affair of 1840 suddenly affected him deeply since the accusation of ritual murder demonstrated to him the sorrowful plight of the Jewish people. The second event that opened his eyes was the struggle for the liberation of Italy in 1859-61. He realised that, like other subjugated nations, the Jewish people must also fight for its freedom.

In 1862 he published "Rome and Jerusalem" in which he clearly expounded his doctrine: "Judaism is essentially a nationality; its history, covering a span of thousands of years, progresses hand in hand with the history of mankind, a nation which has already once served as the means for the spiritual regeneration of the civilised world, and which today . . . celebrates its own resurrection . . . As long as the Jew denies his nationality . . . his false position must become more intolerable each day. . . . You may don a thousand masks, change your name and your religion and your

mode of life, creep through the world incognito so that nobody knows that you are a Jew. Yet every insult to the Jewish name will wound you more than a man of honour who remains loyal to his family and defends its honour."

He made a determined attack on assimilation and its effects in the field of religion, namely Reform.

Hopefully, Hess turned his gaze to the great masses of Jews in Russia and Poland, in whose midst a literary revival of the language of the Bible had already begun. Why should not these masses be allowed to create a free national life in the homeland of the Bible? Since a solution of the Oriental question was still in abeyance, and France, which had built the Suez Canal, would have the final say, every possible means must be adopted of persuading her to come down on the side of a mass settlement of Jews in Palestine. It was essential to mobilise diplomatic circles, Jewish financiers, and also to hasten to the help of the Thorn Rabbi Hirsch Kalischer's "Society for the Settlement of the Holy Land". Thus the idea of colonising Palestine developed simultaneously in the radical thinking of a revolutionary Socialist and in the mind of an Orthodox rabbi.

Moses Hess's book appeared in a period of Liberalism in Germany and Austria occasioned by the rising tide of industrialisation. The Jews of those countries who were deeply engaged in such enterprises, rejoiced in the rapid improvement of their economic circumstances and, as a result of the political ideology of the times, they passed through an intensive phase of cultural assimilation. The bright colours of the ancient Jewish national ideals faded and gradually vanished from the hearts of the Jewish people.

It is, therefore, not surprising that "Rome and Jerusalem" was badly received by the contemporary Jewish Press. The father of Jewish religious Reform in Germany, Abraham Geiger, said in his essay entitled "An old romantic with new revolutionary plans" that he could not understand how one could preach national separatism and at the same time demand civic emancipation in the Diaspora. The Magdeburg rabbi Dr. Ludwig Philippson also attacked Hess and even the novelist Berthold Auerbach only had adverse criticism of his friend's book.

The only person to take Hess's book seriously and who actually welcomed it was the historian Graetz.

Herzl's Reaction

The founder of political Zionism first set eyes on "Rome and Jerusalem" long after the appearance of his own "Jewish State". Hess's book is to be found in Herzl's study which has been reconstituted in Jerusalem, together with Herzl's marginal notes. One of these notes runs as follows: "Began to read it during a sleepless night in Jerusalem". Furthermore, Herzl once expressed himself to his father about Hess's book as follows: "Do you know, father, this book is better than the 'Jewish State'?"

In Herzl's diary we find the following entry for May 2nd, 1901: "Started the nineteen hours of travelling (to and from Aussee) with Hess and his 'Rome and Jerusalem' which I first started reading in Jerusalem in 1898 but was unable to finish in the hurry and scurry of that year. Now I am delighted and elevated by him. What a fine and noble character! Everything that we have tried to do is already mentioned by him. . . . Since Spinoza, Judaism has produced no finer character than this forgotten and dim figure, Moses Hess."

The nation, however, which fought for and established the State of Israel, has neither forgotten Moses Hess nor let his memory grow dim. A short while ago the Israel Government had his earthly remains transplanted from the cemetery in Cologne-Deutz to Eretz Israel. Now he rests in the soil of the fathers and sons who were so dear to him and so close to his heart.

SOCIALISTS AND JEWS

It might be expected that champions of a new and better society would also have understanding for, and sympathy with, the Jewish underdog. But Edmund Silberner, formerly of Princeton University, now of the Hebrew University at Jerusalem, shows that this was by no means the case. In "Sozialisten zur Judenfrage" (Colloquium Verlag, Berlin, 1962) he tells a bewildering story.

The founder of French Socialism, Claude-Henri Saint-Simon (1760-1825), seems to have been a rare exception. He knew that the Jews had always been persecuted in Europe and understood their reaction. "Degraded to the level of beasts, the Jew said to himself with imperturbability: I am the man of God." Followers of Saint-Simon contradicted the Christian teaching that God had dispersed the Jews and said that "God had sent out the Jews as apostles of peace and industry."

However, Charles Fourier was of an entirely different opinion; he called the Jews parasites, pirates, usurers, spies and his adherents called them "eternal plunderers, unclean bacilli, scourges of death." Alphonse Toussenell described them as "a band of usurers and lepers, full of megalomania and hatred against other nations." Pierre-Joseph Proudhon called them tramps, like gipsies and Poles, and claimed that Indo-Germans had been the first to conceive monotheism. Michael Bakunin, descendant of a noble Russian family, a revolutionary imprisoned by the Germans in 1849 and extradited to the Russians who sent him to Siberia, called the Jews "a sect of exploiters," "a nation of leeches."

To revert to France: George Sorel asserted that the Jews had contributed to European barbarism. On the other hand, Jean Jaures, who was murdered by fascists in 1914, said antisemitism was a "capitalist swindle" and praised the Jews who had produced such great men as Maimonides, Spinoza, Marx and Lassalle.

This brings us to Germany. Karl Marx, a baptised Jew, was against Jewish as well as against Christian religion. He regarded the Jews as a product of capitalist society. The Mosaic law, "thou shalt not muzzle the ox when he treadeth out the corn," he said, was again and again violated by Christians and Germans. But why did he tell the Jews to give up not only their religion but also their nationality? Like many German antisemites, he said: "What is the secular cult of the Jew? Chaffering. Who is his God? Money." How could a man who had explained the economic origin of all human thought and belief, teach such fallacies?

His non-Jewish companion, Friedrich Engels, was much more objective. Hatred of the Jews, he said, was "if not specifically Prussian, at any rate specifically East-Elbian". Antisemitism was "a sign of backward civilisation", and to be found in Prussia, Austria and Russia. "If you wanted to teach antisemitism in England or in America, you would simply be laughed at." Ferdinand Lassalle, a Jew horrified by the persecution of Jews by Christians, was, all the same, no friend of the Jews. "The Jewish religion," he said, "is hard slavery to an abstract spirit, God, and therefore, the fate of the Jew is the fate of hard slavery". Moses Hess first told the Jews to give up their "Jewish nationality", but in view of German antisemitism he asserted that "Aryanism" and "Semitism" were of equal value and complementary.

In modern times, the German Social Democrats again and again turned their wrath against the antisemitism prevalent in Germany, naming it "the last phase of dying capitalism". Austrian Socialists were often equivocal in their attitude towards Jews. Victor Adler, for instance, of Jewish origin, saw only this solution: "The last antisemite will die together with the last Jew."

As to England, Robert Owen regarded all religions as "the greatest evil on earth", and he did not single out the Jews for his criticism. He found that all modern nations worshipped violence, lies, fraud in a pagan manner, and he criticised the contempt of Jews by Gentiles. He hoped for a better society which would be governed by friendship and love of both Jews and Christians. The Webbs in our time were by no means as objective as Owen.

J. LESSER.

IN MEMORIAM—Mrs. Anna Schwab

It is learned with regret that Mrs. Anna Schwab passed away on April 16. Her devoted work for the victims of Nazi persecution will always be remembered by us with deepest gratitude. It is a privilege for us to publish below an appreciation which her son, Mr. Walter Schwab, kindly put at our disposal.—The Editor.

