

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Robert Weltsch

MORAL STOCKTAKING

Many things in this post-war world are apt to destroy long-cherished illusions. People were induced to believe that, after the victory over the dark forces of Hitler, universal peace would be established and mankind, weary of barbarism which had been revealed on such a horrifying scale, would build a better and more reasonable world. Taking for granted the goodwill of nations to avoid unnecessary conflicts and to display a more brotherly attitude, is always questionable. In the sphere of politics and national life this attitude should find its first expression in the shunning of war and in the just and human treatment of minorities.

It is unnecessary to say that very little of such moral progress has been achieved in a world which made such astonishing technological advances. The dissolution of empires has not brought closer the realisation of national and personal freedom, as many naïve ideologists predicted both in 1918 and in 1948; nor has it abolished imperialism, which has rather been shifted to new grounds. The view that imperialism was a specific European attitude, a device of the white master race to subjugate people, was fostered by a specific historical period of the nineteenth century. Such slogans as Pan-Asianism or Pan-Africanism, coined in the fight against the European powers, have quickly disappeared. Hatred and hostility have manifested themselves between Asiatic as well as African nations. Sometimes, even liberals and anti-imperialists feel that the enlightened imperialism of yesterday also had its good points, as shown in the now famous book of the late Professor Richard Koebner, of Breslau and Jerusalem, which was posthumously completed by his pupil, H. D. Schmidt (Cambridge University Press 1961 and 1964).

In any case, the problem of minority existence—in which the Jewish people all over the world are more immediately involved than any others—has reappeared in a new and at times appalling form. The antagonism between black and white, which is unfortunately cultivated in both camps, is based on racialism more pronounced even than the conflict between Jews and Gentiles ever was. The visibility of colour underlines the race motive, and in such places as America—and in a much lesser degree in some British towns—the problem is aggravated by social discrepancy. The hostility against Jews, which we call antisemitism, has not only racial ingredients but is of old standing, evolved during the ages from religious and cultural differences. In the era of enlightenment, these differences were not completely obliterated but assumed a more subtle form. Today, anti-

semitism in most of the civilised countries is subdued because of the much more apparent horrors of Hitlerism with which nobody wants to be associated—at least not openly.

We Jews are obliged to fight against prejudice wherever it appears to obscure the horizons of humanity. It is noteworthy that in the United States some Jewish leaders have come to the conclusion that solidarity with the Negro in his fight for full equality is a quasi-religious Jewish obligation. Some time ago Dr. Joachim Prinz, once a Berlin rabbi, made this point in a speech in London. On the other hand, we all know the weaknesses of selfish human beings and the many complications which reality brings forth in contrast to pure ideology. There have been occasions when antisemitism also crept up in the Negro camp, and much remains to be done to clarify the relationship that is so important for the future. The friendly co-operation between the State of Israel and the African States is an additional hopeful sign in a picture not too comforting overall.

Nations are not guided only by reason-ability. Ill-feeling, whether objectively justified or not, can always be stirred up for some unrelated purpose, especially in election times when parties want to attract votes. This autumn we witnessed election campaigns in two countries, Germany and Israel, and it was almost inevitable that candidates should play on the sentiments of the common man. This also affected the Jewish issue. True, one cannot compare the situation on both sides. It is perfectly natural and legitimate that Jews all over the world carry an ever-open wound from the traumatic experience of the unprecedented catastrophe inflicted on them by Nazi Germany. The thought of those involved in those crimes and often unrepentant, now continuing life as "normal human beings", is almost unbearable.

The recent major trials in Germany, especially the prolonged Auschwitz trial in Frankfurt and the Treblinka trial in Düsseldorf, have laid bare facts for which there can be no words. The procedure of the German courts has generally been admitted to have been fair, anxious to reveal the whole gruesome truth without shrinking from the disgrace ensuing with regard to the recent German past. As far as the uncovering of the real nature of the concentration camps and of the bestial conduct of those connected with them is concerned, justice has been done quite independent of the individual cases. It is not difficult for anybody who listened to these proceedings or read some of the—naturally scanty—reports, to understand the feelings of those few Jews who

escaped from that hell. It is beyond doubt that the abhorrence is shared by all Jews; indeed, it would be very painful to restrict this statement to Jews so as to suggest it were merely a tribal approach. We assume that revulsion must be the general reaction of all human beings, as could be observed from public opinion in England.

Generally speaking, one may assume that the leading men of the Federal Republic of Germany, who themselves condemn the Nazi horrors in no uncertain terms, have understanding for the difficulty of the situation on the Jewish side. It seems, however, that the bulk of German public opinion is not favourable to the continuous reminder of the sinister past, and also that some are not prepared to join in the unconditional rejection of Nazism. Young people hardly realise the full implication of events which happened before their time. We find testimony to this in a moving booklet by Emmi Bonhoeffer, whose husband was executed by Hitler in 1945 as a member of the German Resistance, together with his brother, the famous theologian Dietrich Bonhoeffer.* In the account she gives of her meetings and conversations with witnesses of the Auschwitz trial, all of them former inmates of the camp, she also frankly states that these trials are not popular with the Germans:

"Wenn ich mit Deutschen über SS-Prozesse spreche, kommen immer wieder dieselben langweiligen, banalen Hinweise auf die Greuelthaten anderer Völker in die Debatte, auf Dresden, Hiroshima, die russischen Tschecha-Säuberungen, die dreissig Millionen das Leben gekostet haben sollen. . . . Ich kann dann immer nur antworten wie jener Rostocker Flüchtling, der zwei Jahre bei mir gewohnt hat: 'Das mag ja alles ganz richtig sein; ich sage mir bloss immer: Der Schmutz von anderen kann doch niemals die Seife sein, die mich reinwäscht.'"

The fact that much of her book contains such polemics is an indication of what is really being said in private, although perhaps not in the newspapers. It is proof of how strong and widespread are the views which she censures. This might explain the inclination of vote-seeking politicians to indicate consent or at least sympathy for those who would prefer stopping the "self-flagellation" and "not to yield to Jewish pressure". It requires no excessive psychological insight to understand this process.

In democratic countries the voice of all sections of the population can make itself heard, and it is not unusual in political battles to exploit the feelings of malcontents. Israel's election campaign is no exception. The events in Jerusalem on the occasion of the inauguration of the German Ambassador have been deplored by many Jews all over the world and, indeed, in Israel itself. This certainly does not imply

* Emmi Bonhoeffer: Zeugen im Auschwitz-Prozess. Begegnungen und Gedanken. Johannes Kiefel Verlag Wuppertal-Barmen. 61 pp.

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MORAL STOCKTAKING

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indifference to the memories of the Nazi holocaust. But wrath has to be directed to the proper channels at the proper time. It should not hit a man of goodwill who has come in the sincere desire to help, the more so if he has come in fulfilment of an oft-repeated demand. It was Israel who accused the German Federal Government of disregard because it had not established diplomatic relations. It cannot have been intended to raise this demand in order to humiliate the man in charge of the delicate mission.

There are times when it is useful to scrutinise the contradictions on one's own side. Apart from the impropriety of the demonstrations and of their exploitation for political and party purposes, one cannot be wholly indifferent to the reaction which this and other actions must evoke in large sections of the German population which, especially at election time, are bound to have some influence on the governing circles. From the point of view of expediency, a snub to a duly accredited ambassador is hardly to be reconciled with the obvious wish of the Israeli Government to co-operate with Germany in various fields. It is noteworthy that Shlomo Ginossar, son of Ahad Haam and a former Israeli Ambassador, has published a letter in which he calls upon the Israeli Government to apologise to the Federal German Government for the unfortunate incident. It should be borne in mind that, in face of Arab pressure, practical co-operation with Israel is not a matter of course for Germany—as indeed it is not for other Western countries either. Moreover, a new German generation which sees the pros and cons in contemporary terms, seems to get impatient at the constant rebuffs of a policy which tries as far as it can to atone for the past and to open new avenues for the future.

In the general confusion of the world today, where emotions and susceptibilities are so effective, Jews should try to keep their heads, in spite of the tragedy we can never forget. Future generations will still wonder how such things were possible, and what uncanny side of human nature came into the open. It is a reason to meditate upon the human condition and upon the obligation, imposed on us Jews on our Holy Days, to proceed on the unending path of moral stocktaking.

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NEWS FROM GERMANY AND ISRAEL

ANALYSIS OF DAUBERS

An official Bonn analysis states that, of 44 Germans arrested this year for neo-Nazi or antisemitic daubings, 16 were aged 16 years or under. From the beginning of 1962 to the end of 1964 there were 180 registered antisemitic incidents in the Federal Republic, or about 60 a year. In the first six months of this year alone there were 45.

The over-all figure for Nazi daubings from January to June 30 this year is given as 99. Eleven of those apprehended for daubings and other antisemitic activities were said to have done it "just to attract attention". Five acted "under the influence of alcohol" and three were found to be "mentally defective". Nine claimed to be antisemitic by conviction.

Most of the culprits are said to hold fairly menial, often unskilled jobs. Many of them have been in trouble with the police before and display anti-social characteristics. All the delinquents, it is stated, acted alone; no connection has been found between them and any extreme Right-wing or neo-Nazi organisation.

RADICAL RIGHT-WING PARTY

A delegation of the radical Right-wing National Democratic Party, headed by its leader Fritz Thielen, laid wreaths at the cemetery of Landsberg prison in memory of the many Nazi war criminals executed there by the Americans after the war.

Many of the 200 Nazis buried there had been unjustly condemned, said Thielen. A statement put out by the party declared that the whole world remembered the martyrs of Bergen-Belsen but nobody visited the graves at Landsberg.

The official organ of the National Democratic Party, *Deutsche Nachrichten*, has published an article about the "Tale of the Six Million". The article said:

"The International Red Cross in Geneva has declared that the number of Jews killed could not be fixed exactly. The Red Cross estimates that it might be between 300,000 and 600,000 Jews." The paper adds: "This, of course, is a terrible number, but it is not six million."

