

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Office and Consulting Hours:

Monday to Thursday 10 a.m.—1 p.m. 3—6 p.m.

Friday 10 a.m.—1 p.m.

JOINT EFFORTS REVIEWED

AJR Board Meeting

Organisations often face the danger of becoming bureaucratic institutions and losing contact with the community for whose benefit they have been built up. The AJR, established at the outset as a membership organisation, has always had the good fortune of being able to enlist the help of a great number of men and women who devote their time and experience to the common cause. These devoted workers serve on committees such as the Executive, the Management Committee, the Pre-Selection Committee or the House Committees for the Homes, or the AJR Club Committee. While all these committees are permanent working teams, the AJR Board, which comprises 80 members, meets only once a year. It consists not only of friends, who are constantly active on behalf of the AJR in one field or another, but also of personalities whose association with the AJR is an asset due to their general standing as scientists, scholars, writers or businessmen, or due to the positions they hold with other, kindred organisations.

As a cross-section of the community, the Board may thus be considered as the Parliament of the Jews from Germany and Austria in this country. This definition certainly calls for some qualification, for, as a non-political organisation, the AJR is seldom faced with questions which may provoke heated controversies. But the reports, given at the meetings and the exchange of views arising from them give new impetus to the Executive, as well as to the Board members themselves.

Under this aspect, this year's Board meeting, held on January 26, was particularly successful. It was opened by the Chairman, Mr. A. S. Dresel, who first paid tribute to the memory of those members of the Executive, Board and staff who had passed away since the Board last met: Dr. Walter Berlin, Dr. Paul Chapp, Dr. Richard Engel, Mr. Armin Heller, Mr. Hugo Stern, Dr. Alfred Straus and Miss Hilde Mohr.

In his report on the general activities during the past year, Dr. W. Rosenstock (General Secretary) dealt with the current work for the Old Age Homes. It had been hoped, he stated, that after the completion of the fourth Old Age Home (Heinrich Stahl House) and of the Home for more infirm elderly people (Osmond House) it might be possible to relax the selection policy. However, there was a steady influx of urgent applications and, as before, applicants with comparatively larger incomes or assets at their disposal could, therefore, not be admitted at present. The maintenance rates for self-paying residents in the Old Age Homes amounted to £10 per week, but only a certain proportion of the residents were able to pay the full rate, which any-

how only covered the current ordinary expenses, and not any major repairs, administration expenses of the AJR and the C.B.F. and amortisation of invested capital. At Osmond House the present maintenance rates of £15 per week for self-paying residents were considerably below the actual current expenses. On the other hand, by the establishment of this Home for more infirm people a widely felt gap in our geriatric work had been filled. Due to the devoted staff and the unflinching services of the House Committee members an atmosphere of happiness had been created in all five Homes.

The AJR Employment Agency required the co-operation of our friends, especially for placing elderly persons. There was also a constant demand for rooms at reasonable rents. Lastly, the regular advisory work of a psychiatrist had proved most essential and effective.

In the activities for the Homes and in the work of the Social Services Department a most happy co-operation with the C.B.F. and Self-Aid has developed.

New Premises for AJR Club

During the year under review the AJR had acquired the house at 9 Adamson Road, mainly to accommodate the constantly expanding AJR Club, which had been inadequately housed for several years. The upper ground floor (three rooms and a tea kitchen) would be used for the ordinary Club activities, and the lower ground floor would comprise two rooms, which would be used, jointly or separately, for meetings, and a kitchen. The upper floors consisted of four double rooms and four single rooms; they would not be converted into proper flatlets, but cooking facilities would be installed. It was intended to let these rooms to indigent persons, but it had not yet been decided which type of residents would be eligible for this limited accommodation. It was hoped that the actual building work could start soon.

"AJR Information" had continued to render essential services. Other activities during the past year included two public meetings on restitution matters with addresses by Federal German Deputy, Rechtsanwalt Hirsch, and Ministerialrat Féaux de la Croix, respectively.

Turning to finances, Dr. Rosenstock reported that according to the preliminary figures available for 1963, the income from subscriptions and donations had amounted to £8,780 (against £7,880 in 1962) and the expenditure to £12,800 (against £12,400 in 1962). Due to the expansion of work a rise of expenditure was to be expected in

1964, and it was highly essential to reduce the deficit by obtaining more income from subscriptions and donations. As the work would have to go on for a very long time to come it was also increasingly essential to secure the support of members of the comparatively younger age groups.

The general report was followed by a special report given by Mr. A. S. Dresel (Chairman) on the Flatlet Scheme, Avenue Road, Highgate. The property, he stated, would be jointly owned by the C.B.F. (two-thirds) and the AJR (one-third). It was envisaged to build 48 one-room flats in a twelve-storey tower block; five two-room flats, one three-room flat and three common rooms in a two-storey block. The erection of a tower block had turned out to be necessary because of the particular shape of the site and also because it was considered highly essential that the rooms should face south.

The estimates of the building costs had been higher than originally expected. On the other hand, the scheme would only be feasible if the rents to be charged for covering the outgoings (including the servicing of a mortgage) remained within reasonable limits. After detailed consultations with experts and thorough investigations of the building costs for similar projects, the Management Committee and the AJR Executive had arrived at the conclusion that, on principle, it would be justified to carry on with the scheme. At the same time, any possibilities of cutting the costs down would be explored. While everything would be done to expedite the proceedings, it was bound to take some time until the flatlets would be ready.

Restitution and Compensation

A brief report on legislative questions of restitution and compensation was given by Dr. F. Goldschmidt (Chief Legal Adviser of URO). He referred to the articles in "AJR Information" (August and September, 1963) on the Draft Bills of the amendments to the Federal Restitution Law and to the Federal Indemnification Law. The Draft of the Federal Restitution Law was now being considered by two Parliamentary Sub-Committees, and though no exact forecast could be made it was hoped that the Law would be promulgated this summer. The Federal Indemnification Law would be dealt with after this. The speaker stressed that it could not be foretold whether all the provisions envisaged in the drafts would be incorporated into the final laws.

The reports were concluded by a vivid talk given by Dr. Eduard Rosenbaum on the work of the Leo Baeck Institute. Outlining the ideas and activities of the L.B.I., he stated that by becoming conscious of our historical background we became conscious of ourselves. Under this aspect the work of the Institute was important for every

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AJR BOARD MEETING

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Jew from Germany. The literature of the Institute should find its way not only into libraries, important as this was, but also into the homes of all former German Jews. Even those of our friends who thought that they themselves were not inclined to become acquainted with this literature, should realise that future generations of their families might take a different view; this, in any case, was a frequent experience in Jewish history. The minimum contribution required from members of the L.B.I. (4 Devonshire Street, W.1) amounted to only £3 per annum, and it included the free delivery of the Year Books and of the quarterly bulletins of the Institute. It was highly essential that the Institute could base its work on the moral support of a widespread and large membership. The speaker also gave an impressive survey of the numerous books and monographs published by the Institute during the comparatively short time of its existence.

The reports were followed by a discussion in which the following Board members participated: Dr. E. Gould, Mr. Herbert M. Hirsch, Dr. H. Fleischhacker, Rabbi Dr. M. Eschelbacher and Dr. Erna Goldschmidt. A wide range of questions was covered, including the work for the Homes, restitution and finances. Several speakers suggested that "AJR Information" should allocate more space to the achievements of the AJR. It was the general feeling of all those present that in discharging its widespread duties the AJR rendered signal service to the community for which it has been established.

VERORDNUNG FUER JUEDISCHE GEMEINDEBEDIENTSTETE VOM 2.4.1963

Ablauf der Anmeldefrist 31. Maerz 1964

Ueber den Inhalt der Verordnung haben wir in "AJR Information" Juni 1963 ausführlich berichtet. Diese Verordnung sieht erhebliche Verbesserungen vor. Es handelt sich hierbei insbesondere um folgende neue und erweiterte Ansprueche: Ausdehnung auf Bedienstete juedischer Gemeinden und Einrichtungen deutscher Staatsangehoerigkeit oder deutscher Volkszugehoerigkeit, die in Danzig oder im Saargebiet oder in den nach dem 31.12.1937 angegliederten Gebieten einschliesslich des Protektorats Boehmen und Maehren bedienstet waren.

Erweiterung der anerkannten juedischen Einrichtungen, wobei betont werden muss, dass auch hier nachzuweisen ist, dass ein Ruhegehaltsanspruch bestand oder ohne die Verfolgung erworben worden waere.

Volle Anerkennung der Entscheidungen auf Grund der fruheren Richtlinien, auch bezueglich der spaeteren Erhoehungen, Neueinfuehrung von Sterbegeld, soweit der Tod des Berechtigten nach dem 30.9.1961 eingetreten ist.

Diese neuen und erweiterten Ansprueche werden nur auf Antrag gewahrt, der bis zum 31. Maerz 1964 beim Bundesverwaltungsamt in Koeln zu stellen ist.

Sonderdrucke des oben genannten Artikels koennen noch vom United Restitution Office (London), Ltd., 183/189 Finchley Road, London, N.W.3, gegen Einsendung von 1/- bezogen werden.

FROM THE GERMAN SCENE

GERMANY'S JEWS CALL FOR ACTION

The board of directors of the Central Council of Jews in Germany has called upon the West German Government to take adequate action against the anti-Jewish propaganda campaign of Arab offices and students in the Federal Republic. Pointing out that antisemitic pamphlets edited by the Arab Information Office in Cairo are being issued in West Germany, the Council has announced that a complaint for criminal action has been filed against the distributors in West Germany.

The Council also referred to the case of Professor Hofstätter, head of the Institute of Psychology at Hamburg University, stating that it was incompatible with democratic principles that a high school teacher with his attitude should be entrusted with the training of teachers. Last summer the professor said at a public discussion that the killing of the Jews by the Nazis was an act of war. Although the Hamburg authorities had "rehabilitated" the professor, the Council would not consider the case closed.—(J.C.)

AUSCHWITZ TRIALS

The Frankfurt public prosecutor has stated that a second trial of another 20 former S.S. members of the wartime staff at Auschwitz concentration camp is planned. Points on which the indictment could be upheld needed careful checking, and for this reason it was unlikely to begin this year.

Dr. Franz Lucas, a former doctor at the camp, denied charges that he had taken part in selecting prisoners for gassing and had supervised the killing of prisoners in the gas chambers. Dr. Ormond, who represents the mostly Jewish plaintiffs, said that some Auschwitz survivors testified at preliminary inquiries that Dr. Lucas was the only doctor they knew who had opposed Nazi death orders and had helped prisoners wherever possible.

Lucas who was in medical charge of the gipsy camp, said that when approached about more medicine, Dr. Josef Mengele, the former S.S. chief doctor, had replied that life was "over for gipsies". He knew Mengele conducted experiments on gipsies but he did not know what kind. Mengele fled after the war and is now believed to be in South America. Because of his obstinate refusal to take part in the killing of prisoners he had been transferred from one concentration camp to another, Lucas said. At Sachsenhausen prisoners helped him to escape and he was hidden in Oslo for the rest of the war.

GERMANS IN EGYPT

Mrs. Golda Meir, the Foreign Minister of Israel, replied to a motion in the Knesset charging the West German Government with allowing ten months to elapse without effecting action to stop German scientists working for Egypt. She expressed "regret and amazement" that the West Germans had not yet introduced a Bill to this effect. The Israeli Cabinet took all necessary steps but it could not force the West German Government on the timing and form of a law to be adopted. According to her information, the German Cabinet would soon submit an amendment to the Passport Bill designed to prevent German scientists from working in countries that declare themselves to be at war with other States.—(J.C.)

DACHAU FIRE

The main building of the former Nazi extermination camp at Dachau has been destroyed by fire. Damage is estimated at about £217,000, and arson is suspected.

Organisations of victims of the Nazis, the Bavarian State Government and the Munich municipality had planned to turn the building into a museum. Neo-Nazi groups in West Germany were against this scheme.

RESIGNATION OF MINISTER

Nazi Past Revealed

Barely three months after he appointed him, Chancellor Erhard was forced to suspend Herr Hans Krüger, the West German Minister for Refugees, while instructing a senior Cabinet colleague to investigate the details of his political past. Krüger has now resigned over charges relating to his wartime activities.

Two East German lawyers brought to Bonn material alleging that Krüger, as a judge at a Nazi special court in Chojnice in Poland, was jointly responsible for at least five death sentences considered to be excessive penalties. It is stated that eight Polish witnesses have testified to these sentences. Krüger is also alleged to have been directly responsible for a number of sentences of hard labour.—(J.C.)

NAZI CRIMINALS COMMIT SUICIDE

Dr. Werner Heyde (Sawade), facing trial on charges of taking part in the killing of more than 100,000 people under Hitler's euthanasia programme, hanged himself with his trouser belt in a prison cell in Frankfurt.

The trial in which Dr. Heyde was the chief accused is going on in Limberg, although Dr. Hans Hefelmann, who is not in custody because of ill-health, is the only one of the original four named to appear in the trial. Dr. Bernhard Bohne fled from Germany last summer and his whereabouts are not known. Alfred Tillman plunged 100 feet to his death from a window in a Cologne office block a few days before Heyde's suicide. The chief Frankfurt prosecutor, Dr. Bauer, said he had a strong suspicion that Tillman also committed suicide. "The suspicion has never left me that there was a silent agreement by all involved that the trial should not take place."