In 1909 my mother, who was born in Frankfurt/Main, came to England to marry. My father, who also came from the same town, had arrived in England a few years previously to join his uncle's banking firm. They set up house in 180 Goldhurst Terrace, Hampstead, and lived there happily ever after.

This house was the centre of their lives. It was a true family home in every sense, where all the children were born, and some of the grandchildren; it was the scene of many festivities and joyous occasions and it was also a welcoming gathering-place for friends, relations from all over the world and for countless people, refugees and others, seeking and receiving friendship, advice and good cheer in times of difficulty and distress.

To run a large house, bring up an active family, entertain lavishly, constantly and unsparingly might have been enough for most people, but not for my parents. Hardly had my mother settled down in London when the First World War broke out, bringing with it a mass of problems, including a swarm of refugees from Belgium and other countries over-run by the advancing German armies. My mother's best bed was immediately given away to a newly arrived Belgian family in grave distress. This incident may well have been my mother's first practical effort at social work in England.

Possessions meant very little to my mother; she was always giving away things to people she thought could do with them or would get pleasure from receiving them. That was one of the family's minor headaches—to give her presents that we could be sure she would actually keep for herself—but we usually failed.

From this beginning with the Belgian refugees my mother's social activities gathered apace. First of all, after-care work in the East End, with masses of documents which had carefully to be sorted by the children on the sitting-room floor. Mother was constitutionally incapable of keeping papers in order and later on was the terror of the filing clerks in the Refugee Committee. She kept the information she needed in her head for she had a phenomenal memory for things she thought important.

Later on in the 'twenties, she joined the First Women's Lodge of B'nai B'rith, my father already being an active member of the Order, and it was in and through the Lodge that most of her future activities were conducted. One of a devoted band of like-minded women, she took the lead in the Lodge's many fields of endeavour. Prime among these was the Stepney Jewish Girls' Club and Settlement, of which she was Chairman and inspiring force for many years. It can truly be said that the development of the Club from a struggling affair in rented quarters to the magnificent institution it has become today was largely due to her leadership and driving force.

But then came 1933, and it was as if all her previous work, all the contacts and reputation she had acquired in the community before then, had been a preparation for the tragic struggle that lay ahead. One of her very first activities on behalf of refugees may illustrate her methods of operation.

Woburn House

The evil news had come from Germany. It was clear that rapid action was called for. "We must have a centre to which refugees can turn on their arrival," said mother. What better use could be made of the B'nai B'rith rooms which the Women's Lodge then occupied in Woburn House? But there was no telephone installed and the centre could not possibly operate without a telephone. Even in those pre-war days a telephone could only be fitted after making an application and a few days delay. But mother was not daunted. A telephone call to Leon Simon (now Sir Leon Simon), then Director of the Post Office Savings Bank, a rapid explanation of the need—and the telephone was installed that morning. The application, contract and other formalities followed later. That was her constant

and invariable method of work. Difficulties, red tape and obstructionism were there to be brushed aside. If something needed doing, it had to be done immediately and without delay.

As the refugee work developed and the organisation grew, my mother's own activities broadened. Officially she was Chairman of the Hospitality Committee of the Refugee Committee, but this was a carefully ill-defined position. Everybody who needed help came to her; her office was besieged from early morning until late at night. She did not much care for higher policy or the broad strategy of refugee administration; that she left to her colleagues. She was interested in people. Each person who came to seek her advice or help was an individual. Every problem had a solution, and she did not rest until she had found it. And her work did not end in her office. Her home was always open and rapidly became an unofficial extension of her place of work. At one time the Post Office asked my father to install a second line at home because the telephone was always engaged. For those she wanted to help, no difficulty was too great and no detail too small. She was equally prepared to battle with her colleagues as with officialdom if she saw the need. One senior Home Office official still remembers her persuasive arguments about the merits of Continental kosher sausage as compared with what was obtainable in England. And the butcher concerned got his permit!

And so the years rolled by without let-up. The pressure mounted rapidly and my mother seemed to be able to shoulder an ever-increasing burden without flagging or complaint. Yet, despite the pressure, she still found time for her family and her own life. Even if a carefully arranged dinner party had to start without the hostess who was still in her office, her home ran smoothly and efficiently.

Help to Refugees

The war came and the stream of refugees dwindled and died away. But there was still endless work to do. People still swarmed to her for advice and help; she still provided a home and meeting-place for hundreds of those who were seeking to build a new life on England's hospitable shores. And all this while desperately concerned for her own close relatives who were still on the Continent!

Now came the other jobs that needed doing, and once again she played her role. Hospitality for Service-men and evacuees engaged her attention. And this not only in the wider field, but also close at home. When the baker round the corner was bombed and rendered homeless she was the first to offer a temporary home until alternative arrangements could be made.

In 1949 my father died, and a year later the family home was severely damaged by fire. But mother refused to leave and determinedly camped out in the wreckage while the house was rebuilt—and entertained her friends and family and carried on her work while it was being done.

In 1951 she was stricken by an illness that severely impaired her health. Determined not to give in to physical infirmities she persisted in her work, causing consternation and distress to her colleagues and admirers who feared for her safety as she relentlessly insisted on visiting the Club in Stepney to supervise the work or to make some other journey for urgent official reasons.

But her activities became more and more restricted as her health failed, and, though she would not give in, she found it increasingly difficult to leave her home. Seated in her chair by the fireside, she loved to be surrounded by her children, grandchildren, friends and relations. There she would think back and talk about the past and recall the happy and eventful days that she had passed in the house to which she had come as a bride more than half a century before.

She died peacefully in her home on April 16th, 1963.

WALTER SCHWAB.

MRS. DOROTHY F. BUXTON

By the death of Mrs. Dorothy F. Buxton at the age of 82 the Jews from Germany have lost one of the staunchest friends of their community. Her life, like that of her husband, the late Charles Roden Buxton, was dedicated to humanitarian causes. It was under this aspect that the plight of the victims of Nazi persecution determined her activities from 1933 onwards. She gave hospitality to refugees and she helped to overcome misunderstandings about their position by the publication (jointly with Sir Norman Angell) of a widely read booklet, "You and the Refugee". Her personal connections with leading politicians and other public figures were also of invaluable benefit both for the admission and for the resettlement of refugees.

One issue which resulted in a continuous co-operation with the AJR during the war and first post-war years was the fight for the admission to practise of the unregistered dental surgeons with German qualifications. By personal interventions and by the submission of innumerable memoranda she tried to overcome a position which she regarded as a grave injustice. In the end, by the promulgation of the Dentists Act, these efforts were successful to a certain extent, but in the meantime many had died or become too old to avail themselves of the opportunities of the new Act.

The extreme frugality of her own way of life was coupled with an unlimited generosity towards people in need. The condition of her personal help was secrecy, and only now we feel entitled to refer to it. It was also in confidence that she once told the present writer how, before the war, on a holiday, the thought of the sufferings of the persecutees affected her so strongly that she fainted and became ill.

Her capacity for compassion was matched by high intellectual faculties. She was one of the first woman graduates in this country, and her interests in political, cultural and social questions were widespread, intense and creative. It was therefore particularly distressing for her during the last years that her powers of concentration gradually decreased. Thus, after a full and useful life, death may have come to her as a relief.

It is a privilege for us that a noble English-woman like Dorothy Buxton included devoted services on our behalf in the many causes she espoused. We shall always remember her with gratitude and affection.

W.R.

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Rabbi Dr. S. Neufeld

JEWISH LANDMARKS IN BERLIN REVISITED

These days, Jews from abroad who travel to Berlin often do so because they want to visit their family graves in Weissensee, which lies in what is now the Eastern Sector of that city. I, too, decided to do this two years ago. On the very first day of my stay, I took the advice of my friends and boarded the Stadtbahn for the Friedrichstrasse Station, where in the space of a few minutes and unhesitatingly I was issued with a permit which allowed me to remain in the Eastern Sector until the evening. Since I now had time to spare before setting off for Weissensee, I visited the familiar Jewish localities in the centre of Berlin.