Leaders of the Central Council of Jews in Germany, as well as Karl Marx, editor of the *Allgemeine Wochenzeitung der Juden in Deutschland*, are to protest to the German Government against this distortion of the number of Jews killed during the Nazi holocaust.

In the Federal elections of September 19, the Party obtained 658,250 votes (2 per cent). It will have no seat in the new Parliament.

MORE AUSCHWITZ TRIALS

A West German Government spokesman stated in Frankfurt that punishing some of the Nazis who helped to run the Auschwitz death camp did not end the matter. Prosecutors are preparing to try 326 other Nazis for their part in the slaughter of millions at Auschwitz, he said.

ENTSCHAEDIGUNGS - SCHLUSSGESETZ VERKUENDET

Das Schlussgesetz zum Bundesentschädigungsgesetz ist im Bundesgesetzblatt Teil I vom 18. September 1965 verkündet worden. Die Verkündung im Berliner Gesetz- und Verordnungsblatt dürfte in aller Kürze erfolgen.

SUPPLEMENT ON INDEMNIFICATION LAW

It appears that in some cases the previous issue of *AJR Information* was dispatched without the Supplement on the new Indemnification Law. We apologise for the omission, which is due to reasons beyond our control. Members who have not received the Supplement may order it from the AJR Office.

DIPLOMATIC RELATIONS

Statement by Dr. Pauls

In an exclusive interview Dr. Pauls told the "Jerusalem Post" that "stones, bottles and placards" were not the right way to greet a new Ambassador. He would have had full understanding for a quiet demonstration and genuine feelings but did not have the same understanding for people who wanted to mobilise honest feelings for special political purposes.

Gesture of Protest

Mr. Aba Kovner, the poet and writer who led the Vilna Ghetto Uprising during the war, has returned to President Shazar the campaign ribbon awarded to him for his services in Israel's War of Independence.

This was in protest against the President's acceptance of the credentials of Dr. Pauls and the playing of the West German national anthem at the ceremony.

Israeli Ambassador's First Impressions

In an interview with the German press agency, Israeli Ambassador Asher Ben-Nathan said: "I have found here a friendly welcome and have everywhere had the opportunity of free and open talks about our problems." The Ambassador favoured an exchange of youth between the two countries and said that German youth were not responsible for the deeds of their fathers. Referring to economic relations, Mr. Ben-Nathan expressed the hope that negotiations would prove satisfactory to both sides. There were also possibilities, he said, of improving, step by step, the cultural relations between the two countries.

Bonn Embassy Appointments

Mr. Leo Savir, formerly second in command at the Israel Purchasing Mission in Cologne and a former press attaché at the Israeli Embassy in London, has been appointed to the new Israeli Embassy in Bonn. All the other members of the Cologne Mission have also been given diplomatic status and will, at least for the time being, constitute the Embassy staff. The diplomatic staff comprises ten persons.

ADENAUER VISIT

The former West German Chancellor, Dr. Konrad Adenauer, is to visit Israel late in November or early in January. He received an invitation from the Israel Government.

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HOME NEWS

MENUHIN CANCELS ROSH HASHANA RECITAL

A violin recital arranged for Yehudi Menuhin at Liverpool Cathedral on the night of September 26, was cancelled by him because this was the first evening of Rosh Hashana. The recital was part of a series of performances organised for Menuhin in Liverpool as part of the Commonwealth Arts Festival. The organisers were asked by Mr. Menuhin to move another programme from the evening of September 27 to the afternoon of September 26, for the same reason. The committee, although expressing disappointment, stated they understood Mr. Menuhin's difficulty and that they would not wish to give offence to any community.

BUBER BBC READINGS

In the BBC Third Programme Paul Scofield read extracts from the late Professor Martin Buber's works. These are relatively unknown in this country.

It was explained that the first of these readings—the story of "The Martyrs and the Revenge" from Buber's version of "The Legend of Baal-Shem"—had been specially chosen because it represented Dr. Buber's own Jewish spirit, which was closely linked with that of the Baal-Shem.

FINE FOR ANTISEMITIC REMARK

A clerk who made an antisemitic remark at Speakers' Corner was fined £3. George Wijesinghe pleaded guilty to using insulting words and behaviour. Louis Yeloff, who was similarly charged, denied the allegation. It was stated that Wijesinghe said: "Some of the Jews escaped the gas-chamber, but none of them should have done". Yeloff then sprang forward and struck Wijesinghe on the face. Both men were arrested to prevent a further breach of the peace.

The magistrate, dismissing the charge against Yeloff, said he had clearly been provoked. Before leaving the dock, Yeloff told the magistrate that he wished him to know that Wijesinghe had later apologised to him.

NAZI RECORDINGS

According to the "Bournemouth Times", Bournemouth has become an "international centre" for the manufacture and distribution of tapes and records of Hitler and Nazi Germany. A local house painter and decorator ran "a booming business" in anti-Jewish and anti-British recordings.

Custom was by mail order, and Colin Jordan was alleged to be one of the customers. Recipients included members of the Birmingham Ku-Klux-Klan and Nazi sympathisers in East and West Germany and the United States.

TYNDALL "MURDER"

John Tyndall, leader of the Greater Britain movement, has alleged that a group of Jews attempted to murder him. Five shots, he said, were fired at him from a moving car while he was sitting in his flat above the bookshop he runs in West Norwood, London.

BERGEN-BELSEN COMMEMORATION

The Earl of Avon (formerly Sir Anthony Eden), who was Prime Minister at the time of the Suez-Sinai campaigns and Foreign Secretary during the period of the Nazi holocaust, spoke at a dinner organised by the World Federation of Bergen-Belsen Associations. The dinner was a belated commemoration of the twentieth anniversary of the liberation of Bergen-Belsen by the Second British Army. It also marked the publication of a monumental volume telling the story of this infamous death camp in documents, pictures and essays. Published by the associations of Belsen survivors, with nearly 400 pages in English, Hebrew and Yiddish, the volume is entitled "Holocaust and Rebirth".

Lord Avon said that the recollection of the Nazi crimes should always remind the free nations of their obligations, the first of which was to the Jewish survivors of Belsen, Auschwitz, Maidanek and many other terror camps. They had shown a courage and determination which made them honoured members in any democratic society. More especially had these qualities been displayed in the State of Israel. It was the responsibility of the free nations to ensure the survivors safety and peace in their newly found home.

The dinner was also a reunion of the liberated and the liberators. The guests included Brigadier-General H. L. Glyn Hughes, liberator of the camp and chief medical officer of the British Army of Occupation; Brigadier Johnson of the Medical Corps; General E. G. Fanshawe, head of U.N.R.R.A. in the British Zone; the actor, Mr. Leo Genn who, as a barrister and officer, was one of the prosecuting investigators of war criminals; Rabbi Dr. Israel Brodie, the Rev. Dr. I. Levy and the Rev. L. Hardman, the Anglo-Jewish army chaplains and clergymen who brought moral succour to the Belsen Jews; and the Anglo-Jewish communal leaders who intervened on behalf of the survivors, Mr. A. L. Easterman, Mr. Sidney Silverman, M.P., and Sir Barnett Janner, M.P.

The host and hostess at the dinner were Mr. Yosel and Dr. Hadassah Rosensaft, president and vice-president respectively of the World Federation of Bergen-Belsen Associations.

Mr. Rosensaft, in a moving speech, announced that the remnant of the inmates of the death camps had resolved to see that the lawyers, doctors, industrialists, military men record of what the German people—its and judges—had done to Jewry should remain for ever. This would be done through the publication of books and albums and the creation of libraries containing from 40,000 to 50,000 items all devoted to the churban of European Jewry.—(J.C.)

ORGANISATIONS BAR SWASTIKA STAMP

The Israeli Embassy and the Representative Council of Newcastle Jewry decided not to use in their correspondence the Battle of Britain stamp incorporating a swastika in its design.

Several Jewish organisations have now followed this lead.

ANGLO-JUDAICA

Chief Rabbinate Problems

A statement issued "with deep regret" in London by the Chief Rabbinate Council, says that Dr. Jacob Herzog, the Israeli diplomat who was to have become Chief Rabbi of the United Hebrew Congregations of the British Commonwealth in November, will not take up the post. He is seriously ill in a Swiss hospital and his doctors advised him to withdraw.

Dr. Herzog, who is 44, was appointed Chief Rabbi last May. His appointment ended a ten-month search for a successor to Dr. Brodie, who retired in May at the age of 70 after holding the position since 1948.

Although steps to fill the office are to be taken soon after the High Festivals, it will be some time before a newly convened Chief Rabbinate conference would complete its task and the post will not be filled this year.

New London Synagogue

Rabbi Dr. Louis Jacobs rededicated the New London Synagogue's house of worship at Abbey Road, St. John's Wood, London. The rededicated premises were acquired by Rabbi Jacobs's congregation which was formed last year after the refusal to appoint him to the ministry of the New West End.

Among those who attended the ceremony were the local M.P., Mr. Quintin Hogg, Lord Cohen of Walmer, and the Hon. Ewen Montague, Q.C.

Finchley Synagogue

The foundation-stone of the new Finchley Synagogue has been laid. The new building will cost an estimated £350,000 and is expected to be completed next July. It will seat about 1,300 people and will also contain a large assembly hall, a spacious library, board room, kitchen facilities, etc.

Judge/President

Judge M. A. B. King-Hamilton has been elected chairman of the council and president of the West London Synagogue, succeeding Mr. A. S. Diamond who has retired. Appointed an additional judge of the Central Criminal Court last year, Judge Hamilton-King has been a member of the West London Synagogue throughout his life.

