

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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W. Rosenstock

AFTERMATH OF COLOGNE VISIT

"Monumenta Judaica" Exhibition

In the previous issue we briefly reported that, as the climax of Brotherhood Week in Germany, a mass rally was held in Cologne on March 15. It was attended by 4,500 people and more than 6,000 applications for admission had to be turned down. The rally was also meant to mark the termination of the "Monumenta Judaica" exhibition. As, since then, more than a month has elapsed the rally and the exhibition can no longer claim to be of "news value" in the ordinary sense of the word. However, both ventures call for an evaluation under a wider aspect.

If we try to turn our minds to the pre-1933 days in Germany we can hardly imagine that at that time more than 10,000 Christian citizens of one town would have been prepared to forego the leisure of a Sunday morning to attend a meeting, initiated solely by Christians, in order to express their feelings of brotherhood with the Jews; nor can we imagine that in those days—also under Christian auspices—a whole museum of several floors would have been cleared out to make room for an exhibition of objects related exclusively to the Jewish people. On the other hand, it was then inconceivable to us that the time was not distant when a Government of the nation in whose midst we lived would build crematoria to kill German Jews and millions of Jews from other European countries.

There is, of course, a connection between the unprecedented manifestations of pro-Jewishness in the Germany of today and the unsurpassable happenings under the Nazi régime. But there is also the haunting question, especially in the mind of a German Jew who visits his former homeland, whether the past has really been liquidated. Perhaps, the visitor is bound to ask himself, the well-clad and well-behaved guest at the next breakfast table also held a position in one of the concentration or extermination camps like those who now, 19 years after the war, are on trial in Frankfurt.

Thus, a visit to Germany by necessity arouses mixed feelings. The position is easier for those who are inclined to oversimplify the issue either by unreservedly condemning all Germans for all time or by considering the Nazi period as an isolated chapter of German history, now closed once and for all. At first sight such extreme attitudes seem to reflect clear-cut decisions in one way or another. Yet they do not meet the real situation. Certainly German gestures of atonement cannot eradicate the past, nor can they make us overlook symptoms of its political legacy in present-day Germany. We know that the

catastrophe has been indelibly inscribed into German and Jewish history. Yet the position would be considerably worse if post-war Germany did not even try to make amends both in the material and in the spiritual sphere.

That such attempts may be successful could be seen from the response to the "Monumenta Judaica" exhibition. During the five months of its existence it was visited by more than 130,000 people. It is particularly gratifying that a very high proportion of the visitors consisted of young persons and, as Professor Ernst Simon mentioned in his address at the rally, it was impressive to notice their keen interest and serious-mindedness.

Well-informed Guides

The guides of the conducted tours, mainly students, had been especially trained for the job. Again, thinking of the pre-Nazi period, could we then have envisaged a band of young enthusiastic Christians explaining to a Christian audience the meaning of words such as Midrash, Gemarah, Sukkot and Havdalah? Their knowledge did not, however, stop at this level. All of them had endeavoured to study their subject more thoroughly and were thus able to answer the variety of questions put to them. Yet, above all, there was "caritas", love, and an urge to interpret the destiny of a strange people, set apart in many ways and for many reasons and, at the same time, interwoven with the life of their environment to a lesser or higher degree. This fundamental approach was typical of the spirit in which the exhibition itself was arranged. Its object was not apologetics of Jewry and Judaism, but an unbiased presentation of the facts.

The first section was meant to remind the visitors that Christianity had its roots in Judaism. This was shown by examples from Christian art, e.g., pictures about the genealogy of Jesus as a descendant of David's father, Jesse, or the well-known sculpture "Ecclesia and Synagogue" on the Strassburg Munster. In the second section documents about the history of the Jews on the Rhine from the early beginnings under the Romans up to the time of persecution under the Nazis and to the establishment of post-war communities were displayed. There were, to quote only some examples, references to and refutations of the blood libel, documents about the emancipation, about the fight of German Jews for their rights and about the rising of Zionism (David Wolffsohn and Justizrat Bodenheimer lived in Cologne) as

well as photos of deportation scenes. The third section dealt with the contribution of Jews to the arts, literature and science. As it could only include references to persons who were born in the Rhine district or happened to live there for some time, it was unavoidable that the evidence of the contribution made by Jews to German culture could not be comprehensive; the selection was bound to be somehow accidental. Rightly, persons who were no longer Jews by religion were also included. This cannot be considered as a concession to any "racial" doctrine: Jews themselves have become increasingly aware of the complexity of their Jewishness and would also have considered it a grave omission if Rhenish Jews like Heine, to quote only one instance, had been omitted. The fourth section gave the viewer an idea of the rich cultural heritage of the Jews, demonstrated by beautiful editions of Bibles, prayer books, haggadoth and other works. The most organic section of the exhibition was the last one, headed "The Jewish Year." It was particularly well arranged in one large hall and depicted not only the festivals but also customs connected with events in the individual Jew's life.

Although the exhibition has now been closed, its lasting value has been preserved by two masterful and well-illustrated publications: a catalogue with explanatory notes and a handbook with expert monographs on the historical, religious and political subjects relating to the exhibition. Both voluminous books were acquired by most of the visitors.

The rally, which was meant to mark the termination of the exhibition and of Brotherhood Week, was organised by the Co-ordinating Committee of the Society for Christian-Jewish Co-operation, in conjunction with the Municipality of Cologne. Under a wider aspect, the address by Car

(Continued on page 2, column 1)

The Association of Jewish Refugees in
Great Britain

herewith invites its members to the

GENERAL MEETING

on Thursday, May 28, at 8.15 p.m.
at Zion House, 57 Eton Ave., N.W.3

AGENDA

Reports on AJR Activities

Report on Restitution and Compensation

Election of Executive and Board

(The list of candidates submitted by the Executive is published on page 12, further nominations should reach the AJR office by May 15.)

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

Aftermath of Cologne Visit

(Continued from page 1)

dinal Bea (Rome), himself of German origin, was the most important one. He stressed that the new approach to Judaism inaugurated by the Ecumenical Council under the late Pope John would be followed up under the reign of Pope Paul. Perhaps, he stated, it was an advantage that decisions had been adjourned for the next session of the Council: until then, some of those who had been reluctant to accept the proposals may have gone deeper into the matter and changed their minds. The Cardinal also referred to the deletion of the term "Perfidi Judæi" from the liturgy, to the Pope's pilgrimage to the Holy Land and to the refutation of the false accusations against the Jews, such as their alleged responsibility for the Crucifixion. "We have received a precious legacy from the Jews, and, in a spiritual sense, Christians are sons of Abraham," he said.

The Protestant speaker, Altbischof Professor Dr. W. Staehlin, reminded the audience that the idea of brotherhood involved personal obligations for every individual. Referring to Schiller's "Ode an die Freude", he stated that it was easier to profess the ideal of the "kiss to the whole world" than to get on with one's neighbour. However, brotherhood could, and should, not be achieved at the price of equalisation. On the contrary, it should be designed by a mutual recognition of unchangeable and legitimate differences.

Professor Ernst Simon (Jerusalem) started his address by reading out a message from Martin Buber, who, owing to his great age, had not been able to accept the invitation to come to Cologne as one of the three main speakers. In a detailed and impressive analysis of the development of Christian-Jewish relationship Professor Simon stated that the rationalistic approach of the Enlightenment as reflected in Lessing's "Nathan" had proved inadequate. Instead of trying to achieve an understanding between Christians and Jews by reducing the differences we should aim at a world where there was also room for the "Stock-jude" and the "Stockchrist". Turning to the position of the Jew in the Christian world, Ernst Simon reminded the audience that the law forbidding interest on loans was laid down in the Bible; it was one of the tragedies that, being barred from other occupations, the Jews had been forced to earn their livelihood by becoming money-lenders. Professor Simon also referred to the difficulties arising from the activities of Christian missionaries in Israel: whilst it would run against the country's political principles to interfere

with their work, their efforts created grave problems in the religious sphere. Like the other speakers—and also Martin Buber in his message—he stressed that only by retaining their own specific values could the religions achieve their common goal for the sake of mankind.

Addresses were also delivered by Pfarrer Dr. A. Freudenberg on behalf of the Coordinating Committee, and by Lord Mayor Theo Burauen on behalf of the Municipality of Cologne. The function was enhanced by recitals by the Ehrenfeld Children's Choir (conducted by Elfriede Ehlers), the choir of the Berlin Jewish Community (conductor Artur Zepke, soloist Kantor E. Nachama) and the Cologne Dome Choir (conductor Praelat Professor A. Wendel).

The way in which the rally and the exhibition were arranged has to be regarded as a constructive approach to the very topical and far-reaching question of group relations in general and of Christian-Jewish relations in particular. At the same time, both ventures deserve recognition as genuine efforts to impart a proper image of the Jew to the German people.

HERRENLOSES VERMOEGEN IN DER SCHWEIZ

Auf Grund eines Beschlusses der Bundesversammlung der Schweizerischen Eidgenossenschaft vom 20. Dezember 1962 waren in der Schweiz befindliche Vermoegenswerte, deren letztbekannte Eigentuerer auslaendische Staatsangehoerige oder Staatenlose sind, von denen seit dem 9. Mai 1945 zuverlaessige Nachrichten fehlen und von denen man weiss oder vermutet, dass sie Opfer rassischer, religioeser oder politischer Verfolgung wurden, bis zum 29. Februar 1964 bei der "Meldestelle fuer Vermoegen verschwundener Auslaender", Justizabteilung des Justiz- und Polizeidepartments, Monbijoustr. 11, Bern, anzumelden.

Rechtsnachfolger verschwundener Verfolgter koennen von der Meldestelle ein Anmeldeformular erhalten, in dem Angaben ueber die Person des Gesuchstellers, ueber das Verwandtschaftsverhaeltnis zum Vermoegenseigentuerer, ueber dessen Person, fruerehen Wohnsitz oder Aufenthaltsort, Todesdatum oder Datum und Ursprung der letzten zuverlaessigen Nachrichten ueber den Vermoegenseigentuerer, ueber den Grund, weshalb der Eigentuerer als Opfer rassischer, religioeser oder politischer Verfolgung zu betrachten ist, zu machen und die Vermoegenswerte so genau wie moeglich zu bezeichnen sind.

Die ausgefuellten Formulare sind an die Meldestelle zu senden.

GERMAN TRIALS

TIME LIMIT FOR PROSECUTIONS

The American Jewish Congress, in identical letters to the U.S.A. Secretary of State, Mr. Dean Rusk, and the West German Ambassador in Washington, Herr Karl Heinrich Kneppstein, has urged that West Germany's statute of limitations against prosecutions for major Nazi war crimes, effective next year, should be extended for another 20 years.

The letters expressed concern that it be made clear to all peoples of the world that guilt for the crimes of the Nazi era is indelible. They criticised the "incredible leniency of the sentences imposed" by West German courts on convicted war criminals, and said that many would escape punishment altogether if the statute of limitations became effective next year.

The West German Minister of Justice told a public meeting in Karlsruhe that the demand to extend the statute of limitations must be rejected on legal grounds. A spokesman of the Ministry of Justice in Bonn said, however, that the Government was prepared to reconsider the problem if convincing arguments in favour of extending the statute were adduced. It was pointed out in Bonn that, provided a file had been opened against an individual by a public prosecutor by next year, that person could still be prosecuted, even after the statute of limitations had taken effect.—(J.C.)

FURTHER PROCEEDINGS

Two of Eichmann's former assistants in Hungary, Otto Hunsche and Hermann Krumej, face charges in Frankfurt of complicity in the deportation and murder of hundreds of thousands of Hungarian Jews in 1944.

The legal authorities in Frankfurt have also announced that a second trial for the hearing of atrocity charges against former members of the Auschwitz concentration camp staff will be opened on May 25. A third Auschwitz trial to hear charges against ten former members of the S.S. camp staff is being prepared. Proceedings are also being prepared against about ten former Nazi officials accused of complicity in the extermination of Hungarian Jews.

Alois Villieber, a former Nazi police officer, has been sentenced at Karlsruhe to hard labour for three and a half years on a charge of murdering a Jewish couple in Poland during the war.

The Munich District Court has opened formal proceedings against Karl Wolff, who is charged with complicity in the murder of more than 300,000 Jews. Wolff was adjutant to Heinrich Himmler, the chief of the S.S.

AUSCHWITZ TRIAL ON "PANORAMA"

One of the prosecutors in the Auschwitz trial told a B.B.C. reporter in a recent "Panorama" programme that more and more trials of German war criminals would be heard by German judges. He estimated that the trials might be held for about another two years. "The wave has just started rolling", he said. After the Nuremberg trials, he stated, the Germans could have compiled lists of other criminals and brought them to justice long ago, but they did not. The police could not be depended upon entirely, since many of them had themselves served in the East and had participated in the murder of Jews.

GLOBKE TESTIFIES FOR EX-S.S.

Dr. Hans Globke, former State Secretary, gave defence evidence at the trial in Kiel of a former S.S. captain, Hans Graalfs, charged with the "brutal and cowardly" murder of at least 1,500 Jews in White Russia in 1941.

Although Dr. Globke was responsible for drawing up the official Nazi commentary on Hitler's racial laws, he claimed that he had performed "purely administrative tasks". He told the court that although Nazi extermination of the Jews was "a secret Reich matter", news of mass murder in Eastern Europe had filtered through to Berlin.—(J.C.)

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HOME NEWS ANGLO-JUDAICA

JUDAEO-CHRISTIAN RELATIONSHIP

The Rev. Dr. I. Levy, minister of the Hampstead Synagogue, at a forum spoke on the resolution now before the Vatican Council seeking to outlaw antisemitism and to bring a closer relationship between Christians and Jews. The forum was organised by the Sisters of Zion at the Convent Hall, Notting Hill.