I turned off the Friedrichstrasse towards the Weidendamm intending to make my way across the Ebertsbruecke to the educational establishments in the Artilleriestrasse, but the Ebertsbruecke is no longer there. As is well known nearly all the bridges in Germany were destroyed during the last year of the war because the supreme military "Fuehrer", who understood nothing of modern warfare, believed that troop movements could be halted by wrecking bridges. New bridges have been erected at great cost throughout Germany as far as necessary, but non-essential expenditure has been avoided. Since the old accustomed route was no longer open to me, I had to cross to the Museumsinsel and reached the Oranienburger Strasse by a street along the back of the Monbijou Park, that has apparently been preserved. By making this detour I had a chance to see the central buildings of the Berlin community. Judging by outside appearances very little has changed here.

Oranienburger Strasse

First of all I went into No. 27, next to the property of the community. Today there is hardly a soul who would know that Jewish memories are bound up with this unaltered old dwelling house. But 50 years ago Professor Jacob Barth taught us Aramaic Bible translations in the wing of the building that flanks the courtyard. He delivered these lectures under the auspices of the Veitel Heine Ephraim Foundation. Nothing has changed here, nor in the neighbouring building No. 28, the second office block of the Berlin community, which formerly housed the communal library and the Gesamtaichiv der deutschen Juden on its third and fourth floors. Today this house is still the administrative headquarters of the Berlin community, that is to say the Eastern Sector community, but the first office block, No. 29, was flattened by a direct hit. And then No. 30, the magnificent Great Synagogue building, outwardly preserved but only a shell; no windows, the doors blocked up, its interior apparently gutted, as is the case in other places.

I proceeded left down the Artilleriestrasse, now called the Kurt Tucholsky Strasse, to the place where I received my training, the Hochschule fuer die Wissenschaft des Judentums. Here the picture is entirely different. The house appears unaltered, just as it was 30 years ago. Probably only the windows were broken and other minor damage, and the building has been properly restored. But it is no longer used for Jewish purposes and has now become an apartment house.

I then turned right in the direction of the synagogue of the Adass Yisroel Austrittsgemeinde. The front house in which Rabbi Dr. Munk once lived is preserved in its entirety, as is the wing in which the administrative offices were located, also the building in the first courtyard which housed the rabbinical seminary, the large library and the Bachurim Synagogue. These rooms are now used as offices and dwellings. But when I penetrated to the inner courtyard I saw the destruction. The Gentile caretaker who accompanied me, drew my attention to a notice which warned people not to enter because of the danger from falling debris. Nevertheless, I went in and viewed the gruesome desolation of the synagogue. Where the Nazis could not burn synagogues because of the risk of setting fire to neighbouring houses, they demolished the interiors of the consecrated buildings: no Almemor, no seating,

no floor. All that remains is the marble Aron hakodesh and the chandelier. The building is completely unusable and in the course of time the danger from falling debris will become even greater.

On retracing my way I saw in the inner courtyard some steps leading down to a cellar and at once remembered that the Mikveh had formerly been here. But it was not only formerly here, it still is, as the caretaker declared in his own words: "Die juedische Taufen finden hier statt." Later Dr. Martin Riesenburger, the communal preacher, confirmed to me that proselytes are sent to the Mikveh here. Whether the Mikveh is used for any other purpose I could not determine. Then I made my way to Weissensee to the Kever Aboth, the Beth Olam, and must say that it really is a place of peace, admirably tended and cared for.

On the return journey I took a quick look in the Altstadt at the still standing building of my school, the Sophien-Gymnasium in the Weinmeisterstrasse, and then went to the oldest Berlin synagogue in the Heidereutergasse. I knew that it had been spared by the Nazis and that it had been used until 1942 as a synagogue by the remnant of the Berlin community, but unfortunately it was destroyed in one of the many air-raids. Today, a couple of huts stand on the site and I could find no trace of a memorial plaque.

This time I did not visit the synagogue in the Rykestrasse. I was there seven years ago and was delighted to find it intact. It, too, had been gutted internally, but the East Berlin Government restored it to its former state and it now looks exactly as it was when first consecrated in 1904. According to Dr. Riesenburger an organ has since been installed at the cost of the East German Government. Apart from this, services are only held in one other place in East Berlin, in the administrative building of the cemetery at Weissensee.

BERLIN REMEMBERS JAMES SIMON

Under the auspices of the Berlin "Juedische Volkshochschule", Hans-Georg Wormit, who takes a leading part in the re-establishment of the Berlin museums, gave a lecture on James Simon. He paid tribute to the munificence of this German Jew to whose generosity the museums are indebted more than to anybody else. The speaker recalled James Simon's donations to the Kaiser-Friedrich Museum and the support he rendered to the excavations in Babylon (exhibited in the Pergamon Museum). James Simon died in 1932. He was thus spared the experience of the subsequent years during which the Nazis eliminated his name from the collections he had made available to the German public.

YIDDISH MUSIC IN GERMANY

The Collegium Musicum Judaicum Amsterdam gave recitals in West Berlin, Minden, Kassel, Marburg, Frankfurt, Aachen, Siegen and Osnabrück featuring ancient Jewish liturgical music, Hassidic dance tunes and Yiddish and Israeli songs.

LINGFIELD IN RETROSPECT

"Memoirs of a Special Case" is a collection of loosely connected episodes in the life of a former Oxford don who became a British Government official, but they are almost exclusively concerned with the observation of Jewish characters and Jewish situations in many parts of the world. It is a charming and entertaining book and much more subtle than its light-hearted style suggests.

Some of us who were in the Lingfield internment camp for transmigrants in that fearful autumn of 1940 will remember Mr. Raphael. He roared into the camp one day on his motor cycle and introduced himself as the long-awaited liaison officer between the War Office, the camp administration and the Refugees Committee: a bustling, affable Jew who set about his task of dispatching as many internees as possible to their overseas destinations with terrific energy—and very little knowledge of the technicalities involved. As a representative of the majesty of British Government we thought him a little disappointing and he seemed rather too willing to listen to those who tried to jump the queue by presenting themselves as "special cases"; but we liked him.

The Liaison Officer

His background was something of a mystery to us. A solicitor? The younger son of a stock-broking family? How on earth did he obtain his official position? We recognised his shrewdness and drive, but not for a moment did we suspect the qualities which he reveals in his memoirs: erudition, ironic humour, and perceptive insight into the finer shadings of human relationships. It must be said that these qualities are least conspicuous when he deals, in the chapter from which the book takes its title, with the German and Austrian refugees assembled at Lingfield. His description of the camp and its near-hysterical crowd is true enough in a superficial way, and amusingly told; but in a deeper sense, this cultured and highly intelligent English Jew understood us as little as we understood him.

To the refugee from Central Europe the most striking feature in these memoirs is surely the almost effortless way in which Mr. Raphael has been able to harmonise in his mental attitude two different cultural traditions, his Jewishness and his Englishness. There were problems, of course; more problems, one feels, than he mentions in so many words. But in the political climate of this country there was no need to resolve a desperate inner conflict, no need to define again and again one's "road as a Jew and an Englishman". In the last resort, Mr. Raphael could maintain towards both his worlds a slightly sardonic detachment, which, however, never descends into cynical indifference.

At one point Mr. Raphael says of the refugees at Lingfield that they tended to overlook that there was a war on. He is wrong. It was he who could not see that there was much more "on" than just a war. The German Jew who had striven so hard to find, and sometimes thought he had found an absolute, valid answer to an unanswerable question, may find Mr. Raphael's cheerful acceptance of a delicately balanced human situation facile and rather shallow; but he, too, would be wrong.

LEO KAHN.