Appointment of American Rabbi

Rabbi Roger Edward Herst, 27, of San Francisco, has joined the ministry of the St. John's Wood Liberal Synagogue. He will assist Rabbi John Rayner and the Rev. David Goldstein.

Lubavitch Centre

A £250,000 centre for the Lubavitch Foundation is to be built in Stamford Hill, on the site of the present buildings. When completed the centre will provide facilities for many of the foundation's activities and will include a large hall, dining-room, kitchens, classrooms and administrative offices.

No Cheaper Meat

The Shechita Board has stated that there is no likelihood of any reduction in the price of meat. The proposed merger between the Kashrus Commission and the London Board for Shechita would probably mean a higher standard in kashrut and the creation of a more efficient administrative body. If the merger comes about, it is unlikely that the housewife will benefit financially.

Home for Aged

The Sportsman's Aid Society is to embark on a fund-raising venture for the establishment of another old people's home in the London area to be administered by the Jewish Welfare Board. The project will cost £50,000.

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NEWS FROM ABROAD

UNITED STATES

Recent Appointments

President Johnson has appointed two more Jews to high posts. Mr. Bernard Zagorin is to be alternate United States executive director of the World Bank. Dr. Charles Frankel, professor of philosophy at Columbia University, is the new Assistant Secretary of State for Educational and Cultural Affairs. Mr. Zagorin will retain his present post as director of the Office of Developing Nations in the U.S.A. Treasury Department.

Memorial in New York

Two memorials to the six million Jewish dead suggested by separate committees to commemorate phases of the Holocaust, were turned down by the New York City Art Commission for Riverside Park. One was called so "tragic" that it would distress children and the other too massive.

New designs are now being studied for submission to the Commission. It has been proposed that the memorial be placed near Times Square.

CANADIAN NAZIS

At a press conference in Toronto, David Stanley, self-styled Nazi leader and racist, "renounced" Nazism and apologised for his vicious hate literature campaign against the Jewish community. Stanley announced that he had ended his six years as a Nazi. Blaming the newspapers and the Government for the attention he had received, he said that had it not been for this he would have quit year's ago.

John Beattie, Stanley's former deputy, continues to lead the Canadian Nazi movement. He was recently charged with causing a public disturbance, arising from a demonstration staged against a Nazi Party rally. Beattie, who conducted his own defence, unsuccessfully applied to subpoena as witnesses two Jews who were present during the riot. The application was refused. Another Jewish witness for the defence did not appear. Two constables told the court that after police had removed Beattie from the rioting he shouted: "Death to the Jews!" "Nazi supremacy over the Jews!" and similar remarks, inflaming those present to greater disturbance.

Eight neo-Nazis, aged from 16 to 28, were arrested in Toronto on a charge of unlawful assembly. The eight men entered Allan Gardens and unfurled a swastika banner. Five bystanders snatched it away, stamped on it and gave chase to the group, the members of which have now been released on bail.

SCHOOL FOR SANTIAGO

The Ashkenazi community of Santiago presented the building and installations of a new school—the Ben-Yehuda School—to the Vaad Hachinuch, the communal body responsible for Jewish education.

The community has also just inaugurated Santiago's House of Jewish Culture.

JEWISH MAYOR OF CAPE TOWN

Councillor Walter Gradner, who is also active in Jewish affairs, was elected Mayor of Cape Town.

IRAN TRIBUTES TO SHAH

Iran's Jewish community fully participated in the celebrations held throughout the country to celebrate the 25th anniversary of the Shah's accession.

Paying tribute to the Shah, leaders of the community recalled the long association between the Jewish people and Iran. It was in Iran that many Jewish refugees from Nazism and from regional persecution found a haven. A statement said that it was the sincere wish of Iranian Jewry "that Jewish communities throughout the world should join them in saluting the Shah on this happy occasion".

GREECE

Athens Community Centre

The Athens Jewish community has bought premises for the use of its various organisations, including youth clubs and a Wizo branch. The American Joint Distribution Committee contributed £10,000 and the balance of about £31,000 was provided by local organisations, including Opaie, the administration for heirless property.

Salonika Criticised

Representatives of 15 other Greek-Jewish communities condemned Salonika's Jewish communal board at a meeting held in Athens, convened by the Central Council of Jewish Communities of Greece.

The 1,000-member community of Salonika, which has inherited great communal wealth, at an earlier meeting promised through its representatives to consider ways and means of providing the Central Council with £10,000 to cover its 1965 deficit, and also to hand over to the Central Council property in Salonika yielding an income of £10,000 a year, to meet the needs of smaller communities.

BELGIUM

Swastikas in Brussels

A protest meeting was organised in Brussels by the Belgian Movement Against Racism and Antisemitism and the Union of Young Progressive Jews, after swastikas were found smeared on 21 Jewish shops in Rue Haute. The demonstrators carried placards with slogans, such as "No Pardon for Nazis" and "Solidarity with all Victims of Fascism". The adoption of a law against racialism was urged.

Non-Jewish shop owners in the street unanimously condemned the vandalism.

Collaborator Arrested

Henri-Hubert Lovinfosse, a former member of the Belgian S.S., who was condemned to death in 1945 for collaborating with the German Nazis, was arrested in Belgium when he crossed the border with Germany on his way to Liège. Lovinfosse, now a German citizen, requested the aid of the German Embassy in Brussels.

DUTCH FORMER S.S. ABSCONDS

Paul van Tienen, a Utrecht bookseller, who has appealed against a sentence of three months' imprisonment and three months' probation for selling antisemitic literature, is believed to have left Holland and to be in Spain.

Because of his former membership of the S.S. van Tienen no longer holds a Dutch passport, and it is understood that he left with false papers.

The Utrecht public prosecutor, questioned by a reporter about van Tienen's disappearance, said that few people would regret it if he had really fled.

DENMARK

Finance Minister

The new Minister of Finance for Denmark is Mr. Henry Grünbaum, the Danish-Jewish social economist who received his first Cabinet appointment a year ago as junior Minister in charge of the Economic Affairs Ministry. The possibility of his becoming Prime Minister one day is not ruled out.

Cemetery Desecrated

Vandals entered an almost forgotten Copenhagen Jewish cemetery, where no burials have taken place for upwards of thirty years. They uprooted 68 tombstones, some of them 300 years old and now damaged beyond repair. The damage is estimated at £1,000. The Copenhagen police held a number of youths who said they were "in search of excitement".

This is the first-known desecration of a Jewish burial place in Denmark in modern times.

SWISS CONCERN

Concern at signs of growing, although still isolated, instances of antisemitism in Switzerland was expressed during a meeting in Berne of the central committee of the Swiss Federation of Jewish Communities.

The central committee fears that the growing antagonism towards foreigners which is mounting throughout the country, might awaken latent antisemitic feelings. This has been given weight by a series of recent daubings in Zurich directed against both Italians and Jews. The Federation is also receiving an increasing number of antisemitic letters. The central committee is particularly concerned over recent incidents involving hoteliers' antisemitic attitudes.

The central committee intends organising an information campaign as one way of remedying the situation. During the High Holy-days, a programme explaining the Jewish religion was broadcast to listeners of Radio Beromunster, the German language station in Switzerland.—(J.C.)

ANTISEMITISM IN EUROPE

The Anti-Defamation League of B'nai B'rith at the Geneva Congress of its Continental Europe District took note of reports of antisemitism.

Measures to step up the fight against mounting antisemitism in Europe were adopted, including closer international collaboration between the League and international Jewish information bodies.

SWEDISH CLAIMS

The Swedish Government has announced that, of the 200 Swedish applicants for compensation for Nazi persecution before and during the war, only 96 are eligible to receive any money.

The West German Government last October paid over to the Swedish Government 1 million marks (about £99,000) to be distributed to Swedish victims of Nazi persecution.

POPULATION CENSUS IN ISRAEL

According to the latest annual abstracts of statistics published in Jerusalem, at the end of 1964 2,239,000 Jews were living in Israel. This constitutes 16 per cent of the world's estimated Jewish population of 13,121,000. There were also 202,300 Moslem, 55,500 Christian and 28,600 Druse and "other" Israelis.

Only a third of Israel's Jews are under 14 while, according to the statistical abstract, over 50 per cent of Moslems and 40 per cent of Christians and Druse are under 14.

JEWISH SOLDIERS IN WORLD WAR II

According to a survey published by the U.N. Bureau of Statistics, a total of 1,300,000 Jewish soldiers fought with the Allied Armies during the Second World War. Half a million served in the United States Forces; 400,000 in the Red Army; 140,000 in the Polish Army; 86,000 in the French Army; and 62,000 in the British Army.

The Palestinian forces and the Jewish Brigade had 40,000 members. Jewish soldiers in other armies included: Canada, 16,000; Greece, 9,000; Belgium, 7,000; Netherlands, 7,000; Czechoslovakia, 7,000; Australia, 3,000.

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C. C. Aronsfeld

IT'S ON THE CARDS

My Rosh Hashana cards, with their splendid wishes that rarely come true, no longer crowd the mantelpiece, and the bookshelves have been cleared of the fanciful overflow. It was nice while it lasted, a preview of the merry mail that will arrive at Christmas—some perhaps from the very same friends. Which reminds me of the Jew who felt most annoyed at receiving Christmas greetings from fellow-Jews and retaliated by sending them cards with all the paraphernalia of Christian Orthodoxy—the crib, the babe in swaddling clothes, the Holy Virgin, shepherds galore, at least one ass, and stars and crosses all over the place. I am not criticising the outraged coreligionist, because, in his crude fashion, he rather seemed to be taking Christmas seriously and would not allow it to be demoted to a non-descript "Xmas".

Personally, I do not discriminate among those who wish me well, either at Christmas or at Rosh Hashana. I confess I enjoy the artistic design of the cards more than anything else. The Youth Aliyah cards intrigue me with the way their largely unknown and unconventional artists choose to illustrate Bible passages. Take as an example, "Behold, how good and how pleasant it is for brethren to dwell together in unity". Ziva Shisha shows you boys and girls camping together, but the great thing—the symbol of harmony—is the powerful blood-red flame that is leaping up amongst them, though why the same gifted lady has chosen (on another card) a reference to the Feast of Weeks seems not so clear.

