

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Lucie Schachne

"... IT TAKES MORE THAN ONE GENERATION"

A Documentary on Refugee Children

Almost 30 years have passed since the 11,000 boys and girls arrived in this country. They came to these shores in those fateful days after 1938, the majority without their parents, under the auspices of "The Movement for the Care of Children from Germany and Austria". Even the youngest among them—some of them not more than two or three years old—have grown into adults, most of them have become parents. Today they are the mothers and fathers of children to whom words like "permit" and "visa" have no magic attraction and terms like "Refugee from Nazi Oppression" (if at all known) belong to the past. The events of this era, with all their dramatic personal content, are known as contemporary history—that is "contemporary history" to the scholar and student. For all those who had to play an active part, these years will remain the most formative period of their own life-stories.

Karen Gershon, the poet and herself a former child refugee, has collected the life histories of 234 of her contemporaries and the result of her effort is a most remarkable account, published recently under the title "We Came As Children".* It is indeed true, as one reviewer observed, that "this overwhelming book has 234 authors", but it is equally true that the imaginative manner in which the editor has moulded the wealth of her material, has produced a documentary of outstanding quality.

Even those among us who still vividly remember and personally witnessed the arrival of the children and became familiar with their background, and in many cases have followed their careers, are bound to be deeply stirred by the impact of this "inside story" of human experience in our midst.

The accounts are arranged in such a way that we follow the children's life through the various stages of their integration into this country. We are not, however, able to trace one individual record in its chronological sequence, since they are compiled in anonymous excerpts from the original autobiographies. Thus, their collective memory carries us back to the moment where they parted from "parents who in order to catch a very last glimpse of their children's faces followed them from station to station". All the children had to be under 16 but this very

wrench catapulted them into adults, burdened them with a responsibility and consciousness far beyond their age.

"My brother who was only two was allowed to come to England with me. When we were going from the train to the boat he was far ahead of me leading the long line of children. He looked like a drummer, with his chamber pot strapped on his back. I was ten years old then and had promised my mother to look after him. But as soon as we had said good-bye to my parents we were separated and we have never lived together again at all."

And then the boy of three in one of the transports who kept memorising a name and address. "After we had left Germany he asked me to write it down. They were people in England who might help his parents". Most of them in spite of the shock of separation were full of expectation of a new life, away from terror and brutality. "Any hardship I countered with the thought: 'better this than living in Germany.'"

The hardships in store for them were only too many. Their arrival in mid-winter was followed by a reception in summer camps near the coast—really not more than an improvised shelter—offering a cold welcome in every sense of the word. It was impossible to create any kind of warmth in these places, let alone an atmosphere which might have reassured these young refugees of newly found security or given them confidence in an unknown future. Reading their stories, it is very hard to understand why so much suffering had to be inflicted in the process of saving their lives and helping them to grow up.

"We were told that we must always remember that other children might have come out in our stead and they might have been more worthwhile people than we. Since then I have always been obsessed with the thought that I must justify my survival."

"I was unhappy at Dovercourt but I was terrified to leave it. There were rumours that if you were lucky in your adoption the people might help your parents—but it was also said that girls of 15 like myself were only wanted by English families as servants. What frightened me was the thought that I would be giving strangers absolute power over me. I didn't know that the committee would still care what became of me once I had left the camp. Everybody wanted us to leave so that more children could be brought over from Germany. I can see now that the next step determined the whole of my life but I was made to feel very guilty about taking it with so much care."

Worst of all must have been the arbitrari-

ness with which the children were "sold" in many cases to the potential foster-parents who came to select them while they were in the camps.

"Even as a boy of twelve I knew that being taken in by a family instead of going to a hostel or institution of some kind was not only preferable, but one step up in the social scale. I had stayed with a family for a few days in transit to a hostel, but this family asked if I wanted to stay with them, and of course I was only too glad."

Their education was a great worry to them and many suffered real frustration by being sent to manual labour at the age of 14 instead of being educated for a profession. However inevitable this might have been under the circumstances, how could they have realised when leaving home as youngsters that the whole course of their lives was to be so different from what they (and probably their parents) had longed to do? One young boy, asked by some official what he wanted to be when he grew up answered frankly "a doctor" and was promptly answered, "I can't put that down, you must remember you are a refugee."

Their difficulties in adapting themselves to their new life did not become less when war broke out and they had to meet new challenges. Learning the new language may not have been so difficult, but not being able to speak German any more constituted for many of them a major obstacle for one simple reason: it was the only link with their past and "at home". New resentments formed themselves—sometimes against England, sometimes even against their parents who had sent them here where they had to fend for themselves. Many of these accounts present a confusion of mind and soul too entangled to have been rationalised and relieved by outside help even when it was offered.