* Chaim Raphael: *Memoirs of a Special Case*. London. Chatto & Windus. 1962. 18s.

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Paul Gruenmann

ASSESSMENTS OF THE PAST
THE HERZL BUND

Zionism started to develop from a political idea into a political force, its leadership wanted to be drawn from the same classes which determined politics in their countries of residence. Therefore, in Great Britain, where at the beginning of this century the business community exerted a dominant influence, it was the representatives of the Government to address the famous Balfour letter, not to the President of the Board of Deputies, the Chief Rabbi or a spiritual leader of Anglo-Jewry, but to Lord Rothschild.

How differently were the scales of political importance weighted within the borders of the German Reich, where members of the liberal professions and writers were the preponderant representatives of political will and action. It is, therefore, interesting to be presented with a record of Zionist activities by those groups who belonged to the world of commerce and industry. The Chronik des Herzl-Bundes 1912-1962* records the varying fortunes of a comparatively small group of active members of the business community from the time of the Kaiser up to their resettlement in Israel.

It is a fascinating story, but also a rather sad one, because these valiant, intense Zionist activists had to battle not only against the dominant political ideas of that period, but also against the preponderance of the "Akademiker" in the Zionist leadership. One may well wonder how these men could have progressed in the pragmatic climate of English surroundings. The chronicle of the Herzl Club covers the time from the beginnings up to the decline in Germany and the revival in Israel, where members had to face the most difficult adaptation problems appertaining to their new life.

The first Herzl Club was founded in 1907 in Berlin. It was composed of a Zionist group of

business men and craftsmen, whose purpose was intensive Zionist work with the view to providing pioneers for the Zionist movement from the youth of the business community. Herzl Clubs in Hamburg and Halberstadt followed. In 1912 those local clubs founded a kind of national federation with its headquarters in Berlin. Though stressing their independence of the "Akademiker" they developed their community life along the lines then prevalent in the Zionist student corporation. Various other Herzl Clubs joined in the following years, like Breslau, Hanover, and a second club in Berlin.

The outbreak of the First World War had detrimental effects on the Herzl Bund. Most of the active members were called to the colours (of 140 members 92 were at the front) and many lost their lives. An interesting aspect of this period was the contact of club members on active service with the Jewish populations of Galicia, Poland and Rumania. The various reports received by the Bund at home opened up a new approach to the Jewish problem and deeply influenced the members.

In spite of the war ideological problems were hotly debated. Isaac Feuerring from Halberstadt, one of the most successful and solid business men of his era, who also possessed a penetrating mind, opened the discussion with his article "Sober Idealism". He complained that the approach to problems and terminology had been borrowed from the Zionist student corporations. It was the task of the Bund, he said, to educate practically minded people, who would face the realities of life. This sober, factual approach would be required in Palestine.

The years following the end of the war affected the activities of the Herzl Bund. The intense preoccupation with general events and theorems, which was so typical of the German political scene, had its profound influence on the fortunes of the Herzl Bund. The question of Socialism became the centre of the debate and although Walter Samuel, the Bund's authority on theoretical and systematic questions, managed to steer a neutral course, the dissension began to gnaw at the roots of their homogeneity. The Zionist controversy between the American Brandeis Group and Chaim Weizmann regarding the national institutions, the primacy of private initiative or of Socialism, caused the fall of the Herzl Bund, "Praesidium", in 1921. The radical proposal to force members to pay the "maasser" tax to the Keren Hayesod was accepted, but finally led to a schism, when substantial numbers left and joined the Wolfsohn Society. The remnants lingered on for a while and only the Breslau Herzl Club remained.

In the final chapters of the book, Walter Goldstein describes the individual efforts of some of the outstanding members to achieve absorption into the life of Israel. He also gives us some excellent biographical studies of those who had in the meantime died.

Today, the Herzl Bund has undergone a renaissance in Israel, and the recent jubilee meeting in Ramat Gan (Israel) testified to the close bonds between the members and their share in tackling the political and economic problems of the country.

DEMAND FOR BOOKS ON JEWISH SUBJECTS

In a recent issue of the periodical *Preuves* Nicolas Baudy, editor of the periodical *Evidences*, writes that the climate for books on Jewish subjects is favourable. "For conscious or subconscious reasons, out of noble or unclear motives, there is a demand for works which deal with a Jewish problem, which describe or explain the Jews or relate the heart-rending or triumphant experiences of their recent past and of ancient times. Such books are widely read both by Jews and by non-Jews who are interested in ethnic, moral or philosophical problems. An atmosphere of curiosity, which is somewhat unhealthy engendered by acts of sadism and abomination, perpetrated against the Jews, adds weight to the resonance of every explanation of the qualities and the position of the Jews."

IN MEMORY OF KARL OTTEN

Karl Otten, who has died in Locarno at the age of 73, was one of the last few survivors of German Expressionism. Born near Aachen he studied in Munich, Bonn and Strassburg before the First World War and wrote poetry and prose. Outside the literary circle he made a name for himself when he scripted the film "Kameradschaft" for G. W. Pabst. Otten was one of the first to leave Germany in 1933, going to Spain and later on to England, where he worked for the B.B.C. for a time. He gradually became blind—a fate he bore with courage.

Since the end of the war he dedicated his life to the task of salvaging the lost works of the Expressionists and, though he was not a Jew himself, of Jewish authors. With the help of his "eyes"—his wife Ellen—he edited "Ahnung und Aufbruch", a collection of Expressionist prose, and "Schrei und Bekenntnis", an anthology of Expressionist drama. Especially interested in the last generation of Jewish writers in the German language, he compiled the contributions of Jewish authors to Expressionism in "Das leere Haus" and also edited the anthology of lyric "Shoffar", all published by Hermann Luchterhand.

Without Otten much of that creative writing between 1900 and 1914 would have been lost. He spent the last years of his life in the Tessin. It is hoped that he still managed to finish his autobiography; it could fill in the background to an important epoch of German literature.

PEM

LORD SAMUEL MEMORIAL MEETING

At a memorial meeting held on the 30th day after his death, eulogies to the late Lord Samuel were delivered in Jerusalem at the Hebrew University's Manchester House, which bears Lord Samuel's name.

The speakers included Mr. Eliahu Elath, President of the Hebrew University; Professor Norman Bentwich; Mr. Desmond Pakenham, British Chargé d'Affaires in Israel; and Professor Benjamin Akzin.

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* Chronik des Herzl-Bundes 1912-1962, by Walter Goldstein, published by the Praesidium des Herzl Bundes, printed by HANSELT Press Ltd.

TWO ASSESSMENTS OF THE PAST

FRAGMENT OF A GREAT ENCOUNTER

Germans who know something of pre-war intellectual life in their country, today seem to be discontented with its level. Those who are sincere and unbiased cannot overlook the fact that the elimination of the Jews has a great deal to do with Germany's present intellectual impoverishment. The book under review,* originally a series of broadcasts, consists of ten monographs about famous Jewish personalities and the Jewish contribution to German culture in general.

These essays were suggested by Martin Buber, prefaced by Thilo Koch and summed up in a postscript by Max Horkheimer, and, except for the well-known writer, H. Böll, and the psychiatrist A. Mitscherlich, the authors belong to the generation which grew up during World War II. The authors had little previous knowledge of their subjects and each adds a comment on the personal experiences gained during the preliminary research. These comments could have been embodied in the essays, but this does not detract from the general result: the writers' fascination with the affinity between Germans and Jews and regret that this meeting of minds has remained fragmentary.