And then there is, time and timeless again, Jerusalem—a bright water-colour of the old quarter, by Shaul Ohaly, or a tenderly sketched skyline by the better-known (though quaintly named) Yehuda Bacon. On other cards Jerusalem looks stylish and visionary, like the city built in "England's green and pleasant fields", "in Primrose Hill and St. John's Wood". A very different card, one of the finest I had, was the thirteenth-century miniature, in gorgeous blue-green and purple, of "King Solomon reading the Torah" (albeit a little upside down, I feared), dressed up like a courtier of Richard Cœur de Lion.

Looking at the abundance and variety of them all, I cannot help thinking of at least one of the pioneers, perhaps the most remarkable, a fellow-Jew, who first devised this agreeable feature of our festive season: Raphael Tuck, founder of the famous firm of art publishers. As an individual now largely forgotten, he was (one might hardly believe it) strictly Orthodox and an accomplished Talmudic scholar. In fact, so Orthodox was he that he withdrew from what seemed to him the less exacting milieu of the official community and founded, with David Gestetner, engaged in a similar trade, the North London Beth Hamidrash, a fortress of Agudah.

It was because of his intense study that he would not take up business until he was 21, and when he retired, in 1880, at the relatively early age of 59, it was for the purpose of devoting himself entirely to the Talmud. At the same time, the Tuck family (which no longer owns the firm) happens to be peculiarly linked with Liberal Judaism, too: a granddaughter of Raphael, Muriel, married Leonard, the son of Claude G. Montefiore.

Such is the irony of history that this Orthodox Jew, who took pride in nothing so much as his long line of forebears distinguished by Hebrew learning, is now chiefly remembered as one of the foremost patrons of the Christmas

Card. It was Raphael Tuck (originally Tuch, born in Koschmin Poznan), who, first in his native Prussia, then, since 1866, in London, developed and refined this particular specimen of commercial art. In doing so, he helped "create quite a new trade", *The Times* said in 1883, and "opened up a new field of labour for artists, lithographers, engravers, printers, ink and pasteboard makers and several other trade classes".

The first to organise a big competition to encourage new designs, Tucks were also (it was gratefully remembered at Raphael's death in 1900) "the first to recognise the trend of public taste in Christmas Cards to which they gave a higher artistic character than had previously been given them". But the peculiar thing is that even in the more religion-conscious Victorian age the Christmas Card did not chiefly convey, either in text or in picture, the religious and spiritual significance of the season but rather the more general message of good will to all men, and it was perhaps this that attracted Tuck.

By the time the founder retired, Messrs. Tuck had produced 180 different sets with 700 designs. There were exquisitely executed Christmas Cards, "christened Raphael", said a famous commentator, "which must be at once suggestive of the highest art", though Punch also paid tribute to the performance of another Jewish practitioner in this field:

There are none sublimer
Than those of Hildesheimer.

The great expansion of Tucks began under Raphael's son Adolph, likewise a pillar of Orthodox Judaism. He soon added the picture postcards which, oddly enough, were not known until then. In doing so he, too, virtually launched an entirely new industry. He also helped to revive the Valentine, "without its vulgar associations", as a Victorian student remarks. For these undoubted public services, Adolph was made a Baronet in 1910, after his firm had regularly produced special Christmas Cards for the Royal Family since 1893. His brother, Gustave, a co-director, was for many years President of the Jewish Historical Society of England.

Not the least of Tuck's imaginative ideas was to rope into the business, as a director, Arthur Conan Doyle, the creator of Sherlock Holmes. If neither Rosh Hashana nor Yom Kippur figure in those grand detective stories, one reason presumably is that the strictly Orthodox Tucks stuck obstinately long to Christmas. It was not till the turn of the century that they also began to produce Jewish New Year Cards. But, of course, the balance has since been redressed, and had his maker lived, Holmes might by now have started to explore the problems of halachic practice, though whether he would readily have pronounced them "Elementary, my dear Watson", is by no means certain. However, this is a question leading dangerously away from the pleasantly innocent subject of the cards we receive and, I hope, quietly enjoy as a New Year begins.

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Old Acquaintances

News from Everywhere: Robert Jungk who, together with H. J. Mundt, edited *Unsere Welt* 1985, has, for political reasons, resigned as columnist of Hamburg's *Welt am Sonntag*.—Hans Sahl, of New York, has adapted Arthur Miller's "Zwischenfall in Vichy" and Williams' "The Milk Train Doesn't Stop Here Any More" for the German stage.—Eva Bartok will appear in the title role of Paul Lincke's "Frau Luna" at Berlin's Theater des Westens.—Rolf Gerard will design the décor for "The Tale of the Fox", the new Mankiewicz film to be produced in Rome.—Willi Frischauer of London wrote *The Grand Hotels of Europe* for publication by Coward-McCann, New York.—Fritz Lang, who will be 75 in December, will visit Paris and Holland in October to attend screenings of his old German films.

Milestones: Ernst Deutsch has celebrated his 75th birthday. Born in Prague, he first made a name for himself when he played Hasenclever's "Sohn" after the First World War; on the screen he appeared with Wegener in "Der Golem". He lived in the States during the war, making a tremendous comeback after his return to Europe.—The following have celebrated their 80th birthdays: Franz Theodor Csokor, the senior Austrian playwright and president of the P.E.N. club; G. W. Pabst, director of films including "Freudlose Gasse" and "Kameradschaft", who lives in Vienna; and the German actor, Paul Henckels, who survived the Nazi régime thanks to Gustaf Gruendgens.—Opera singer Margarete Klose, now teaching in Salzburg, is 60; until 1961 she performed in East Berlin.—The legendary Greta Garbo has attained the age of 60.

Oldtimers: Comedian Paul Heidemann, now 81 years old, lives in Berlin with his 32-year-old daughter on a monthly "Ehrensold" of D.M. 570. He is writing his memoirs. He started his career in films during the First World War.—The 55-year-old actress, Toni van Eyck, now living in Lochau (Austria), made an attempt at suicide. First discovered by Felix Hollaender, she started at Deutsche Theater, joined the State Theatre in 1930, and was a member of Vienna's Burg for a time.—Peter Gorski, Gustaf Gruendgens' adopted son, tried to stop the publication by Nymphenburger Verlagsanstalt of Klaus Mann's novel, *Mephisto*, written 30 years ago. A Hamburg court decided against intervention.—William Dieterle, who returned to Europe from Hollywood, has been appointed Intendant of Giessen's Theatre for the next season.

Home News: The B.B.C. has commissioned Bernard Grun to write a series of 26 one-hour radio programmes on the History of Light Music, commencing with "The Age of Offenbach" on October 9.—The Tate Gallery will present a Max Backmann Exhibition from October 2.—The cartoonist Vicky was awarded, in Montreal, the International Salon of Cartoons' first prize.—A Berlin propaganda week will be held at the German Food Centre from November 2 to 13.—Dorothea Gotfurt translated Ch. Nolte's "Do Not Pass Go" for S. Fischer.

Obituary: The 73-year-old conductor, Hans Oppenheim, died in Edinburgh. Born in Berlin, he started the German "Musikbuehne" and conducted at Glyndebourne for a time.—Reinhold Pasch, the 82-year-old partner of Josef Kainz, Kaethe Dorsch, Fritzi Massary and Max Pallenberg, died in Berlin. Before the war he lived in Hollywood.—The 63-year-old pianist, Heinz Jolles, died in Sao Paulo. He was a pupil of Edwin Fischer.

PEM

Erich Gottgetreu

BRUNO SCHÖNLANK ZUM GEDENKEN

Es war am Anfang der zwanziger Jahre in Berlin. Bruno Schönlanke war noch jung, und ich war noch jünger. Zusammen mit ein paar anderen Kollegen warteten wir, meist ziemlich ungeduldig, Tag um Tag im Vorzimmer des allgewaltigen Lokalredakteurs des "Vorwärts", Fritz Karstaedt, auf journalistische Aufträge, die er an seinen Mitarbeiterstab zu vergeben pflegte—vom lokalreporterischen "Idealfall" eines Mordes bis zur Besprechung einer Ausstellung von Kleinviehzüchtern.

Bruno Schönlanke—dessen Tod im Alter von 73 Jahren vor einiger Zeit gemeldet wurde—gab den Reporterberuf nach einer Weile auf. Seinen früheren literarischen Erfolgen als Lyriker und Erzähler von Grosstadtmärchen hatten sich inzwischen weitere als Feuilletonist hinzugesellt; die sozialdemokratische Presse schätzte seine Arbeiten und sicherte ihm so allmählich ein bescheidenes Einkommen—mehr hat er nie verlangt.

Nach den Jahren der nationalsozialistischen Herrschaft sollten sich unsere Wege jahrzehntelang nicht mehr begegnen. Spät erst erfuhr ich, dass Schönlanke in Zürich Zuflucht gefunden hatte. Als ich im vergangenen September in die Schweiz kam, rief ich ihn an. Er schien erfreut, eine Stimme aus der Zeit von vor 1933 zu hören. Gesundheitlich fühlte er sich nicht ganz wohl, bestand aber darauf, dass meine Frau und ich am folgenden Tag "zu einer Tasse Kaffee" kommen sollten.

Wir trafen Schönlanke beim Studium einer russischen Grammatik an. Er hat einiges aus dem Russischen übersetzt, sogar etwas von Tolstoi; nun, vertraute er uns an, sei es sein grösster Wunsch, Russisch vollendet sprechen zu können und nicht nur zu lesen—nicht aus irgendwelchen politischen Sympathien, sondern aus Liebe zur Musik dieser Sprache.