SUICIDE OF ERHARD'S BODYGUARD

Ewald Peters, head of Chancellor Erhard's bodyguard, who accompanied him on his recent visit to London, committed suicide in his Bonn prison cell. He was arrested and charged with the mass murder of Jews in South Russia during the war. The arrest was ordered by Herr Rauschendorf, a prosecutor of the Agency for the Investigation of Nazi Crimes in Dortmund. Herr Hoehler, the West German Minister of the Interior, suspended Peters after the arrest became known.—(J.C.)

BUCHENWALD CHILD LIVES ON

Bruno Apitz, in his book "Naked Among Wolves," told how inmates of the Buchenwald concentration camp risked their lives and several died under torture to protect a little boy till the Allies arrived and freed the camp.

The boy, Stephan-Jerzy Zweig, now 23, is a student at Lyons, and his father, Dr. Zacharias Zweig, a lawyer, is in Israel. Stephan spent his 23rd birthday with Willy Bleichert, one of the men who helped save him from the Nazi gas chambers.

Apitz, when he was told the news, said it was like finding his own child after 19 years.

MARTYRS' FOREST

The West German section of the Jewish National Fund is to plant a forest near Jerusalem in memory of German Jews killed by the Nazis. The project will cost about £218,000 and will contain 180,000 trees, one for each German-Jewish victim of the Nazis. Non-Jews have also been asked to contribute.

EAST GERMAN MEMORIAL STAMP

To mark the 25th anniversary of the November Pogroms, the East German postal authorities have issued a memorial stamp. It shows a burning synagogue and, underneath, a Magen David in chains and carries the inscription "Never Again Crystal Night".

JEWRY IN THE EAST

Pamphlet Attacking Jews

A booklet on Judaism entitled "In the name of the God Jehovah" published in the Soviet Union, alleges that Russian rabbis issued no call to fight the fascists during the Nazi occupation, and that they paralysed the will of workers to resist. The booklet also refers to those "representatives of the Jewish bourgeoisie" who were said to have made direct agreements with the fascists, particularly mentioning the late Dr. Rudolf Kastner.

Matzot Baking

People with relatives in Russia have confirmed the trend towards relaxation of the virtual ban by the Soviet Government on parcels of matzot from abroad. Reports say that while State bakeries will again not bake matzot and State shops will not sell them, parcels from friends and relatives abroad will be allowed. Last year most such parcels were either confiscated or returned to their senders.

Jewish General Replaced

General Grigorevich Kreiser, the Jewish Commander of the Far Eastern military district, has been replaced by General I. G. Pavlovsky. This is officially announced in "Red Star", the organ of the Soviet Armed Forces. General Kreiser, a Hero of the Soviet Union, was in command of the district since 1960. No reason for the change has been given. General Kreiser has been a member of the Communist Party since 1925 and he is one of the best-known military experts in the Red Army.

Antisemitism Denied

Mr. V. F. Promyslov, Mayor of Moscow, and other members of the Moscow City Soviet delegation, paid a visit to London at the invitation of the London County Council. At a press conference they were asked what facilities, if any, were being provided by the Moscow municipality for the religious and cultural needs of minority groups such as the Jews.

"We make no distinction on nationality lines among the citizens of Moscow," the mayor replied. "Among the 1,084 members of the City Soviet there are Russians, Ukrainians, Jews, Tartars and others. As to religion, the synagogue in Moscow is open and anybody who wants to go there. The same applies to other denominations."

Communities Dwindling

In a feature programme on Jewish life in the Soviet Union broadcast for listeners abroad, Moscow Radio confirmed that the number of Jewish religious communities in the country now totalled 97. Of these 27 are in the Ukrainian Soviet Republic, with the largest community living in Kiev. The broadcast also stated that although Jews constitute only 1½ per cent of the total population of the Soviet Union, they are the third largest group with experts in the different branches of the Soviet economy. Forty-two Jews have been made Heroes of Socialist Labour since the war. During the war 110 Jews were made Heroes of the Soviet Union.

Further Sentences

Sixteen Jews have been sentenced to various terms of imprisonment following trials in the Ukrainian city of Uzhgorod. The trials and the sentences were reported by "Zazrapskaya Pravda". The only accused named were Jews. All were charged with participation in alleged economic crimes involving speculation in foreign currency.

Benjamin Gavrilov, one of three men sentenced to death last August by the Stavropol Territorial Court on various charges of currency speculation, has had his sentence reduced to 15 years' deprivation of liberty on appeal to the Supreme Court of the Russian Soviet.—(J.C.)

HOME NEWS

BROOKE AGAINST ANTI-DISCRIMINATION LAW

Mr. Henry Brooke, Home Secretary, declared in the Commons that it would not be practicable to draft legislation against racial discrimination which would be effective and enforceable. He stated that the Government believed discrimination could only be eradicated through the education of public opinion.

Mr. Harold Wilson, the Labour leader, has said that if Mr. Fenner Brockway's Racial Discrimination and Incitement Bill does not become law before the election and if a Labour Government is elected, it would legislate on the lines of the Bill as a Government measure against racial discrimination and the incitement of racial hatred.—(J.C.)

CZECH TORAH SCROLLS IN LONDON

More than 1,500 Torah scrolls have recently reached this country from Czechoslovakia, and are now at the Westminster Synagogue, London, where a museum is to be built to house them.

During a visit to Prague Mr. Eric Estorick, managing director of Sevenarts Ltd., was approached by officials of Artia, the Czech Foreign Trade Corporation. They had been asked by the Council of Jewish Communities to ascertain whether anyone in the world would be interested in acquiring 1,562 Torah scrolls which could no longer be used by the depleted communities of Bohemia and Moravia. The matter was discussed with Rabbi Dr. Harold Reinhart, minister of the Westminster Synagogue, who suggested that the scrolls might form the nucleus of a Jewish museum at the synagogue.—(J.C.)

YOUTH ADVISORY BODY FOR C.C.J.

The Council of Christians and Jews is to have its own youth advisory committee, as a direct result of the inter-denominational youth conference held at Ruskin College, Oxford, under the joint auspices of the Council and the Young People's Committee of the Jewish National Fund.

There are as yet no definite plans for the form the committee will take or for its programme. The Rev. W. W. Simpson, general secretary of the Council, who presided at the conference, thinks that it should confine itself to advising on problems of contact and communication between Christian and Jewish youth clubs, leaving the actual task of translating ideas into action to the clubs themselves. He also suggested that it should aim at producing some "publishable material" that would be of benefit to these clubs.—(J.C.)

YORK NAZI CENTRE

Colin Jordan, leader of the National Socialist Party, has stated that he has chosen York as his party's centre for a propaganda campaign. The movement's secretary, John Tyndall, recently addressed a meeting of workers in York to outline plans for a membership drive. On the following day Mr. Charles Longbottom, M.P. for York, stated that he would do everything in his power "to prevent this obnoxious movement spreading" in the city.

SCHOLARSHIP GRANTS BY CLAIMS CONFERENCE

Applications for scholarship and fellowship grants for the year 1964/65 have to be submitted to the Claims Conference, New York, not later than March 31, 1964. The necessary application forms may be obtained from the Central British Fund, Woburn House, Upper Woburn Place, London, W.C.1. The grants will be awarded to Jewish victims of Nazi persecution who qualify for scholarships in Jewish teacher training and in Jewish studies, and for fellowships to carry on independent research projects in the Jewish social sciences, literature and arts.

ANGLO-JUDAICA

"Gutless" Community

In an address to the B'nai B'rith First Lodge of England, Mr. Leo Abse, M.P., criticised the general "gutlessness" of Anglo-Jewry and the reluctance of many Jews to obtrude into political life or to take a stand on matters concerning their own rights as citizens.

Mr. Abse also castigated the community for failing to protest against the Public Order Bill. If the Jewish community had not been inhibited about using its voting powers and had campaigned the Home Secretary in sufficient numbers, we could have had the Bill we wanted, he stated.

Manchester's Lord Mayor

Alderman Dr. William Chadwick, a general practitioner, is to be the next Lord Mayor of Manchester. He will be the third Jew to have held the office in the past ten years.

Death of Mr. Ellis A. Franklin

Mr. Ellis A. Franklin, who passed away recently at the age of 69, took a leading part in the work of the Board of Guardians (now Jewish Welfare Board) and many other communal organisations. He was instrumental in bringing refugees from Nazi oppression into this country. For a period of several months, he completely gave up his work in the City and spent twelve hours a day at the refugee office.

Jewish Museum

Sir Bernard Waley-Cohen has accepted an invitation to become president of the Jewish Museum. His late father, Sir Robert Waley Cohen, was one of its founders and his father-in-law, the late Lord Nathan, was president until his death last November. Derby Ware figures of a Jewish pedlar and his wife were presented to the Museum as a "retiring gift" from Sir Henry d'Avigdor-Goldsmid, M.P., who was its president for ten years until he handed over the office to the late Lord Nathan.

Home for Ben Uri

The Ben Uri Gallery has opened its new premises in Soho's Dean Street. This is the Gallery's first permanent home in the half-century of its existence. At the reception held to mark the official opening Mrs. Robert Solomon, chairman of the Gallery, said that it was the Gallery's aim to establish a permanent home for first-class pictures by Jewish artists and sculptors. But while the Gallery intended always to present pictures of the highest standard, it also hoped to encourage young and promising artists.

Infirm Home Planned

A separate home for the infirm aged, to be erected as an extension to the Lewis W. Hammerson Memorial Home in The Bishop's Avenue, London, is being planned at an estimated cost of about £60,000. Half of this sum has already been raised.

Friends of Boys' Town

The Friends of Boys' Town in Britain are to make a drive to raise 120 scholarships of £250 each to enable Boys' Town, Jerusalem, to increase its intake from 500 to 1,000 boys. Rabbi A. S. Linchner, vice-president of Boys' Town who is also the president of the Mesivtah Torah Vodaath in the United States, addressed a meeting and reception where this was announced.

LONDON MEMORIAL MEETING

This year's meeting in commemoration of the Warsaw Ghetto Uprising and of the Six Million Jewish Martyrs will be held on Sunday, April 5, at the Shaftesbury Theatre, W.C.2. Details about the function, which will commence at approximately 3 p.m., will be announced in the next issue. The speakers will include Professor Alan Bullock. As in previous years, the AJR is one of the sponsoring organisations.

NEWS FROM ABROAD

U.S.A. JEWRY PROTESTS AGAINST TREATMENT OF RUSSIAN JEWS

All the major organisations of American Jewry have finally formed an *ad hoc* committee to present their protests against the treatment of Russian Jews. This was finally decided after a prolonged and bitter wrangle as to who should present the protests, and a history-making unity meeting included leaders of every kind of Jewish organisation.

One of the activities planned is a big demonstration in Washington the day after Passover, with calls on President Johnson and the Russian Ambassador. This plan for April 5 is tentative inasmuch as no decision was taken as to whether the demonstration should take the form of a mass march or a gathering of organisational leaders, rabbis and other communal personalities.

The International Secretariat of Amnesty International, a movement for freedom of religion and opinion, has condemned the Soviet Union's "militant campaign" against the Jewish, Christian and Moslem religions. In a statement reference is made to the fact that numerous synagogues, churches and mosques remain closed despite the wishes of their congregants and that religious instruction is limited. The statement also points out the difficulty of baking matzot for Passover.—(J.C.)

AMERICAN IMMIGRATION LAWS

President Johnson, at a meeting called by him at the White House, appealed to the immigration sub-committees of both the Senate and the House of Representatives for basic changes in United States immigration laws. He specifically asked for the abolition of the discriminatory national origins quota system, the basis of American immigration policy since 1921.

If the changes asked for by President Johnson are adopted it would mean the granting of more visas to would-be immigrants originating from Eastern and Southern Europe, and Jews from these areas would undoubtedly benefit.

Jewish immigration into America has in recent years been from 5,000 to 7,000 a year, but it could double if the national origins criterion were abolished and total immigration increased from 157,000 to 250,000—suggestions made by several Senators at the Senate immigration sub-committee hearing that began after the White House meeting.—(J.C.)

WARSAW SURVIVORS HONOUR DANES

The Danish Ambassador to the United States accepted a plaque to present to King Frederik of Denmark in commemoration of the help of the King's father, his own and that of the Danish people given to the Jewish people at the time of the Nazi persecution. The tribute was made by the Warsaw Ghetto Resistance organisation in New York which was formed last year by 200 ghetto survivors living in New York. Proceeds from the ball at which the presentation was made will be used to build a monument in New York in tribute to resistance against human oppression.

AMERICAN NAZIS

The Los Angeles Superior Court sentenced five members of the American Nazi Party for attacking participants in a "Salute to Israel" rally last April.

The ringleader of the group received one to ten years in a State prison and another defendant one to three years for conspiracy only. Leonard Holstein, who claimed to be half-Jewish, was placed on probation for three years on condition that he spends the first ten months in the county gaol, and two other defendants of 20 and 21 were referred to the California Youth Authority.—(J.C.)