Even a Jew must sometimes wonder at the variety and scope of the Jewish contribution and the close union with German thinking and literature. On the other hand, it is often difficult to demarcate where the old tradition ends and assimilation begins. Is it possible to speak of Jewish music, art or science? Where are the Jewish traits in Schönberg's compositions, unless one considers the composer's biography or the subjects of his operas and oratorios? Liebermann's impressionist paintings of the intimate beauty of nature or the life of a workman have nothing to do with race or politics. Nevertheless, as J. Kaiser, in his essay on Jewish composers, points out, composers such as Mendelssohn and the innovator Schönberg had to be rediscovered by the younger generation after having been declared taboo by the Nazis, and W. Koepfen makes a laudable attempt to rescue Liebermann's works from oblivion, although this painter's personality and indigenous Berlin wit once formed an integral part of life in the German metropolis.

Freud's theories about the fundamentals of the human soul and civilisation did not have very much opposition, especially in English-speaking countries. However, they aroused the enmity of antisemitic circles in Germany. Freud's way of thinking, as A. Mitscherlich shows, had little to do with his origins, although his independent reasoning led him to important discoveries.

A political theorist like Marx was rarely attacked personally, but very frequently for the wrong practical application of his doctrine. H. Böll writes: "His errors were used in order to conceal his truths." The author sees Marx's German-Jewish heritage in the urge towards the absolute, which made him a thinker but not a politician.

Rathenau, by contrast, was one of the few German Jews who took an active part in the leadership of his country. The conflict between harsh reality and his philosophical principles and personal culture led to the failure of his mission. He would have been a great man, according to R. Hagelstange, but for his vanity and the inclination to act a part, originating from a lack of personal integration.

J. Habermas, in a very revealing essay, goes deeply into the participation of many Jews in German philosophy, in which they were helped by the spiritual force of their religious tradition and the sagacity of a minority group, who saw the light for the first time after a long period of darkness. P. Schallück deals with Moses Mendelssohn, who, he states, was so dazzled by the brightness of tolerance and freedom that he was unaware of the political dangers of the emancipa-

tion. In the nineteenth century and at the beginning of the present century the philosophical ties between the two groups were very close. Indeed, the "spirit of realisation," as Martin Buber has called it (represented by thinkers like Cohen, Husserl, Bloch and Buber himself) owed its effect to such intimate interaction between the spirit of Jewish and German critical idealism that Hugo Sinzheimer could say: "It is the German way of thinking that underlies the Jewish influence."

This applies also particularly to German literature, and W. Kiaulehn's reflections on the Berlin theatre and its critics in the Press remind us that men like Brahm, Reinhardt, Jacobsohn, Polgar and Kerr regarded their task as a social function, with Lessing's ideal of a National Theatre as their guiding star.

Another symptom of Jewish integration with environment was the amazing mastery of the German language, which Mendelssohn had to acquire and which came so naturally to Heine that it evoked Nietzsche's admiration: R. W. Leonhardt, who terms Heine "the First Jew in German Literature," is mindful also of the catalytic effect of the poet's creative power upon his country and upon Europe. But whereas Heine veiled his attachment to his origins in irony and changed his religion, W. Jens, in his essay on Kafka, shows how the writer, who neglected Judaism in his early years, returned to the "golden splendour" of tradition. In spite of the attraction exerted upon Kafka by Chassidism and the atmosphere of Prague, his native town, he wrote the most precise and neatest German: "Jewish mentality wrapped in the cloak of the German tongue."

Although the editor of this symposium is not justified, as he does in his preface, to complain about the lack of German publications dealing with cultural co-operation between the two groups, and in spite of differences in importance and authority between the essays this book merits serious attention: it shows a way towards understanding a complex phenomenon and the will to do justice to facts and people. M. Horkheimer, who names the "primacy of the spirit" as one of the ideals common to both communities, is also right in recommending negative criticism as a means of dissolving dangerous taboos and magical behaviour.

ERNST KAHN.

A SIGN OF THE TIMES

New Goering Biography

After their Goebbels biography, Manvell and Fraenkel have turned to Goering*, about whom short biographies have already been written by Butler and Frischauer. They have done considerable research which should throw new light on the man who actually held second place in the Third Reich for a long time, until ousted by Himmler and Bormann.

Trevor-Roper, who is himself an expert in this field, has raised an interesting question which might occur to many people. He has queried whether so much research should be wasted on those people who have gone down in history as criminals against mankind. Too much is made of them, and the energies expended here could be devoted to more urgent tasks. The authors, however, did not think so, and probably they are right. The objection is not quite rational. Just as justice has to be blind, history cannot be guided by sympathy or antipathy in the choice of its objects. Everything has to be investigated, regardless of whether it is dirty or distasteful.

Nevertheless, in this case the investigations even serve a practical purpose. The phenomenon of Nazism was so unique in its depravity that all research has not yet revealed it completely, and this may be the case for some time because of its many aspects. Here the historian needs the help of the psychologist and the psychiatrist to ascertain the conditions under which individuals, groups and, finally, masses could behave the way they did. A close study of the leaders and of their mental make-up is, therefore, not only a task for its own sake but is of considerable importance: there is no guarantee at all that cer-

tain facets of Nazism will not reappear, though perhaps in different forms, among other leaders and in other surroundings and areas.

That is the reason why Manvell and Fraenkel concentrated on those aspects which had not been investigated before, without repeating the details of Goering's career as far as this has already been generally covered by historians of Nazism such as Alan Bullock, William Shirer and Trevor-Roper. This approach makes the book a psychological study.

Goering's character seemed to be riddled with contradictions. That brutality, cruelty, and ruthlessness do not exclude love of family or animals, we already know from Himmler and from many of his underlings; this attitude is a kind of split personality, with which we have already been made familiar by "The Murderers Are Amongst Us". It is not so rare among dictators to combine hysterical outbursts with occasional skill in negotiations. If Goering sometimes surprised by a certain moderation, thus managing for a while to make Nazism look "respectable" in the eyes of some naive statesmen and concealing its real nature, it can be attributed to the fact that he had rather Conservative links too and was opposed to certain radical undercurrents. This explains his part in the oppression of the Roehm group and helped deceive those who misunderstood, or wished to misunderstand, the true essence of Nazism. That he could even show clemency now and again was rather a sign of his unpredictability, of his indulgence in caprices and of his showmanship. His intelligence—sometimes overrated—was overshadowed by the boisterous ways of a tycoon (the late Masaryk, who once wrote an essay about German Titanism, could have included him in this category as well), coupled with a vanity which gave his megalomania a childish note. His vulgarity conflicted with his taste in art, which he cultivated with greed, cunning and ruthlessness. His courage, displayed again at the Nuremberg Trial, which gave him a last chance to strive for brilliant effects and to play-act like a modern Nero, conflicted with opportunism and fear of Hitler and also of Himmler. His charm concealed a relentlessness and a lust for power which totally corrupted him. Enumerating all these characteristics, one becomes aware of the fact that there are many Goerings all over the world.

Where is the explanation for these inconsistencies and excesses? It is not enough to refer to the fact of the relationship between his mother and his Jewish godfather, von Epenstein; to his upbringing in the latter's castle of Veldenstein; to the peculiar triangle the boy observed in his childhood since the father lived there, too, at times. It is not enough to refer to his unreal life, imagining this castle to be his father's, or to the contrast between his youth in luxury and the later poverty when they were ejected after a quarrel.

Glandular trouble, too, is not the solution to this mystery. Goering, the air ace of the Richtig Squadron, had been a drug addict and was never really cured. Some symptoms remained, described as great excitation of the nervous system, excessive activity of certain glands, outpourings of vital energy and abnormal vanity. Here we have the clue to his behaviour. All these things were rumoured for years, but now we have confirmation and exact details. The longing for "grandeur" has been finally exposed.