Ich erkundigte mich nach seiner eigenen Produktion der letzten Jahre. Er lehnte bescheiden ab, allerdings auch mit einem gewissen Unterton der Verbitterung: keiner frage mehr nach ihm; die neue Richtung in der SPD wolle von ihm nichts wissen; nur noch gelegentlich veröffentliche er rein journalistische Berichte aus der Schweiz im sozialdemokratischen Parteiblatt in Hannover. Seine Frau jedoch brachte uns verschiedene Buchveröffentlichungen aus den letzten Jahrzehnten, darunter auch ein reizendes Kinderbuch, aber kaum liess er zu, dass wir es uns ansahen. Schliesslich, als wir nach einer anderen Veröffentlichung griffen, brummte er: "Naja, das da ist vielleicht ganz gut . . .", und fügte hinzu: "Das könn'se behalten."

Es war wohl kein Zufall, dass er als Gastgeschenk eine Sammlung seiner "Sprechchöre und Kantaten" gewählt hatte. Sie trägt den Titel "Fiebernde Zeit" und ist 1935 in Zürich erschienen. Diese spezielle Gattung der literarischen Produktion gepflegt zu haben, betrachtete Schönlanke als sein wesentlichstes Verdienst um die sozialistische Sache, um die es ihm ging. "Brachte die Arbeit", heisst es im Vorwort zu der Sammlung, "auch keinen wirtschaftlichen Erfolg, so blieb mir doch die Genugtuung, der Bahnbrecher einer neuen Bewegung zu sein, die die Masse selber zum Verkünder ihrer Sehnsucht, ihres Kampfverlangens, aber auch ihrer Niedergeschlagenheit machte".

Der erste Sprechchor dieser Art war "Die Erlösung"—ein Werk, das, 1919 im Grossen Schauspielhaus in Berlin unter Mitwirkung

von Tilla Durieux zum ersten Mal aufgeführt, ausserordentlichen Erfolg erzielte. In den späteren Chören schien ihm das gesprochene Wort nicht mehr auszureichen; es kamen noch die Bewegungen hinzu—beispielsweise in dem Sprech- und Bewegungsschwerwerk "Der gespaltene Mensch", das Schönlanke dichterischer Protest gegen die Rationalisierung in den Betrieben war oder vielmehr gegen den Glauben an die Rationalisierung als Befreier von der Versklavung des Menschen durch die Maschine.

Durch den kombinierten Sprech- und Bewegungsschwer hatte das Schaffen Schönlanke auch einen gewissen Einfluss auf das moderne Drama seiner Zeit, die im wesentlichen die Zeit der Weimarer Republik, für ihn auch die Zeit einer starken sozialistischen Hoffnung war. Schönlanke, voll Vertrauens in die revolutionäre Kraft und Einheit der deutschen Arbeiterschaft, war wohl mehr gefühlsmässig als intellektuell Marxist; sein Sozialismus wurzelte vor allem in einer ethischen Grundhaltung. Genauso stand es mit seinem Pazifismus. Daher zogen ihn Persönlichkeiten wie Gustav Landauer oder Kurt Eisner bedeutend mehr an als die nüchternen Mitglieder des sozialdemokratischen Parteivorstandes in der Lindenstrasse, wo die offizielle sozialdemokratische Politik gemacht wurde. Die führenden SPD-Männer hatten aber doch eine Schwäche für ihn, nicht zuletzt auch, weil er der Sohn eines bedeutenden sozialistischen Führers war.

Schönlanke Vater war jüdischer Herkunft, wenn auch wohl kaum jüdischen Religionsbekenntnisses, sozialdemokratischer Reichstagsabgeordneter und der erste Chefredakteur der 1894 gegründeten "Leipziger Volkszeitung"—einer der besten Polemiker, den die deutsche Arbeiterpresse jemals hatte. Die jüdische Abstammung des Sohnes Schönlanke sollte später den Hass Göbbels gegen den sozialistischen Autor und Propagandisten noch verstärken; schon zu Beginn des Dritten Reiches erklärte er in einer seiner Reden: "Dichter wie Heine und Schönlanke werden im deutschen Rundfunk nicht mehr zu Worte kommen."

Als Jüngling hatte Schönlanke lange Zeit gebraucht, um seinen Beruf zu finden. Er lernte Landwirtschaft in einer Fachschule bei Erfurt, war Handwerksbursche, Fabrikarbeiter, Kontorist, Laborant in einer chemischen Firma, Buchhandlungsgehilfe. Als der Erste Weltkrieg ausbrach, weilte er gerade in Frankreich. Er kehrte über die Schweiz nach Deutschland zurück, führte eine Friedensdemonstration an, was ihn erst in Haft, bald darauf in die Armee und an die Front brachte. Kein Wunder, dass ihn auch die "Erziehung vor Verdun" nicht zum Kriegsanhänger machte.

1917 und 1919 erschienen seine ersten lyrischen Versuche, denen die Fanfaren seiner sozialistischen Appelle im Sprechchor folgten. Das war ein ganz neuer Ton in der Arbeiterdichtung, der weit über die Partei hinaus

gehört wurde. Zwischendurch schrieb er entzückende Verse für Kinder und die ersten wirklichen Grosstadtmärchen. In diesem für ihn typischen Zweiklang von Kampfdichtung und zartester Lyrik erinnerte er oft an den jungen Ernst Toller—obschon es ihn weniger als diesen zur politischen Aktivität und—in der Dichtung—nicht zur Bühne drängte. Er erreichte auch niemals Tollers Ruhm.

Paul Cassirer wurde sein erster Verleger. Ich bewahre einen reizenden Band von Kindergedichten von ihm aus der Cassirer-Zeit: "Sonniges Land", 1920 erschienen; bemerkenswert ist nicht nur die Schönheit der Verse, sondern auch der raffinierte, im Grunde inkongruente Strich des Illustrators, den der Verleger als Einbandzeichner und Textbegleiter gewählt hatte, ohne ihn besonders zu protegiere: ganz klein steht auf der letzten Seite: "Die Zeichnungen für Text und Einband sind von George Grosz."

Auch im Roman hat sich Schönlanke versucht. Einen gewissen Erfolg hatte "Agnes", die Lebens- und Kampfgeschichte einer Arbeiterin, aber es scheint, dass sein sprachliches Können hier gehemmt wurde durch seinen Wunsch, populär und gemeinverständlich zu sein. Dabei ist das 1929 im "Bücherkreis" in Berlin erschienene Buch thematisch von grösstem Interesse und voller Spannungsmöglichkeiten, denn es spielt zur Zeit des Sozialistengesetzes Bismarcks und der heroischen Kampffahre der deutschen Arbeiterbewegung—ein Thema, das in der Belletristik kaum jemals adäquate Behandlung gefunden hat.

Schönlanke hat für "Agnes" gründliche Geschichts- und Milieustudien getrieben. Seine gute Kenntnis Berlins—wo er 1893 geboren wurde, seine früheste Jugend und die Jahre von 1919 bis 1933 verbrachte—kam ihm dabei zustatten, ebenso die Vertrautheit mit dem Arbeitermilieu, mit dem er sich vollkommen identifizierte.

Bei unserem letzten Gespräch sprach er von Plänen für eine Reise nach Israel, zusammen mit seiner Frau und seiner Tochter, die im Internationalen Arbeitsamt in Genf tätig ist.



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BRIDGE ACROSS THE CHANNEL

A German Anthology of English Essays

The outlook of almost every former refugee is determined by the cultures of two countries—that of his origin and that of his adoption. Whether this duality is a curse or a blessing largely depends on the capacity to achieve a proper balance between the two. If one persists in nostalgic memories and does not endeavour to become acquainted with the cultural currents of the new environment, one will remain a permanent exile. Yet the balance can also not be achieved if one attempts to forget the German past: more often than not, a former refugee's claim that he no longer remembers his mother tongue sounds artificial, especially if this oblivion is not accompanied by fluency in English.

On the other hand, if we desire it, we can have the best rather than the worst of two worlds. An example of the potentialities resulting from our specific position is the recently published anthology of English essays, compiled and translated by Katherine Feldberg.* Though, as the level of the book shows, the authoress is a personality in her own right, it is of interest that she is the wife of the well-known physicist, Professor Wilhelm Feldberg, C.B.E., and daughter of the German art historian, Karl Scheffler.

Most of the collection of 49 essays were written after 1920 and, in many cases, the contents are based on, or overshadowed by, events from 1933 onwards. The broadmindedness of quite a few contributors is reflected in several war-time essays in which they express their unshaken belief in the existence of "another Germany". Some essays deal with London during the blitz, others exemplify the English blend of self-assurance and self-irony, others again show the insular mentality of the Englishman. There are also appraisals of German statesmen and politicians.

Most of the well-known contemporary English essayists are represented in the collection. The translation excels in the combination of style and content.

* Wie der Engländer sich und die Welt sieht. 49 Meisteressays. Herausgegeben von Katherine Feldberg. Vorwort von Hilde Spiel. Nymphenburger Verlagshandlung, München. DM.24.80.

nation of two decisive qualities: it reflects the flavour of the English original and, at the same time, conveys the contents in well-chosen German prose.

Although the book is mainly addressed to German readers, it is also of interest to old-established inhabitants of this country, in so far as they understand German. Last but not least it will be enjoyed by those who regard their fellow-countrymen from the somewhat detached position of newcomers to these shores.

W. ROSENSTOCK.

JEWES AND JUDAISM IN MEDIEVAL ART

When, in the 19th century, the history of art was still regarded as a subsidiary branch of cultural history, the social implications of artistic creation were duly emphasised.