Whilst Jews welcomed the Vatican move, said Dr. Levy, they wanted to know what the Vatican resolution really implied. Would the story of Easter be told differently? Would children still be taught that the Jews called out "Crucify him", or would there be a footnote stating what this really implied? Producing a Spanish document now circulating among children giving illustrations of blood libel against the Jews, Dr. Levy said: "While we piously discuss this problem, this poison is still being injected into the veins of innocent children".

The Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, presided over the forum, and Professor the Rev. Hubert Richards and the Rev. Thomas Corbishley also took part.—(J.C.)

PREJUDICES TO BE FACED

A symposium on the subject "The Move Towards Understanding" was held by the Finchley Council of Christians and Jews at the East Finchley Library.

"The most important aid to understanding is to recognise our prejudices", said the Rev. E. Philip Eastman, secretary of the International Fellowship of Reconciliation. Unfortunately the Churches had been so exclusive in their understanding of the will of God that they had persecuted each other and also the Jews in order to maintain the alleged "purity" of their faith, he added.

Dayan Dr. I. Grunfeld said he did not believe that unity could be achieved by destroying one's own distinctive beliefs. Those who were marching along different roads to the same goal were strangers only because they did not understand one another. From mutual understanding Jews and Christians should go on to co-operation for the common good of this country and the welfare of mankind at large.

Father J. Corbishley, of Farm Street Church, said that genuine religion as such could never be a divisive force in the world. No interpretation of religious truth could logically lead to any sort of ill-treatment of one's fellow-men, whether they shared their beliefs or not.

CROSSMAN ON ANGLO-JEWRY

In his regular international commentary for the Hebrew Service of the B.B.C., Mr. Richard Crossman, M.P., devoted one session to Anglo-Israeli relations and more specifically to the relationship between Gentiles and Jews in Britain. The triumphant advent of the State of Israel, he said, had dissipated the danger that antisemitism would engulf the British people because of the struggle for Jewish nationhood in Palestine. Gentile-Jewish relations in this country had also been placed on a much healthier basis. Once the Jews had demonstrated that they were not merely a religious minority but a nation capable of fighting for its life, both antisemitism and the British attitude of patronising Jews had given way to a relationship between equals.

C.B.F. AID FOR CHILDREN

The Central British Fund has allocated £10,000 to the Fonds Social Juif Unifié, the French-Jewish communal fund. The money will be allocated for the care of refugee children now living in France and also for helping the aged and infirm.

The fund has announced other grants including amounts to provide kosher school meals in Poland; funds for the Lubavitch movement for projects in Morocco, Tunisia and Paris; a hostel for children in Bombay and grants for Ozar Hatorah and Agudas Israel.

IN PARLIAMENT

Employees' Religious Beliefs

Mr. Fenner Brockway, M.P., asked Mr. John Boyd-Carpenter, Chief Secretary to the Treasury, why the Minister considered it inappropriate to include in Government contracts a condition that the private firms fulfilling them should make no inquiry into the religion of applicants for employment.

In reply Mr. Boyd-Carpenter said that to do so would raise not only large questions of principle, but also immense practical difficulties.

That was exactly what was now happening, retorted Mr. Brockway. "There are certain firms which are demanding to know the religious faith of applicants for posts. In areas of religious tensions this causes great misgivings".

Compensation for British Survivors

Mr. Airey Neave, M.P., in the House of Commons said that the Foreign Office was "very gravely to blame" for its failure to press the West German Government for compensation for British survivors of German concentration camps. He said he hoped the recent death of Wing-Commander Yeo Thomas—"the White Rabbit" to the French underground movement in the war—might stir the Foreign Office to action. The Wing-Commander had died in poor health without ever receiving compensation, said Mr. Neave.

The case of Mrs. Mary Lindell, a British subject now living in Paris, who worked in underground movements organising escape routes for airmen and soldiers, and who after capture was placed in various concentration camps, was also brought up by Mr. Neave. He asked Mr. Butler to make a statement on the progress of negotiations with the West German Government for compensation.

In his reply, the Foreign Secretary promised to make representations to the Federal German Government with a view to speeding up the conclusion of the Anglo-German Compensation Agreement on cases of this kind.

CLASH WITH FASCISTS

Members of Colin Jordan's National Socialist Movement who hired the Caxton Hall for a Saturday afternoon private meeting to discuss policy matters were involved in a clash with a group of anti-fascists. The anti-fascists broke in before the meeting began. Damage amounting to about £7 was caused and the police were called.

Because of this disturbance, it is believed that future applications for use of the hall from the National Socialist Movement will be turned down by the Westminster City Council.

GRATITUDE OF REFUGEE

Mr. Hugo Schwab, a Maidenhead businessman, who fled from Germany in 1939 to seek sanctuary in Britain, has presented a building to the Borough of Maidenhead to be used as a centre by mentally handicapped and disabled children. The house was bought by Mr. Schwab and converted at his own expense for use as a centre.

The centre was opened by Lady Bowes-Lyon, a cousin of the Queen. The plaque on the building reads: "This building was endowed as a centre for the handicapped by Hugo Schwab and his wife, Marjorie, in gratitude for the kindness and friendship extended to him by the people of this country in time of trouble and persecution".

MAYOR OF LIVERPOOL

Councillor Louis Caplan, a prominent Labour member of the Liverpool City Council and a noted communal worker, has been nominated as Liverpool's next Lord Mayor. He will be the fourth Jew to be chief citizen of Liverpool.

Moral Welfare Cases

At a meeting of the Jewish Welfare Board (formerly the Jewish Board of Guardians), it was stated that there was a deficit of £38,000 last year. The annual report of the Women's, Girls' and Children's Welfare Committee showed that advice and assistance were given to 368 children last year and a further 107 were supervised in their own homes. The department also assisted 362 girls and young women, many of whom were unmarried mothers. There had been a sharp increase in moral welfare cases. During the year 109 new illegitimacy cases were registered—the highest annual figure recorded.

Book Week

The South African Jewish writer, Dan Jacobson, gave a lecture during Jewish Book Week on the theme of "Problems of Contemporary Jewish Writing". He suggested that if Anglo-Jewish writing is meagre and lacking vigour in comparison with the work of American-Jewish authors, it may well be because Anglo-Jewry has not found any real role for itself within English society as a whole. English society was a society by descent, an inheritance, a "family", and very difficult to join. Jewish writers, he added, must also come to terms with the fact that English literature was riddled with antisemitism of every conceivable variety. English society would have to change, said Mr. Jacobson.

Ajex Warning

At the annual meeting of Ajex held in Manchester, Mr. Martin Bobker warned that there might be a resurgence of antisemitism in Manchester. There had been a meeting of Jordan's British National Socialist Movement at a Manchester hotel recently. Although that meeting had come to nothing he felt that Manchester Ajex should be ready to combat all forms of propaganda, said Mr. Bobker. "This will make our drive for anti-racial legislation far more necessary," he added.

Dr. N. Malimson said that the new committee of the British National Socialist Party which had been formed in Manchester was going to be very active indeed. The provincial chairman of Ajex, Dr. M. Shafar, warned the meeting about the increase in fascist activities in Britain's universities.

Pesach in Church

Rabbi Herman Stern, acting senior minister of the Liberal Jewish Synagogue, preached at the Strand Unitarian Church on Easter Sunday. He gave an explanation of the development of, and the customs associated with, Passover. The congregation of about 150 was told that although Jewish history over the past 2,000 years had been mostly unhappy, this should not stop people from appreciating the great contribution made by Jewry to the world. He urged people of all faiths to speak with one voice on the problems facing mankind and to work together towards reaching their solution.

C.N.D. Group

"The Jewish Group"—about 50 strong and including Rabbi Dr. H. Reinhart and the Rev. S. Amias—formed part of the denominational procession of the Easter demonstrations of the Campaign for Nuclear Disarmament.

A second organised Jewish contingent of about 25 was drawn from the ranks of Hashomer Hatzair and Habonim, marching under a banner "Zionist Youth Against the Bomb." The Jewish Group also took part in the vigil which the religious sections of C.N.D. organised throughout the country. They met for a special service conducted by Rabbi Reinhart at the Bevis Marks Synagogue, and afterwards joined the silent "witnesses" outside St. Paul's Cathedral.—(J.C.)

NEWS FROM ABROAD

LATIN AMERICA

Antisemitic Manifestations

In an interview with the "Jewish Chronicle" during his visit to London, Mr. Mark Turkov, a member of the Latin American Executive of the World Jewish Congress and a journalist in Buenos Aires, talked about antisemitism in Latin America. He expressed the view that this is being sustained by the alliance of an impoverished gentry, reactionary elements within the Roman Catholic Church, German Nazis and the agents and funds of the Arab League. While no Government in Central or South America could be justifiably accused of conducting an anti-semitic policy, only one or two republics were free from anti-Jewish prejudice and organised anti-Jewish activity. Chile and Argentina, he stated, were the two countries with the most significant anti-Jewish movements, partly due to the large influx of German Nazis.

Mr. Turkov said that the Jewish communities were fully aware of the dangers and were well prepared to combat the anti-Jewish campaigns. The social-economic turmoil on the continent which, although it had nothing directly to do with antisemitism, weakened the basis of Jewish life in Latin America, combined with intensification of antisemitic activities, had lately strengthened the tendency towards aliyah.

FRENCH FASCIST CONTESTS JEWISH LOSSES

M. Paul Rassinier, the former Socialist, who is now connected with the Paris fascist weekly "Rivarol", is suing the International League Against Racism for libel. The action was brought by Rassinier after "Le Droit de Vivre", the League's publication, had rejected the views expressed in his writings.

Rassinier claims that only 200,000 Jews and not six million died through Nazi persecution and that the gas chambers and crematoria of the extermination camps never existed. He believes himself to be an "historian" charged with the "mission" of re-establishing the truth about war crimes.

The German authorities in December refused to allow Rassinier into the country to report the Auschwitz trial for antisemitic organisations.—(J.C.)

AUSTRIAN CHANCELLOR DISSOCIATES HIMSELF FROM ANTISEMITISM

Austrian Chancellor Josef Klaus dissociated himself from every form of antisemitism, in replying to Communist charges that in 1932 he opposed a Jewish university professor. *Volksstimme* printed a facsimile of a letter written by the Chancellor at that time opposing the professor. Commenting on the publication, the Chancellor said that after three decades he now had opinions different from those he held when he was 22 years old. He repeated the statement he made when he was elected head of the Austrian People's Party in which he repudiated every direct or indirect form of antisemitism.

CLAIMS CONFERENCE

Meeting in Brussels

The directors of the Conference on Jewish Material Claims Against Germany had a meeting in Brussels. Dr. Goldmann reported at the opening session that, to date, the Claims Conference has distributed about £35 million to communities and institutions in 30 countries. Approximately a quarter of a million men, women and children had benefited from these funds, he said.

In addition, indemnification payments made by the West German Government under existing laws had reached about £1,250,000,000 by December 31, 1963. Individual German States had paid out a further £55 million before these laws came into effect. Israel had received over 93 per cent of the goods and services due from Germany under the Reparations Agreement, the total of which would account for £288 million.

New Cultural Foundation

Dr. Nahum Goldmann, president of the Conference on Jewish Material Claims Against Germany, has outlined to the press the programme for a cultural foundation. This is intended to be the last fiscal act of the Conference. There are to be no more allocations for relief, rehabilitation or cultural purposes. Instead the amount of about £3,850,000 due next year will be allocated as capital for the foundation which will make grants for educational and religious purposes.

The foundation, said Dr. Goldmann, was intended as a kind of memorial to the great piece of legislation involved in the restitution and indemnification agreement signed between the West German Government and the representatives of world Jewry. The Bonn authorities had agreed to the use of the funds in this way.

One final responsibility to be given to the foundation is the provision of a sum of £8,750 for the preparation of a history of the Claims Conference.—(J.C.)

ROME PAYS TRIBUTE TO MARTYRS

Tribute to the Italian Jews murdered by the Nazis in the Ardeatine Cave was paid by the Italian Prime Minister, at the service in Rome commemorating the 20th anniversary of the massacre. Members of the Cabinet also attended.

Rabbi Elio Toaff, the Chief Rabbi of Rome, and Cardinal Eugene Tisserant, Dean of the College of Cardinals, conducted memorial services at the mausoleum.

On March 24, 1944, 335 people, of whom 57 were Jews, were shot in the cave by the Germans in retaliation for a bomb explosion which killed 33 members of a German police company.

DUTCH WAR CRIMINALS

Four war criminals only, all Germans, remain in prison in Holland. They were sentenced to death after the war for mass murder of Jews and others but their sentences were commuted to life imprisonment.

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CANADA

Laws Against Hate

A nation-wide deputation of the Canadian Jewish Congress met three Cabinet Ministers in Ottawa and presented a memorandum proposing amendments to the criminal code to outlaw the dissemination of hate literature. It was stressed by the deputation that their proposals did not in any way infringe on the right of free expression of religion.

Catholics Speak Up

The editor of the Jesuit weekly, *America*, Father Thurston N. Davis, at a dinner in Toronto declared that Christians are not doing enough to protect Jews from modern anti-semitism. Catholics, he said, had a long way to go towards reaching a sympathetic understanding with the Jews, despite the horrors perpetrated by Nazi Germany. Christians of all denominations should raise their voices again the persecution of the Jews in the Soviet Union.—(J.C.)

ANTISEMITISM IN SOUTH AFRICA DENIED

Newspapers in many parts of the world recently reported a protest by a Jewish M.P. in South Africa, Mr. Alec Gorshel. He asked Parliament whether he was not entitled to say to a Nationalist Jew-baiting member: "Go to hell". A motion raised by the Chief Whip of the Opposition United Party called on Dr. Verwoerd, the Prime Minister, to denounce the anti-Jewish and anti-Israel remarks made in Parliament by several members of the Nationalist Party. (During a debate on the Bantu Laws Amendment Bill, Mr. Gorshel had been told to "Go back to Israel" and to "Behave yourself in this country".)