Struggling to adapt themselves to the new life and trying to keep their identity in spite of the handicap of a double labelling as "Jew" and "Refugee" the children became now—in the eyes of their surroundings—"Germans" as well and often found it impossible to defend themselves.

"The warden of our hostel saw me laughing and asked what have you got to laugh about? You have been classified as an enemy alien."

All in all, their experiences either with foster-parents or in institutions and schools varied. Many of them were and, most important, felt themselves treated wonderfully well. They were made to feel that they had found real homes and belonged. They also found friends and teachers who offered understanding and love without expecting constant gratitude and explanation. Those were the fortunate ones, keen to assimilate to their surroundings, and often succeeding in forgetting the past.

Continued on page 2, column 1

* We Came As Children: A Collective Autobiography of Refugees. Edited by Karen Gershon. Gollancz. 25s.

"... It Takes More Than One Generation"

Continued from page 1

So much so that the arrival of their parents could be regarded as an intrusion.

"More than anything in the world I wanted to be an English girl; I rejected my past and my parents. As I grew up I was paralysed with shyness, petrified in case my parents should come to school and that my friends should hear them speak with their broken accents. Their speech and their ways were different and I suffered. I was seven years old when I came."

As they grew up and started their own careers they soon realised that their past and background proved stronger than their upbringing in this country. The problems of integration which they had to solve were very similar to those of the older refugees—with one striking difference, however: they were at the same time battling against their basic experience of insecurity and loneliness—a poor equipment for any struggle. Very often they felt their being different not only a burden but even a guilt.

"Being a refugee has meant and means that I don't belong anywhere. I am never free from insecurity and I am always afraid, this is of course something that does not show, even my husband is unaware of the depth of panic that can still overwhelm me. My father is dead; his nine brothers and sisters were deported and died. I live a very normal and successful life, but I am always oppressed by the past, I don't know any people like me, and therefore find it difficult to make lasting contacts."

On the whole, however, and with certain reservations, the majority of the writers have come to terms with their refugee past. Most of them feel completely accepted in their individual walks of life although they are aware of not quite belonging, and perhaps those with children feel the break of continuity in their own past even more acutely, as one of them summed it up.

"I have now been married for 15 years and have two children, and we are comfortably off. But in all these years of British citizenship we find that whereas we certainly don't feel like refugees any more, we don't seem to be fully integrated either. It takes more than one generation to do that."

Many more aspects of refugee mentality and present-day existence are highlighted in these pages, reflecting like a mirror

problems and thoughts of the entire German Refugee Community here. I am thinking of attitudes towards Germans and Germany, relations to the Anglo-Jewish community and attachment to synagogues and Jewish traditions. In all these questions the younger people's opinions vary and range from one extreme to the other. But in all this variety they don't differ much from those held by the older set, and I believe that this is rather accounted for by differences of temperament and character than by past experiences.

Throughout the book Karen Gershon, the poet, has remained silent. But she has added some of her poems in an appendix. They are strong, truthful verses interpreting her childhood experiences with an artistic simplicity that reaches heart and mind alike.

I don't think that a sociology of Jewish Refugee Communities has been written as yet. "We Came As Children" would certainly be a most valuable contribution (or perhaps the stimulus?) towards one. Whoever is going to write this will find some important spade work already done. In the meantime everybody should read this collective autobiography. It is *our* book.

MEMORIAL BOOK FOR HAMBURG JEWS

The Senate of the City of Hamburg has published a book carrying the names of those former Jewish citizens who perished as victims of the Nazi régime. Between October, 1941 and February, 1945, more than 5,300 Hamburg Jews were deported in 17 transports, to Auschwitz, Riga, Minsk, Litzmannstadt and Theresienstadt. More than 300 Jews committed suicide and almost 200 were arrested individually and lost their lives in Fuhlsbüttel and other German concentration camps. Altogether the book comprises 6,000 names, but to these listed victims have to be added about 800 Polish Jews who were deported in October, 1938, and about 1,000 Jews from Hamburg who were rounded up in Nazi occupied countries during the war.

Human tragedies of this kind do not lend themselves to statistical break-ups, and an enumeration of names cannot convey the unspeakable sufferings which each of the men, women and children had to endure. Nevertheless, the book is a lasting record which to many will also serve as a personal memorial of their relatives and friends. The original of the list was designed and bound under the auspices of the Hamburg Academy of Art for the city's monument in memory of the victims of war and persecution. Copies (free of charge) of the beautifully made up volume may be obtained from the Juedische Gemeinde, 2000 Hamburg 6, Schaeferkampallee 29.