In the first decades of the present century, however, formal specialisation took the place of a wider view, especially under the influence of Woefflin and followers, and it is only at the present time that we are witnessing a reaction, a demand for synthesis and a return to the cross-fertilisation of disciplines. It is in this context that Dr. Blumenkranz's book has to be considered, as a contribution to social as well as to art history.*

He tells the sad story of Jewish persecution in the Middle Ages and rightly stresses the dangers for the Jews arising from the realistic representation of the Jewish type in the later period. By depicting the scene of Jesus's death in contemporary clothing additional stimulus was given to the primitive anti-semitic instincts of the uneducated masses.

The unusual material presented by the author, mostly illuminated manuscripts, clearly demonstrates the constantly worsening position of the Jews in the Middle Ages. From a purely art historical point of view the repetition of some typological arrangements does not, in fact, indicate an increase of antisemitism, but is simply due to the usual method of the medieval illuminator as a copyist. However, from a sociological viewpoint these frequent repetitions must have spelled danger for the Jewish communities.

It is naturally unwise to generalise, and indeed Blumenkranz also draws attention to a few representations where Jesus, too, is shown as a Jew, and to descriptions of "virtuous" Jews, especially of Joseph. Yet, as the theme is the Jewish-Christian relationship in the Middle Ages, the negative aspects dominate.

To enlarge on the problem it may, perhaps, be salutary to consult works such as W. Seiferth's "Synagoge und Kirche im Mittelalter", where the *Concordia Veteris et Novi Testamenti* is emphasised, although the deterioration of Judæo-Christian relations in the 14th century is not glossed over. Here the sculptures of the *Ecclesia* and *Synagoga* are fully treated. The art historian may add that in some of these beautiful works an unusual attitude, typical of the artist, was expressed: sympathy extended not to the victor but to the vanquished.

Lastly, it should be mentioned that Blumenkranz's erudite study is based on the Franz Delitzsch Lectures of 1963, given at the University of Münster. It may thus be regarded as a hopeful sign indicating a renewed and fruitful approach to Judæo-Christian problems in Germany.

H. ROSENAU.

* B. Blumenkranz: *Juden und Judentum in der Mittelalterlichen Kunst*. Kohlhammer Verlag Stuttgart, 1965, 88 pp., 98 illustrations.

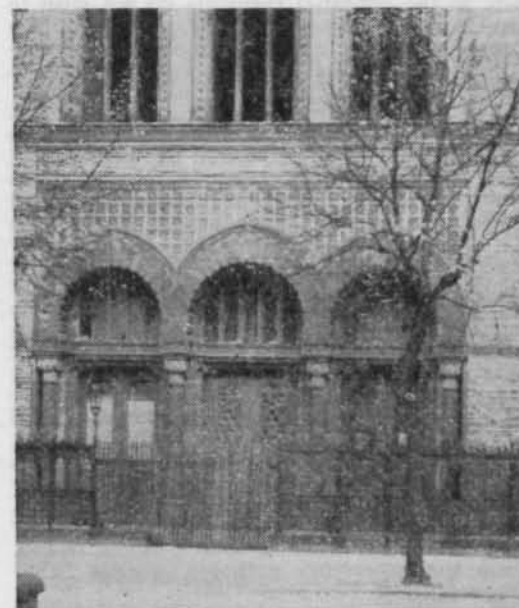
ERINNERUNG ZU DEN FEIERTAGEN

Alte Berliner werden sich sicherlich noch an die grösste Synagoge Berlins in der Oranienburgerstrasse erinnern, welche, ebenso wie die anderen Tempel, in der sogenannten "Reichskristallnacht" am 9./10. November 1938 niedergebrannt wurde.

Diese vor kürzerer Zeit entstandene Aufnahme zeigt die Eingangsfront, wie sie heute aussieht. Im Nebengebäude befindet sich immer noch die Ostberliner Jüdische Gemeinde.

Wahrscheinlich wird die Ruine in nicht zu langer Zeit abgerissen werden, um einem Institut Platz zu machen, welches sich mit jüdischer Geschichte unserer Zeitepoche befasst. So schien es angebracht, noch einmal einen letzten Blick auf dieses einstmalig so imposante Gebäude zu werfen, bevor es, wie so viele andere Stätten der Vergangenheit, für immer verschwindet.

T.Z.



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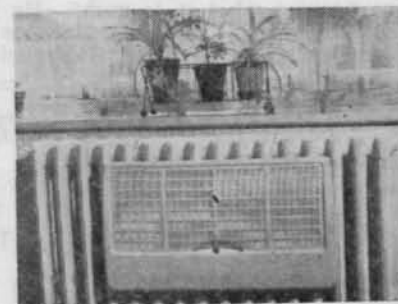


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TENTH ANNIVERSARY CELEBRATION OF OTTO SCHIFF HOUSE

Ten years ago Otto Schiff House, the first of the five Homes jointly administered by the AJR and the C.B.F., was opened. Originally built as a private villa in the opulent Victorian days, the house was used as a Jewish boarding house during the first post-war years until it was taken over by the Home.

The first residents moved in as soon as the main building had been adapted to its new purpose, and soon afterwards further accommodation was provided in a newly erected two-floor annexe. Nevertheless, the waiting-list became so long that two further Homes (Leo Baeck House in The Bishop's Avenue and Otto Hirsch House in Kew) had to be opened in 1958, and four years later Heinrich Stahl House and Osmond House (both in The Bishop's Avenue) were added.

It is difficult for the outsider to assess the amount of preparatory work involved in the establishment of each of these homes. Sites which lend themselves to the particular requirements cannot easily be found, especially as the potential residents do not wish to live too far away from their relatives. The proper planning calls for detailed consideration, and the actual building work is bound to create new financial and technical problems.

Yet the results of these labours are rewarding, and the high standard of the Homes has been repeatedly recognised by public and Jewish organisations. Only a few days ago the Chief Officer of the Welfare of the Aged Department of the Jewish Welfare Board, Miss Lillian C. Hill, wrote to the AJR after her visit to one of the Homes: "I was most impressed with all the comfort and thought that had been provided in the making of these Homes. One tends to work within one's own organisation and to not notice similar work that is going on at the same time, but having seen your Homes it will now be a great help to me when I know where a person is placed and the comfort that he or she will enjoy."

As the first Home, Otto Schiff House has a special place in the history of our work for the elderly. During its initial period it was, perhaps, subjected to more trial and error than the other Homes, which could benefit from the experience gathered at Otto Schiff House.

To mark the tenth anniversary, an informal Birthday Party was held on September 5, where residents and their relatives mingled with the members of the House Committee and of the Management Committee. In his birthday address Mr. H. Blumenau, Chairman of the House Committee since the Home's inception, paid tribute to the Matron, Mrs. S. Grawi, and to her staff. "Without their devoted services," he said, "the Home would not have become what it is now." He also conveyed his thanks to his colleagues on the House Committee, to Dr. P. Goldscheider,

the Home's doctor, and to the members of the Management Committee. Lastly, he stressed the understanding and efficient co-operation with the two organisations in charge of the Home, the Central British Fund and the AJR. Turning to the residents, he said that it was reassuring that they enjoyed the comfort and security of the Home. At the same time he appealed to them to give some thought to the possibilities of more occupational and other communal activities.

The function was enhanced by musical entertainment provided by Mr. Max Streat, Mr. Paul Blumenfeld and Mr. Herbert Kruh.

CONSTRUCTIVE WORK AT HOME AND ABROAD

32nd Annual Report of the C.B.F.

Woburn House was an address which symbolised hope for us when we were still on the Continent. From 1933 onwards it was the headquarters of the Central British Fund, especially founded by the Anglo-Jewish community for the rescue of victims of Nazi persecution. In the meantime, those Jews from Central Europe who were admitted to this country have ceased to be at the receiving end. Yet new tasks arose for the C.B.F.

The 32nd Annual Report recalls another rescue operation, which stands to the credit of the C.B.F. In 1945, 732 orphaned children who had survived the Nazi concentration camps came to this country and were looked after by the C.B.F. They grew up here and founded families. Now, 20 years later, they organised a reunion dinner in London and, as a token of gratitude, presented a cheque to the C.B.F. They, too, are no longer at the receiving end.

At present, the work for refugees in this country, financed by the C.B.F. and carried out by its case working organisation, the Jewish Refugees' Committee, is concentrated on a number of hard-core cases and on immigrants from Hungary and Egypt, who arrived in 1956. Yet a variety of new tasks had been undertaken abroad. While the Jewish communities of most Continental countries are again able to look after themselves, this does not apply to French Jewry, which has to cope with the influx of new arrivals from North Africa. Assistance by the C.B.F. is also rendered in many countries farther afield. However, as the Report states, "the emphasis has shifted from helping the persecuted to assisting the under-privileged." There are destitute people in the Jewish districts ("mellahs") of North African towns, and there are requirements of various kinds in other countries, e.g., Iraq and India. The relief schemes to which the C.B.F. contributes cover housing, health and nutrition, child care, education and

training, care for the aged, and emigration. The Report reveals that in 1964 the total sum spent for relief amounted to £91,000. This exceeded the funds raised during that year (£79,000) by £12,000. Therefore, if the work is not to suffer in future, more contributions from more contributors are required.

The Report also deals with the administration of that part of the heirless and unclaimed Jewish property in the former British Zone of Germany, recovered by the Jewish Trust Corporation, which is to be used for the relief and rehabilitation of victims of the Nazi régime resident in this country. These funds are administered by the Allocations (Jewish Trust Corporation Funds) Committee, consisting of twelve members (including three representatives of the AJR and one representative each of Self-Aid and of the former refugees from Czechoslovakia and from Hungary). The Report states that since its foundation the care for the aged was considered as the Allocations Committee's main objective and pays tribute to the harmonious co-operation with the AJR in the administration of the Homes.

The Report also carries obituary notes for Lord Marks, a founder-member and Honorary President of the C.B.F., and for two members of the Allocations Committee, Dr. Hans Reichmann, Chairman of the AJR, and Dr. J. S. Netter, Chairman of Self-Aid.