ANTI-RACE LAW FOR SWEDEN?

Two Liberal M.P.s have introduced a Private Members' Bill in the Swedish Parliament aimed at outlawing racial discrimination. The Bill suggests the setting up of a special commission on the matter, and penalties for those who turn away "persons belonging to a certain group" from restaurants, cinemas and other public places.

Mrs. Segerstedt-Wiberg, one of the M.P.s concerned, is the daughter of the late Professor Torgny Segerstedt, war-time editor of the *Göteborgs Handelsoch Sjöfartsdidning* and one of the few men who dared to write articles attacking Hitler and Nazi persecution.—(J.C.)

DUTCH NAZI

Jacques ter Haar, a leading Dutch Nazi even before the war and today a prosperous cattle breeder in the north-eastern Dutch province of Drenthe, has been appointed "clerical visitor" for the Dutch Reformed Church. This honorary office entails visits to clergymen in his area and reports on their religious and moral standards. The appointment was made though his record was known to the Church authorities. He was sentenced to nine years in gaol after the war and deprived of all voting rights for life.

Despite protests by a well-known anti-Nazi clergyman in Drenthe, the Dutch Reformed Church authorities take the view that "Christian forgiveness" demands that ter Haar's past be forgotten.—(J.C.)

DUTCH TV SHOW ABUSED

The Dutch Socialist broadcasting and television organisation, Vara, has a satirical programme "So It Also Happens Sometimes," a Dutch version of "That Was The Week That Was." After its third instalment it received antisemitic reactions and expressions such as "dirty Jews" and "Jewish gangsters." Some of the characters in the programme are of Jewish or half-Jewish origin but none are actively associated with Jewish organisations.

The protests were aroused by an item intended to ridicule television worship in Holland, when a non-Jewish member of the cast recited a "prayer" to television, which was represented as God, using verses from the Ten Commandments and the Lord's Prayer. Newspapers received a great number of protest letters, many from religious people who were deeply shocked. Other complaints, including anonymous telephone calls to Vara and members of the cast, were actuated by malice.—(J.C.)

BISHOP IN SYNAGOGUE

For the first time in the history of the 300-year-old Jewish community of Kingston, Jamaica, a Catholic bishop addressed a congregation from the synagogue pulpit. Rabbi Henry P. Silverman, J.P., minister of the United Congregation of Israelites, invited the Roman Catholic Bishop of Kingston, Mgr. John J. McEleney, to speak to a crowded gathering on "Ecumenism".

The Prime Minister, the Deputy Prime Minister and other high dignitaries were among the congregation.

NAZI DOCTOR IN GHANA

Speaking at the Documentation Centre in Haifa, Mr. Gideon Hausner, the former attorney-general who prosecuted at the Eichmann trial in Jerusalem, called on President Nkrumah of Ghana to extradite the notorious Auschwitz doctor, Horst Schumann, to West Germany. President Nkrumah has so far refused to grant a West German request for Schumann's extradition.—(J.C.)

"THE REPRESENTATIVE"

Rolf Hochhuth's play, "The Representative," opened in Vienna at the Volkstheater. A group of 50 or 60 young Catholics interrupted the first performance with catcalls and whistles which continued despite an appeal from the stage by the director of the theatre. There were worse disturbances on succeeding nights but most of the audience shouted down the interrupters and there was loud applause at the end of the performance.

Most Austrian papers reviewed the play favourably. Even those who disagreed with its viewpoint argued that the problem of Pope Pius XII's attitude to Nazi persecution of the Jews should be discussed objectively and calmly.

The play, known as "The Deputy" in America, has also opened on Broadway, with Emlyn Williams as Pius, and is reported to have the support of nearly all the large Jewish organisations and some important Jewish leaders.

In our last month's report on a London Symposium, the Aldwych Theatre producer of "The Representative", Mr. Clifford Williams, was stated to have said that the Company had been asked by the Council of Christians and Jews not to perform the play. Mr. W. W. Simpson, General Secretary of the C.C.J., has drawn our attention to a letter to the *Jewish Chronicle*, according to which the alleged statement did not actually represent what Mr. Williams intended to convey. What in fact did happen was that representatives of the Council and of the Royal Shakespeare Company informally met to discuss not the banning of the play but the possibility of presenting it in such a way as to avoid causing dissension between the churches. There was no question of the Council's being concerned to "hush up" the play. This, the letter concludes, "is clearly shown by the fact that an interpretative statement issued by the Council was printed in the souvenir programme sold in the theatre."

"SOUTH AFRICA SETS EXAMPLE"

Three British Right-wing leaders have been visiting South Africa—Sir Oswald Mosley (Union Movement), A. K. Chesterton (League of Empire Loyalists) and Blyth Thompson (South African Society). The latter two are canvassing for financial and political support and are establishing branches in South Africa.

Mosley, who visited Cape Town to pay "courtesy calls" on Cabinet members and to continue his survey of local conditions and business interests, stated that he would not be organising a branch of his group in South Africa. He advised immigrants from Britain to join the Nationalist Party whose views were close to his. South Africa, he said, was a kind of laboratory for race relations and was setting an example for the parallel development of races.

He added that individual Jews could join his movement, providing they had been properly screened beforehand.

ISRAELI SENTENCED FOR WAR ACTIVITIES

The Tel Aviv District Court has sentenced Hirsch Barenblat, chorus master of the Israel National Opera, to five years' imprisonment for his activities during the war, when he headed the Jewish police under the Nazis in the Bendin Ghetto in Poland. Barenblat was found guilty on five of twelve charges, the most serious of which accused him of handing over Jews to the Nazis for deportation.

JEWS WELCOMED IN NEW ZEALAND

Mr. A. Schiff, treasurer of the Wellington Jewish Welfare and Relief Society, has said that the Wellington Jewish Welfare and Relief Society is anxious to give every support to Jews wishing to settle in New Zealand. British Jews would be sponsored for assistance to go to New Zealand and work and accommodation would be arranged on arrival. Mr. Schiff pointed out that Jews have been happy in New Zealand and many have reached prominent positions.

E. G. Lowenthal

"MONUMENTA JUDAICA" IN COLOGNE

Exhibition Extended to March 15

Up to the beginning of February, 67,000 visitors have seen the exhibition "Monumenta Judaica—2,000 Years of Jewish History and Culture along the Rhine" which was organised by the City of Cologne. This means an average of 4,200 visitors per week.

The exhibition has been extended until March 15, and it is to be expected that by then the total number of visitors will have reached the 100,000 mark. This is an extraordinary success for a scholarly venture of this kind, and it is really a pity that the displays cannot also be shown in any of the other cities which fall within their purview. However, a transfer is impossible because more than 2,000 of the items—books, pictures, historical documents, objets d'art and ritual requisites have been received on loan from about 150 different sources.

The interest has not been restricted to Germans. There have also been many visitors from abroad. The useful, well-illustrated catalogue and the handbook with its numerous expert articles were already out of stock at the end of last year and reprints had to be produced. On some days, not less than twenty-five guided tours had to be arranged; there is a panel of more than a dozen specially trained male and female students for this purpose, and from time to time members of the exhibition's Advisory Council also act as guides. Group visits have been organised for school classes led by the teachers or religious instructors, university students, "Referendare", Catholic and Protestant Women's Leagues, adult education classes, branches of the Society for Christian-Jewish Co-operation, Trades Union youth groups, Rotary Clubs—to quote only some examples at random.

The special reading corner installed by the Cologne Library for the History of German Jewry, "Germania Judaica", is visited by about 50 people per day. They browse through the literature and also ask questions on a wide range of problems. One student asked, from which date the Jewish Calendar started. Another visitor wanted to know what the Talmud actually was. Others again inquired, how the Yiddish Language came about, what the meaning of Purim was, whether Tucholsky was a Jew, or were interested in material about the Jewish participation in the anti-Nazi Resistance Movement. The reading corner also provided an opportunity of becoming acquainted with works as widely diverse as the poems by Wolkskehl, Elbogen's "History of the Jewish Religious Service" and illustrated books on the Nazi period.

The reaction of the German dailies and periodicals has been particularly important because it reflects the general impact of the

exhibition. The "Welt", Hamburg, states that "Monumenta Judaica" was neither an art exhibition nor a defence of Judaism; its decisive value derived from the fact that it enabled the visitor to discover the truth for himself. Wilhelm Alf, in the "Frankfurter Allgemeine Zeitung", described the exhibition as an event of major importance in contemporary German history. The Roman Catholic paper "Rheinische Merkur" writes: "Nothing similar has ever been attempted before. Here at last the sources are shown in an unbiased way, without having been screened for the sake of propaganda." Bishop Lilje's "Sonntagsblatt" states: "How big was the number of German artists, poets and scientists whose achievements were once described to us as a matter of course, until we were told that they were not Germans but Jews".

The periodical "Christ und Welt" remarks: "Since the material has been represented in an unexpurgated and undiluted way, it has also proved possible to exhibit documents of antisemitism and of internal Jewish problems such as the immigration of Jews from the East after 1918 without explanatory commentaries and moralising comments. The exhibition speaks for itself".

"Memorial for Murdered Citizens"

The "Stuttgarter Zeitung" writes: "Last but not least the Monumenta Judaica Exhibition is a humble memorial for the 11,000 murdered citizens of this city and for all their fellow sufferers. . . . It is good that nothing has been suppressed or embellished of the suffering the Jews had to endure at the hands of the Christians". Lastly, we quote the "Koelnische Rundschau", the leading newspaper of the city where the Exhibition is being held: "Much talk is going on about the past which has to be liquidated. Here we are confronted with the past happenings. There has been a Jewish question also before Hitler, Himmler and Eichmann; the exhibition makes us aware of this fact. We have to realise that actually we are faced not with a Jewish question but with a Christian question."

The merged German Eagle and Star of David, the impressive symbol of the "Monumenta Judaica", which, for months, has been displayed on posters all over Germany will not be forgotten. It will keep on reminding people of this important and successful exhibition for a very long time to come.

The impact could hardly be better summed up than it was done by the South German Broadcasting Station: "After this exhibition nobody is still entitled to plead ignorance".

Old Acquaintances

Germany: Willy Fritsch's 20-year-old son, Thomas, made his stage debut as Marchbanks in "Candida" at Heidelberg.—Curt Bois made a successful appearance in "Der eingebildete Kranke", directed by Fritz Kortner in Hamburg.—Walter Rilla adapted and produced Ginsbury's "Der Mann nebenan" on TV.—On the Berlin stage again, for the first time since the war, Erika von Thellmann is appearing in Maugham's "Der Kreis" and Anni Mewis in "Die Krake".—Detlef Sierck produced Ionesco's "Koenig Stirbt" in Munich.—Ursula Schuh, wife of the director of Hamburg's Schauspielhaus, designed the décor for Stravinsky's "Feuervogel" at Hamburg's State Opera.—Fritz Schulz appeared in Cologne in "Opernball", starring Elfie Mayerhofer.—Imo Moskowicz will produce Hochhuth's "Stellvertreter" at Frankfurt.—Ludwig Berger directed his own play "Otilie" in Giessen.

Obituary: Rudolf Ullstein, the last of the five brothers, has died in Berlin at the age of 90. He survived the war in London.—Lori Leux, 67-year-old star of many operettas by Kuenneke in the early 'twenties died in Berlin.—Joseph Schildkraut has died in New York at the age of 68; the son of the famous Rudolf Schildkraut began on Broadway in "Liliom" and won two "Oscars", one of which was for his part in Dieterle's "Zola".—Bruno E. Werner, journalist and former Cultural Attaché to the German Embassy in Washington, has died in Davos aged 67.—The 64-year-old actress Lissy Arna, who appeared in many films in the 'twenties, has died in Berlin.—Robert Klein-Lorek, who took the part of the First Pupil in "The Blue Angel" has died in New York.

Home News: Dr. Carl Brintzer, a founder-member of the German B.B.C. section and author of a Lichtenberg and a Heine biography, has succeeded Edmund Wolf as programme director.—Ken Adam, a son of the well-known Berlin family, is responsible for the sets of "Dr. Strangelove".—Lea Seidl appeared on TV in "Espionage".—The Marlborough Fine Art Gallery is now showing an Emil Nolde exhibition.—Wanda Rotha just returned from three months in Spain on location with "Circus World", left for Berlin to star in the TV production of "That Lady" directed by R. Cartier.—German actor Gerd Froebe is to take part in the next James Bond film, "Goldfinger".

Milestones: Bruno Paul, who started as a cartoonist of "Jugend" and "Simplizissimus", became co-founder of "Werkbund" and "Bauhaus", and director of Berlin Kunstgewerbeschule, has turned ninety.—Valeska Gert celebrated her 70th birthday; she started as pupil of Rita Saccetto and made a name for herself as a dancer of the grotesque. She spent the war years in New York and now lives in Berlin again.—Siegfried Kracauer, a journalist on the staff of the "Frankfurter Zeitung" and author of "From Caligari to Hitler", is 75 years old.