This, in itself, makes the book an important document. It makes us think twice. One of the doubtful "blessings" of the twentieth century is that it seems to have fostered the mass production of unstable people to an extent unknown in the nineteenth century, which, apart from the Napoleonic era and in spite of the effects of the Industrial Revolution, appears rather idyllic compared with the general turmoil of the last 50 years. And another thing: unstable people exert a big attraction to unstable masses. This really is the tragedy of our times, although, as an extenuating circumstance, there may be a kind of vicious circle between unstable conditions and unstable people. From this point of view Goering is almost a symbol. His case and his astronomical success are indicative of a universal disease. It almost appears as if the psychologists and psychiatrists have to step in where the politicians, the educators and clergymen obviously seem to have failed to such an extent.

HANS JAEGER.

* Porträts deutsch-jüdischer Geistesgeschichte. Herausgegeben von Thilo Koch. Verlag M. DuMont Schauberg Köln 1961. DM11,80.

* Roger Manvell and Heinrich Fraenkel: Goering. Heinemann, London, 429 pp. 35s.

Birthdays Tributes

DR. HILDE LION 70

On May 14, Dr. Hilde Lion will be celebrating her 70th birthday. She is a very young septuagenarian indeed, young in her never-flagging interest in human beings, especially children, as well as in educational, social and political questions, literature and art.

In this country she is best known as the former headmistress of "Stoatley Rough School" in Haslemere, which she founded in 1934, after having been post as principal of the "Akademie für musische und pädagogische Frauenarbeit" in Berlin. "Stoatley Rough School" was started for German and Austrian refugee children. After the war, however, numerous English pupils, many depressed of home life, and also inmates from concentration camps and Hungarian refugees were fortunate to find in "Stoatley Rough" not only a place of learning but a home where they were cared for, guided and loved. There is hardly a country in the world where not an old "Stoatley Roughman" lives.

When Hilde Lion retired in 1960, the school passed to the "Oldenden Venture" for children from various camps in Germany.

Hilde Lion, who has been a member of the AIR since its inception, lives in Hindhead, together with her friend and former co-worker, Dr. Louise Levin. Many of the old boys and girls both in this country and abroad come for visits to "New Stoatley" as the charming house in Hindhead is called.

We wish Dr. Hilde Lion many more years of happiness and health.

S. D. CRAMER 70

Mr. S. D. Cramer will be celebrating his 70th birthday on May 21.

He is descended from an old-established Frankfurt family in which traditional sense of family unity was very much cherished and a strictly Orthodox Jewish way of life was happily blended with a devotion to general cultural subjects.

Through family bonds he was related to one of the oldest antique dealers' firms, and it is, no doubt, from this link that his love for, and knowledge of, the arts and his sense of beauty stem. His mother was noted for her leading part in social welfare work and he has inherited the urge to work in that sphere as well.

Upon finishing school he commenced his apprenticeship in the well-known industrial concern of Mr. Harry Fuld in Frankfurt and was, after years of energetic and arduous work, appointed a member of the Board of Harry Fuld & Co., Telefon-und Telegraphenwerke A.G., Frankfurt/M.

However, his activities in Germany were put an end to by the changed political conditions in 1933; under Nazi pressure the firm had to be "aryanised" and he was deprived of his responsible activities. He then emigrated to England where he has, with untiring fervour, built up a business in his new environment.

From the very start Mr. Cramer devoted himself in this country as well to the welfare of those who were needy, and in particular to the victims of the Nazi régime. His work on the Executive Committee of the Self Aid of Refugees which, in the beginning, was by no means an easy task,

has always been highly appreciated; but he has also taken an immediate interest in individual cases and given spiritual as well as material help to many who were in distress and need. As far as they are still with us today they will, in their turn, think of him with gratitude.

We wish Mr. Cramer many more healthy and successful years to come and hope that he may be able to continue the good work which is so dear to him. R.S.

KARL LOEWENSTEIN 80

Mr. Karl Loewenstein (formerly Aachen) recently celebrated his 80th birthday in the United States. In Germany he took a leading part in the work of the Jewish Central-Verein and various other Jewish organisations. He was also Chairman of the Aachen Jewish community. Karl Loewenstein is still active in Jewish affairs, especially as a Board Member of the American Federation of Jews from Central Europe and of the American section of former members of the K.C.

PROFESSOR BENTWICH HONOURED

To mark the 80th birthday of Professor Norman Bentwich, Mr. Justice Olshan, President of Israel's Supreme Court, presented him with a volume of Selected Judgments of the Israeli Supreme Court (1948-55) in English translation. The presentation was made at a birthday party given for Professor Bentwich and Mrs. Bentwich by Mr. Justice Shimon Agranat, Deputy President of the Supreme Court, and Mrs. Agranat, a niece of Professor Bentwich.

The third Communal Award of the B'nai B'rith First Lodge of England, given annually for outstanding services to the furtherance of the Order's ideals, particularly that of communal unity, is to be given to Professor Bentwich at the First Lodge's annual dinner this month.

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Round and About

FAREWELL TO DR. R. KNICKENBERG

Many readers will be sorry to learn that Dr. Rudolf Knickenberg, the head of the Legal Department of the German Embassy, will leave his post this month because his term of office has expired. In the course of the years which have elapsed since he took charge of this Department as successor to Herr von Holleben, the AJR and URO have constantly experienced his understanding for our special problems. To help in trying to undo the wrongs of the past has always been an issue particularly near to his heart. His sincere approach to this task has created an atmosphere of confidence and also resulted in personal bonds with members of our community. On the occasion of his departure from London we should like to thank Dr. Knickenberg for his work and to express to him our very best wishes for his further career.

GOETHE MEDAL FOR PROFESSOR BERENDSOHN

Professor Walter A. Berendsohn (Stockholm) was awarded the Goethe Medal of the Goethe Institute in recognition of his services in the promotion of the German language. Born in Hamburg, Professor Berendsohn, who is a Jew, was forced to emigrate in 1933. He first went to Denmark, and later on to Sweden, where he was a lecturer of German literature until he retired in 1961.

YAD VASHEM HONOURS DR. K. J. BALL-KADURI

A plaque bearing the inscription "Ball-Kaduri Collection" was recently unveiled in the house of Yad Vashem, the organisation created in Israel to preserve the records of the Nazi holocaust. With this plaque, Yad Vashem paid tribute to the work of Dr. K. J. Ball-Kaduri who, 20 years ago, started a collection of reports under the heading "What is not to be found in the Archives". The reports refer to the general position of the Jews under the Nazi régime and to the efforts of the Jewish organisations to alleviate their position and to prepare their emigration by various devices. By interviewing many persons Dr. Ball saved these happenings from oblivion. Prior to his emigration, Dr. Ball, an expert on tax law, was associated with the work of the Reichsvertretung in Berlin. A book by him about the life of the Jews in Germany in 1933 is due to appear shortly in Germany.

HAIFA-PORTSMOUTH FRIENDSHIP LINK

Judge E. Slonim, of the Haifa District Court, last September extended an invitation to Portsmouth to form a friendship link between the two ports. The Portsmouth City Council has now accepted this invitation in principle.

ERASMUS PRIZE FOR MARTIN BUBER

The Board of "Premium Erasmianum", whose President is Prince Bernhard of the Netherlands, has awarded this year's prize to Professor Martin Buber. The decision has been taken in recognition of Buber's translation of the Old Testament (commenced in 1924 together with Franz Rosenzweig) and of his works as an author. "The values for which Martin Buber stands are to be considered as an integral part of Europe. Therefore, his work is an indirect but essential contribution to the spiritual life of Europe." According to the articles of the Erasmus Trust three-quarters of the prize (the monetary equivalent is 100,000 gulden) has to be used for a new scholarly work to be proposed by the recipient of the Award. Professor Buber has suggested that the Leo Baeck Institute should be requested to use that part of the award for research work about Jewry during the crisis of the thirties and forties. Former Awards were granted to the Austrian nation (1958), Robert Schumann and Karl Jaspers (1959), Marc Chagall and Oskar Kokoschka (1961), and Romano Guardini (1962).