O.S.E. TRAINS NURSES

Two Moroccan and two Iranian Jewish girls brought over to England by British O.S.E. on scholarships to train as nurses have passed their State final examinations.

O.S.E.'s sponsorship included introducing each girl on arrival in 1961 to a "marraine" or English fostermother. The "marraines" have taken an intensely friendly and personal interest in the girls throughout their training.

Of the Moroccan and Iranian girls sponsored by O.S.E. in the past few years with the prime intention of providing trained staff for the clinics and hospitals in Morocco and Iran, one has returned to Iran to nurse and two have gone to Israel. One has volunteered for service with the mobile medical clinic working among the Falashas in Ethiopia, which is supported by British O.S.E., the Central British Fund and other organisations.

HOME OF LEO BAECK LODGE

A four-bedroom house at Leaside Crescent (Golders Green) has been inherited by the Leo Baeck Lodge and will be used as a Home for elderly people. It will be named "Clara Nehab Home", in memory of its former occupier, an active member of the Lodge. The official opening ceremony of the beautifully equipped home took place on September 19, when addresses were delivered by the presidents of the Lodge and the Women's Lodge, Mr. F. E. Falk and Mrs. Fanny Spitzer, and by the vice-chairman of the House Committee, Mrs. Erna Goldschmidt.

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PORTRAITS OF TWO PERSONALITIES

OSCAR VON LUBOMIRSKI Chairman of Innsbruck Community

Oscar von Lubomirski is a scion of the Austrian branch of a famous family of Polish noblemen. This branch had its seat in Rzesow in Galicia, but Oscar was born in Innsbruck in 1895. From his youth he was interested in Jewish problems and, when the Nazis came to power, he tried to help the Jews whenever he could.

At the office of the Jewish Community at Innsbruck, adjoining a small synagogue, where I visited him, he told me his moving story.

Before the Second World War he lived in Munich and witnessed all the misery and humiliation perpetrated on the Jews in the so-called "Capital of the Movement". In the face of objections from his family, he married a Jewess from Berlin, *née* Rosenberg, and she assisted him in his efforts to save the lives of many Jews. In 1943 his wife was arrested. She perished in Auschwitz and he was sent to the Reichenau concentration camp.

There it was that this nobleman decided to become a Jew, thus honouring the memory of his beloved wife. In 1954 he was formally accepted into the Jewish faith. He went to Innsbruck, his native town, where he was, in February, 1959, elected Chairman of the Jewish Community, holding this office since. He did all in his power to rebuild and preserve the tiny community and was also instrumental in having its little synagogue erected. Herr von Lubomirski emphasised that the Tyrolese Land authorities and the Innsbruck City Council were very helpful when he began

his work and had always shown much sympathy and understanding.

Before the First World War the Innsbruck Jewish Community consisted of about 500 families but now it is much depleted. Herr von Lubomirski showed me over the synagogue, which has a seating capacity of 100. Part of its furnishing were paid for out of his own pocket.

I came away much moved by this encounter with a truly remarkable man.

EUGEN WINTERBURGH.

MARQUIS WILHELM VON LEVY A Jewish Benefactor

This is the story of a German Jew who attained honours in a foreign country and who became a conscious religious Jew at the end of his life.

During the last world war the Jewish banker, Ettore Ovazza, of Turin, made the acquaintance in Switzerland of an aged, then still very wealthy financier in the person of Marquis Wilhelm von Levy. As it turned out later, this was the German Jew, Wilhelm Levy, born in Bonn on May 21, 1861, as son of Abraham Levy and his wife, Pauline Hirsch, a sister of Baron Moritz Hirsch von Gereuth, the famous philanthropist and founder of the Jewish Colonisation Association (Ica). Wilhelm Levy died on January 3, 1947, in Arma di Taggia, near San Remo.

Already early in life Marquis von Levy bade farewell to his German home and went abroad. He spent all his life—excepting in Switzerland—in Italy, where he lived in Naples, on the Riviera and in Northern Piedmont not far

from the Swiss border. Like the Jewish Court Jews of previous centuries, he managed the property of the Italian royal house, and he did this so successfully that he was raised to the nobility by King Victor Emmanuel III with the title of a Marquis.

Although he spent all his life far from Jewish centres and among non-Jews, the Jewish feeling which he had brought with him from his home had not been extinguished in his heart. As a proof of this he couched his last will and testament, written by hand in Switzerland in 1940, in the following terms: "I leave and bequeath all my possessions in Italy and elsewhere, my real and personal estate, securities, other valuables, objects, gold, etc., without exception to a foundation, which is to be established by the Jewish community of Turin in my name. The following tasks are to be fulfilled by this foundation: 1. Furtherance of the knowledge of Judaism among the Jews; 2. Spreading of the knowledge of Judaism among non-Jews; 3. Fight against anti-Jewish prejudice and counter-action against antisemitism".

Marquis Levy then left Switzerland and returned to Italy where, from 1943 onwards, like the rest of the Jews in Italy, he was exposed to persecution by the German troops. He had to hide and lived alternately in Catholic monasteries and with peasants. Though able to save his life, in this existence full of fear he lost the greater part of his fortune. Thus the foundation established in Turin could only get possession of a small part of the deceased's property. Rabbi Professor Dario Disegni, who was appointed his executor by Marquis Levy, is at the head of the foundation. The assets of the foundation amount to 40 million Italian lire.

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REHOVOT CONFERENCE ON DEVELOPING COUNTRIES

The first international conference on the contribution of science to the growth of the economy of developing countries was held in 1960 at the Weizmann Institute (Rehovot), and the second Rehovot conference in 1963, specially concerned with questions of agricultural planning. The third Rehovot conference took place this year, having been organised by the committee of the Rehovot conferences together with the Eliezer Kaplan School for Economic and Social Sciences at the Hebrew University, the Bank of Israel and the Weizmann Institute.

The delegates and speakers included many Ministers and other Government representatives, especially from Africa, Asia and Latin America, as well as leading economists and politicians from the developed countries, such as the former Premier P. Mendes-France, Professors S. Kuznets, John C. Galbraith from Harvard, and Professor Harry G. Johnson from Chicago, and Professor N. Kaldor from England. The General-Secretary of the United Nations, U Thant, sent a greetings telegram stressing the importance of the problems to be discussed this year.

The festive opening meeting, which was held in the great Wise Auditorium of the Hebrew University in Jerusalem, included not only the delegates from 40 countries, but also members of the Israeli Government, the Diplomatic Corps and numerous guests. In his welcoming address the Israeli Prime Minister, Levi Eshkol, expressed the hope that help for the developing countries from the developed countries would be considered a moral and material duty, not an act of charity, and regretted that certain developing countries were using their limited resources for armaments rather than for raising the living standards of the population.

Abba Eban, the Israeli Deputy Prime Minister, opened the conference with a speech

in which he pointed out that the economic disparity between developing and developed countries was not due to capacity but to historical development.

David Horowitz, president of the Bank of Israel, delivered the introductory paper on the "Gulf Between Developed and Developing Countries and the Prospects of Narrowing it by International Help". In his view, the essential reasons for the slow development are the rapid increase in population, the steady decrease of the sales prices for foodstuffs and raw materials produced by the developing countries and the lack of capital for the rapid development and modernisation of the economy. After describing in detail the inadequacy of methods so far adopted to foster the economy of developing countries, in particular their rapidly increasing indebtedness, Horowitz pointed out that without new ideas and new methods the vicious circle of under-development and poverty could not be broken. The developed countries, he said, would have to make 1.5-2 per cent of their national income available to the developing countries, and in the developing countries themselves a series of systematic measures would have to be adopted to prevent withdrawal of capital and to achieve the accumulation of capital and equal distribution of incomes, agrarian reform, etc.

M. Mendes-France made a revolutionary suggestion. He proposed that the gold, dollar and sterling monetary standards should be abandoned and replaced by raw materials and other commodities as a standard coverage.

After a number of addresses delivered by various experts, the Israeli Finance Minister, Pinchas Sapir, spoke at the last session about "Israel's Experiences as a Developing Country". The Minister pointed out that up to 1954/55 unilateral capital transfers had been continuously on the increase, but that

this tendency had changed with the growth of the gross social product, so that from 1963/64 external financial sources only comprised 18.2 per cent of the total budget.

There was a great deal of lively discussion on the individual papers, especially by delegates from the developing countries, and gratitude was expressed to Israel for having arranged this conference and for giving an opportunity for personal contact and the exchange of views, thereby rendering a valuable service to the developing countries.

HISTORIANS MEET IN VIENNA

The twelfth International Congress of Historians, recently held in Vienna, was attended by 2,000 historians, including scholars from Eastern European countries. There were eight visitors from Israel, and among the participants from the United States were Professor Dr. Hans Kohn, Professor George F. W. Hallgarten and Professor Louis Gottschalk.

One of the subjects which raised particular interest was the History of Resistance in Europe. A paper, based mainly on happenings and observations in France, was read by Professor Henri Michel (Paris). In the course of the discussion Professor Dvorjetski (Israel) reported that the Hebrew University had established a special Chair for the History of Resistance. He declared that, strictly speaking, the Jewish resistance had already started during the period 1930-1933 (Boycott).

The subject of religious tolerance in modern history was also dealt with. The head of the Institute for Ecclesiastical Contemporary History in Salzburg, Dr. E. Weinzierl-Fischer, read a paper on the conception of tolerance in the Austrian church policy.

E.G.L.

PROFESSOR GEORG VON HEVESY 80

The Nobel Prize winner, Professor Georg von Hevesy, recently celebrated his 80th birthday in Stockholm. Born in Budapest, he studied in Germany and, as a post-graduate, under Lord Rutherford in Manchester. He became Professor of Physical Chemistry at Freiburg University in 1926, but lost his office on account of his Jewish origin in 1933. In 1943 he was appointed Principal of the Institute for Organic Chemistry in Stockholm.