A leading member of the South African Government Front Bench has strongly denied in Parliament that the Party is antisemitic. Dr. Verwoerd has clearly indicated that the Government is not seeking an antisemitic issue. It recognises that there are enough race troubles in the country without adding another.

The party includes some who dislike Jews but keep their sentiments to themselves. There are others genuinely disturbed by the antisemitic baying of the handful, and there is a genuine concern among some members at the tolerance given by the Nationalist leadership to the handful of baiters.

Among the Afrikaans Nationalist press, the leading newspaper "Die Burger" seeks balance and perspective whilst the others deny charges of antisemitism and accuse the United Party of exploiting the issue. They have, however, not rebuked the baiters.—(J.C.)

DANISH JEWS GIVE THANKS

A service in the synagogue in Copenhagen celebrated the 150th anniversary of the issue of the decree recognising the religious observances of the Jews in Denmark. The service, which was broadcast, was attended by members of the Royal Family, Government Ministers and officials and Church leaders.—(J.C.)

MEDICAL CARE FOR FALASHAS

Medical care for the Falashas in Ethiopia has been greatly facilitated by a Medical Mobile Unit financed by substantial contributions of the Central British Fund and British Ose. Dr. Har-el, the Israeli doctor in charge of the unit, has in the last 18 months set up a number of small clinics in regions where Falashas live. He has also visited the village of Santa, whose 400 Falashas include the last monk of the sect of Falasha monks, Father Robel Manassah, an old man of 95.

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JEWRY IN THE EAST

ANTISEMITIC BOOK DESTROYED

The antisemitic book, "Judaism Unmasked", by the Ukrainian historian, T. M. Kychko, has been formally condemned by the Ideological Commission of the Soviet Communist Party's Central Committee, which appears to have been convened to discuss world-wide Communist and other protests about the book. Kychko was said to have made "serious mistakes". In Paris Mr. Alexei Adzhubei, editor of *Izvestia* and Mr. Khrushchev's son-in-law, stated that all copies of the book had been destroyed. "To my regret", said Mr. Adzhubei at a press conference, "there are antisemites and fools in the Soviet Union, as everywhere else". Mr. Khrushchev, he said, knew nothing about the book until the storm over it in the West. The Soviet Premier then asked for a copy and became angry reading it, saying the author was "stupid, an imbecile and even worse". Mr. Adzhubei also said that Hebrew and Yiddish could be taught to Jewish children in the schools if parents so desired.

"Judaism Unmasked" is not the first antisemitic book to be written by Kychko and produced in Kiev. "The Jewish Religion, its Origin and Essence" was produced by him in 1957.

MATZOT SUPPLIES

Although 20 tons of matzot were sent by Jewish communities abroad, reliable sources estimate that no more than 2,000 of the 30,000 Jews in Moscow who wanted them were able to acquire matzot. The small bakery on the outskirts of Moscow acquired by the community for the preparation of matzot was unable to produce even one per cent of Moscow Jewry's requirements. The situation was reported to have been little better in other centres.

The Federation of Jewish Relief Organisations has been making attempts to discover the fate of the large number of matzot parcels which it sent to Moscow. It was confirmed that the parcels arrived and had been admitted, but it was not known whether they were distributed.

At the meeting of the Board of Deputies on April 19, Sir Barnett Janner, M.P., said that it now appeared that most of the bulk supplies despatched from Britain and other countries were stopped as soon as they arrived. A high proportion had already been returned.

In Czechoslovakia there was no shortage of matzot. According to the Czech news agency, Pragopress, Rabbi Elias Katz, the Chief Rabbi of Slovakia, supervised the baking of matzot in the State bakeries and the making of kosher wine in the State wine cellars. The larger communities arranged joint Sedarim, and they were also held in homes for the aged in various centres. Communal Sedarim were held in the Prague Jewish Town Hall.

Synagogues both in Czechoslovakia and the Soviet Union were well attended over Passover.

AMERICAN PROTEST

President Johnson received a delegation of Jewish leaders at the end of a two-day conference called to discuss the plight of Soviet Jewry. The conference brought together 500 delegates from 24 leading organisations and was representative of the majority of the country's 5½ million Jews. It adopted an 18-point resolution urging an end to discrimination and repression against Soviet Jewry.

The delegation which called on the President left a copy of the resolution with him. The White House conversation covered the practical aspects of the situation of Soviet Jewry, especially the problem of how to prevent the matter becoming a cold-war issue.

Fifty Protestant, Catholic and Jewish clergymen in the New York suburb of Westchester have signed a letter to Mr. Khrushchev calling for an end to discrimination against Russian Jewry. It was handed to the Russian Ambassador in Washington to send to Moscow.

KAGANOVICH EXPELLED

Moscow has officially admitted that Lazar Kaganovich has been expelled from the Soviet Communist Party. According to the Moscow report, he was expelled from the Communist Party together with Viacheslav Molotov, the former Foreign Minister, and Georgi Malenkov, Stalin's successor. The expulsion of Kaganovich marks the end of the long political career of one of Russia's few remaining Jewish leading figures. He has retired on a small State pension.

NATIONAL IDENTITY CARDS TO BE ABOLISHED

Mr. Khrushchev, during a speech on agriculture, outlined a plan for changes in the present identity card system in force in the Soviet Union. The "old documents reminiscent of Tsarist days" should be abolished, declared the Soviet Premier, and replaced by "labour identification documents". Now that Stalinism had been condemned—and it had been Stalin who had insisted on the maintenance of the old form of identity card—it was time to abolish the present system, Mr. Khrushchev said.

The new identity documents would no longer emphasise the national and political characteristics of the holder, but would give a detailed record of "working life" and devotion to the principles of Socialist labour.

With the end of the "political" identity card, in which every citizen must state his or her nationality, the way would be open for speedier integration and Russification of minorities. Even today it has been estimated that at least 100,000 Jews have managed to avoid putting "Jew" in the nationality space on their identity cards, putting instead the nationality of the republic in which they live.

POPULATION CENSUS

From an analysis of the 1959 Soviet census by Yaacov Kantor, of Moscow, appearing in the Warsaw Jewish Historical Institute's periodical, it emerges that a quarter of the six million Jews murdered by the Nazis were Russian.

In every constituent republic of the U.S.S.R. the percentage of the total population made up by Jews has diminished since 1939. In Russia as a whole 0.9 per cent of the population were Jews in 1939. The 1959 percentage fell to 0.7 per cent.—(J.C.)

LITHUANIAN ANNE FRANK

According to Novosty, the Russian news agency, the diary of a Lithuanian-Jewish girl who survived the Vilna Ghetto and German concentration camps has just been published in Vilna entitled "I Must Tell".

Masha Rolnikaitė was 14 years old when the Germans occupied Lithuania in 1941 and began driving the Jews into ghettos preparatory to exterminating them in death camps. She describes life in the Vilna Ghetto and tells how the Vilna Jews not only organised their communal and social life but actively resisted the Nazis. Arms were smuggled to them, they had their own secret printing presses and they did what little they could to resist the Nazi liquidation of the Vilna Ghetto in September, 1943. The authoress survived the destruction of the ghetto and the concentration camps and forced labour in Germany and, now married, lives in Leningrad.

POLISH ANTISEMITE GAOLED

A Pole in Lodz has just been gaoled for six months for antisemitic remarks. During a dispute between a flat tenant and the manager of the block, a Pole, the latter was heard by a non-Jewish neighbour using "antisemitic expressions" and insulting the Jewish tenant. The neighbour reported the incident and, when brought to trial, the prosecutor demanded a "severe sentence". The judge imposed six months without the option of a fine.

CULTURAL NEWS

FRANZ OPPENHEIMER INSTITUTE

German Endowment for Hebrew University

To mark the 100th anniversary of the birth of Franz Oppenheimer, a Franz Oppenheimer Institute for Anthropo- and Sociogeography at the site of the Hebrew University was consecrated on March 12. The funds for the Institute had been raised by the German Society of Friends of the Hebrew University. The speakers at the ceremony included the Minister of Culture for Hesse, Professor Heinrich Schuette, the Deputy Mayor of Berlin, Heinrich Albertz, the Rector of the Munich University, Professor Dr. Herbert Weber, and the President of the Hebrew University, Mr. Eliyahu Elath. A memorial plaque was unveiled by Professor Berthold Simonsohn (Frankfurt). The two sons of Franz Oppenheimer, Professor Hillel Oppenheimer and Dr. Ludwig Oppenheimer, were present at the function. A greetings telegram was sent by Chancellor Professor Erhard, who was a pupil of Franz Oppenheimer and who will also deliver the memorial address at the Centenary Celebration to be held in summer at the Berlin University.

It is expected that the total sum of the endowment will amount to one million DM. The scheme is also endorsed by the Federal Minister of Scientific Research, who welcomed it as a fitting memorial not only for Professor Oppenheimer, but, at the same time, for all expelled and perished Jewish scholars.

The German postal authorities have issued a memorial stamp in honour of the late Franz Oppenheimer.

PAUL EHRLICH PRIZE FOR FORMER GERMAN JEW

This year's Paul Ehrlich Prize was awarded to Professor Dr. med. Fritz Kauffmann, an outstanding scientist in Denmark, who lived in Germany until 1933. When presenting the award at a ceremony held in the Frankfurt Paulskirche, Federal President Dr. Luebke recalled the achievements of Paul Ehrlich. He also thanked Professor Kaufmann for having re-established contacts with his former teachers and colleagues in Germany in spite of the sufferings inflicted upon him under the Nazi régime, thus contributing to the reconciliation between the two people.

VIENNA REMEMBERS FAMOUS JEWS

The municipality of Vienna has decided to commemorate Arthur Schnitzler, Peter Altenberg, Sigmund Freud and Stefan Zweig by fixing plaques at the houses where they once lived.

TWO EVALUATIONS OF THE PAST

THERESIENSTADT AS IT WAS NOT

The realities of extreme social situations are difficult to describe and make intelligible. This is especially true of the concentration camps and compulsory ghettos established by the Nazis, and even more so of Theresienstadt (Terezin), for the latter's true character was masked increasingly from the summer of 1942 onwards so as to deceive the outside world about the treatment and annihilation of the Jews. Theresienstadt was to be given the appearance of a "Jewish settlement", not a concentration camp. Heydrich's "Wannsee Protocol" of 20th January, 1942, already declared that this small Bohemian fortress was to be a "gerontic ghetto" for aged, severely war-wounded and other Jews who had been decorated with high military awards. It is human nature for people, especially those in captivity, to strive for an intensive spiritual life if the slightest opportunity of so doing exists. In my book on Theresienstadt I called this the "cultural urge". The prisoner wants to forget his environment, he attempts to endow it with meaning and spiritually to overcome his position. Men are always to be found who, professionally or from inclination, are prepared to entertain their comrades as well as to satisfy their higher cultural demands.

The cultural life of Theresienstadt developed in an incomparable manner. Its range of activities exceeded and its average quality approached that of many a large town. But more important than the quantity and quality of the accomplishments was their intensity, and this bore witness to the unbroken courage and the admirable preservation of spiritual powers in most adverse circumstances. Since all human peculiarities manifested themselves in Theresienstadt as in any other, that is to say, "normal" society, it is clear that both pleasant and unpleasant aspects were present; and in a confined community both acquired a much more highly accentuated profile.

It took a long time for the official cultural activities in Theresienstadt to come to full flower. The first modest efforts were at best suffered and repeatedly stopped; musical instruments were forbidden until December, 1942, but later the S.S. permitted far more and interfered less often with the performances, although sometimes painfully. It was only in December, 1943, when the *Reichssicherheitshauptamt* in Berlin ordained the so-called *Stadtverschönerung*—which in the space of six months so changed the face of the place, necessary as that was, as to present Theresienstadt as a *Musterlager* to foreign visitors—that the S.S. wanted cultural activities and saw to it that they were suitably housed. The *Vereinshaus* of the Czech gymnastic *Sokol* with its cinema and other rooms was made available, whereas previously everything had had to be improvised and consequently was more in consonance with camp life. Now cultural activities took on a completely unreal air. Unfortunately not only the outside world was deceived, for many prisoners succumbed to the dangers of self-deception, from which they were rudely awakened after the inmates had been forced to take part in a propaganda film showing the "beauties" of the place which was shot by an experienced prisoner during six weeks in the summer. At the end of September, 1944, the S.S. in one month deported more than 18,000 people, including most of the performers, to Auschwitz, leaving only about 10,000 in Theresienstadt.

It was during this time that Verdi's *Requiem* was rehearsed and given several performances under the baton of Raffael Schächter, who soon

after died in Auschwitz with many of those who sang and played under him. This is the only fact that corresponds to the truth in "The Terezin Requiem", the story by Josef Bor that has now been translated from the Czech.* Everything else is misleading fabrication and twisted verities, both in setting and characterisation, dripping with sentimentality and nonsensical climaxes. As if the unvarnished truth were not enough! Every page shows that Bor is only seeking melodramatic effects. One single illustration must suffice.

Bor tells of an unknown youth bursting in during a rehearsal who immediately starts singing with the tenors in the choir. Shortly thereafter the feared S.S.-Scharführer Haindl appears and inspects all those present, but finds no suspects and leaves. It then turns out that the youth had delivered a sharp upper-cut to Haindl's jaw in a loft where the latter had trapped a Jewish girl, but managed to escape unrecognised. The youth tells his story. He is the natural son of a Viennese "Aryan" chorus singer, flees to Milan, gets into difficulties, is returned to Vienna and immediately called up for military service. To "save" him from this, his mother reveals his hitherto unknown half-Jewish origin, whereupon—still in German soldier's uniform!—he is immediately shipped off to Theresienstadt.

This is all factual nonsense and indefensible from a literary point of view, but there is worse to come. At one of the next rehearsals the youth appears and states that Haindl has discovered him after all (page 52): "'I've got to report in an hour. I still have an hour left. . . I've got nobody here. And it's been so beautiful here with you.' 'Let's begin,' thundered Schächter and sat down at the harmonium. They all went obediently to their places, even the young Jew, as the conductor's hand energetically directed him."