News from Everywhere: Grete Mosheim and Ernst Schroeder appeared in Billetdoux's "Tchin-Tchin", directed by Berlin's K. Raack, at Zürich's Schauspielhaus.—Francis Lederer, Lord Mayor h. c. of Canoga Park (California), has donated part of his property to the city for a public garden.—Friedrich Hollaender has gone to live in Ascona.—Curt Riess of Zürich is working on a biography of Gustaf Gruendgens.—Salcia Landmann, whose collection of old Jewish jokes much to our dislike became a German bestseller, is to edit a Jewish cookery book for German consumption.

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Eva G. Reichmann

TRAUER UM ALFRED WIENER

In Potsdam, wo Alfred Wiener vor fast 79 Jahren geboren wurde, steht—oder vielmehr: stand—die Synagoge nicht wie in den meisten deutschen Städten auf einem freien Platz, sondern als Reihenhäuser eng angelehnt an nachbarliche Gebäude. Das jüdische Gotteshaus, selbstbewusst und stolz, und doch eingefügt in Recht und Ordnung der Umwelt, geschmückt mit dem preussischen Adler—es war wie ein Sinnbild des Lebens Alfred Wieners, das sich von hier entfalten sollte.

Er war das einzige Kind seiner Eltern. Seine liebevolle Bindung an seine Mutter, die bis in die Zeit der holländischen Emigration in seiner Nähe blieb und deren freundliche Lebensweisheit ihn erfüllte, war eine nie versagende Quelle seines Lebens. Weitere flossen ihm zu aus der jüdischen Tradition des Elternhauses und dem preussisch-deutschen Geschichtsbewusstsein Potsdams. Es waren starke und eigenwillige Quellen, und stark und eigenwillig war der Strom des Lebens, der jetzt in das Meer der Ewigkeit eingemündet ist.

Noch während seiner Jugendjahre zog er mit seinen Eltern in das kleine Posensche Städtchen Bentschen, dessen jüdische Atmosphäre ihn weiter prägte. Er wollte zunächst Rabbiner werden, wählte aber dann das Studium orientalischer Literatur, das er mit der Erwerbung der philosophischen Doktorwürde in Heidelberg abschloss. Frühe berufliche Verpflichtungen führten ihn vorübergehend nach Kairo und Palästina, das er dann als Soldat im ersten Weltkrieg wieder sah. Eine zeitlang war er der Sekretär des jüdischen Philanthropen Paul Nathan, eines liberalen Politikers aus dem Kreise Ludwig Bambergers und Paul Barths, der ihm die enge Verbindung deutscher Politik mit jüdischer öffentlicher Arbeit vorlebte. Sie wurde schliesslich zu seinem Beruf, als der Direktor des Centralvereins deutscher Staatsbürger jüdischen Glaubens, Ludwig Hollander, ihn zu seinem Mitarbeiter machte.

Der Name des Vereins war sein Programm. Als Jude Deutscher zu sein, und als Deutscher Jude zu bleiben: eingefügt in selbstbewusster jüdischer Treue in die Reihen deutschbürgerlicher Ordnung, wie einst die Synagoge der Heimatstadt—so sah Alfred Wiener sich selbst, und so wollte er das deutsche Judentum sehen; es weiter fortbilden, bis die ideale Synthese erreicht wäre, und es gegen Angriffe von aussen schützen, die die erstrebte volle Harmonie gefährdeten.

Aber Alfred Wiener war kein Mann des jüdischen Bezirksvereins. Von Anfang an war er sich der Aufgabe bewusst, in der eigenen Sphäre die allgemeine Entwicklung voranzutreiben. Die Abwehr des Antisemitismus begriff er als einen Teil des Kampfes

gegen Rückschritt und Verdunkelungsgefahr, die Deutschland, Europa, ja die Welt bedrohten. Warnend trat er in den Jahren der Weimarer Republik vor die Männer der Regierung, der Wirtschaft, der Politik und des Heeres und mahnte sie, sich die Macht nicht entgleiten zu lassen. Es war vergebens. Mit dem Regierungsantritt des Nationalsozialismus war sein Werk gescheitert.

Er war tief erschüttert. Für kurze Zeit schien seine Kraft zu versagen. Aber überraschend schnell raffte er sich auf und beschloss, die Arbeit, die in der alten Form in Deutschland nicht mehr möglich war, jenseits der deutschen Grenze fortzusetzen. Er gründete aus kleinsten Anfängen in Amsterdam das Jewish Central Information Office. Es sollte in einer Welt, die von umstürzenden Gewaltakten verstört und von unkontrollierten Gerüchten aufgeschreckt war, der wohl dokumentierten, abgewogenen, objektiven Wahrheit dienen. Wo durch zügellose Propaganda die Grenzen zwischen Wirklichkeit und Lüge verwischt waren, sollte die elementare Sprache der Tatsachen wieder gehört werden, leise vielleicht zunächst, denn



Photo—Keystone Press Agency Ltd.

für grosse Lautstärken schien der Amsterdamer Informationsapparat wenig geeignet, aber unwiderleglich. Wohin immer seine Worte drangen, sie würden sich, so hoffte er, magisch vervielfältigen, da sie ja die Wahrheit kündeten.

Auch diese Hoffnung erfüllte sich nicht. Allzu viele der die Weltpolitik wirklich bewegenden Kräfte standen einer rechtzeitigen Erkenntnis der heraufziehenden Gefahr im Wege. Der Krieg wurde unvermeidlich.

Bevor er ausbrach, überführte Alfred Wiener seine nun schon recht ansehnlichen Sammlungen nach London, wo sie zum Grundstock seiner bedeutendsten Schöpfung, der "Wiener Library", wurden.

Den Lesern dieser Zeitschrift ist die "Wiener Library" hinreichend bekannt, um keiner Beschreibung zu bedürfen. Weniger bekannt ist vielleicht der "Kriegsdienst" der Bibliothek, ihre Mobilisierung für die politische Kriegführung der Alliierten. Mit ihr durfte nun Dr. Wiener endlich die Stunde gekommen sehen, in der sich die ideale Macht der getreulich dokumentierten Wahrheit mit der materiellen Macht eines überlegenen

Militärapparats verbündete. Der Erfolg, der ihm vorher versagt war, blieb denn auch diesmal nicht aus. Der Nationalsozialismus, den er als einer der ersten Warner aus den kleinen Anfängen antisemitischen Geplänkels zum Weltfeind sich hatte entwickeln sehen, lag geschlagen am Boden. Aber in sein Verderben hatte er Leben und Glück ungezählter Opfer mitgerissen. Europa war eine Wüste des Hungers und des Leids. Auch Alfred Wiener war nicht verschont worden. Zwar wurden ihm seine drei geliebten Töchter, die die Hölle der Konzentrationslager hatten erleben müssen, wie durch ein Wunder wieder geschenkt; aber seine Frau, ihre Mutter, war der Qual erlegen.

Der schwer erkämpfte Sieg der freien Welt brachte kritische Zeiten für die "Wiener Library". Fast von einem Tag zum andern verlor sie ihren offiziellen Charakter und musste auf eigenen Füßen stehen. Nicht wenige wohlmeinende Berater hielten die Zeit für sie gekommen, ihre Pforten zu schliessen. Wieners unfehlbarer politischer Instinkt leitete ihn zu andern Entschlüssen. War denn mit der militärischen Niederlage des Dritten Reiches auch das Ende seiner zerstörerischen Irrlehren besiegelt? War sein Aufstieg und Untergang nicht ein weltbewegendes Phänomen, das nun erst recht die historischen Forscher auf den Plan rufen musste? Durfte man über das namenlose Entsetzen, das es im Gefolge hatte, hinweggehen, bevor man ihm Erkenntnisse und politische Lehren abgerungen hatte, die eine Wiederholung unmöglich machten? Die "Wiener Library" müsse bestehen bleiben, entschied Alfred Wiener. Und mit ungebrochener Kraft ging er von neuem ans Werk.

Er war damals 60 Jahre alt, also in einem Alter, in dem andere danach trachten, sich das Leben leichter zu machen. Er hatte wohl kaum diesen Wunsch; aber selbst wenn er ihn gehabt hätte, wäre ihm die Erfüllung versagt geblieben. Er kämpfte gegen Schwierigkeiten, die fast jeden Jüngeren umgeworfen hätten. Er ging durch Krisen, er erlebte Enttäuschungen, aber er gab nicht auf. Zusammen mit seinen Mitarbeitern entwarf er unermüdlich neue Pläne, verfolgte neue Ideen, gewann neue Helfer. Nie ist es ihm vergönnt gewesen, sein Werk wirklich für eine beträchtliche Zeitspanne gesichert zu wissen; aber durch die grosszügige, freundschaftliche Förderung unseres unvergesslichen Leonard G. Montefiore waren ihm doch für die Zeit dieser gesegneten Zusammenarbeit die schwersten Sorgen abgenommen.

Die "Wiener Library" ist eine Dokumentation des Grauens, eine "Schreckenskammer" genannt worden. Sie musste gewiss auch das sein, weil furchtbare Zeitläufte sie dazu

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TRAUER UM ALFRED WIENER

Continued from page 6

gemacht hatten. Aber sie hätte keine Schöpfung Alfred Wieners sein dürfen, wenn in ihr auf die Dauer der Schrecken hätte ungemildert herrschen dürfen. So wenig sie es je verabsäumt hatte, auch dem "anderen", dem humanitären, freiheitlichen Deutschland in ihren Sammlungen Gerechtigkeit widerfahren zu lassen, so drang er nun darauf, dass in ihr dem innerdeutschen Widerstand der Kirchen, der zivilen und militärischen Märtyrer, der unbekanntenen Helfer der Verfolgten ein Denkmal gesetzt würde. Er tat mehr: mit einer Wendung von überraschender und keineswegs allgemein verstandener und gebilligter Radikalität ging er daran, in Deutschland selbst wieder zu Menschen guten Willens zu sprechen. Vor allem suchte er die Jugend auf und wies ihr in öffentlichen Reden und persönlichen Gesprächen neue Wege des Denkens und Empfindens.

Was er von seinem Wissen und Wesen in dieser Tätigkeit in Fülle gab, wurde ihm in beglückender Dankbarkeit zurückgegeben. Seine Reisen nach Deutschland wurden ihm zu einem Jungbrunnen. Von jeder kehrte er befriedigt und erfrischt zurück, voll ermutigender Eindrücke und Erlebnisse, deren tiefstem Hintergrund er in der Erzählung Lichter von strahlender Helle aufzusetzen wusste. Er war kein blinder Optimist. Er hatte einen viel zu klaren Blick, um die noch oder wieder über die deutsche Szene wogenden Wolken zu übersehen. Aber im Grunde waren es doch die besonnenen Landschaften der kontrastreichen deutschen politischen Landkarte, die sich ihm vor allem einprägten.

Enthusiast des Lebens

Denn hier lag eines der Geheimnisse dieser tätigen, vitalen, erfüllten Persönlichkeit, ein Geheimnis des Zaubers, mit dem er Menschen an sich zog: er glaubte, ein durch ein langes Leben politischer Taktik ausgeglichener, kühler Skeptiker zu sein, und er war doch ein Enthusiast. Er war ein Enthusiast seiner Arbeit, seiner Liebe zu Menschen und Büchern, ein Enthusiast des Lebens. Keiner konnte wie er bis ins hohe Alter mit so hinreissender Begeisterung von neuen Begegnungen berichten, mochte es sich um das Kennenlernen eines lebendigen oder gedruckten Lebenslaufes handeln. Keiner konnte so behaglich genießen, so herzlich anerkennen, in Menschen und Dingen so untrüglich den Humor erkennen, "der trotzdem lacht". Er war ein Enthusiast, und er war auch ein Glückskind des Lebens. Nicht, dass es in seinem Leben nicht Schmerz und Qual und Sorge genug gegeben hätte. Wie könnte es bei einem Mann unserer Generation, wie könnte es bei einem so bedeutenden Repräsentanten dieser Generation anders sein? Aber der Urgrund seines Wesens war doch eine freundliche Heiterkeit von solcher ausstrahlender Aktivität, dass sie seine Welt nach seinem Bilde formte. Er nahm von Rückschlägen nur insofern Kenntnis, als er ihnen standzuhalten hatte. Er liess sich nicht von ihnen niederwerfen. Ungebeugt errichtete er wieder und wieder um sich herum seine ihm freundlich lächelnde Welt.

Der Endkampf war lang und schwer. Und doch durfte er auch in der traurigen Leidenszeit sich umsorgt und getröstet wissen von der liebevollsten Lebensgefährtin seiner reifen Jahre, die ihn mit selbstloser Aufopferung pflegte bis zum Ende. Ihr standen Kinder und Freunde bei. Es war nie einsam um ihn, dessen Liebe zum Leben ihm so reich erwidert wurde. Wer immer sich von dieser Lebensliebe erwärmen und begeistern lassen durfte, wird trauernd und dankbar ihren Abglanz in sich tragen.

TRIBUTES

Dr. Robert Weltsch writes:

For former German Jews in this country—and indeed, in other countries as well—the death of Alfred Wiener is a heavy blow. If we add a few words to the tribute paid to him in this journal, it is for two reasons.