FAMILY EVENTS

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

Birthdays

Kuznitzky.—Mr. Otto Kuznitzky, M.P.S., 7 Glendale Drive, Wimbledon, London, S.W.19 (formerly Hamburg), celebrated his 80th birthday on September 27.

Engagement

Mr. J. Horwitz and Miss B. S. Brent.—The engagement is announced between Jochanan (John) Horwitz, second son of the late Dr. Sam Horwitz and Mrs. Eva Horwitz, of Innocentiastrasse 51, Hamburg 13, and Barbara Susan, only daughter of Mr. and Mrs. Egon Brent, of 63h Fitzjohn's Avenue, N.W.3, and granddaughter of Mrs. Elly Reimann.

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IN MEMORIAM

MIDIA KRAUS

Midia Kraus, die Sekretärin des "Club 1943", war als Midia Pines in Pinsk geboren. Die Mutter floh nach den Pogromen von 1905 nach Dresden, wo aber ihre zwei kleinen Töchter, infolge eines Numerus clausus, nicht in die höhere Schule aufgenommen wurden.

Die Mutter wandte sich an den Rabbiner, der, als er hörte die Familie stamme von Rabbi Lurie, ausrief: "Aber diese Kinder sind ja reines Gold!" Er ebnete ihnen die Wege, und wie so viele junge Menschen, die um die Jahrhundertwende aus dem Ansiedlungsrayon kamen, erwiesen sich die Schwestern als hochbegabt. Die eine wurde die Kunsthändlerin der Dresdner Expressionisten (Nolde, Kokoschka), die andre, Midia, eine hervorragende Rezitatorin, die den "Mantel" von Gogol auswendig sprach. Ein Deutscher berichtete von dem tiefen Eindruck, den sie machte, als sie in einem hochkultivierten Haus in Lüneburg vor handgemalten Tapeten aus dem 18. Jahrhundert sass und Tolstois "Wieviel Erde braucht der Mensch?" erzählte.

Sie emigrierte nach Prag, heiratete dort den Philosophieprofessor der deutschen Universität Oskar Kraus. Beide flohen nach Oxford.

Nach dem Tode des Mannes kam sie nach London. Hier eröffnete sie, was man nur als einen "Salon" bezeichnen kann; 12 Jahre lang jeden Sonntag abend trafen sich bei ihr Intellektuelle und Künstler, ein kurzer Vortrag, dann wurde diskutiert. Sie gab ihnen ein Heim. An Feiertagen, wenn Menschen ohne Familie sich besonders einsam fühlen, konnten sie zu ihr kommen, trafen andre—ein Zentrum für Refugees in Hampstead.

GABRIELE TERGIT.

RABBI DR. EZEKIEL LANDAU

Rabbi Dr. Ezekiel Landau (formerly Berlin) died in New York at the age of 77. He was Rabbi of the American Congregation of Jews from Austria.

DR. ALBERT SCHWEITZER

Dr. Albert Schweitzer, who died on September 5, repeatedly associated himself with the condemnation of antisemitism and the persecution of the Jews. He lent his name, along with Bertrand Russell, Queen Elisabeth of the Belgians and other world figures, to an appeal to Mr. Khrushchev in February, 1964, to grant Soviet Jewry freedom to practise their religion.

In 1964 Dr. Schweitzer was invited to visit Israel by the Government, but had to decline because of his age. He wrote: "I would have loved to visit your country, which I know well from my theological studies. . . . As a young university lecturer I desired to get acquainted with the Holy Land, and had it not been for the two world wars I would surely have gone there as a humble pilgrim."

When he paid a visit to London in 1955 to be invested by the Queen with the Insignia of the Order of Merit and to receive the Honorary Degree of Doctor of Law at Cambridge University, Dr. Schweitzer also met the late Dr. Leo Baeck in the house of a mutual friend. The two men had many interests in common, especially in connection with their research work in the theological sphere. In its obituary *The Observer* refers to this meeting and states: "Dr. Schweitzer was capable of great deference, e.g., to Leo Baeck, who suffered terribly under the Nazis."

Dr. Schweitzer was married to Helene Bresslau, who predeceased him in 1957. She was the daughter of the outstanding historian, Professor Harry Bresslau, who, before he embarked on his university career, was, for some time, a teacher at the Philanthropin in Frankfurt/Main.

OSCAR I. PHILIPP

Mr. Oscar I. Philipp, a founder of the Bachad Fellowship and leader of other Anglo-Jewish movements until he left London in 1958 to settle in Geneva, died there at the age of 77. Born in Wandsbeck, Germany, Mr. Philipp came to England in 1909 and became a metal merchant. He started the Bachad Fellowship in 1942, and also held offices with the London Board of Jewish Religious Education, the Council of Jews' College and several other organisations.

DR. GEORGE COHN

Dr. George Cohn, who died suddenly on September 15 in his 73rd year, was well known and admired as a lawyer and a friend of all who came to seek his help.

He was one of the first German lawyers who established a legal practice in London for restitution and compensation from Germany, and he built it up to become one of the largest of its kind in this country. Through his untiring efforts, which hardly allowed for any holidays, many renowned personalities as well as poor and needy victims of Nazi persecution received the full amount of indemnification due to them according to the German laws.

George Cohn came from a family in Rostock which was proud of its Jewish heritage. He was a Rechtsanwalt and Notar in Berlin where he had a large clientele. He was well versed in Jewish tradition and literature and became an ardent Zionist even before he joined the Verein Jüdischer Studenten Maccabæa in Berlin. In London he devoted much of his interests to the work of Youth Aliyah which, in recognition of his great services, inscribed his name in its Roll of Honour and also presented him to the President of Israel on the occasion of his visit to that country.

There are literally thousands who have lost a highly qualified adviser, and hundreds of friends who loved him. He will always be remembered by all of them.

H.H.

GERMANS WHO HELPED JEWS

A Dutch television programme recounted the story of Herr Ernst Motzko, who hid three Jews in his home during the war, buying food for them on the black market in Kattowitz with his savings. Now living in Essen, the programme stated that this 86-year-old German pensioner existed on a pension of £4 a week. He had tried unsuccessfully for years to be recognised by West German authorities as a former resistance fighter.

In response, Dutch television viewers collected more than 100,000 marks (about £9,000) for Herr Motzko, who said he would give about £6,000 of the money raised to other needy Germans who had helped persecuted Jews during the Nazi régime.

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JEWRY IN THE EAST

SHEFFIELD RABBI IN RUSSIA

Rabbi Isaac Chait, of Sheffield, during a recent tour of the Baltic and Russia visited the one synagogue left in Leningrad. He stated on his return that daily services were held morning and evening and worshippers included a number of young people who were members of Orthodox families.

He travelled freely about and, conversing in Yiddish, met people in all walks of life. Yiddish, he said, is known and spoken by many young people in the Soviet Union, even though they are largely cut off from Jewish cultural life. The young people were strongly Communist in their sympathies and all believed in universalism to break down the barriers between people.

Rabbi Chait found that a Yiddish culture, as distinct from Jewish culture, was practised and encouraged by the Government. He thought the Jews were not treated differently from other minorities, but assimilation was being enforced and not taking place voluntarily as in Western countries.—(J.C.)

MARTYRS RECALLED

In the Jewish cemetery of Minsk Mazowieck, near Warsaw, a plaque has been unveiled in memory of 5,000 Jews of the town, deported by the Nazis on August 21, 1942, and subsequently massacred.

CHIEF RABBI OF RUSSIA?

It has been reported that the Russian authorities are taking the unprecedented step of creating the post of Chief Rabbi of the Soviet Union, which has existed neither under Communist nor Tsarist rule. Further reports are that the post had been offered to an Israeli, Dr. Zvi Harkavy, director of the Jerusalem Chief Rabbinate library. But both Chief Rabbi Unterman of Israel and Chief Rabbi Levin of Moscow have denied all knowledge of such an invitation to Dr. Harkavy.

Dr. Harkavy said that the offer had been made to him informally during recent visits to the Soviet Union, and was also raised by the Soviet Ambassador at a private meeting with Chief Rabbi Unterman.

He has said he is ready to accept the post on four conditions: that the invitation came formally from Chief Rabbi Levin and other Russian rabbinic and lay leaders; that he had the agreement of Israel's Chief Rabbis as well as two other persons whom he did not name; that the Russian authorities lifted restrictions on yeshivot; and that they extended to Judaism the same rights and privileges they accorded to the Russian Orthodox Church.

In a statement in Moscow, Chief Rabbi Levin said he had never discussed the matter with Dr. Harkavy. The Israeli Foreign Ministry described the reported offer as "sheer nonsense".—(J.C.)

NEW HOPES

There are signs of the cautious beginning of a campaign against antisemitism inside the Soviet Union. "Pravda" recently quoted Lenin as denouncing antisemitism. Taken together with a similar statement by Mr. Kosygin, the Soviet Prime Minister, in Riga a little while ago, and the promised concessions to the Jewish community in Moscow, it is regarded as a positive sign.

Observers are of the opinion that the Soviet authorities may have decided that the time has come to take some positive action against antisemitism.—(J.C.)

COMMITTEE ON SOVIET JEWS

Under the name of "Appeal of Conscience Foundation", a non-denominational group to help Soviet Jews was formed in New York. Its founders include a rabbi, Dr. Arthur Schneier, a Protestant clergyman and a Jesuit priest. The object of the organisation is "to disseminate material to churches and synagogues to alert public opinion, because we believe the Soviet Union is sensitive to it", said Rabbi Schneier.

VERGELIS BARRED

Aaron Vergelis, the editor of the Soviet Yiddish journal "Sovietish Heimland", has been refused a visa by the Argentine authorities. He was recently in Montevideo to attend the anniversary celebrations of a pro-Communist Yiddish newspaper, and planned to come on to Buenos Aires.

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