Things were never like that in Theresienstadt, or anywhere else. It would have been better if this sentimental, cloying, pseudo-heroic and falsely accented story had remained untranslated. It does not provide, but prevents any insight. The truth under the Nazis, both in its good and evil aspects, had a different appearance and this inadequate bungling provides nothing of literary value.

H. G. ADLER.

HOW AND WHY IT HAPPENED

Ten German Historians Retrace the Road to Dictatorship

For a long time to come, historians and laymen alike will continue to ask: how could it happen, how could civilised, modern, enlightened Germany revert, for a dozen years, to the most terrible barbarism of all times? Hamburg Radio, in its "Third Programme", endeavoured to let ten German historians answer that question in a series of talks. They have now appeared in book form under the title of *The Road to Dictatorship* (Oswald Wolff, London, 1964, 25s.).

Theodor Eschenburg, Professor of Political Science at Tübingen, fires the starting-shot by analysing the collapse of democratic régimes outside Germany between the two world wars. Then, Professor Ernst Fraenkel, of Berlin's Free University, reviews the historical handicaps of German parliamentarism in the Weimar Republic whose failure, he says, "is considered the classic example of an unsuccessful attempt to transfer uncritically the English parliamentary system of government to foreign

* Josef Bor: *The Terezin Requiem*. Translated by Edith Pargeter (Heinemann, 1963, 83 pp., 12s. 6d.).

countries, without first examining whether the conditions necessary to its functioning are present. With the collapse of the Weimar Republic the naïve belief in the universal validity of this system seemed finally refuted." An extremely interesting point; but did the creators of the Weimar Constitution really want to emulate British parliamentarism?

Anti-democratic thought in the Weimar Republic is the subject of Professor Kurt Sontheimer, also of the Free University in Berlin. It is a well-authenticated survey, but there is a curious lack of first-hand, human experience of pre-Hitler Germany, and the atmosphere which the older ones among us know only too well, never comes to life. But then, Sontheimer was only five years old when Hitler came to power.

The 45-year-old question, "*Wenn wir 1918 . . .*", is asked again by Professor Erich Matthias, of Marburg University, in his contribution on the part of the German Social-Democratic movement in the Weimar period. He does not absolve the SPD from guilt, and adds at the end a warning to the new party, which "represented from the start a revival of the old one to which they [the Social-Democrats] returned after mental exile. There-with from the very first hour of the new party's life the spirit of tradition and restoration reasserted itself and for this spirit the events of 1933 still represented an unavoidable natural catastrophe".

Could another catastrophe be just as "unavoidable"? Eugen Kogon, Professor of Political Science in Darmstadt, tries to answer that question in his contribution on "Lessons for Tomorrow". No, he says at one point, for "neither Nationalism nor Communism has the faintest prospect of success in the foreseeable future". But he admits that "democracy is by no means firmly anchored yet in the Federal Republic", and he goes so far as to visualise something like "National Bolshevism", which would raise its ugly head "if a small, completely disarmed neutrality zone came about in Central Europe within which a few nationalist activists agreed with the Communists on a *coup d'état* and then successfully carried it out", a situation which he considers improbable. But was not Hitler "improbable" before 1933?

Rudolf Morsey, who works for the Commission on the History of Parliamentarism in Bonn, reviews the rôle played by the *Zentrum* between the wars, and Professor Ossip K. Flechtheim, of the Free University in Berlin, that of the Communist Party (which, he says, was never "strong enough to be a serious threat to the Weimar Republic"). Helmut Krausnick, Director of the Munich Institute of Contemporary History, writes about "Co-ordination" under the Nazis—the otherwise excellent translator, Mr. Lawrence Wilson, has failed to find an appropriate English synonym for *Gleichschaltung*. Professor Karl Dietrich Bracher (Free University, Berlin) demands a critical, vigilant attitude of the citizens of the Federal Republic as he writes about the way in which the Nazis seized power. Finally, Professor Hans Rothfels, who worked as a refugee in Oxford, reveals most interesting details about the *putsch* that never was—the planned rebellion of some *Reichswehr* officers in 1938; they were mainly the same as those of July 20, 1944. Chamberlain's Munich Agreement made the plan collapse.

The book makes fascinating reading, but the history of parties, plots, and parliaments cannot fully answer our question: how could it happen? Perhaps the psychologists, with their insight into human attitudes, can give us an additional explanation.

EGON LARSEN.

Fritz Friedlander

MAX WEBER CENTENARY

On April 21, 1864, Max Weber was born in Erfurt, destined to win the authority of an outstanding sociologist and master of logical analysis. Leading thinkers—Heinrich Rickert, Ernst Troeltsch, Karl Jaspers, Martin Buber and others—have paid tribute to him in glowing terms, and R. H. Tawney, the noted author of "Religion and the Rise of Capitalism", confessed how much he owed to Weber's famous study "Die protestantische Ethik und der Geist des Kapitalismus".

From the Jewish point of view Max Weber deserves our particular attention because he left a voluminous fragment, "Das antike Judentum", the last fruit of his research into the relation between religious faith and social order. Here Weber characterized the situation of the Jewish people in ancient times as the situation of a "Pariavolk: i.e., ein rituell, formell oder faktisch, von der sozialen Umwelt geschiedenes Gastvolk". Weber tried hard to demonstrate that the Jews' moral, social and economic attitude was shaped by this situation.

Due to the boldness of its vision, Weber's brilliantly represented thesis was received by experts with caution. Though a prominent Jewish historian, Eugen Täubler, called it "die tiefste, prinzipiell durchdachte Bearbeitung des Gegenstandes", he nevertheless objected to Weber's use of a comparative method because it prevented him from comprehending the national individuality of the ancient Israeli religious community. Correspondingly, Ludwig Feuchtwanger, though conscious of the originality of Weber's perception, concluded that for the sake of his thesis Weber did not do justice to the facts. On the other hand, an American edition of the work was welcomed by a critic as an "important and unique history of the Jews, written by a great non-Jew. . . ."

Despite this eulogy, Max Weber's assessment of the modern Jewish problem is no less open to questioning than his controversial "Pariavolk" thesis. It can only be understood in connection with his political development: In his youthful enthusiasm for German world power he joined the "Alldeutscher Verband", but he never shared its anti-semitic tendencies. In fact, he was opposed to Treitschke's rampant nationalism. In 1899 he left the "Alldeutscher Verband" and, under the strong influence of Friedrich Naumann, was increasingly captivated by democratic ideals until, during the First World War, he became a most influential champion of a thorough democratic reform in Germany.

The first eminent Jew he met was his university teacher, the renowned jurist Levin Goldschmidt, to whom in gratitude he dedicated his thesis, "Zur Geschichte der Handelsgesellschaften im Mittelalter". In Goldschmidt the young student found a Jew who, though actively interested in Jewish communal affairs, placed the welfare of the fatherland above everything. Later on, in Heidelberg, Weber came into contact with the finest type of German-Jewish intellectuals: the literary historian Friedrich Gundolf and his friend the social scientist, Arthur Salz. When Gundolf's "Goethe" appeared in 1916, Weber read selected passages from the book to his friends. In the preface to his book "Königtum Gottes", Martin Buber describes how he met Max Weber, "this extraordinary man", and he also states that he used notions of Weber's for his own work. There was a fruitful exchange of views between the two

men, though Buber did not agree with Weber's view that science had to refrain from using its results for the purpose of moral orientation. Weber rejected Freud's theory of psychoanalysis as "psychiatric ethics", because of the danger he felt that it might exceed the function of a medical technique. He also raised weighty objections to Karl Marx's doctrine, but neither Freud's nor Marx's Jewish descent had any influence on his judgment. As long as he was active as a university teacher he had many Jews among his students.

During a tour through North America he saw East European Jewish immigrants. He was impressed by their vitality, industry, adaptability and resourcefulness and referred to them as "a wonderful people". But he did not proceed from the recognition of a Jewish group identity to the acknowledgement of the modern Jewish national movement. In his opinion a Jewish State, as planned by the Zionists, could only be an insignificant small State among other small States because "the High Priest and the Temple are missing". Though Weber's postulate that a future Jewish State had to proclaim a new spiritual message is somehow analogous to Achad Ha'am's and Buber's conception, the reality of the present State of Israel refuted Weber's prediction.

After the breakdown of Imperial Germany in 1918, Max Weber harmoniously co-operated with Hugo Preuss in working out the Weimar Constitution. When, in consequence of Germany's defeat, a strong wave of Jew-hatred swept over the country, he expressed his contempt of antisemitism. He also had the courage to defend one of the Jewish leaders of the Munich revolution in 1919, Ernst Toller, against slander; all the more amazing was his statement that he did not want Jews holding leading positions in the political life of Germany.

Two of his works, published after his death, somehow explain his perplexing attitude. In his "Wirtschaftsgeschichte" he defined the ritualistically conditioned Jewish money trade as a peculiar tribal or national form of trade, thus denying the adaptability of Jews to the surrounding economy. And in his voluminous "Wirtschaft und Gesellschaft", he affirmed even more distinctly that the city-bred and cosmopolitan character of the Jews made them completely unfit for assimilation.

These statements cannot be reconciled with the facts, for on the one hand the money trade is not a commercial peculiarity of Jews, while on the other hand the Jews of Western countries have become assimilated since their emancipation. As Max Weber was certainly not an "antisemite", we can only assume that he became so addicted to his favourite thesis of the Jewish "guest people", that he denied his Jewish fellow-citizens full equality. Though, in his opinion, the Jews as a "guest people" had a claim to legal protection, they had to recognise the existence of a *reservatio mentalis* against them and, therefore, could have no claim to leading political positions. Unfortunately, it did not occur to him that this was inconsistent with his cherished idea of a modern democracy and also—surely against his will—that this helped to add grist to the mill of the antisemites.

One of Weber's admirers, Theodor Heuss, once wrote: "Ueber allem Denken an Max Weber liegt ein quälender Schmerz". Regarding some of his comments on the Jewish problem, we cannot but agree.

Old Acquaintances

U.S.A.: Alfred Tyrnauer, formerly foreign editor of "International News Service," has succeeded Dr. F. R. Lachman to the editorial staff of New York's *Aufbau*. Dr. Lachman is now with the American-Israeli Cultural Foundation.—Fritzi Massary is to visit Europe again in June.—Lotte Lehmann has completed her book, "Five Operas and Richard Strauss," for early publication.—After his successful lecture in New York on "Max Reinhardt in the States," Kurt Pinthus received an invitation to repeat the lecture at several German universities.—Walter Reisch was responsible for the film script for "To the Golden Shore," the story of the first American missionary.—Theodore Bikel has taken over Josef Schildkraut's role in "Cafe Crown" on Broadway.

Germany: Fritz Kortner has been made "Staatsschauspieler" in Berlin.—Anton Walbrook stars in Molnar's "Leibgardist" in Munich.—Detlef Sierck, temporarily back from Hollywood, produced Ionesco's "Der Koenig stirbt", with Kurt Meisel, at Munich's Residenz-Theater.—Werner Fuetterer appears in "Mary, Mary" in Düsseldorf.—Gertrud Isolani of Basle, gave a talk on Max Brod to the Berlin Jewish Community.—Ludwig Berger is working on a play about Queen Elizabeth I for Elisabeth Bergner.—In Bremen Peter Zadek directed Brendan Behan's "Quare Fellow", adapted by A. and H. Boell.—Agnes Fink will star in "Who's Afraid of Virginia Woolf?" at Hamburg's Schauspielhaus.—An exhibition of some of Eric Godal's paintings is showing in Hamburg.—Grete Mosheim is appearing with P. E. Roth in "Tschin-Tschin" at Berlin's Renaissance-Theater.

Austria: Dr. Schaerf, President of Austria, and the playwright Anouilh were in the first-night audience when Robert Stolz conducted his successful new operetta "Fruehlingsparade" with Gretl Schoerg, Hans Unterkirchner, Rudolf Carl and Fred Liewehr (as Emperor Franz Joseph) at Vienna's Volksoper.—Paul Hoerbiger's 70th birthday was celebrated by televising "Die besseren aelteren Herrn", together with 84-year-old Hans Moser.—Hans Jaray produced Kaiser's "Kolportage" with Hilde Krahl, Hilde Hildebrandt and Theo Lingen at Theater in der Josefstadt.—Zarah Leander will star in "Lady Windermere's Fan", adapted as a musical by Karl Farkas with a score by Peter Kreuder.

Obituary: Dr. Erich Frey, Berlin's famous criminal lawyer, died in Santiago de Chile aged 81.—Kurt Safranski, who once illustrated Kurt Tucholsky's "Rheinsberg" and helped to run Ullstein's magazine department together with the late Kurt Korff, has died in Kingston at the age of 73.—The son of Hansi Niese and Josef Jarno, Hans Josef Jarno, died in Los Angeles.—The first editor of *Filmkurier*, Bobby E. Luethge, has died in Berlin at the age of 72. He was also the author of numerous popular film scripts.—Peter Lorre, the 59-year-old actor who rocketed to fame in Fritz Lang's "M", has died in Hollywood.—Peter Paul Winter, publisher of *Prager Mittag*, has died in London.

Home News: Bernard Grun paid a visit to Paris for the French publication of his "Kulturgeschichte der Operette".—Rudolph Cartier produced "That Lady" on TV in Berlin, with Wanda Rotha and Albert Lieven.—Mischa Spolianski has completed his new musical based on Sheridan's "School for Scandal". Marlene Dietrich recorded his "Harmonica" song in London.—Jan van Loewen is Acting Secretary for the newly founded Council of Western-European National Theatres. Laurence Olivier and Ernst Hausermann, of Vienna's Burg, are among the presidents.