YIDDISH POETS COMMEMORATED

Four Yiddish poets, who lost their lives in a heroic stand against the Nazi invaders during the last war, have been commemorated in a plaque affixed to the wall of the building of the White Russian Union of Writers in Minsk. The works of these poets are now being translated into White Russian and will be published by the State Publishing House.

FAMILY EVENTS

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

Birthdays

Brenner.—Mr. Eric Brenner (formerly Berlin), 18 Mapesbury Court, Shoot-up Hill, London, N.W.2, celebrated his 75th birthday on April 28th.

Reichold.—Mr. Jules Reichold, of 32 Kings Court, Kings Drive, Wembley Park, Middx. (formerly Munich, Johannesburg), will celebrate his 70th birthday on May 14th.

Deaths

Rosenthal.—Miss Jenny Rosenthal passed away on March 10th, after a long illness. Deeply mourned by the residents of Otto Hirsch House, 2 Priory Road, Kew Gardens, Surrey. Miss Rosenthal was a member of the AJR for many years.

Brann.—Julius Brann, of Felbridge House, 105 Belsize Road, N.W.6, passed away peacefully on April 22nd at the age of 78. Deeply mourned by his wife, Trude (née Katzenstein), his daughter, Hilde, son-in-law, Ludwig, and grandson, Ralph J. Eschwege, and friends.

CLASSIFIED

Situations Vacant

Women

PROFESSIONAL GENTLEMAN requires assistance in the running of his home in Cardiff. Pleasant and comfortable house with all modern amenities, including central heating. Daily help kept. Non-kosher household. Full particulars to Box 228.

RELIABLE WOMAN with some nursing experience, residential, wanted for elderly couple, husband in need of care. Preferably able to speak German or Yiddish. No heavy housework or cooking. Box 238.

Situations Wanted

Men

EXPERIENCED BOOKKEEPER, able to take charge of full set of books, conversant with P.A.Y.E., seeks part-time position. Box 229.

PACKER / WAREHOUSEMAN, experienced, 42, living in W.2 area, seeks full-time position. Box 231.

CLERK / TYPIST / STOREKEEPER, experienced in textiles, aged 66, seeks part-time work. Own typewriter. Box 232.

FORMER MECHANICAL ENGINEER, Hungarian refugee, in this country for three years, aged 54, seeks factory work, preferably testing and checking of instruments, or as a storekeeper. Must be light work. Box 236.

FORMER PLUMBER, 51, energetic, living in Wood Green, N.22, seeks post as packer or handyman. Box 240.

RETIRED HEATING ENGINEER, good at figures, invoice typing (own extensions) and checking, seeks part-time position as clerk, invoice typist, also as consultant for heating and hot water installations. Box 241.

Women

VERSATILE LADY, experienced in records/statistics, some German/English shorthand-typing and book-keeping, seeks part-time position, preferably in research/library. Box 233.

WOMAN, aged 42, four years in this country, seeks post as sales assistant in textiles or could help with parties privately or in a restaurant. Box 234.

SHORTHAND - TYPIST / COPY TYPIST, experienced, good references, seeks part-time or homework. Box 237.

EXPERIENCED PATTERN CUTTER, for day dresses, seeks West End position. Box 242.

Accommodation Vacant

UNFURNISHED, two-room, self-contained flat, N.W.2, to let. Fixtures and some furniture for sale. Telephone evenings GLA. 5097.

WIDOW, 55, wishes to share her nice house with one or two ladies or couple. Two furnished rooms, own kitchen available. Near Golders Green. Box 235.

Accommodation Wanted

TWO ROOMS with cooking facilities required; not ground floor, preferably self-contained and with central heating. Tel.: SWI. 2551.

Personal

SINGLE LADY, 50s, height 5ft. 7in., attractive, cultured tastes, German origin, would like to meet gentleman in his 60s, similar background, interests, etc., for friendship and marriage. Please write in confidence to Box 227.

GENTLEMAN, late twenties, good looking, excellent position, well-to-do German-Jewish parents, wishes to meet attractive young lady, very good family background, object matrimony. Box 230.

CULTURED LADY, Continental origin, 58 years old, own house, independent means, wishes to meet gentleman not older than 65, view to friendship or marriage. Box 243.

COMPANY DIRECTOR, own firm, 33 years, born in Germany, good looking, 5ft. 8in., with good physique, wishes to meet attractive girl with good figure, age up to 30. Object marriage. Please send with reply recent photograph which will be returned immediately. Strict confidence assured. Box 239.

Miscellaneous

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FRENCH JEWISH GIRL of 14 wants to visit London on exchange basis or against payment for about a month, June or July. Particulars from Mrs. Williams, 8 Fairfax Mansions, London, N.W.3 (MAlda Vale 9096).

AJR Needlewoman Service

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AJR Attendance Service

WOMEN available to care for sick people and invalids, as companions and sitters-in; full- or part-time (not residential). 'Phone MAI. 4449.

MISSING PERSONS

Personal Enquiries

Goldstein.—Hans Goldstein, born February, 1923 (formerly Grosse Kirchenstr., Schneidemuehl), came to England probably 1936, wanted by friend, Renno Gutmann, St. Annenstr. 13, Luebeck.

Schey.—Dr. Oswald Schey, formerly in Berlin, and persons who knew Mr. Heinrich Herzberg and his wife, Betty (formerly Schleinitzstrasse, Berlin, died in Theresienstadt), wanted by Mrs. Lieselotte Beer, 54 Holmefield Court, Belsize Grove, London, N.W.3.

Seligmann.—Daughters of Emil and Berta (née Blumenthal) Seligmann, Irmgard and Lotte, who came to England before the war. **Blumenthal.**—Mr. Leo Blumenthal (formerly Frankfurt/Main), believed to be in the United States. All wanted by Mr. K. M. Weiss, 9 Marfayley Street, Salisbury, Brisbane, Queensland, Australia.

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ORGANISATIONAL NEWS

AJR GENERAL MEETING

As readers will have seen from the announcement on the front page, the AJR General Meeting will be held on Thursday, May 23, at 7.30 p.m. at 51 Belsize Square, London, N.W.3. After the business of the General Meeting, a lecture, under the joint auspices of the AJR and the Leo Baeck Institute, will be given at 8.30 p.m. as a tribute to the memory of Dr. Leo Baeck on the occasion of the 90th anniversary of his birth. Professor Dr. Ernst J. Cohn will speak on "Heinrich Graetz as Educator". It is hoped that many members and their friends will attend the function.

The Agenda of the General Meeting includes the election of the Hon. Officers. The following proposals are submitted by the Executive:

Committee of Management (Executive): All members of the present Executive stand for re-election. However, there will be certain changes in the offices held by them. To the greatest regret of his colleagues, Dr. H. Reichmann has decided to resign as Chairman, but he agreed to remain a member of the Executive. It is proposed to elect as Chairman Mr. A. Dresel (the present Vice-Chairman) and as Vice-Chairman, Mr. Werner M. Behr. It is also proposed to elect Mr. H. Bendhem as Trustee in succession to Dr. F. E. Falk, who, after the death of Mr. M. Pottlitzer, was appointed Treasurer. During the past business year, the Executive co-opted Mr. F. W. Ury (who also succeeded the late Mr. Pottlitzer as member of the Management Committee for the Homes) and Mr. R. Schneider, who, throughout the years, had taken part in the deliberations of the Executive. The proposals for the new Executive are therefore as follows: Mr. A. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. H. Bendhem (Trustee), Dr. W. Berlin, Mr. S. Bishheim (Trustee), Mr. H. Blumenau, Mr. H. S. Garfield, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell, Dr. K. Krotos, Dr. F. A. Mann, Dr. H. Reichmann, Mr. R. Schneider, Mr. F. W. Ury, Mrs. L. Wechsler.