First of all, a personal one. Wiener was such a charming man and good friend, such a warm-hearted person, that one cannot suppress a tear at the thought that he will now be absent for ever. In the public arena, he held strong views, but he also respected the point of view of opponents. Perhaps one may say that he sometimes saw people and the outside world with an over-optimistic eye. In the assessment of the Jewish position, differences might occur, but Wiener always sought understanding in human relations which, he felt, were more significant than political controversies. As an example, I should like to quote the very moving and generous letter he wrote me last year on the occasion of the death of Kurt Blumenfeld, the Zionist leader, with whom he often had crossed swords in bitter contests of principle in the old days. True humanity was Wiener's foremost virtue.

Secondly, I have to discharge the sad duty of saying a few words on behalf of the board of the Leo Baeck Institute, of which Alfred Wiener was a member from its foundation in 1955. Wiener was passionately devoted to the subject with which the Leo Baeck Institute is concerned, namely, research into the history of Jews in Germany from the time of the Emancipation onward. This was part of his very life, the almost inexhaustible romance of which even today German-speaking Jews consider themselves the product. His own great achievement, the Wiener Library, was an instrument of work in the same field though primarily occupied with the last tragic period. It was a cause of regret that during the last years of his life, owing to his illness, Wiener could not take such an active part in the activities of the Institute as he, and indeed his fellow-members, would have wished. But only a few weeks ago, from his sick-bed, he sent an enthusiastic letter, in trembling hand-writing, to the office of our London Board, full of appreciation of the latest publications and of warm encouragement for the future. That was, alas, his last communication to the Leo Baeck Institute; it carried sad forebodings to the recipient.

The president of the Leo Baeck Institute, Dr. Siegfried Moses, has sent his own condolences, and so have other members of the board, but we would like to repeat here on behalf of the London Board and of the Institute as a whole, our deep sorrow at the irreparable loss that his death means to all who care for what German Jewry once was.

Mr. David Kessler, Chairman of the Executive Committee of the Wiener Library, writes:

With the death of Alfred Wiener, after a long illness borne cheerfully and courageously, the executive committee and the staff of the Wiener Library have lost a beloved colleague and a faithful friend. Alfred Wiener was an unusual man, who combined admirably the finest characteristics of the great German-Jewish cultural tradition in which he had been nurtured and a profound love for the country in which he made his home as a refugee from the Nazis.

The Library was his inspiration and after 1934 his life's work. It was his determination, his optimism and his persuasiveness which led to its development as a serious centre both for

research and the dissemination of information. He was a delightful companion, warm-hearted, generous and intelligent. The challenge left by his death is that his work shall go on.

THE GEOGRAPHER ALFRED PHILIPPSON

Centenary of his Birth

During his internment in Theresienstadt, Alfred Philippson, who died in Bonn in 1953, wrote a so far unpublished essay, "How I Became a Geographer". Can we now, on the occasion of the centenary of his birth, hope for a publication of this autobiography of his youth? For manifold reasons it would be of value and interest. His father, Rabbi Dr. Ludwig Philippson, spent a lifetime in furthering and reforming contemporary Judaism and, more than 125 years ago, founded the *Allgemeine Zeitung des Judentums*.

Professor Alfred Philippson was regarded as one of the great geographers of his time. When, on May 25 of the fateful year 1933, the centenary of the birth of Ferdinand von Richthofen (1833-1905), the founder of modern scientific geography, was celebrated, his pupil Alfred Philippson was honoured with the Golden Richthofen Medal. On February 18, 1946—not long after his liberation from the camp—the Mathematical Faculty of Bonn University bestowed on him an honorary doctorate of science. On that occasion, at the venerable age of 82, he lectured on the Aegean Sea. This was one of his many—actually his foremost—fields of research.

Alfred Philippson died in 1953, having completed almost 90 years. He was buried in the Bonn Jewish Cemetery not far from the graves of his parents. These are the milestones of his life: In 1892 he became Privatdozent in Bonn, in 1904 Ordinary Professor in Bern, from where, in 1906, he was called to the University of Halle. In 1911 he took over the Chair of Geography in Bonn, which he held until his retirement in 1929.

Philippson's large private library today forms the nucleus of the Geographical Institute of Bonn, which he originally started as a seminary. In this way his memory is kept alive amongst contemporary students. This, however, does not diminish the interest which a publication of the memoirs of his beginnings would certainly find amongst general readers.

E.G.L.



Rabbi Dr. Neufeld

MICHAEL SACHS—RABBI OF BERLIN

Centenary of his Death

A hundred years ago Michael Sachs died in the prime of his life in Berlin on January 31, 1864, in his 56th year. Very few are destined to live on in their own works, but Michael Sachs was one of that select band. For even today, a century after his death and the scattering of the remnants of Central European Jewry throughout the world, the Machzor with Michael Sachs's poetical translation is still used on High Holy-days by older Jews, whether they be in New York, Buenos Aires, Johannesburg or Tel Aviv.

At the celebration marking the centenary of his birth 56 years ago, the memorial address was delivered at the Hochschule für die Wissenschaft des Judentums by Dr. Josef Eschelbacher, the Conservative Berlin communal rabbi. Leonhard Sachs, the son of Michael Sachs, said that Eschelbacher was his father's real successor, although he only came to Berlin 36 years later. For in the intervening period every Berlin communal rabbi had ministrated to all the synagogues without distinction. Eschelbacher, however, had been called to Berlin specifically for the non-organ synagogues and his principal field of activity was the Old Synagogue in the Heidereuter-gasse, to which Michael Sachs had exclusively concentrated his attention.

Michael Jehiel Sachs was a distinctive personality, out of the common rut. He had grown up entirely in the German cultural environment after the Mendelssohnian era of enlightenment, right in the middle of the movement towards apostasy and of the fight for emancipation and assimilation at the same time. He was born on September 3, 1808, in Glogau, one of the few Silesian communities with an historic past. He was educated in the spirit of German humanism at the local grammar school and continued his education in the same spirit at the newly established University of Berlin. But for his Jewish education he depended entirely on himself. He acquired his elementary knowledge in his native Kehilla, partly from his father, a businessman of the type that possessed some Jewish learning.

Sachs actually wanted to become a grammar-school teacher, but at that time Jews in Prussia were not eligible for this type of post. So he turned his attention to Jewish studies, which was not easy then. It was another decade, 1854, before the Jewish Theological Seminary in Breslau was founded, the first academy in which rabbis could study the results of the young Science of Judaism in addition to the old Talmudic learning. The great majority of rabbis originated, therefore, from yeshivot and were in consequence unable to offer spiritual guidance to their more educated congregants, who included a high proportion of graduates.

In 1836 Michael Sachs was appointed preacher in the Tempelgemeinde in Prague on the recommendation of Leopold Zunz, who had held the appointment there before for a short time. In Prague he had a very friendly relationship with Salomon Jehuda Rappaport (SHIR), who was appointed communal rabbi of Prague in 1840. This relationship was a source of much scholarship to Sachs and it formed a stimulus to his academic plans which were to come to fruition later on in Berlin. His friend Moritz Veit, senior member of the

Jewish community in Berlin and later representative of the City of Berlin in the Prussian Upper Chamber, effected his appointment in Berlin in 1844 as preacher and rabbinical assessor. His eloquence was already remarkable in Prague, but it came to full flower in the Berlin community. In 1844 the Berlin community numbered about 8,000 souls; but in 1847, when Jews in the Province of Posen were permitted to migrate to other parts of Prussia, the community grew very rapidly and at Sachs's death numbered not less than 24,000.

Trained in the Modern Way

Sachs won the ears and hearts of all his listeners. The two old rabbinical assessors at that time still working in Berlin were essentially active as Talmudists and Dayanim and, unlike Sachs, had no influence on the congregants. Sachs was trained in the modern way and inclined to accept modern innovations, in fact he experimentally introduced the confirmation of girls, but essentially he was a traditionalist and a decided opponent of the Reform community established in 1845, which held its services on Sundays. Furthermore, when the Berlin community, despite strong opposition, decided to introduce an organ and mixed choir in the proposed representative synagogue in the Oranienburgerstrasse, Sachs was definitely against it. It was an imposition to ask him, the celebrated preacher, who was opposed to the introduction of an organ, to preach experimentally in this synagogue in 1863, even before it was completed, simply to try out the acoustics. Such a task could in fact have been undertaken by any experienced teacher, but it was typical of the attitude of the communal council at the time to expect Michael Sachs to do it. Usually Sachs preached to a full congregation, but here he preached to empty pews and his speech was a farewell address because he never intended to preach in the organ-synagogue. And in fact he never did so, because the synagogue was only inaugurated on September 5, 1866, two years after his death.

Despite his widespread activities in the ever-growing community, he found time for literary work. He concerned himself particularly with synagogal poesy, on which Zunz had previously done research. Already by 1836 he had translated and annotated the Psalms and later translated 15 books for Leopold Zunz's Bible translation. Then he engaged in the scientific study of poetic literature and later translated such literature into poetical form. In 1845 he wrote "Die religiöse Poesie der Juden in Spanien", in 1863 "Stimmen vom Jordan und Euphrat" and then a more scientific work (1852-54), "Beiträge zur Sprach- und Altertumsforschung". Later on he started and completed the work that is of lasting value. He translated the Machzor, the order of service for the Five Festivals, into German in an artistic, poetical form. "Die Festgebete der Israeliten" (1855-56) is a work that has gone through many editions. He also translated into German the Siddur, the daily prayer book (1858).

It is difficult to understand how he found time for all these accomplishments. Practically, the whole burden of the religious work for the steadily growing Berlin com-

munity fell on his shoulders, for there was no other preacher besides him. For years attempts were made to find an academically trained Liberal rabbi who, unlike Sachs, would be prepared to officiate in the organ-synagogue, but it was not until 1866 that a rabbi was found in the person of Josef Aub, of Mainz, who appeared suitable. Yet even in this election the communal representatives were unlucky, and despite all warnings were forced to accept the extremely radical reformer Abraham Geiger.

Sachs came to the particular attention of the Berlin population when he was asked, after the March revolution in 1848, to speak with the ministers of other religions at the graves of the fallen in Friedrichshain. All Berlin was then in a ferment and some 20,000 people were at Friedrichshain and in the Landsberger Allee, so that his reputation spread far beyond the confines of his congregation. When he died on January 31, 1864, the gap was immediately felt. He was buried in the specially reserved row in the then new cemetery in the Schoenhauser Allee, but no truly representative preacher was available. By a curious chance his great friend, Moritz Veit, also died at the same time. Thus it was found necessary to summon the Breslau rabbi, Dr. Manuel Joel, more than once in the course of a few days, and he was able to represent the community in a really worthy manner.

Apart from those already mentioned, several other works by Sachs have been published, including two volumes of his excellent sermons issued shortly after his death.

VILLAGE JEWS IN WESTFALIA

The publication in Germany of monographs on the history of Jewish communities in German cities, townships and villages reflects the desire to give the German public an undistorted picture of German Jewry. At the same time such publications are valuable contributions to the history of the Jews in Germany at large. Last, but not least, they are also of interest to individual Jews and their families who were driven into emigration and who, together with their descendants, can thus trace back their genealogies and get an idea of the circumstances under which their forebears lived before and after the emancipation.

Rabbi Dr. B. Brillling, former archivist of the Breslau Jewish Community and now a Custodian at the University of Munster, has just published a small study on the history of the Jewish Community in the Padberg district, which comprised the places Beringhausen, Helminghausen and Padberg and dates back to the middle of the seventeenth century. Together with Ulrich Dieckmann, Rabbi Dr. Brillling has also edited a brief history of the Jewish Community of Munster from 1933 to 1945, carrying a complete list of its members and their fates.

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Friedrich Walter

Humour in a Damp Climate

A writer of German origin, Egon Larsen (well known to the readers of *AJR Information*), and an Englishman, Eric G. Linfield, worked together in compiling an anthology of English humour which they call "Laughter in a Damp Climate".*

That is an apt and well-chosen title; no less happy is the choice of the pieces which make up the contents of this anthology. In their entirety they amount to what the German edition in its sub-title calls "eine kleine Literaturgeschichte des britischen Humors", starting as it does with a very funny scene from one of the early English mystery plays, going on to Chaucer's "Canterbury Tales", then giving us extracts from the writings of the great comic writers throughout the following centuries up to and largely including our present time.

To this wealth of well-selected material which is as amusing as it is thought-provoking, Eric G. Linfield has written a highly enlightening introduction, a most intelligent guide to this elusive, complex and endearing phenomenon, the English sense of humour. He makes it derive from and connects it very convincingly with the English climate not only in its literal meaning but with what the Spanish-American philosopher Santayana, whom he quotes, once called the Englishman's "inner atmosphere, the weather in his soul". ("Gefühlsklima" I would call it in German and feel tempted to say that the indefinable and admirable dryness, the casual understatement of English humour result from and are

a direct consequence of the dampness of the English climate.)

But Linfield stresses yet another essential element of English humour: he calls it its "robustness" and here again he quotes an authoritative source, this time an English one. The great essayist and humorist Hazlitt once wrote: "A degree of barbarism and rusticity seems necessary to the perfection of humour." This seems at first rather disturbing but it is also a very true and profound remark. Linfield shows us clearly the gradual refinements of this robust core through wit, irony and social satire which, as he rightly says, are inseparable from humour and its literary evolution—its "infinite variety" of which the pieces chosen by him and Egon Larsen for this anthology give us many various examples.