PEM

Robert Weltsch

MAX BROD AT 80

Among the Jewish writers who started their career in German literature at the beginning of this century, Max Brod, poet, philosopher, playwright, musician, holds a unique position. He is not only a prolific writer who, even now, at the age of 80, puzzles us steadily by his astonishing productivity, he is also a prominent figure in Jewish life as thinker, lecturer and public servant. No other successful Jewish author from the German-speaking orbit has identified himself in such an unambiguous and sincere manner with the Jewish people. There was a time, during the turbulent years of the First World War and after, when Brod even took an active part in political life. He was a candidate of the Jewish Party to the first Parliament of the Czechoslovakian Republic, when his main opponents were the orthodox politicians of Slovakia, who despised all non-orthodox Jews and preferred to make their deal with nationalist Magyars and Slovaks. In retrospect, one can perhaps say that Brod was lucky not to be elected, but his political activism was the application of his *Weltanschauung*, which reveals itself in almost all his works: his conviction that it is the duty of every human being not to evade the necessities of life and to seek satisfaction in intellectual seclusion, but to do his best for the common weal, contribute to the betterment of the actual world. It would be wrong to allow aesthetic considerations to interfere with practical demands. To do good works within the unavoidable limits set by man's metaphysical nature and by circumstances is one of the principal commandments imposed on man. This is not only the *leitmotiv* in Brod's life, it is also, recurring in various forms, the main theme of his novels.

Here we have already touched on Brod's philosophy which is the basis of all his creative work. He is a novelist of ideas, mainly concerned with moral problems. Not the innocent who keeps aloof from evil, not the saint who does good instinctively is his hero, but the sinner who knows the abyss, who fights the battle against his own impulses and temptations, often perplexed and tragically tormented. All his life Brod has been occupied with religious questions, and more than forty years ago he clarified his point of view in his fundamental book "Heidentum Christentum Judentum".

About Brod's life and intellectual evolution we are well informed, as he has written not only his own life story ("Streitbares Leben, 1960" just republished as a paperback by Kindler) and other autobiographical sketches, but many of his works reveal his own intellectual struggles in an indirect way. The main conflicts which occur in his novels have almost always an autobiographical background. Brod was born in Prague, the city of three peoples, whose atmosphere, with its national tensions, is described with conspicuous intuition in Hans Tramer's essay "Die Dreivölkerstadt Prag". He belonged to the literary élite which emerged from this city at the beginning of this century and contributed many famous names to German literature. The most famous of all, Franz Kafka, was Brod's intimate friend, and it is generally known that Brod actually "discovered" Kafka as a writer and that it is due to him alone that Kafka's works have been published at all. Brod, Kafka, and the philosopher Felix Weltsch, formed an almost inseparable *Kleeblatt*, and this lifelong friendship has been one of the decisive forces of their intellectual develop-

ment. But while Kafka was very shy and introvert and Felix Weltsch more contemplative, Brod has always been very alive and articulate. He has never missed an opportunity when he felt that something had to be said or done, and he has always been ready for people who needed his help or advice. He has given his support willingly and often enthusiastically to young or neglected talents, and in a selfless manner he went to great lengths in order to sponsor their work. Another of his discoveries was the composer Leon Janacek, today generally admired. Brod translated the libretti of Janacek's operas and saw to it that they were accepted and performed. He also wrote Janacek's biography.

In the revolutionary time which followed the First World War, Brod was susceptible to all ideas which promised more social justice and more human happiness. In this idealistic sense



By courtesy of "Allgemeine Wochenzeitung der Juden in Deutschland"

he called himself a Socialist, though he was not an active member of any Socialist party. His political adherence was limited to Zionism and to the corresponding movement for Jewish national rights within his country, Czechoslovakia, after 1918.

But although he is a nationalist Jew, his main consideration has always been humanity. Nationalism was tolerable only in its cultural aspects, not as a pretext for self-righteousness or aggression against others. Almost fifty years ago he said in one of his poems:

Du bist's, mein Volk, Ihr seid es,
Menschen alle,
—Denn allen ward Verheissung eingepflanzt,
In allen glimmt es und will deutlich werden. . . .

He became a Zionist because he believed that this was the way to secure a more human, more dignified and more creative life for the Jewish people. It cannot bring redemption—this only God can accomplish—but it can improve the earthly situation. This approach is one of the very pillars of his philosophy.

Man is obliged to do all he can to avert what Brod calls the "unworthy afflictions" (*unedles Unglück*) of human beings, namely, those which result from bad management of human affairs, from indolence or mischievous attitude of men themselves—distinct from those inevitable and, therefore, "worthy" afflictions (*edles Unglück*), which derive from the very nature of man as a mortal and frail creature. Against his metaphysical plight and against cosmic catastrophes man is helpless and here he can find an answer only in the consolation of religion. But calamities which he himself engenders and would be able to avoid, such as war, inhumanity, political conflict and social injustice, are his own moral responsibility. Against them man is obliged to fight with all his powers. In this modest way he can contribute to God's own work of ruling the world. This, in Brod's interpretation, is the essence of Judaism. The Jewish faith, rejecting the Christian idea of redemption in another world (*Jenseits*), and the pagan limitation to the earthly world (*Diesseits*), combines consciousness of the moral problems of actual life (*Diesseits*) and the duties deriving therefrom, with the belief in God's redeeming grace. This concept Brod supports by quotations from the Bible, the Talmud and other sources, and defends it against the views of leading modern thinkers. The way of combining the two forces is provided by love—one of the great miracles which Brod calls the *Diesseits-Wunder*.

Thought-Provoking Novels

All these speculations are reflected in Brod's innumerable novels, and although most of his more important characters indulge in philosophical discussions they are never mere puppets or mouthpieces, but colourful men (or women) with moving experiences and inner struggles. Almost always religious and erotic problems clash or coincide in the action. The quest for redemption is the main theme of all of Brod's poetical and philosophical writings, of his fiction and his essays, and he attributes a semi-religious stature to the ecstasies of love. Redemption can only be achieved by grace, but through love this can assume the form of *Diesseits-Wunder*.

Brod has written many books on Jewish problems, some philosophical, some political. He has never wavered in identifying himself with the Jewish cause, more accurately with the cause of Zionism and later with the State of Israel, where he now lives as an honoured citizen, having escaped from Prague on the very day the city was occupied by Nazi troops almost precisely 25 years ago. In spite of the difficulties of language (and some other difficulties, too) he has taken part in the cultural life of the country and become one of the steering forces of the Hebrew theatre, more especially of Habimah. Yet as a German writer he has always retained his affection for German art and literature as well; the solution of the delicate position between assimilation and Jewishness he has found in the idea of "love without disregard of distance" (*Distanzliebe*). This, he argues, should be the basis of approach between people of different origins and common culture.

We cannot afford to go into details of all of Brod's works. A full bibliography would fill a book. Many of his admirers consider some of his earlier novels, such as "Ticho Brahes Weg zu Gott", "Reubeni, Fürst der Juden", "Stephan Rott", "Zauberreich der Liebe", the most characteristic. Of his post-war period one should mention "Armer Cicero", "Galileo in Gefangenschaft" and the Jesus novel "Der Meister". Of greatest impact, of course, are all his writings on Kafka. His

MAX BROD AT 80

(Continued from page 8)

biography of Heinrich Heine is a fascinating re-interpretation of Heine's Jewish personality as a precursor of the modern nationalist (Zionist) Jew. At present Brod is working on a book about Johannes Reuchlin, the great humanist of the sixteenth century, who was also the renewer of Hebrew studies.

Brod has also written a number of dramas and comedies. One that deserves special mention is "Eine Königin Esther" (1918), where he uses the background of the Megilla for a profound analysis of human relations. His Haman is a Jew, and Queen Esther decides to preach to her people to abandon the festival of Purim. It is in this play that one of his most revealing phrases occurs: "Es ist unmöglich Mensch zu sein; aber es bleibt uns nichts anderes übrig". Life with all its adversities is our unavoidable lot, and it is imposed upon us to make the best of it.

Brod's dramatisation of Kafka's "The Castle" has been performed in many countries and languages (including Hebrew) and is shortly to be produced by Sir Laurence Olivier's National Theatre in London.

To indulge in a lengthy discussion of Brod's works and ideas would require more space than is available here. We can only express gratitude for the many stimulations he has given us over a period of almost sixty years. Even those who did not always agree with his views or did not always find his arguments convincing, have respected his honest quest for truth and have profited from his analysis and from the boldness of his thought. Moreover, whoever knows Max Brod admires his warm humanity, his helpfulness, his willing response to the needs of others. On his eightieth birthday many readers of this paper may wish to send greetings and congratulations to a man who can be proud of his work, wishing him strength and good health to continue his work.



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MASTER OF PSYCHOLOGY

An Assessment of Alfred Adler

This book* is a living monument and tribute to Alfred Adler, the father of "Individual Psychology." He was one of the leading personalities of those fruitful early years of modern "dynamic" psychology and psychotherapy, which blossomed in Vienna in the first three decades of our century.

Written by one of Adler's outstanding disciples, whom he himself called "the standard bearer of Individual Psychology," the work describes with loving care and great skill the structure of Adler's psychological theory and its practical applications. "How many of the millions of people who use the expression 'inferiority complex' realise that it was Adler who revealed the inferiority complex, and, what is much more important, showed how it could be overcome?" This revealing quotation from the introduction shows the influence which Adler's Individual Psychology has gained on our psychological thinking in everyday life.

Hertha Orgler's account is well written and easy to read. Case histories and life stories illustrate a lucid explanation of basic principles. The reader is made familiar with Adler's conception of such determinant factors in every individual's development as the child's position in the family, first childhood memories and the significance of dreams for the understanding of any person's pattern in life, his "Lebensstil". It shows how a deeper insight—thus won—into the patient's driving forces can mend and cure psychological aberrations of various kinds by explaining and reorientating his striving and aims.

Adler's psychological thinking and exploring are to us, nowadays, simple and convincing. It is hard to imagine how much resistance and often rejection he met when his ideas were new and young. But is this not the fate of many pioneers and is not our easy acceptance of these ideas now perhaps proof of their having become "common property"?

His method seems in many ways psychological common sense developed to a fine art—of which he was, indeed, master. He taught that aggressiveness in man is often the result of deep fears and anxieties and can disappear if these are shown to be groundless. I was present at one of Adler's lectures on child psychology in Berlin, when he questioned a six-year-old boy of extremely aggressive tendencies on his motives for attacking schoolmates, teachers and parents. He put the boy on his knee and spoke to him in his kind and soothing way. The boy's answer to Adler's question was: "I do these things to them so that they can't do them to me." Adler turned smiling to us with the words: "You see, he is full of fear and anxiety."

Mrs. Orgler shows how much child guidance and group therapy, now common practice in so many places, owe to Adler's practical work and efforts. She points out the disadvantages and defects in the psychological development

* Hertha Orgler: Alfred Adler, *The Man and his Work—Triumph over the Inferiority Complex*. (Sidgwick and Jackson, London, 30s.).

of persons with organ inferiority (Organ-Minderwertigkeit) and in neglected children, three main sources each of which can lead to an inferiority complex, and she explains how to prevent and to deal with them by Adler's method. Adler himself, she tells us, had to fight feelings of inferiority in his childhood and he grew in stature by overcoming them.

There are some perhaps necessary repetitions and lengthy descriptions of the appreciation and honours which Adler received, which are of minor interest compared with his work. But on the whole this book gives the reader a fascinating picture of a life's work dedicated to healing by deep understanding, compassion and love for fellow human beings. It radiates a "positivism" for all that is good and noble in man, and for ways and means of reawakening such ideals in those who have lost them—for their own psychological health and well being.

Alfred Adler was one of the founders and leaders of modern psychology. He was born a Jew, later turned away from religious denomination, but freely gave his help to Jewish refugees up to the very last days of his life. Indeed, so many of the pioneers of this new science in its wider sense were Jews that this fact can hardly be mere chance. One may well assume that "inferiority feelings," provoked by ever-present antisemitism at school or university in the Vienna of those days, might have helped these Jewish physicians to develop a deeper and more sensitive understanding of others in psychological distress. Their efforts to help such persons have led to special achievements and to new methods in psychological theory and practice. Here is an example of Adler's challenge: to overcome inferiority feelings by using them for creative work.

DR. HANS M. COHN.

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Gabriele Tergit

DEUTSCHE JUDEN IM 17. JAHRHUNDERT

Glückel von Hameln's Erinnerungen

In einem gut geführten jüdischen Bücherschrank fanden sich neben Jakob Auerbachs "Schul- und Hausbibel," Grätz' Geschichte der Juden, den Zeitschriften für die Wissenschaft des Judentums und Ost und West, dem "Ostjüdischen Antlitz" den "Liedern des Ghetto" von Morris Rosenfeld, dem Heine nebst seinem Karpeles, dem "Die Juden als Rasse und Kulturvolk" von Fritz Kahn, die "Denkwürdigkeiten der Glückel von Hameln" aus dem Jüdischen Verlag (1920), bescheiden gedruckt, auf schlechtem Papier. Diese Denkwürdigkeiten einer 1646 in Hamburg geborenen Jüdin sind nun fein gewandt, mit königlichem Bildschmuck versehen, in der East-West Library, London,* herausgekommen, auf englisch, damit—genau wie Glückel nach dem Tode ihres geliebten Mannes Chaim 1689 schrieb—eine nächste Generation "Bescheid weiss, von was für Leuten ihr herkommt, wenn heute oder morgen eure lieben Kinder oder Enkel kommen und ihre Familien nicht kennen".