DUTCH MEMORIAL DAY

In Amsterdam Dutch Memorial Day was commemorated for those who died in the Second World War and for the victims of the Nazi occupation. At each of the three services held, a rabbi, a Protestant clergyman and a Roman Catholic priest officiated. There were special television programmes, including a Czech film of a children's opera originally staged at Theresienstadt.

EXHIBITION IN PARIS

An exhibition of drawings by Georg Chaimovitz, called "Neo-Nazism and its Victims", was held in Paris. The 27-year-old artist was born in Vienna.

PLENARY SESSION OF "ZENTRALRAT"

On May 22, the "Zentralrat der Juden in Deutschland" held its Plenary Session ("Ratstagung") in Duesseldorf. The conference of this supreme body of the "Zentralrat" was attended by 50 delegates. In his report, Dr. H. G. van Dam, General Secretary of the "Zentralrat", dealt with the political aspects of the Jewish position in post-war Germany. He reminded the audience that the re-establishment of Jewish communities after the war had been carried out in the face of serious misgivings on the part of Jews all over the world. Scepticism had again gained ground in view of the increasing Right-wing activities. The results of the forthcoming elections, especially as far as the N.P.D. was concerned, would have to be considered as an important criterion. Dealing with the German-Israeli relations, the speaker stated that it would be wrong if the impression were created that the Jewish community in Germany was an "Israeli colony". Other speakers also referred to recent happenings such as the participation of active members of the army in the funeral of S.S. Leader Sepp Dietrich and the desecration of Jewish cemeteries. The need for intensified cultural activities and youth education was also stressed.

AN UP-TO-DATE PHILO LEXIKON

On the occasion of a recent visit to the United States, representatives of the "Westdeutscher Rundfunk" spent an afternoon in Flushing (N.Y.) at the home of John F. Oppenheimer, editor-in-chief of the "Lexikon des Judentums", to be published this autumn by C. Bertelsmann Verlag (Guetersloh). The discussion with Mr. Oppenheimer centred on ideological and technical problems arising from the compilation of this first Jewish encyclopedia in the German language after an interval of 30 years.

Emanuel bin Gurion (Tel Aviv), E. G. Lowenthal (Frankfurt a/M-London) and Hanns G. Reissner (New York), all of whom had collaborated a generation ago on the well-known "Philo-Lexikon, Handbuch des Juedischen Wissens", supported Mr. Oppenheimer again over a period of almost four years in the compilation of the new volume. Forty other Jewish and non-Jewish experts in all parts of the world also contributed. These include the late Erich Eyck, Kurt Friedlander, Fritz Goldschmidt, Hans Jaeger, Werner Rosenstock, Robert Weltsch (England); Dora Edinger, Kurt R. Grossmann, Hans Kohn, Rachel Wischnitzer (United States); Alfred Hirschberg (Sao Paulo), Salscia Landmann (St. Gallen), Kurt J. Riegner (Buenos Aires).

The "Lexikon" will be the first Jewish encyclopedia in the German language which encompasses the horrors and tragedies of the Third Reich as well as the birth of the State of Israel. It comprises 1,000 columns and is enhanced by 150 illustrations and many tables and charts.

ADVOCATES FOR PIUS XII

Pinhas Lapide, an Israeli, has written a book defending Pope Pius XII for his wartime silence over the Nazi extermination of European Jewry. The book, "The Last Three Popes and the Jews", to be published in Holland, claims that the "quiet diplomacy" of Pius XII saved between 700,000 and 800,000 Jews from death by the Nazis. The basis of the book is the Zionist archives in Jerusalem and Italian records and documents to which Mr. Lapide had access when he was Israeli Consul in Milan and, previously, when he was in the Jewish Brigade of the British Army during the war. Whatever course Pius XII had chosen, states the writer, the consequences would still have been horrifying.

Another book to be published in New York also defends Pius XII. "Pius XII and the Third Reich", by Saul Friedlander, quotes a statement that the Pope spent "his whole private fortune" to save Jews from the Nazis and "begged" American Catholics to put funds at his disposal for the same purpose.—(J.C.)