To the constituent elements of humour I would also add that of self-irony. This precious gift to laugh at oneself—it has often before been identified not only with English but with Jewish humour also. That it should be shared by both seems paradoxical. Could it be explained through its very contradictoriness? Did the English humorous brand of self-irony stem from a long series of almost miraculously lucky escapes from the misfortunes of history, whereas the Jewish variant grew from a still longer history of almost unrelieved sufferings?

But this is dialectical thinking, hence very inappropriate where humour is concerned which is indeed a matter of inner climatic and atmospheric conditions, in other words: a matter of feeling. When questioned about my own feelings I could have wished that Linfield and Larsen had included in their otherwise excellent anthology such great and

original comic writers as Thomas Peacock and Ronald Firbank, Ivy Compton-Burnett and Nigel Dennis, and had in their favour dropped others whose humour is, I feel, either conventional or laboured or both (e.g., Trollope, Chesterton, Jerome K. Jerome, P. G. Wodehouse). But if, for a moment, I might be allowed to be thorough at the risk of appearing humourless: The Oxford Dictionary defines "humour", among other things, as a "mood", an "inclination", in its ancient Latin and later mediæval meaning even as a "fluid of the body formerly held to determine physical and mental qualities". As different as these are our individual responses to all the different shades of humour reflecting the variety of human nature and so richly reflected in this anthology.

THALHEIM REMEMBERS ITS JEWS

In 1932, the township of Thalheim in the Heilbronn district had about 90 Jewish inhabitants. Recently, Hauptlehrer Theobald Nebel has written a booklet about the "History of the Thalheim Jewish Community". The work has been published by the Municipality of Thalheim "in memory of its Jewish fellow-citizens who were murdered under the National Socialist Terror régime". In the introduction, Mayor Robert Ehrenfried states that the relationship between Christian and Jewish inhabitants of the town had been a good one also during the years 1933-1945, when Jews could rely on the understanding and support of the general population. Of the 88 Jews who lived there in 1932, ten died between 1933 and 1939, 38 emigrated, eight moved to other places in Germany, and one died in a concentration camp. The remaining 31 Jews were deported and murdered.

The publication is well documented and carries good illustrations. E.G.L.

* Egon Larsen and Eric G. Linfield: *Laughter in a Damp Climate*. Herbert Jenkins, London. 30s.

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Robert Weltsch

INGATHERING THE HARVEST

Publication of Martin Buber's Writings

Martin Buber, who was 86 in February, is now busy with what he calls "ingathering the harvest." His writings in the German originals are being collected in four huge volumes, each of approximately a thousand pages or more. The first was already referred to last year on the occasion of Buber's 85th birthday. Two other volumes recently followed: "Schriften zum Chassidismus" and "Der Jude und sein Judentum."*

It is difficult today to appreciate properly the impact which, almost sixty years ago, Buber's first books about Chassidism made in Western Europe or, more correctly, on the German-speaking world. These books completely transformed the image of the Jew. Western intellectuals, accustomed to judging Judaism in terms of the official Jewish bourgeois community, were perplexed to learn of a religious popular movement in the plains of Podolia and Wolhynia in Eastern Europe of which they knew nothing, though its message contained so much of devotion and wisdom, humanity and comfort. They had to revise their views about East European Jews, who had hitherto been regarded mainly as objects of philanthropy. Buber's first chassidic book, "Die Geschichten des Rabbi Nachman," was published in 1906; "Die Legende des Baal Schem" was published in 1907 by Rütten and Loening in Frankfurt. In addition to relating the stories and legends of these chassidic masters, Buber gave a fundamental introduction to the world of Jewish mysticism. After this beginning many other books on Chassidism followed. These are now all collected together in their final version in this one volume of 1963. During the past 60 years Chassidism, thanks to Buber alone, has become part of the modern Jewish consciousness. After the Second World War its influence also

* Martin Buber: Werke. Dritter Band: Schriften zum Chassidismus. Kösel Verlag & Lambert Schneider. 1,271 pp. DM 52.

Martin Buber: Der Jude und sein Judentum. Gesammelte Aufsätze und Reden. Mit einer Einleitung von Robert Weltsch. Joseph Melzer Verlag Köln. 837 pp. DM 48.

spread to English-speaking countries, due to the translation of part of Buber's work into English. There, too, it has been received as a true revelation.

In the present book Buber also included his own replies to criticism recently made within the Jewish camp about the manner in which he had handled Chassidism for half a century. He was accused of having dressed it up for Western consumption, allegedly disregarding the historical setting of the chassidic teaching within the Kabbalist tradition. The challenge came from Professor Gershom Scholem, the greatest living authority on Kabbala, in a lecture originally delivered in London and later printed in German in the "Neue Zürcher Zeitung," in English in "Commentary," and now included in a provocative little volume of German essays called "Judaica."** The ensuing discussion, on the highest possible level, is of absorbing interest. It is evident that the two men start from different points of view. Scholem, as an historian and a scholar, is primarily concerned with the meticulous treatment of the literary sources and their interpretation within the historical context, while Buber, on the other hand, claims licence to select from the spiritual wealth of a living—and, alas, rapidly degenerating—community its finest fruit, and to translate the spiritual gist of the teaching in a faithful way into a language of more universal appeal. This gives the chance of "presenting to our times what is suitable in helping to overcome the plight of faith." A purely historical and exact account cannot fulfil this task. True, says Buber, Chassidism never pretended to be a message for the whole of mankind; but actually this is what Chassidism was, and in this sense one has to interpret it, even against its own will. What matters is not the theoretical or speculative view of Chassidim, but the existential reality.

Scholem does not share this view. He argues that the description of Chassidism must be from the theological approach and the historical development. It is, of course, impossible here to enter into the details of this controversy. Yet, as far as Buber's achievement is concerned, it must be said that when the handsome editions of these books first appeared in Germany it was clear to all that Buber's account was not a "scientific" historical one, but rather something close to poetry. The tales and sayings of the Chassidim were not simply translated into another language. They were transformed in a congenial manner for readers with quite a different culture, ignorant of the specific tradition in which the chassidic communities were embedded. To make a message of this kind acceptable to a completely different public is the creative task of a genuine interpreter. Buber's "Chassidische Schriften," now before us as a whole, beautifully produced, bear witness to the tremendous importance of his work. He has enriched Jewish thought and

** Gershom Scholem: Judaica. Suhrkamp Verlag Frankfurt 1963. 234 pp. DM 5.80.

humanity by opening up treasures which, without his care and understanding, would never have gone beyond the narrow confines of Eastern Europe, as it then was (it does not exist today).

Finally, the volume "Der Jude und sein Judentum" contains most of Buber's writings over almost sixty years on topical questions and discussions of the Jewish problem. The book starts with the famous lectures which, on the eve of the First World War, opened a new epoch in the approach to the Jewish question. These lectures had a particularly revolutionary effect on youth far beyond the Zionist ranks. The first lecture was delivered in Prague in 1909; two others followed, later published as "Drei Reden über das Judentum" (1911), which after the First World War became "Acht Reden," and after the Second World War were supplemented by the four lectures united under the name "An der Wende." In other parts of the book we find some of Buber's most important pronouncements on Zionism, Jewish nationalism, humanism and questions of Zionist (and Israeli) policy, including the relation to the Arabs. Of special interest to the readers of this paper are the articles written during the Nazi régime in Germany, where Buber was then teaching. Half a century of Jewish development is reflected in these pages.

This is a harvest worth bringing in.

POPE AIDS ANNE FRANK HOUSE

Pope Paul VI and more than sixty artists, many of them internationally famous, have given works of art to an exhibition in Rome to raise funds for the Anne Frank Italian House in Israel.

The home is being built at Neot Mordechai, in Upper Galilee, to accommodate children in need from all parts of the world. Already 40 children are in residence and more money is required to complete and maintain the home.

The exhibition was organised at the A.C. Gallery by Mrs. Leila Hirschfeld and the American Committee of Youth Aliyah in Rome. The Vatican became interested when Mr. Herzl Emmanuel, the American sculptor, and his wife, spoke of the exhibition to one of the officials. Pope Paul chose a specially commissioned sculpture as his gift.

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THE BAYSWATER JEWS

The Anglo-Jewish community has been in existence for more than three centuries, yet it is surprising that only two synagogues in the Metropolis are more than one hundred years old. Bevis Marks, the main Sephardi synagogue, holds pride of place with some two hundred and fifty years of active life; the second is the Bayswater Synagogue which celebrated its centenary last year. There was, of course, the Great Synagogue in Duke's Place, but it was destroyed by enemy action in 1942.

The reason for the paucity of old synagogues is explained in *The Bayswater Synagogue 1863-1963* by Olga Somech Phillips and Hyman A. Simons, privately published to celebrate the synagogue's centenary. The old-established City synagogues were jealous of their rights and steadfastly, sometimes under threat of excommunication, refused to allow other synagogues to be established, despite the fact that their more affluent congregants were fast migrating to the West End and the newer suburbs of Bayswater, Maida Vale, etc.

It was only after the hotly contested election of the new Chief Rabbi, Nathan Marcus Adler from Hanover, in 1844, that the situation changed. For he, more modern in his outlook than his predecessor, urged upon the authorities the need for subsidiary places of worship outside the City and East End.

The book is largely devoted to the Adlers, father and son, particularly the latter who officiated at Bayswater for many years before assuming his father's office of Chief Rabbi. Perhaps the authors are somewhat too adula-

tory in tone about the son ("had Dr. Adler been a Roman Catholic he would have been canonised"), for Adler also had his opponents. A chapter is also devoted to Rabbi Dr. Sir Hermann Gollancz, Bremen-born, who became the only rabbi in England ever to be knighted.

There is no doubt that the Bayswater Jews held an influential place in the community, and it is perhaps not putting it too high to say that "from its outset there was a great cachet attached to the congregation", certainly by some sections of the community, but hardly by the later immigrants who despised the West Enders' particular brand of Orthodoxy and resented their patronage and charity which was liberally bestowed.

The book is, however, less concerned with the social environment and those changes which unfortunately now threaten to make the synagogue redundant, than with the personalities who officiated and worshipped there. These are treated most generously and there is sufficient wealth of anecdote and biographical detail to titillate and satisfy the imagination of any student of the Anglo-Jewish scene.

WALTER M. SCHWAB.

A HAMBURG JEWISH POLITICIAN

Erich Lueth on Isaac Wolffson
(1817-1895)

On behalf of the Freie Akademie der Kuenste in Hamburg, Erich Lueth, the Director of the Staatliche Pressestelle, has

published a short biography of "Isaac Wolffson, ein hamburgischer Wegbereiter des Rechts und der deutschen Emanzipation". He presents a vivid portrait of the man who, together with Gabriel Riesser and during the 32 years that he survived him, played a leading role in introducing democratic institutions in his native city. Wolffson, a lawyer by profession, was a member of the Municipal Parliament from 1859 to 1889 and its President from 1861 to 1863. He was also the President of the Anwaltskammer of the three Free Cities of Hamburg, Bremen and Luebeck from its foundation in 1879 until his death. A man of unlimited energy and vast knowledge, he also belonged to the Reichstag from its inception (1871) until 1881; he was one of the ten deputies who were entrusted with the preparation of the new German Civil Code and the committee's only Jew and sole lawyer. His considerable contribution to this important law is reflected in various monographs which he wrote on a variety of legal problems. As a politician, he represented his city during the complicated negotiations which Hamburg had to conduct with Bismarck's Prussia.

Wolffson was greatly honoured by his compatriots during his lifetime, and his memory was kept alive in the decades that followed his death. A street in the north of Hamburg bore his name, his bust was erected in the Hamburg Court of Appeal and a relief of his head found its place in the Hamburg Town Hall. When the Nazis came to power, all these monuments of gratitude were removed so that the memory of this great Jewish citizen might be obliterated. Fortunately this did not come to pass: Wolffson's bust has been re-installed in its niche of honour and Erich Lueth's essay is meant to remind the new German generation of the lasting merits of one of Hamburg's greatest sons.

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DR. PAUL ABEL ZUM 90. GEBURTSTAG

Anlässlich des 90. Geburtstages von Dr. Paul Abel hat uns der Ehrenpräsident der Rechtsanwaltskammer für Wien, Niederösterreich und Burgenland, Dr. Emerich Hunna, den folgenden Glückwunsch zur Verfügung gestellt. Die AJR betrachtet es als eine besondere Ehre, dass Dr. Abel als langjähriges Mitglied ihres Board mit ihren Bestrebungen eng verbunden ist und schliesst sich den guten Wünschen auf das herzlichste an.

Mit Dankbarkeit und Bewunderung gedenken Oesterreichs Juristen, vor allem die Wiener Rechtsanwälte, des 21. März 1964, an dem einer ihrer Grössten seinen 90. Geburtstag —ferne der Heimat—feiern wird. Mit besonderer Liebe und dauernder Verbundenheit fühle ich mich berufen, die Glückwünsche der Wiener Anwaltschaft zu diesem seltenen Fest zum Ausdruck zu bringen.