Glückels Vater war einer der ersten deutschen Juden, die Wohnlaubnis in Hamburg hatten, nur portugiesische Juden hatten dort seit 1612 verbrieftes Wohnrecht. Auf der englischen Ausgabe steht: "Glückel war im Ghetto von Hamburg geboren". Aber aus diesem Ghetto reiste Glückels Mann unausgesetzt zur Messe in Frankfurt, zur Messe in Braunschweig, zur Messe in Leipzig, zum Vater in Hameln, zu den Behrens, Kammeragenten des Herzogs von Braunschweig, in Hannover, zu dem Gomperz in Cleve, nach Amsterdam. Aus diesem Ghetto konnte man ein krankes Kind mit Pflegerin zu christlichen Bauern aufs Land geben, fuhr man im Land spazieren, sass im Wirtshaus, trank und "schmauchte sein Pfeifchen", ging man in die "Schiffergesellschaft", das vornehmste Wirtshaus in Hamburg: "Dieses liegt hart an der Börse und sowohl jüdische wie nichtjüdische Kaufleute, die etwas mit einander zu tun oder abzurechnen haben, gehen dorthin und trinken dort aus silbernen Gefässen". Der jüdische Diener und Reisebegleiter der Glückel aber sass mit dem Postverwalter "einem Saufbruder", vergass seine Herrschaft und trank den ganzen Tag in Langenhagen Broyhan, ein süßes Weizenbier.

Die Juden dieses Buches sind alle Kaufleute, es wimmelt von Wechseln, von Unzenperlen, sie übernehmen die Münze ihrer Staaten, sie prägen das Silber. Sie bedürfen der Aufenthaltsgenehmigung, aber sie bauen sich Häuser. Man schätzt das Geld, denn man braucht es: man muss Wohnrechte kaufen, Schutzgeld bezahlen. Man wird aus Hamburg vertrieben und zieht nach Altona, das dem König Christian von Dänemark gehört, "von dem die Juden gute Schutzbriefe haben, ein gerechter, frommer König, bei dem wir Juden es sehr gut gehabt haben". Alles ist Tradition, auch diese der dänischen Könige. In Altona hatten die Juden Friedhof und Synagoge. Schliesslich bekamen sie Pässe, um in Hamburg ihre Geschäfte zu führen. So ein Pass galt für vier Wochen und kostete einen Dukaten. Aus den vier Wochen wurden aber acht, wenn man "sichs richtete", "Protektie hatte", einen Bürgermeister oder Beamten kannte. Wenn sie ohne Pass ertappt wurden, wurden sie in Gefängnis geworfen. "Das hat alles viel Geld gekostet, die wieder frei zu bekommen". In Hamburg hat man sich nur

in den Wohnungen zum Beten getroffen. Das "Halten von Synagogen" war verboten. Predigtamtskandidaten schnüffelten nach Kerzen am Freitag abend, nach hebräischem Singen.

Wenn die Männer sterben, führen die Frauen die Geschäfte weiter. Sie sind keineswegs hilflos. Es ist Glückel, die den Kompagnionsvertrag für ihren Mann aufsetzt. Nicht umsonst wird am Schabbatabend das Lob der Frauen gesungen: "Sie sorgt für Wolle und Flachs und regt mit Lust ihre Hände. Steht ihr der Sinn nach einem Felde, so kauft sie es. Mit eigenen Händen pflanzt sie einen Weinberg. Sie gürtet mit Kraft ihre Lenden und strengt ihre Arme, denn sie fühlt, dass ihr Gewerbe Nutzen bringt!" Erst das 19. Jahrhundert hat bei den Juden jenen Frauentyp erzogen, von denen die Männer rühmend sagten: "Meine Frau versteht überhaupt nichts von Geschäften, sie hat keine Ahnung von Geld".

Viele Begriffe der deutschen Juden finden sich schon bei Glückel. Da heiratet sie "von einer Stadt wie Hamburg" in das "Nest" Hameln, wo nur zwei jüdische Familien wohnen. Es gab immer schon Juden, die in der Familie aufgehen und solche, die sich um die Vorstandsämter reissen. Auch die jüdische Geographie hat sich nicht so sehr geändert in diesen drei Jahrhunderten. Leipzig wie ganz Kursachsen, aus dem 1537 alle Juden vertrieben worden waren, "war für die Juden gefährlich" im Gegensatz zu den Landen des Dänenkönigs. In Leipzig wurden sie nur zur Zeit der Messe geduldet, sie hatten Leibzoll zu zahlen und Messeabgaben, und wenn ein Jude dort starb, wurde alles, was er bei sich hatte, weggenommen. Aber Juden und Christen fahren gemeinsam in den gleichen Wagen hin. "In Helmstedt ist eine Hochschule, daher ist es für Juden ein böser Ort". So alt ist die Tradition des Antisemitismus auf deutschen Universitäten.

Geschäft und Familie

Ewig ist auch der Aerger mit dem Kompagnon. Es wird nicht genug für zwei Haushaltungen verdient: "Das ist der Dank, nackt und bloss bist du zu mir gekommen und nach kurzer Zeit hast du 900 bare Reichstaler von mir davongetragen". Ein privates Schiedsgericht urteilte nicht zur Befriedigung von Glückel und Chaim, ihr Ehemann, sagte, wie Hunderte vorher und nachher: "Wenn du dort gewesen wärest, hättest du es besser machen können".

Wie das Geld wichtig genommen wird, so die gute Partie. Die Eltern verloben die Kinder, wenn sie 12 oder 13 Jahre alt sind. Es wird Wert auf Schönheit und Tugend gelegt. Die Mädchen besuchen den Cheder, lernen fremde Sprachen, besonders französisch, spielen ein Instrument. Man will Geld, aber auch Geist. Hausrabbiner und Talmudjünger teilen die Tafel. Die Heiraten der Kinder von Chaim und Glückel lesen sich wie eine Aufzählung der bekannten jüdischen Familien, die Gomperz in Amsterdam, die Ballins in Hamburg, die Grumbachs in Metz—noch in den dreissiger Jahren war ein Salomon Grumbach in der französischen Deputiertenkammer—die Riess und Veit und Liebmanns in Berlin, die Stadthagens, Baiersdorfs, Willstädters. Da ist die Hochzeit der ältesten Tochter Zippora mit Kossmann Gomperz, die von Cleve nach Amsterdam gezogen waren,

weil es während der Kriege Ludwigs XIV in Cleve unsicherer war als in Holland. Und kaum war diese Partie von den Heiratsvermittlern auch nur vorgeschlagen worden, da war schon das Gerücht auf die Hamburger Börse gedrungen, denn dorthin liessen sich die Leute ihre Post schicken. Diese Partie war so gross, dass die Leute nicht daran glaubten, "und es ist viel Geld auf der Börse darüber verwettet worden, ob die Heirat auch stattfinden würde".

Und dann die Hochzeit! Schon die Fahrt! Chaim und Glückel und ein Säugling und die Tochter, "der Hausrabbiner, jetzt Rabbiner in Friedberg, und unser Diener, der feine Schmucl, und eine Dienstmagd—also mit einer grossen Suite". Dazu kommen noch Mordechai Cohen, Meir Ilius und Aron Todelche. "Was wir für eine lustige Reise gehabt haben, kann ich nicht beschreiben". Nach der Trauung war ein grosses Buffet im Prunkgemach der Gomperz, "das mit gildenen Leder tapeziert war". Der Fürst Moritz von Nassau, Statthalter von Cleve, und der spätere König Friedrich I. von Preussen, der den fünfjährigen Sohn der Glückel immer bei der Hand hielt. Ob je Albert Ballin und der Kaiser gewusst haben, dass ihrer beider Vorfahren im 17. Jahrhundert zusammen auf einer Hochzeit waren? Auf der Hochzeit war Mocatta, ein Portugiese, der "ein schönes mit Diamanten besetztes Uehrchen hatte, dass der alte Gomperz dem preussischen Prinzen schenken wollte". Aber ein superkluger Freund sagte: "Wozu willst du dem jungen Prinzen so ein grosses Geschenk machen. Wenn es noch der Kurprinz wäre!" Kurz darauf starb der Kurprinz, und Gomperz kam nie darüber weg, dass er sich von dem Freund hatte hindern lassen. "Grosse Herren vergessen solche Sachen nicht", schreibt Glückel. Bei der Hochzeit gab es natürlich eine Aufführung, darunter einen Totentanz. Totentänze wurden seit dem 14. Jahrhundert in Kirchen aufgeführt. Eine solche völlig christliche Darstellung wurde also auf einer jüdischen Hochzeit aufgeführt zu einer Zeit, wo die Juden nach dem hebräischen Kalender lebten und jiddisch sprachen.

Die Geschichte der Juden hat es an sich, immer, in jeder Einzelheit, faszinierend zu sein. Und kaum war diese Hochzeit vorbei, da kamen schon wieder Heiratsvermittler. Der eine traegt ihnen die Tochter des Gemeindevorstehers von Hamburg, Ballin, an, der andere die Tochter von Samuel Oppenheim, dem ersten Juden der nach der Judenvertreibung von 1670 wieder nach Wien zog. Diese Partie war schon fast fertig, beide sollten ihre Mitgiften—Söhne bekamen genau so eine Mitgift wie Töchter—an einen Verwandten nach Frankfurt schicken. Aber es war Hochwasser, und das Geld von Oppenheim wurde und wurde nicht avisiert. Chaim sagte zu seiner Frau: "Ich bekomme keinen Brief aus Frankfurt. Gewiss wird der reiche Samuel Oppenheim auf andre Gedanken gekommen sein, und wenn wir die Verbindung mit Elia Ballins Tochter auch fahren lassen, dann sitzen wir zwischen zwei Stühlen". So schloss er die Verlobung mit Ballin ab. Und acht Tage später, kam der Brief aus Frankfurt, dass Oppenheim die Mitgift eingezahlt habe. Das war wieder eine von den Sachen, über die man ein Lebenlang Reue haben kann, aber konnte man wissen, dass dieser Samuel Oppenheim aus Heidelberg, Hofbankier Kaiser Leopolds I. und Armeelieferant des Prinzen Eugen werden würde, der grosse Stücke auf ihn hielt? Oppenheim war es zu verdanken, dass sich wieder jüdische Familien in Wien ansiedeln durften. Er hatte es zusammen mit seinem Schwager Samson Wertheimer erwirkt, dass das Erscheinen des berühmten jüdenfeindlichen Buches von Eisenmenger im Gebiete des deutschen Reiches verboten wurde. Wer

* Glückel von Hameln, by Beth-Zion Abrahams. The East and West Library. 27s. 6d.

Deutsche Juden im 17. Jahrhundert

(Fortsetzung von Seite 10)

konnte das alles vorher wissen! "Man hätte" spielt eine grosse Rolle bei Glückel wie in jedem Menschenleben—und das obwohl sie sagt: "Wer über Vergangenes klagt, betet umsonst" (Mischna) Die Heiratspolitik der Juden hat die reichen jüdischen Familien geschaffen, genau wie es die ähnliche Heiratspolitik des Hochadels war, die ihn alle Revolutionen überleben liess.

In diesen Aufzeichnungen einer Kaufmannsfrau ist viel von Geschäften die Rede, von Betrügnern, von schiefen Sachen, aber auch von den Zeitereignissen. Sie erzählt von zwei jüdischen Dieben, die hingerichtet werden sollen. Der Eine entzieht sich durch die Taufe der Hinrichtung, "der andere aber, der fromme Eltern hatte—er ist von Wandsbeck gewesen—hat seinen Glauben nicht ändern wollen und lieber sein Leben dafür hingeben". Sie erzählt mit grossem Talent von einem Mord an zwei Juden und der Entdeckung des Mörders, der hingerichtet wurde. Aber das Volk war gegen diesen Akt der Gerechtigkeit und der Senat schritt ein: "Unbändige Leute wollen wegen der Execution des bekannten Judenmörders an den hiesigen Juden und ihren Wohnungen vielen Unwillen zu verüben sich gelüsten lassen, so mahnt E. E. Rat ernstlich die Juden auf den Gassen und in ihren Häusern unmolestiert zu lassen. Wer diese Verordnung verletzt, soll in Haft gebracht, vor Gericht gestellt und soll wider ihn als einen Frevler und Störer innerlicher Ruhe mit exemplarischer, nach Befinden mit Leib- und Lebensstrafe verfahren werden".

Erst 350 Jahre später waren die Juden vogelfrei.

Sie erzählt vom Auftreten Sabbatai Zewi. Sabbatai Zewi schrieb hauptsächlich an die Portugiesen. Seine Briefe wurden in deren Synagoge vorgelesen und "die Deutschen (Juden) sind in die Portugiesen-Synagoge gegangen". Die jungen Portugiesen "haben sich breite grüne Seidenbänder umgebunden—das war die Livree von Sabbatai Zewi". Der Vater von Chaim Hameln hat Haus und Hof stehen lassen, ist nach Hildesheim gezogen,

hat zwei Fässer mit Leinenzeug und Esswaren—Erbsen, Bohnen, Dörrfleisch, Pflaumenschnitt—an Glückel geschickt, denn "er dachte, man würde ohne weiteres von Hamburg nach dem Heiligen Lande fahren". Und so haben die Fässer drei Jahre gestanden—und schliesslich hat man sie wieder aufgemacht. Nach dem Tode ihres Mannes führte Glückel die Geschäfte mit grossem Talent und Fleiss weiter und verheiratete ihre Kinder—sie hatte 12. Eine Tochter heiratete in Berlin einen aus der Wiener Judenschaft, die 1673 vom grossen Kurfürsten in Berlin aufgenommen worden waren, und Glückel erwähnt, was es für eine grosse Ehre war, dass Jobst Liebmann, der Juwelier des grossen Kurfürsten, zur Hochzeit kam, "so dass alle Welt darüber erstaunt war; denn sie waren sonst niemals auf einer Hochzeit der 'Wiener' gewesen". Offenbar waren sie noch nicht eingessenen genug. Und eine andere Tochter verheiratet sie mit einem Loeb, der grossen Reichtum in Indien erwarb und in London die Hambro Synagoge gründete.