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AENDERUNG DER DURCHFUEHRUNGSVERORDNUNGEN ZUM BUNDESENTSCHAEDIGUNGSGESETZ

Dargestellt von Dr. E. Cohn

Die Bundesregierung hat die von ihr erlassenen drei Durchfuehrungsverordnungen zum Bundesentschaedigungsgesetz (BEG) geaendert. Soweit Abweichungen von der bisherigen Fassung vorliegen, dienen sie insbesondere der Anpassung der Verordnungen an das Schlussgesetz und der Erhoehung der Entschaedigungsrenten, da die Gehaelter oder Versorgungsbezuuge der deutschen Bundesbeamten inzwischen erhoehrt sind, auf deren Grundlage sie nach dem Gesetz zu errechnen sind. Darueber hinaus ist auch die Erhoehung der Mindestrenten bei Lebensschaden und bei Gesundheitsschaden, sowie die Erhoehung der Hoechstrenten bei Berufsschaden von besonderer Bedeutung. In den Faellen einer Leistungsverbesserung fuer laufende Renten bedarf es keines besonderen Antrages der Berechtigten, da diese Verbesserungen von Amts wegen vorgenommen werden.

Die folgende Darstellung behandelt die wesentlichsten Aenderungen fuer die einzelnen Schadensarten.

I. SCHADEN AN LEBEN

1. Hinterbliebenen-Renten. Diese Renten werden vom 1.9.1965 ab bis zum 31.12.1965, und danach nochmals bis zum 30.9.1966 und wiederum ab 1.10.1966 erhoehrt. Die Erhoehung erfolgt nach Massgabe umfangreicher Tabellen, die der Verordnung beigefuegt sind.

2. Hundertsatz der Hinterbliebenen-Renten. Bisher konnten *alle* eigenen Vermoegensertraege der Hinterbliebenen zu einer Ermaessigung ihrer Rente fuehren. Mit Wirkung vom 18.9.1965 wird bestimmt, dass Zinsen aus der Anlage von Kapitalvermoegen und Ertraegnisse aus Wertpapieren nicht zu einer Herabsetzung der Rente fuehren, wenn es sich *nachweisbar* um Zinsen oder Ertraegnisse aus

der Anlage von Leistungen handelt, die der Hinterbliebene im Zuge der Entschaedigung erhalten hat.

3. Freigrenze. Erzielte und erzielbare Einkuenfte werden fuer die Herabsetzung des Hundertsatzes nur insoweit beruecksichtigt, als sie den Betrag von DM 150,— und ab 1.9.1965 von DM 200,— monatlich uebersteigen.

4. Erhoehung der Mindestbetrage: Die neuen Mindestsaetze sind in der nachfolgenden Tabelle enthalten. In Klammern sind die bisherigen Saetze angegeben.

Mindestrenten

Der monatliche Mindestbetrag der Rente betraegt fuer		vom 1.1. bis 30.9.1966	ab 1.10.1966
die Witwe	(292 DM)	304 DM	316 DM
den Witwer	(292 DM)	304 DM	316 DM
die Vollwaise	(147 DM)	153 DM	159 DM
die erste und zweite Halbwaise			
wenn keine Rente fuer die Witwe oder den Witwer gezahlt wird, je	(111 DM)	115 DM	120 DM
wenn eine Rente fuer die Witwe oder den Witwer gezahlt wird, je	(82 DM)	85 DM	88 DM
die dritte und jede folgende Halbwaise, je	(73 DM)	76 DM	79 DM
den elternlosen Enkel	(147 DM)	153 DM	159 DM
die Eltern oder Adoptiveltern zusammen	(220 DM)	229 DM	238 DM
einen ueberlebenden Eltern- oder Adoptivelternteil	(147 DM)	153 DM	159 DM

II. SCHADEN AN KOERPER UND GESUNDHEIT

1. Erhoehung der Renten. Die Erhoehung der Renten ist entsprechend der Darlegung zu I 1 erfolgt.

2. Hundertsatz der Renten. Auch hier gilt die gleiche Bestimmung wie zu I 2 angefuehrt.

3. Sonderbestimmung fuer die Bemessung des Hundertsatzes. Ist eine Ehefrau, die als Hausfrau taetig war, nach der wirtschaftlichen oder

sozialen Stellung ihres Ehemannes in eine vergleichbare Beamten-
gruppe eingestuft worden, so werden bei der Bemessung des Hundertsatzes ihrer Gesundheitsrente 40 v.H. des Einkommens ihres Ehemannes als ihr eigenes Einkommen beruecksichtigt.