Es sind ja genau 50 Jahre, seitdem ich im Frühjahr 1914 in die Kanzlei der Wiener Hof- und Gerichtsadvokaten Dr. Adolf (Edler von) Bachrach und seines Schwiegersohnes Dr. Paul Abel als junger Konzipient eintrat. Es war damals wohl die berühmteste Kanzlei der grossen österreichisch-ungarischen Monarchie. Dr. Adolf Bachrach, eine wahrhaft geniale Persönlichkeit, genoss das besondere Vertrauen des kaiserlichen Hauses; weit mehr als ein Dutzend Erzherzoge, mehrere ausländische regierende Fürsten, hervorragende Mitglieder der Hocharistokratie, aber auch angesehene industrielle Unternehmungen wurden dauernd von ihm anwaltlich beraten und vertreten.

Paul Abel hatte schon als Student seine ausserordentlichen Fähigkeiten und sein wissenschaftliches Streben bewiesen; er wurde am 18. Jänner 1899 sub auspiciis imperatoris an der Wiener Universität zum Doktor juris promoviert, nachdem er alle seine Prüfungen

und Rigorosen mit einstimmiger Auszeichnung abgelegt hatte.

In seiner Ausbildungszeit bei Dr. J. L. Brunstein hatte er eine besondere Vorliebe für die wissenschaftliche und praktische Pflege des gewerblichen Rechtsschutzes gewonnen. Schon im Jahre 1908 erschien das von ihm verfasste, preisgekrönte "System des österreichischen Markenrechtes", das noch heute in Theorie und Rechtsprechung grosse Bedeutung hat. Er konnte das profunde Wissen und Verständnis für alle Zweige des gewerblichen Rechtsschutzes im Rahmen der Anwaltskanzlei immer mehr vertiefen und verwerten. Am 3. Mai 1904 wurde Dr. Abel als "Hof- und Gerichtsadvokat" in die Liste der Wiener Kammer eingetragen, der er bis zur Besetzung Oesterreichs im Jahre 1938 angehörte. In diesen 34 Jahren war Dr. Abel als unbestrittene "Autorität" auf dem Gebiet des Patent-, Marken-, Muster-, Wettbewerbs- und Urheberrechtes tätig. Es gab wohl kaum einen grösseren Prozess dieser Art, an dem er nicht in irgend einer Funktion teilnahm. Dazu kam die umfassende Tätigkeit in den übrigen Angelegenheiten der Kanzlei, die auch nach dem Zusammenbruch der Monarchie und der damit verbundenen grundlegenden Wandlung der gesellschaftlichen, sozialen und wirtschaftlichen Verhältnisse ständig mit schwierigsten Aufgaben betraut war.

Vorbildlich war und blieb auch im Wechsel der Zeiten der vornehme, wirklich uneigennützig Charakter der Berufsausübung. Dr. Abel empfand und übte die Anwaltschaft zeit seines Lebens als nobile officium, nur bestrebt, das Recht durchzusetzen und dem Klienten zu helfen. Die Honorarfrage kam immer zuletzt; ein beachtlicher Teil der Kanzleitätigkeit wurde unentgeltlich geleistet.

Die überlegene, ausgeglichene Art, in der Dr. Abel auch allgemeine Rechts- und insbesondere auch die anwaltlichen Standesfragen behandelte, erwarb ihm schon in früheren Jahren auch das Vertrauen der Kollegen, die ihn im Jahre 1912 in den Ausschuss der Wiener Rechtsanwaltskammer wählten, dem er dann seit 1924 als Erster Vizepräsident bis zum 15. März 1938 vorstand.

Nur eine ganz ungewöhnliche Arbeitskraft und Arbeitsfreude ermöglichten es, dass Dr. Paul Abel neben diesen beruflichen Arbeiten dauernd an der österreichischen Gesetzgebung auf dem Gebiet des gewerblichen Rechtsschutzes als Gutachter, Kritiker oder Berater der vorbereitenden Gesetzgebungskommissionen teilnahm, eine nicht übersehbare Fülle wertvoller Publikationen in österreichischen und ausländischen Zeitschriften veröffentlichte und sich an einer Reihe angesehener Vereinigungen mit grossem Eifer und Erfolg beteiligte, u.a. als Vorstandsmitglied der Wiener Juristischen Gesellschaft, Vizepräsident der Oesterreichischen Landesgruppe der Association Internationale pour la Propriété Industrielle, Vorstandsmitglied der Association Internationale pour la Protection des Oeuvres litteraires et artistiques, Mitglied der Oesterreichischen Landesgruppe der International Law Association, etc.

Das Wirken und das Wesen des grossen Advokaten Paul Abel war bestimmt durch seine echte Menschlichkeit. Güte, wahre Bescheidenheit und unbeugsame Rechtlich-

keit, ein milder Humor und eine in unserer Zeit ganz seltene, fast spartanische Anspruchslosigkeit prägten das Bild dieser wertvollen Persönlichkeit. Selbst ohne Arg und voll Vertrauen zu den Andern stand Paul Abel im Jahre 1938 den Ereignissen fassungslos gegenüber: Er konnte es zunächst kaum verstehen, dass ich unablässig darauf drängte, dass er Oesterreich so rasch als möglich verlasse.

Ein gütiges Geschick hat schliesslich bewirkt, dass Dr. Abel auch die furchtbaren Jahre des Krieges körperlich und vor allem geistig in wunderbarer Verfassung überwinden konnte. Wir mussten einsehen, dass er nach 1945 zögerte, wieder nach Wien zurückzukehren, betrachten aber Dr. Paul Abel nach wie vor als die Zierde der österreichischen Rechtsanwaltschaft und sind erfüllt von den innigsten Wünschen für sein ferneres Wohlergehen!

ERICH LUETH 60

On February 1, Erich Lueth (Hamburg) celebrated his 60th birthday. A few years after the war, he initiated the "Peace with Israel" movement. Since then he has constantly made the German people aware of the guilt they have to atone for and worked for the establishment of a new relationship between Germans and Jews. In his publications he has dealt both with the life in the new State of Israel and with the contributions of Jews, especially in his home town, to Germany's political and cultural life before 1933. At the same time he courageously raised his voice whenever he felt that—as in the case of Veit Harlan—activities under the Nazi régime were too easily overlooked or that symptoms of neo-Nazism were not properly recognised. We wish Erich Lueth, the outstanding author and journalist, many further years of constructive work.

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Birthday Tributes

DR. F. H. KROCH 60

On March 29, hiding in Italy, Dr. F. H. Kroch, a man of many parts, scientist, industrial leader and social worker, will be celebrating his sixtieth birthday. Domiciled in the Manchester area since 1937 he founded in that year, on the site of a disused bleachworks, a chemical company which under his guidance was to expand vastly and eventually to become one of the most progressive units in this industry, known and respected throughout the world. In the field of voluntary work his restless energy has been no less fruitful and wide in scope to the lasting benefit of industry and, particularly, of his fellow refugees. As hon. treasurer of all the successive groupings of Jewish refugees in the Manchester area, which eventually became merged in the Morris Feinmann Homes Trust, as the co-founder of the first Home for ageing refugees in Great Britain and as the guardian angel of many hundreds in need of help and advice he has created for himself a lasting monument.

PROFESSOR GUIDO KISCH 75

Professor Guido Kisch recently celebrated his 75th birthday. He started his University career in Leipzig, and from 1922 to 1933 was Ordinary Professor of History of Law at Halle University. After his emigration to the United States he became attached as a research scholar to the Hebrew Union College, New York, and was also appointed editor of *Historia Judaica*. Professor Kisch's publications include a work on Jews in the History of Law in the Middle Ages and many other books and essays on Jewish historical subjects. He is still active as a lecturer and research worker.

DR. LEO ENGEL 75

We extend our sincerest congratulations to Dr. Leo Engel who will be 75 on March 31. In Germany Dr. Engel was Secretary-General of the "Reichsverband des deutschen Gross- und Ueberseehandels". When the AJR was built up, he put his experience and energy at its disposal and thus played an important part in strengthening the foundations of the organisation. Since then he has, as a Board member, always taken an active interest in our efforts.

MISS NELLY WOLFFHEIM 85

Miss Nelly Wolffheim who will be 85 on March 28 may look back on many achievements in the educational field. She was the head of a well-known kindergarten and a tutor for Jewish kindergarten teachers in Berlin, and is the author of widely recognised publications on questions of education and psychology. It is particularly gratifying that she can still be active as a writer. A personality of Miss Wolffheim's standing is also an asset to Otto Schiff House where she has been living for the past years. We wish her health and ability to work for a long time to come.

MRS. CLARA FREYHAN 85

Mrs. Clara Freyhan will be 85 on March 16. Throughout her life she has been actively associated with various general and Jewish causes. In Berlin she was well known in the North-Western district, especially for her activities for the German Democratic Party and for the Central-Verein. In this country, the efforts of organisations built up by former German Jews, including the AJR, have always been near to her heart. We extend our sincerest birthday wishes to Mrs. Freyhan.

DR. FRITZ M. WARBURG 85

On March 12 Dr. Fritz M. Warburg, the youngest and only surviving of the famous five brothers from Hamburg, will be 85 years old. He will celebrate this day in the Kibbutz Netser Sereni, near Beer Yaakov, where he lives with his Swedish-born wife, close to two daughters, their husbands and children.

After studying jurisprudence he was a partner of M. M. Warburg & Co., at Hamburg, from 1907 to 1938, specially in charge of the credit department, the metal business and certain industrial interests. In contrast to his brothers, Max, Paul and Felix, he at no time of his life fell under the spell of the United States but was essentially European, En Gammal Europe, as a Swedish friend called him in a charming essay five years ago. As such he was and is a living repository of the history of the Haute Finance in the last sixty years. His conversation has not the crisp and pungent wit which characterised his brothers, Professor Aby and Max, but is of a more epic style, with a sharp but never evil eye for foibles and frailties, a puckish humour, and all this wrapped in the warm glow of his humanity.

His favourite and well-known hobby was and is graphology, useful even in business where a handwritten letter or even a signature sometimes could betray what a balance sheet tried to conceal. But his interest in this kind of "Ausdrucksbewegung" goes far beyond a narrow practical purpose into the spheres of culture and psychology and he would never pretend that it was a safeguard against errors of judgment in business or life in general.

Our sincerest wishes are going out to Dr. and Mrs. Warburg and to their family in Israel and Italy. E.R.



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LETTERS TO THE EDITOR

LILLY KANN

Sir,—I was very interested in PEM's short note on the 70th birthday of Lilly Kann in your January issue, but I regret that—no doubt owing to the lack of space—his remarks seemed to do less than justice to an actress whose career has been in the best traditions of the great tragediennes of the German stage.

Long before joining the Jüdischer Kulturbund, Lilly Kann had already excelled in leading parts at the Staatstheater, Dresden; the Städtisches Schauspielhaus, Frankfurt; and the Dumont Theater, Düsseldorf, and her performance in such roles as Lady Macbeth, Elisabeth (in Bruckner's Elisabeth von England) and as leading lady in Eugene O'Neill's "Desire under the Elms", is still remembered by those who had been privileged to see her.

After her emigration, she was one of the small number of refugee actors and actresses who, thanks to their talent, were able to find an assured place in the English theatre. Her long series of successes included "Awake and Sing", the "Golden Door" and her portrayal of Margaret in Strindberg's "Father", as well as countless films, TV and radio plays.

Lately she appeared in TV in Golding's "Magnolia Street", Tolstoy's "Resurrection" and "I Want to Go".

Yours, etc.,

R. B. JONES.

London, S.W.7.

LESSER URY'S WORKS

Publication of Catalogue Intended

Sir,—It is proposed to compile a catalogue raisonné of all the widely dispersed works of the painter Lesser Ury (1861-1931). This will cover paintings, pastels, water-colours, drawings, engravings and, if possible, also his correspondence. All present and former possessors of works by Lesser Ury or of relevant documents are requested to notify the undersigned.

The publisher of the catalogue of works would also be grateful for any references which might help in locating further works by Lesser Ury.

Yours, etc.,

(Dr.) KONRAD KAISER.

Am Pfaffenberg 16,
872 Schweinfurt, West Germany.

DUTCH HOME FOR CHILDREN

The foundation-stone of a new Jewish children's home on the outskirts of Amsterdam has been laid. The land on which the new home is being built has been given on a freehold basis as a symbol of the strong ties existing between Amsterdam and her Jewish community.

PROFESSOR DR. RAHEL HIRSCH

Information Required

Relatives or friends of the late Professor Dr. Rahel Hirsch, born 1870 in Frankfurt, attached to Berlin Charité from 1909-1919, and believed to have died in London, are urgently asked to get in touch with Dr. med. habil. G. Volkheimer, Berlin 62, Bayerischer Platz 9. Dr. Volkheimer who is shortly going to lecture in Jerusalem on an important medical discovery made by the late Professor Hirsch, would especially like to know details of her life in London and the year of her death; he would also be pleased to obtain a photo of Professor Hirsch.