Heirat nach Metz

Sie selbst heiratete noch einmal mit 54 Jahren nach Metz. Die Heirat fängt zwar sehr fein an. Da kommen ihr in einer Kutsche, zwei Berittene zur Seite, die Frau des Rabbiners von Metz, Eskeles, die Frau des Rabbiners von Worms, Ahron und Frau Grumbach entgegen. Sie musste sich in die Kutsche setzen, um so in Metz einzuziehen, aber sie empfindet sich als recht aufrichtig, einfach deutsch, gegenüber diesen französisierten Damen. Es geht sehr glanzvoll weiter, ein bischen zu glanzvoll. Der Kammerdiener Salomo ihres Verlobten und eine Dienerin bringen vergoldete Platten mit Konfekt und ausländischen Früchten und zwei goldene Becher mit Wein. Zur Hochzeitsgratulationskur kommen Juden und Nichtjuden, und Glückel wünscht nur, sie könnte mehr französisch. Aber das wurde schnell ihre geringste Sorge. Die alte Wirtschafterin lässt Glückel an nichts heran, dazu sind zwei Diener und zwei Dienerinnen und noch verschiedene Handlanger im Haus. Glückel, an das solide Hamburg gewöhnt, gefällt dieser ganze französische Zuschnitt nicht. Aber ihr Mann Cerf galt nicht nur als reich, sondern auch als wacker und zuverlässig—er war dreissig Jahre lang Gemeindevorsteher und Fürsprecher in Metz.

Es ist ein tragisches Buch. Glückels Leben in Glanz und Freude und grosser Liebe gelebt, endet in Elend. Cerf Levy macht bankrott. Alles bis auf den letzten Nagel an der Wand wurde abgeholt. Als ihr Mann stirbt, hat sie keine Wohnung mehr, kann bei keinem der Schwiegersöhne wohnen, lebt in einem Zimmer ohne Heizung, zu dem sie 22 Stufen von der Küche hinaufsteigen muss. Schliesslich zog sie doch zu den Grumbachs, "bei dem Jedem mit wohlwollendem Auge und in Ehren gegeben wird, sowohl Plettengästen wie ehrlichen Gästen", und sie fleht den Segen Gottes auf sie herab "bis zu hundert Jahren in Gesundheit und Frieden".

Sollen wir noch hinzufügen, dass sie die Veränderung der Zeiten beweint: "Früher ist in der Gemeindestube keiner gewesen, der eine Perücke aufgehört hat, und keiner hat aus der Judengasse heraus einen Prozess vor einem nichtjüdischen Gericht geführt".

Es wäre schön, wenn dieses Buch unter englisch sprechenden Juden seinen Platz fände.

NEW JEWISH HISTORICAL PERIODICAL

The Olamenu Verlag, Tel Aviv, which continues the work of the former Jewish publishing firm of Max Hickl, Bruenn (founded 1900), has started the publication of a new German language Quarterly, "Fuer die Geschichte der Juden". It is edited by Hugo Gold, whose special field of research is the history of the Jews in the territories of the former Austro-Hungarian Empire. Judging from the first issue it seems that the new periodical will also mainly be dedicated to this subject.

One of the most interesting articles in the first number is a study by Oskar Kerbach (New York) on "The Political Foundations of the Austro-German Antisemitism". According to the author, the driving force of antisemitism was the movement created by those Austrian Germans who aimed at a reunion with the Reich. However, the protagonists of the movement did not work for this reunion because they expected that only in this way the influence of the Jews in Austria, which they considered obnoxious, could be eliminated. Their actual motive was that, by appealing to the antisemitic instincts of the people, they hoped to popularise their movement. The Pan-German movement, which in the beginning also had Jews amongst its members, introduced antisemitism for opportunistic rather than idealistic reasons—with far-reaching and disastrous consequences during the decades which followed. These consequences will be the subject of an article in the next issue of the publication.

The contribution by Professor Harry Zohn on Richard Beer-Hofmann appeared first in a volume "Vienna's Jews in the History of German Literature". The study of Regierungsrat I. Oehler on the history of the Leopoldstaedter Tempel in Vienna is well worth reading. Rabbi Dr. B. Brillling (Muenster) has contributed a—so far unknown—document, "Interventionsbrief der Hamburger Gemeinde fuer die Prager Juden vom Jahre 1745". Two articles deal with the Jews of Rumania, viz. Dr. Josef Ebner (Tel Aviv), "Historical Observations on the Hitler Era in Rumania", and Dr. Th. Lavi-Loewenstein (Jerusalem), "Rumanian Documents on the History of the Jews in the Bukovina". The issue also contains the introduction to a larger monograph by Dr. Ch. Schieber (Frankfurt/Main) on "The Position of the Jews in the Bohemian Districts under the Rule of the Empress Maria Theresia".

H.F. (Jerusalem).

REVISED OXFORD DICTIONARY

Jewish References Modified

The recently published fifth edition of the Concise Oxford Dictionary has—though only to a limited extent—modified its previous references to certain usages of the word "Jew". The previous entry of the word "Jew" as a verb, defined as meaning colloquially "to cheat, to overreach", has been deleted. In the fourth edition the term "Jew" also referred to a colloquial and transferred use of the word, defined as "extortionate usurer, driver of hard bargains". This has been reworded into "usurer, trader who drives hard bargains", and is described as being "derogatory and vulgar usage". Jewish protests aiming at an entire deletion of this term were unsuccessful. The actual definition of the word "Jew" has also been changed in the light of new developments. The previous formulation, "person of Hebrew race", has been replaced by "one of the Hebrew or Jewish people, or one who professes Judaism".

MEYERBEER CENTENARY

Leading institutions in Berlin will hold a meeting in memory of Giacomo Meyerbeer on May 2, the centenary of the composer's death. The sponsors of the function are the Akademie, the Berlin Opera House and the Stiftung Preussischer Kulturbesitz. One of the principal speakers will be Dr. Heinz Becker, Director of the Institute of Musicology, Hamburg University, who is now engaged in publishing Meyerbeer's letters and diaries.

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AJR GENERAL MEETING

As readers will have seen from the front page of this issue, the AJR General Meeting will be held on Thursday, May 28, at 8.15 p.m., at Zion House, 57 Eton Avenue, Swiss Cottage, N.W.3. In view of the manifold achievements of the AJR during the past year and the developments in the field of restitution and compensation the reports to be given will be of special interest to all our members. At the same time there will be an opportunity of raising questions arising from the reports. It is therefore hoped that the meeting will be attended by many of our members and their friends.

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

Committee of Management (Executive) : All members of the present Executive stand for re-election. It is also proposed to elect Mr. C. T. Marx, for many years a member of the AJR Board, as a new Executive member. The proposal for the next Executive are therefore as follows : Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. H. Bendhem (Trustee), Mr. S. Bischheim (Trustee), Mr. H. Blumenau, Mr. H. S. Garfield, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell, Dr. K. Krotos, Dr. F. A. Mann, Mr. C. T. Marx, Dr. H. Reichmann, Mr. R. Schneider, Mr. F. W. Ury, Mrs. L. Wechsler.

Board : It is proposed to re-elect the members of the present Board. They are : Dr. P. Abel,

Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. R. Berlak, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. W. Dux, Dr. L. Engel, Rabbi Dr. M. Eschelbacher, Mr. L. Eschwege, Dr. E. Eyck, Mr. J. Feig, Dr. H. Feld, Dr. H. Fleischhacker, Mr. K. Friedlander, Mr. R. J. Friedmann, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Dr. L. Guttman, C.B.E., Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. E. K. Heyman, Mr. Herbert M. Hirsch, Mrs. M. Jacoby, Mr. W. Jonas, Dr. A. Kaufmann, Mr. H. E. Kiewe, Mrs. F. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. W. Kugelman, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. Julius Loeb, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Rabbi Dr. I. Maybaum, Mr. H. C. Mayer, Mr. Perez Mosbacher, Dr. H. Neufeld, Mrs. H. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Dr. Vally Wills, Dr. Leon Zeitlin, Rabbi Dr. W. Van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect the following new members to the Board : Mr. C. F. Flesch, Mrs. Susanne Horwell, Dr. L. G. T. King, Mr. O. Weisz.

SEDEERS IN AJR CLUB AND HOMES

For the first time since its inception, the AJR Club held a Seder of its own. It was greatly enjoyed by all those present, and thanks are due to Mr. David Levin, who read the Haggada, and to all those who, by their preparatory work, helped to make the function a big and unforgettable success.

As in previous years, Seders (mostly on both nights) were also held in all five Homes. It is most gratifying that residents or their relatives or friends of the Homes came forward in sufficient numbers to make this possible. The Seder celebrations were conducted at Heinrich Stahl House by Mr. F. L. Rosenthal (a House Committee member) and Mr. Smith (a student at Leo Baeck College), at Leo Baeck House by Mr. Baum and Rabbi Dr. Salzberger, at Otto Schiff House by Rabbi Dr. Salzberger and Mr. Gordey, at Otto Hirsch House by Mr. Frank (a resident) and Mr. C. C. Aronsfeld, and at Osmond House by Mr. R. Freyhan (the son of a resident); Otto Schiff House is also indebted to the members of the Young B'nai B'rith Lodge for their help in getting the Passover crockery ready.

The arrangement of Seder celebrations is only one example of the manifold ways in which care beyond the actual daily requirements is provided for the residents of the Homes. Like the AJR Club, the Homes hold functions at about monthly intervals, such as concerts, light entertainment, lantern slides shows and record recitals. Recent concerts at Otto Hirsch House and Otto Schiff House were also honoured by visits of the Mayors of Richmond and Hampstead, respectively.

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OBITUARY

ERNST FEDER

In pre-Hitler Germany Ernst Feder, who died in Berlin last month at the age of 83, was one of the most respected democratic journalists, one of the leading sub-editors and leader-writers of the *Berliner Tageblatt*. He belonged to the liberal school of thought which derived from such figures of the Bismarck era as Eduard Lasker and Ludwig Bamberger and found its mouthpiece in *Die Nation*, the weekly edited by Theodor Barth, in which also Paul Nathan took part. We owe to Feder not only the commented edition of Bamberger's Diary but also a biography of Paul Nathan whom he greatly admired.

For a man of Feder's convictions the advent of Nazism was not only a personal blow but the collapse of the whole foundation of his political and moral image. He spent his exile in Brazil, where he entered into close relationship with Stefan Zweig, who had found refuge in that remote country but finally succumbed to despair. When Feder returned to Berlin in 1957 he found a different city from that he had left. More than ever he had become interested in Jewish affairs. Having always been a proud Jew, he had now become deeply engaged in the study of all aspects of the Jewish problem. He was glad to establish links with the Leo Baeck Institute and contributed an essay on Paul Nathan to its Year Book III (1958). He started to work on other projects of Jewish research, but unfortunately his failing health prevented him from carrying out the plans of which he was so fond. Whenever one visited Feder in his house in Berlin, he was sur-

rounded by mountains of books on Jewish subjects. His wide knowledge of men and affairs of the liberal era and his reminiscences were an invaluable source of reconstructing the past.

At the age of over 80, and gravely handicapped by his illness, Feder preserved his mental alertness almost to his last day. He was effectively assisted by his wife whom he lovingly called "my secretary". She shared his interests and encouraged him in his work. To her we wish to express our sincerest condolence. With her we all shall sadly miss this—one of the last—noble representative of the vanished culture of the German Jewish intelligentsia.

ROBERT WELTSCH.

At the funeral, Federal Minister Ernst Lemmer, a close friend of the deceased, paid tribute to Feder's courage, political insight and sense of justice. He also read out a personal message from Federal President Luebke in which the President stated that Germany had lost one of its greatest publicists.

DR. ALEXANDER PHILIPSBORN

Dr. Alexander Philipsborn, a member of the AJR Board, passed away in his 82nd year. A lawyer by profession, he started his career as a legal adviser to the Berlin Jewish Community. Later on he was for many years principal legal adviser to the organisation of German hospitals, and became an internationally recognised authority in this field of law. He emigrated to Brussels, the home town of his wife, and survived the war under most difficult

circumstances. When, after 1945, the remnants of the German Jewish refugee community in Belgium founded their representative body, Coref, Dr. Philipsborn became one of the organisation's leading members. As a delegate of Coref he also repeatedly attended the London conferences of the Council of Jews from Germany.

After his wife's death he came to England to join his daughter and her family. It was a matter of course that he continued his association with the work for former German Jews. He became a Board Member of the AJR, and displayed his interest in our efforts on many occasions and in many ways. All those who had the privilege of meeting Dr. Philipsborn will gratefully remember his wide knowledge, his kindness and his unassuming personality.

PROFESSOR FRANZ LANDSBERGER

The art historian, Professor Franz Landsberger, died in Cincinnati. Born in Kattowitz in 1883, he taught at Breslau University from 1912-1933. He was also editor of the *Schlesische Monatshefte*. After the Nazis had come to power, he was appointed Director of the Jewish Museum in Berlin. In 1939 he emigrated to the United States, where he became Director of the Museum of the Jewish Institute of Religion. He held this office until he retired in 1959 and, in recognition of his outstanding services, was awarded an Honorary Doctorate of the Institute. He wrote on a variety of subjects in the field of art history. His publications include an "Introduction into Jewish Art" (1935) and, in English, "A History of Jewish Art" and "Rembrandt and the Jews"; he also edited a collection of letters by Max Liebermann.

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Birthday Tributes

DR. JULIUS FACKENHEIM 80

On April 20, Dr. Julius Fackenheim celebrated his 80th birthday. Prior to his emigration he was a lawyer in Halle and, at the same time, held leading positions with the Jewish community, the B'nai B'rith Lodge and the "Reichsbund juedischer Frontsoldaten". He was also the founder of the Jewish "Hallescher Turnverein 1904". When, after 1933, the club was no longer permitted to use gymnasiums in municipal schools, Dr. Fackenheim converted the attic of his house into a training room.

In this country, he settled in Aberdeen where he built up a new professional career with remarkable success. He became lecturer in Oral German at the College of Education Aberdeen (formerly Training College for Teachers) and held this position until 1961. When the University of Aberdeen created a new lectureship on "Comparative Law", he was appointed Lecturer and member of the Law Faculty. During his term of office which ended when he reached the age limit in 1954 he attended the Fourth International Congress of Comparative Law in Paris. He was also one of the reporters to the "Mackintosh Committee", appointed by the Secretary of State with the view to making suggestions

for the improvement of Scots Law on "Intestate Succession".