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. R. Berlak, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. P. Chapp, Dr. W. Dux, Dr. L. Engel, Dr. R. Engel, Rabbi Dr. M. Eschelbacher, Mr. L. Eschwege, Dr. E. Eyck, Mr. J. Feig,

Dr. H. Feld, Dr. H. Fleischhacker, Mr. K. Friedlander, Mr. R. J. Friedmann, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Dr. L. Guttman, C.B.E., Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. A. W. Heller, Mr. E. K. Heyman, Mr. Herbert M. Hirsch, Mrs. M. Jacoby, Mr. W. Jonas, Dr. A. Kaufmann, Mr. H. E. Kiewe, Mrs. F. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. W. Kugelman, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. Julius Loeb, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Mr. C. T. Marx, Rabbi Dr. I. Maybaum, Mr. H. C. Mayer, Mr. Perez Mosbacher, Dr. H. Neufeld, Mrs. H. Philipp, Dr. A. Philipsborn, Mr. E. Plaut, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Mr. Hugo Stern, Mr. Julius Strauss, Mr. G. Street, Mr. G. L. Tietz, Dr. U. Tietz, Dr. Alfred Wiener, Dr. Vally Wills, Dr. Leon Zeitlin, Rabbi Dr. W. Van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect Mrs. Margot Pottlitzer as a new member of the Board.

COUNCIL RALLY IN ISRAEL

Particulars of the Programme

As already announced in the October, 1962, issue, the Council of Jews from Germany will hold an international meeting in Israel to which all interested members of the AJR and their friends are invited. The venture is to mark the lapse of 30 years since the seizure of power by the Nazi régime and of 25 years since the November pogroms. While due tribute will be paid to the historical role played by German Jewry prior to its destruction, stress will be laid on the position of the Jews from Germany in the countries of resettlement and on the common tasks which lie ahead.

The details of the programme have now been preliminarily fixed. The official functions will take place in Jerusalem from Saturday night, October 12, to Tuesday, October 15. The particulars are as follows:

Saturday, October 12

Opening of the meeting: Introductory Address by the President of the Council; Reports by the

delegates of the Council's member organisations on the position of the Jews from Germany in the countries they represent.

Sunday, October 13

Morning and Afternoon: National Conference of the Irgun Oley Merkaz Europa (the organisation of the Jews from Central Europe in Israel): Reports; Debate (with contributions by the guests from abroad); Elections.

Evening: Council Rally in the Wise Auditorium of the Hebrew University. The list of speakers, which has not yet been finally fixed, will include Professor Ernst Simon (Jerusalem) and Rabbi Dr. Max Gruenewald (New York). Representatives of the Israeli Government, the Knesset and the Jewish Agency will be invited.

Monday, October 14

Morning: Organised tour to Har Hasikkaron (Hill of Remembrance).

Afternoon and Evening: Conference of the Council of Jews from Germany.

Tuesday, October 15

Conference of the Leo Baeck Institute. The meetings will be concluded by a reception held by the "Solidaritaetswerk", the mutual help organisation built up by the Jews from Germany in Israel.

During the days following the official functions organised tours will be arranged which will lay stress on visits to settlements, industrial enterprises, etc., which have been built up by Jews from Germany.

It is hoped that many of our friends will welcome the venture which will be an important event in the history of the Jews from Germany after their dispersion. At the same time it will make the participants acquainted with developments in Israel and give them the opportunity to establish and renew personal contacts with German Jews in Israel and other countries of resettlement.

It is hoped that a group journey (by aircraft to Cyprus and overnight boat to Haifa) can be arranged at reduced terms. Interested readers should write for particulars to the AJR Office, 8 Fairfax Mansions, London, N.W.3.

DEATH OF DR. GUSTAV GOLDSTAUB

Dr. Gustav Goldstaub, formerly of Rostock, President of the Jewish Community there and one of the leading personalities of the Central-Verein, died at 7 Hollybush Close, Wanstead, on March 23rd in his 85th year.

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Letter from Jerusalem

THOSE GERMAN SCIENTISTS . . .

As early as January, 1963, *AJR Information* carried an article by the present writer where it was said, *inter alia*: "However, the present, too, does not make it quite easy for the Israeli to find a natural and unprejudiced approach to Germany—for hundreds of West Germany's citizens, technicians, scientists, military advisers are in Cairo busily working for the destruction of Israel. . . . Indeed, just those Israelis who want to create a link with the new Germany ask themselves: why does the German press not strongly denounce those German rocket-builders in Cairo? Where, so they ask themselves, are the protest meetings of the trade unions, of the students' organisations, where are the interpellations in the Bundestag, where are the warnings and appeals of the churches, of the writers, of the intellectuals?"

Since then, a large part of German public opinion has been forced to take sides, though the occasion was not very propitious. The arrest of two Israeli agents in Switzerland brought a matter into the open which ought to have been ventilated long before, and it is difficult to understand why Israel did not appeal to the conscience of the new Germany before the affair in Basle blemished her case and cause. It is, indeed, highly unconventional for a Government not to disown its intelligence agents, once they are caught. The Israeli press tried to make heroes of Bengal and his colleague, threatened Switzerland and Germany with further "disclosures" and indulged in an anti-German campaign which was, no doubt, officially inspired. The inspiration, as it transpired later, did not come from the Government but from the intelligence service and led to the resignation of its chief.

Whatever mistakes Israel may have made in

handling this matter, the stark fact remains unchallenged that there are German forces at work bent on the destruction of the Jewish State. The Federal Republic claims to have no constitutional rights to interfere with the activities of her citizens abroad. One is unpleasantly reminded of the Weimar Republic which was liquidated by the very people against whom it was powerless to act for fear of violating the liberal spirit of the Constitution. It is atrocious that the same generation which saw millions of Jews perish by the hands of Germans should witness German brains preparing again for the mass murder of Jews, without the official Germany being able to intervene in time.

HERBERT FREEDEN.

GERMAN LEGISLATION AGAINST SCIENTISTS PROPOSED

Deputies of the three political parties met to discuss legislative measures by which German scientists should be forced to give up their work for the development of nuclear arms in Egypt. In an interview with a Munich paper, Professor Carlo Schmid, a member of the Präsidium of the German Social Democratic Party, stated that persons who participated in the construction of rockets in certain countries increased the danger of war. Their activities were incompatible with Article 26 of the Bonn "Grundgesetz", according to which actions liable to endanger the peaceful relationship between nations are not permitted. Professor Schmid proposed the early promulgation of a penal law implementing the idea of this Article. Such a law should also provide fines against firms which took part in transactions of this kind.

NO GERMAN FLAG AT INTERNATIONAL BOOK FAIR

The German Federal Republic is one of the twenty-two countries participating in Jerusalem's first International Book Fair. However, German books will not be regarded as international exhibits but merely as entries by private publishers, and the flag of West Germany will not be flown. A decision to this effect was taken in order to prevent possible anti-German demonstrations opposed to the official line of a gradual normalisation of relations between Israel and Germany. Only the flags of countries with whom Israel maintains diplomatic relations will be flown.

YOUNG GERMANS IN ISRAEL

A group of 34 Germans who recently visited Israel, although not the first to visit the country, were unique in that all were the children or grandchildren of a group of Germans who were executed after the plot against Hitler of July 20th, 1944.

The German youths, most of them students, looked like any other group of young tourists, and their presence in Israel passed almost unnoticed. But when they came to the Hill of Remembrance they were all silent, without that exchange of comments which usually characterises tourists. Pastor Dr. Poelchau, the leader of the group, and Professor A. Steinbach kindled a memorial candle in the Memorial Tent, where the group in stern silence looked down at the list of major Nazi concentration camps marked in the stones that make up the floor of the tent.—(J.C.)

ISRAELI INSULTS FELLOW-JEWS

A court in Jerusalem sentenced an Israeli soldier for yelling at people in a bus queue at Kfar Saba: "It's a pity Hitler did not finish off all you Ashkenazim!"

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