TWO LONDON BOOK EXHIBITIONS

Two interesting book exhibitions were on view at the headquarters of the National Book League in London. Frederic Raphael was represented by two books of Jewish content, "The Limits of Love" and "Lindmann." Other books by Jewish writers were Maurice Edelman's "A Call on Kuprin" and Marghanita Laski's "Little Boy Lost." Two books of outstanding Jewish interest by non-Jewish writers were C. P. Snow's "The Conscience of the Rich" and Patrick White's "Riders in the Chariot."

The 70 works of American fiction in the exhibitions included books by J. D. Salinger, Irvin Shaw, Isaac Singer and others. Max Gerson's photographs of literary personalities were displayed on the surrounding walls.

FAMILY EVENTS

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

Birthdays

Kurrein.—Mrs. Stella Kurrein (widow of the late Rabbi Professor Kurrein, Linz), 29 Newlands, Letchworth, Herts, celebrated her 70th birthday on February 22.

Schragenheim.—Mr. Ernest J. Schragenheim, F.F.S. (Eng.) (formerly architect to the Jewish community in Frankfurt/Main), 207 Lordship Road, London, N.16, will celebrate his 70th birthday on March 12. In this country he has been active as a surveyor under the auspices of the United Synagogue and as a consultant on several communal building schemes.

Deaths

Hertz.—Miss Gertrud Hertz (formerly Allenstein-East Prussia) passed away suddenly on January 29. Deeply mourned by her family and friends.

Low.—Dr. Oskar Low, 30 Wellhouse Avenue, Leeds, 8, passed away on January 25, after a long illness, aged 77. The brilliance of his spirit, the integrity of his character and his great kindness will be remembered by all who knew him. He will be mourned for ever by his wife and family.

Mathiason.—Mr. James Mathiason, of 511 Street Lane West, Leeds, 17, passed away on January 15. Deeply mourned by his wife, Erica, children Edith (Wang), Gerda (Wiesenberg) and Elisabeth-Helga (Bauer), relatives and friends.

Meyer.—Mrs. Martha Meyer (née Heinemann) (formerly Cologne and Hanover), of 2 Corringham Road, London, N.W.11, passed away after a long illness on February 15.

Roth.—Mr. Otto Roth (formerly Breslau), 134 Aldershot Road, Guildford, Surrey, passed away suddenly on January 27, 76 years of age. Deeply mourned by his wife, Margot (née Roth) and daughter, Ilse.

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Miscellaneous

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Personal

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YOUNG LADY, 24, good looking, well educated, good family background (German origin), would like to meet young, intelligent gentleman, with view to matrimony. Box 373.

WIDOW, mid-forties, good position. Jewish, own home, would like to meet gentleman up to about 50 to 55. View friendship/matrimony. Box 374.

BACHELOR, young 42, well educated, German-Jewish origin, some capital, living in London, wishes to contact sympathetic lady up to 35. View friendship/marriage. Box 375.

DOCTOR'S WIDOW (49), independent means, own house and car, self-supporting, grown-up family, wishes to meet cultured gentleman interested in music, films and politics, with view to friendship in the first instance. Box 377.

SMART LADY, Viennese origin, widow, independent, 45, seeks companionship of cultured gentleman. Photo, please, which will be returned. Box 379.

FOR MY SISTER: I am looking for a cultured and educated man—about 50 years old—in good position, preferably of Continental origin, who would like to meet a woman of similar background with a view to marriage. My sister is 42 years old, widow (no children) and of extremely attractive appearance. She is so intelligent, dependable, interested, hard-working and good-natured that I would think anybody lucky to find such a companion. At the moment, my sister is living abroad but would like to return to this country where she has been living for many years. Box 387.

MISSING PERSONS

Personal Enquiries

Kupfer.—Dr. Erich M. Kupfer, whose parents lived at No. 27 or 29 Fitzjohn's Avenue, London, N.W.3. Would any reader who may know of his present address please contact Mrs. H. Hayum, Rislingstrasse 5, Zürich, 7, Switzerland.

Ruben.—Mrs. Rosie Ruben (née Schul), who came to this country in the summer of 1939 from Zbaszyn, Poland, wanted by twin sisters, Ursel and Liesa Krenzler. Please contact Mrs. Liesa Kennedy-White, 17 Silverdale Avenue, Prestwich, Manchester.

AJR CLUB'S EIGHTH BIRTHDAY

The large ground-floor room at 57 Eton Avenue was full to capacity when Mrs. M. Jacoby, chairman of the club, introduced the special birthday celebration of the club on Sunday, February 9. In her opening remarks she specially welcomed Dr. F. Falk and Dr. A. R. Horwell, members of the Executive of the AJR, who had come to join the members on this festive occasion.

Remembering the very beginnings of the club eight years ago when she and Mrs. Schachne had been sitting in the small club room anxiously waiting for prospective members to turn up and whiling the time away by offering each other coffee and cakes, Mrs. Jacoby proudly surveyed and greeted the assembly of about 150 members. She paid tribute to the hostesses of the club, Mesdames Bernstein, Berlowitz, Berent, Boss, Dean, Eisler, Ruppert, Jeidel, Segal, Dr. Wittelhofer, Wilker and Scheiner, whose never failing devotion to their duties at the club prevailed throughout the year. Referring to the "Heinzelmaennchen", Mrs. Jacoby thanked Mrs. Pickardt, the bookkeeper, Mrs. Elias, the poetess of the club, and Miss Markus, the skilled photographer, and expressed special thanks to the latter for her presentation to the club of a leatherbound book depicting the history of the club in reports, announcements, photographs and invitations from 1956 up to the present time, all the items having been collected by the chairman herself.

Mrs. Jacoby then gratefully acknowledged the help given by the "Heads" of the club: Dr. Adelheid Levy, its founder, who at every Jewish festival comes to the club to give a charming and most inspiring talk about the

significance of the event; and last but not least, the Good Fairy of the club: Mrs. Gertrud Schachne, without whose ever-ready help the club could not exist. She also mentioned many of those who had provided entertainments for the members during the year: Dr. and Mrs. Horwell, who invariably come to the club every Chanukah; Lucie Schachne who gives an interesting talk every year at the opening of the club's season; and she thanked many of the artists: the Blumenfeld Trio, Katinka Seiner, the soprano, the Children's Choir of the New Liberal Jewish Congregation conducted by Mr. and Mrs. Lichtenstern, the Streat Trio, and particularly the artists who had come that day to present a special birthday entertainment, as they had done on previous occasions: Rudi Offenbach, Hilde Lergens and Stefan Bukowitz. Hilde Lergens was at her best in delightful renderings of light opera chansons and stimulated everybody with her charm and temperament; Rudi Offenbach sang songs in Hebrew, French, German and English and he brought the house down with one song specially written by him for the occasion. Martha Freudmann, an octogenarian member of the club delighted the audience with some beautifully rendered piano playing. Her performance, and the charm, enthusiasm and energy of the chairman, Mrs. Jacoby, lead one to think that today's generation of octogenarians is still an invaluable asset to our community. Mrs. Jacoby has watched over the club since its inception and the friendly and welcoming atmosphere which the club now provides is in a large measure due to her foresight and planning, and constant thought for the well-being of each individual member.

S.H.

ANGLO-GERMAN LAWYERS' ASSOCIATION

Forthcoming Functions

At its Annual General Meeting to be held on Tuesday, March 17, the Anglo-German Lawyers' Association will report on its activities in connection with restitution and indemnification matters, and on the various lectures given on topical legal questions. This report will be followed by a lecture to be given by Professor E. J. Cohn on the subject "Schiedsgerichte in Englisch-Kontinentalen Rechtsverkehr."

Further lectures will be held on Tuesday, April 7, by Professor Andrew Martin under the heading "Towards the Reform of the Aliens Law in the United Kingdom" and on Thursday, May 14, by Ministerialrat Wohlfarth, Legal Adviser to the Ministerial Council of the European Communities, on the subject "Constitutional and Legal Aspects of the European Communities".

ANONYMOUS GIFT FOR LEO BAECK HOUSE

A Money Order for £100 was sent anonymously to Leo Baeck House. As the House Committee does not know who the benefactor is, it wishes to express its sincerest thanks to him in these columns hoping that he is a reader of our journal. This generous help is most welcome and will be used for additional amenities for the Home which cannot be paid out of the ordinary maintenance funds.

LEGACY FOR AJR

Mr. Hugo Stern, an AJR Board member whose death was announced a short while ago, has left a legacy of £200 for the AJR. The bequest is greatly welcomed especially in view of the new liabilities arising from the building projects for the AJR Club and the flatlet block. At the same time, the AJR Executive was deeply moved by the loyalty to our cause expressed by the late Mr. Stern in this generous and gratifying way.

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MRS. LOTTE SCHWARZ

ISRAELI YOUTH AND DICTATORSHIP

Quite a stir was created by a recent discussion broadcast over "Kol Israel" on the attitudes of Israel's youth to the country's politics. One of the participants, a lecturer on Political Science at the Hebrew University—Dr. Moshe Czudnowski—made the surprising statement that 57 per cent of the young people he contacted were either in favour of a dictatorship in Israel or would be indifferent to it. After some agitated reaction in the Hebrew press, Dr. Czudnowski somewhat qualified his remarks yet his revelations are nevertheless of general interest.

His research was done on 700 18-year-old boys and girls, in towns, villages and settlements, taking at random a cross-section according to the population census. The emphasis of the survey was on testing how much they knew about politics and what are the sources of influence. The controversial question which gained so much prominence was only one of many—"Would you personally care if a dictatorship was established in Israel?" (Possible answers: "Yes, I think it is desirable"; "I would care, it would be very bad"; "I would not care very much"; "I would not care at all.") Question No. 2: "Under what conditions would you agree to the establishment of a dictatorship?" (Possible answers: "If a suitable man was found"; "In a time of security crisis"; an open answer; "Never.")

Dr. Czudnowski commented that he deliberately did not ask if they really wanted a dictatorship, nor did he define what he meant by a dictatorship. In an interview with the "Jerusalem Post" he made it clear that only those who answered "Very bad" or "Never" were considered as being really and decisively opposed to dictatorship under any circumstances. All the rest were either apathetic or willing to submit to it under certain conditions. Some did say that they did not know what the question meant. Dr. Czudnowski pointed out that, although a first view of the evidence indicates that 57 per cent of those

examined did not mind a dictatorship in one form or another, he did not want to give an impression, as misunderstood by some journalists, that the entire youth of Israel wanted a dictatorship and that there was an immediate danger facing Israel.

When asked for the man whom they would like to emulate, most indicated nobody, a very few said Weizmann or Ben-Gurion. The preliminary impression is that the parents do not try to influence their children about politics. As to the question of what is more important in life—knowledge and talent or good connections—they generally said that all three were important. There seems to be no group discrimination. Most answered the question: "Who should get the important positions in the State—Ashkenazim, Sephardim or immigrants from the Middle East?"—by stating they did not understand why one group should be singled out and that posts should go to the ablest.

No less illuminating are the findings about reading material. Preliminary indications are that the young people read thrillers and light novels, all of them translations. They very seldom read classics. Popular science and technology are the only non-fiction that is popular.

HERBERT FREEDEN (Jerusalem)

ONE-UPMANSHIP IN THE CELLAR

Wine-drinking has become almost a status symbol in Britain's affluent society, and for us ex-Continentalers there is perhaps some satisfaction in seeing whole strata of the population weaned from beer, gin and Scotch, and turning to the gentler, more refined and exhilarating pleasures of wine. It pains us, though, to hear our English friends call anything yellowish in a wine glass "hock"—for we know, of course, how many widely different varieties, how many delicate hues of bouquet

there are among Continental, especially German, wines.

Or do we? Could any of us, blindfold, tell the difference between, say, a Niersteiner and a Steinwein? We ought to, of course, and with a bit of tutoring we can. This is now offered in a splendid new book, "The Great Wines of Germany", compiled by that famous Anglo-French connoisseur André L. Simon, President of the Wine and Food Society, and the leading London importer of German wines, Fritz Hallgarten. It is a truly international effort, for the publishers are the American McGraw-Hill Company, New York and London, and the volume, with its 30 impressive colour plates, has been luxuriously printed in England and Holland. It costs 72/6d., but the money is well spent if you want to know what wines to buy and drink, and impress your friends with some elegant one-upmanship in your well-stocked cellar. The book may, indeed, save you a lot of money, ill-spent on some worthless *Rachenputzer*; it teaches you to read labels properly, to distinguish between good and bad vintages, and not to be deceived by collective names such as *Liebfraumilch* (which, by the way, does not mean "Milk of Our Lady"—the *Milch* is, in fact, a corruption of *Münch*, an old form of "monk").

The historian will find a fascinating history of wine-growing in Germany, which goes back to the Romans who taught the mead-swilling natives how to produce and appreciate the fermented juice of the grapes; but, as Simon states, Germany (and not only the Rhineland) owes a far greater debt of gratitude to the church—the early missionaries were also *vignerons*, for without both bread and wine there could be no Mass.

At the risk of being suspended for having been bribed with a crate of *Gewürztraminer* I must recommend this volume as the first English-language standard work on its subject, and a most valuable reference book on every aspect of Germany's wines, including a glossary of terms and phrases.

EGON LARSEN.

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