For ten years, Dr. Fackenheim was president of the Aberdeen Hebrew Congregation. He is also a most interested member of the AJR. We extend sincerest birthday greetings to him.

DR. ALEXANDER SINGER 80

Dr. Alexander Singer will celebrate his 80th birthday on May 5. He was brought up in Breslau and, as a student of dentistry, joined the Zionist fraternity "Verein Juedischer Studenten". From 1907 onwards he practised in Nuernberg, where he also played a leading role in the work of the local Zionist organisations. He was elected a Board Member of the Jewish Community in 1933. When he came to this country in 1939, dental surgeons with German qualifications were no longer admitted to the Dentists' Register, and notwithstanding his professional knowledge and experience Dr. Singer had a hard life for many years. His wife, who bravely shared his struggles, passed away after a severe illness.

As a resident of Heinrich Stahl House Dr. Singer now lives in well-deserved retirement. It is only natural for a man of his background that the aims of the AJR have always been near to his heart. We wish Dr. Singer health and happiness for many years to come.

CONGRATULATIONS TO A COLLEAGUE

If you ring up the AJR or call on the office to pay your subscription you have, as a rule, to deal with a devoted member of our staff who will celebrate her 70th birthday on May 6: Miss Lydia Freund. Paying tribute to her work, our minds go back to the early days of the AJR at 279a Finchley Road, where she started her administrative duties in 1942, a few months after the organisation had been founded. The office was small, but the financial worries unlimited. A contribution for an entire year, and by cheque at that, was a rare exception: each quarter, members faithfully brought their three shillings or paid by postal order.

That's how it began. It has to be mentioned because, for the past 22 years, the history of the AJR and the life story of Miss Freund have been inseparably linked up. Work for the community of German Jews has been a vocation for her since she took up a position with the "Reichsvertretung" in Berlin. It is a task very near to her heart, and she fulfils it with an unsurpassed diligence and conscientiousness. Lydia Freund's birthday serves as a welcome opportunity to express, on behalf of the AJR, our gratitude for her unrelenting services and to wish her happiness and health for many years to come.

FAMILY EVENTS

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

Birth

Katten.—A daughter (Roma Diana) was born on February 21 to Bert and Gerda (née Buehler) Katten, 12 Broadgate Avenue, Hadley Wood, Herts. First grandchild for Mrs. E. Katten, 57 Compayne Gardens, London, N.W.6.

Birthday

Singer.—Dr. Alex Singer (formerly dental surgeon in Nuernberg), Heinrich Stahl House, The Bishop's Avenue, N.2, will celebrate his 80th birthday on May 5.

Golden Wedding

Rosenthal.—Mr. and Mrs. Ludwig Rosenthal, formerly of Heilbronn/Neckar (wine merchant), now living at 116 Kenilworth Avenue, Wimbledon Park, S.W.19, celebrated their golden wedding on April 21.

Deaths

Isserlin.—Mrs. Regina Isserlin (née Ber, formerly of Bad Soden a.T., Germany), beloved wife of Dr. M. Isserlin, Morris Feinmann House, Manchester, 20, passed away peacefully on April 5 after prolonged suffering. Deeply mourned by her husband, children, grandchildren and other relatives.

Oppenheim.—Dr. Ing. Richard Oppenheim, 17 Parsifal Road, London, N.W.6, born July 6, 1891, in Kassel, formerly architect in Durban, South Africa, passed away on March 31. Deeply mourned by his relatives and friends.

Salomon.—Mr. Carl Salomon, of 12 Lancaster Drive, N.W.3, passed away on April 8, after a long illness, aged 74. 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, Elisabeth (née Lewin), family and friends.

Roos.—Miss Hannah Roos, of 18 Acol Court, Acol Road, London, N.W.6 (formerly Frankfurt) passed away peacefully on April 20. Missed by her brothers and sisters.

Stern.—Mrs. Martha Stern, of 104 The Grampians, W.6, died in Liverpool on April 3. She was the widow of Dr. Paul Stern and had been ill for some time. Deeply mourned by her children and grandchildren.

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WIDOW, 60, German origin, independent means and own home, wishes to meet cultured, non-Orthodox gentleman up to 70, view friendship or matrimony. Box 405.

WIDOW (55), independent means, own house Midlands, wishes to meet gentleman. Box 406.

LADY (52), single, wishes to meet educated gentleman, friendship/marriage. Box 407.

MISSING PERSONS

Enquiry by AJR

Frankfurt.—Mr. Kurt Frankfurt, formerly of Krefeld, wanted by Mr. Handburger, of Krefeld.

MEMORIAL MEETING IN LONDON

More than 1,200 people attended the Meeting in Commemoration of the Warsaw Ghetto Uprising and the Six Million Jewish Martyrs, held on April 5, at the Shaftesbury Theatre.

Baroness Gaiatskell, the first speaker, recalled her and her late husband's visit to the site of the Warsaw Ghetto on the occasion of their journey to Poland shortly before his death. Referring to the present situation in Germany, she stated that Federal Chancellor Erhard deserved credit for rounding up some of the worst Nazi criminals and bringing them to trial.

Calling it a privilege to contribute as a non-Jew to this Memorial Meeting, the well-known historian, Professor Alan Bullock, in a moving address stressed that the lesson of the happenings was not only the concern of Jews, but of mankind. "Whenever the rights and dignity of a man are assaulted, humanity itself is degraded and we are all involved. We must always remember that 'no man is an island unto himself' and always think in terms of 'the bell tolls for thee'."

The other speakers were Sir Barnett Janner, M.P. (President of the Board of Deputies), Mr. Jacob Halevy (Chairman of the British Section of the World Jewish Congress), Mr. Michael Cliffe, M.P. (Chairman of the Memorial Committee) and Col. George Bean, Q.C. (Past President of the Association of Jewish Ex-Service Men and Women). Mr. D. Kupferman, M.C. (Chairman of the Polish-Jewish Ex-Servicemen's Association) was in the chair. The dignity of the Meeting was enhanced by the features which, by now, have become a tradition of these annual functions: the March of Standard Bearers, the candles lit before Kaddish by children of refugees from each of the countries of Nazi persecution, the recital of the El Molé Rachamim by the Rev. S. Hass, and songs by the London Jewish Male Voice Choir.

The only flaw was the Chairman's opening address which, rather extensively, dealt with

demands in the field of German restitution and compensation. The AJR associated itself with these demands at a recent Public Meeting, held at Friends House (see previous issue), where expert speakers gave a balanced and detailed description of the position, stressing the deficiencies of the proposed amendments without ignoring, as the Resolution put it, "the considerable efforts which the German Federal Republic has made to indemnify the victims of Nazism". However, a Meeting in memory of the dead should not be debased by an over-emphasis on financial demands in the introductory remarks.

Yet, under a different aspect, some criticism must also be directed against our own community. As far as could be seen the large audience comprised only a comparatively small portion of Jews from Germany. To some extent this may be due to the history of these Memorial Meetings, which were initiated by the Polish Jewish organisations and originally solely dedicated to the Warsaw Ghetto Uprising. However, in the course of time, the basis has been widened and, for some years, the functions have been held as a memorial to all Jewish victims of the holocaust. As joint undertakings of all organisations concerned (including the AJR), they serve as a kind of common *yahrzeit* for those who perished at dates unknown to us. At the same time the addresses of outstanding Jewish and non-Jewish speakers are a challenge to the living. Both aspects have their bearing on everyone in our midst.

W.R.

DEATH OF RABBI DR. M. ESCHELBACHER

It is learned with regret that Rabbi Dr. Max Eschelbacher (formerly Duesseldorf) passed away in London on April 20 in his 85th year. As the news reached us just before going to press, a full tribute will be paid to him in the next issue.

THE JEWISHNESS OF KARL WOLFSKEHL

Lecture at London Leo Baeck Institute

Karl Wolfskehl's position as a Jew was the subject of a lecture by Mr. Alfons Rosenberg at a meeting of the Society of Friends of the Leo Baeck Institute, held on March 12 at the Wiener Library. Referring to an essay, "Das juedische Geheimnis", written in 1914 as a contribution to a symposium on the Jewish problem, the speaker said that Wolfskehl did not unreservedly identify himself with the Jewish people. He never used the word "we" when dealing with Jewish matters and, even after 1933, hardly ever mentioned Jewish questions when writing to non-Jewish friends. This assessment was contested by Dr. Robert Weltsch in the discussion which followed the lecture. Speaking from personal recollection, Dr. Weltsch said that the symposium had been initiated by a group of Zionist students. It was meant to clarify a situation which many Jewish authors and intellectuals faced in those days: On the one hand, they felt that, as Jews, they were in a specific position, on the other hand, the manifestations of Jewish life prevailing at that time could not provide them with an adequate answer in their search for the actual meaning of being a Jew. By participating in this debate, Wolfskehl had shown that he, too, considered himself affected by the peculiar situation of the "assimilated" intellectual of Jewish descent.

In his interesting lecture Mr. Rosenberg also dealt with the position of Jews in the Stefan George Circle, some of whose members, like Schuler and Klages, were anti-Jewish in their outlook. With all his loyalty to George, Wolfskehl always preserved a certain independence of the "Meister". His exile to a continent as distant as New Zealand was his radical answer to the catastrophe. He wanted to be as far as possible from his country of origin. An alternative answer might have been suicide, yet this would have been tantamount to admission of defeat vis-à-vis the Nazi régime. The turn of Germany's history in 1933 had wounded Wolfskehl "incurably".

The meeting was opened by tributes to the memory of the late Dr. Alfred Wiener, paid by Dr. Eduard Rosenbaum and by Dr. Carl Brintzer, who was in the chair.

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FROM THE ISRAELI SCENE

MUNICIPAL GROUP VISITING GERMANY

Reporting on his visit to Israel, Herr Heinrich Albertz, deputy mayor of West Berlin, said that municipal representatives from Israel are expected to visit West Germany for the first time in the summer. The Israeli group will include Mr. Mordecai Surkis, president of the Union of Local Authorities in Israel; Mr. Zeev Meljon, the secretary-general; and the mayors of Haifa, Nazareth and Tel Aviv.

Herr Albertz said that he had gained the impression in Israel that wide circles there were hoping for diplomatic relations to be established with Western Germany soon. The Federal Government would be faced with having to make a decision by the spring of next year at the latest, since the Reparations Agreement ends next year.

A number of West German newspapers have printed a full-page advertisement by the West German Trade Union Federation calling for the establishment of diplomatic relations with the State of Israel. Failure to do so could not be understood by all who took tolerance and relations between nations seriously, said the advertisement. Reparations to the Jewish people were only part of the payment of a debt.—(J.C.)

VISIT OF RUSSIAN DANCERS

"The spontaneous and overwhelming warmth" of the reception accorded to the Russian Beriozka dancing group during its Israeli tour was praised by the group's manager and producer, Nadjzda Nadierzina, on returning to Moscow. The dancers felt respect and friendship wherever they went, said Miss Nadierzina in an interview published in *Folks-Sztyme*, and this friendship was shown not only by the public but also by members of the Government and other leaders.

TRADE WITH GERMANY

Israel will this year, as every year since 1956, receive about £22½ million worth of goods from West Germany under the Reparations Agreement.

According to the Israeli Mission in Cologne, trade between the two countries outside the Reparations Agreement increased further last year.

"FLEDERMAUS" FILM BANNED

A joint German-Austrian film of the operetta "Die Fledermaus", after running for nine of its scheduled 14 days at Haifa, was taken off and banned from further showing by the Film Censorship Board, a Government body.

When the film was first put on there were protests by former residents of Vienna, who claimed that Marica Roekk, one of the actresses, was a Nazi.

MEMORIAL DAY

On the eve of Memorial Day commemorating the victims and heroes of the Holocaust, pupils in the senior classes of Jerusalem secondary schools attended a meeting on Har Hazikaron.

Memorial Day this year commemorates particularly the uprisings by the inmates of the ghettos in Bedzin, Bialystok, Cracow, Czestochowa, Sosnowiec and Warsaw and the victims of the extermination camps at Auschwitz, Sobibor and Treblinka. At 8 a.m. air-raid sirens sounded to announce a minute's silence and Mr. Levi Eshkol, the Prime Minister, addressed a public meeting on Har Hazikaron at night. Yahrzeit lights were kindled, flags on public buildings were flown at half-mast and all places of entertainment were closed.—(J.C.)

KENNEDY PEACE FOREST

The Israeli Government will officially support the American J.N.F. project for planting a five million tree John F. Kennedy Peace Forest in the Judean Hills. The forest will contain a monument to the late American President, which is expected to be dedicated within a year, in the presence of United States leaders and members of the Kennedy family.

Dr. Josef Klaus, the Catholic politician who succeeds Dr. Gorbach as the Austrian Chancellor, is a member of the committee for the planting of an Austrian-Jerusalem forest.

BONN AND EGYPT

Social Democrat deputies asked what action the Bonn Government intended to take about the distribution of Arab anti-Jewish and anti-Israel propaganda in West Germany by the Cairo office of the Arab Information Service. A Justice Ministry official gave an undertaking in Parliament to take up the matter. The Bonn Foreign Ministry has now told the Egyptian Ambassador that the circulation of such propaganda in West Germany was "not desired".

The Egyptian Ambassador is said to have denied that his Embassy or the study mission connected with it had anything to do with the dissemination of the antisemitic propaganda referred to. The Düsseldorf public prosecutor is investigating the distribution of Arab propaganda material.—(J.C.)

"HEIL HITLER" AT SEDER

Two German seamen were sentenced to seven days' imprisonment and a fine of £175 by a magistrates' court in Haifa. They forced their way into a flat where a family was celebrating the Seder. When the sailors' demand for drinks was refused, they became angry and shouted "Heil Hitler" and other antisemitic remarks.

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