4. Erhoehung der Mindestrenten. Die neuen monatlichen Mindestbetrage sind in der nachfolgenden Tabelle enthalten.

Mindestrenten

Bei einer Beeintraehtigung der Erwerbsfaehigkeit		vom 1.1. bis 30.9.1966	ab 1.10.1966
von 25 bis 39 v.H.	(147 DM)	153 DM	159 DM
von 40 bis 49 v.H.	(184 DM)	191 DM	199 DM
von 50 bis 59 v.H.	(220 DM)	229 DM	238 DM
von 60 bis 69 v.H.	(256 DM)	266 DM	277 DM
von 70 bis 79 v.H.	(292 DM)	304 DM	316 DM
von 80 und mehr v.H.	(365 DM)	380 DM	395 DM

Fuer Berechtigte in hoeherem Lebensalter gilt folgende Sonderbestimmung:

Der monatliche Mindestbetrag der Rente eines Verfolgten, der in seiner Erwerbsfaehigkeit um mindestens 50 v.H. gemindert ist und das 65. Lebensjahr vollendet hat oder vollendet, betraegt DM 250,—, ab 1.1.1961 DM 300,—, ab 1.7.1962 DM 315,—, ab 1.10.1964 DM 340,—, ab 1.1.1966 DM 354,— und ab 1.10.1966 DM 368,—; bei Frauen tritt anstelle des 65. das 60. Lebensjahr. Satz 1 gilt nur, wenn der Verfolgte vor dem 1. Januar 1905 geboren ist. Der Anspruch auf den monatlichen Mindestbetrag setzt nicht voraus, dass die Minderung der Erwerbsfaehigkeit um 50 v.H. ausschliesslich auf der Verfolgung beruht.

Wenn auch die Festsetzung von Amts wegen erfolgt, wird es geboten sein, bei der Entschaedigungsbehoerde geltend zu machen, dass die Minderung der allgemeinen Erwerbsfaehigkeit mindestens 50 v.H. betraegt, damit die Behoerde in der Lage ist, diese Feststellung zu treffen.

5. Heilverfahren. Ist dem Verfolgten eine Kur in einer Heilanstalt oder in einem Badeort bewilligt worden, so kann mit Wirkung vom 18.9.1965 der Durchfuehrung einer weiteren Kur in der Regel fruehestens nach Ablauf von zwei Jahren zugestimmt werden.

Verfolgte, die ihren Wohnsitz ausserhalb des Bundesgebietes haben, koennen sich mit vorheriger Zustimmung der Entschaedigungsbehoerde einem Heilverfahren auch im Bundesgebiet unterziehen. Die Zustimmung darf aber nur erteilt werden, wenn die Durchfuehrung des Heilverfahrens im Bundesgebiet geboten ist. Voraussetzung ist ferner, dass die dadurch erwachsenden Reisekosten in einem angemessenen Verhaeltnis zu den uebrigen Kosten des Heilverfahrens stehen, oder dass sich der Verfolgte verpflichtet, die Reisekosten ausserhalb des Bundesgebietes selbst zu tragen.

III. SCHADEN IM BERUFLICHEN FORTKOMMEN

1. **Selbstaendige Berufe.** Die monatlichen Renten bei Verdraengung aus selbstaendigem Beruf sind wie folgt erhoehrt:—

Monatliche Rente bei Verdraengung aus selbstaendigem Beruf

Lebensalter am 1.10.1953	Bis zum vollendeten 35. Lebensjahr DM	Bis zum vollendeten 45. Lebensjahr DM	Bis zum vollendeten 55. Lebensjahr DM	Ab vollendetem 55. Lebensjahr DM
Einfacher Dienst				
v. 1.9.1965–31.12.1965	173	276	312	350
bis 30.9.66	179	287	325	364
ab 1.10.66	186	299	338	379
Mittlerer Dienst				
v. 1.9.1965–31.12.1965	204	328	391	421
bis 30.9.66	212	343	406	438
ab 1.10.66	221	357	423	455
Gehobener Dienst				
v. 1.9.1965–31.12.1965	288	480	593	630
bis 30.9.66	299	500	616	655
ab 1.10.66	311	520	641	681
Hoeherer Dienst				
v. 1.9.1965–31.12.1965	318	573	785	785
bis 30.9.66	331	595	901	1000
ab 1.10.66	344	619	931	1030

Die Tabelle beruecksichtigt, dass die Hoechstrente durch das Schlussgesetz vom 1. Januar 1966 auf DM 1000,— und durch die Durchfuehrungsverordnung selbst vom 1. Oktober 1966 auf DM 1030,— monatlich erhoehrt ist.

2. **Unselbstaendige Berufe.** Vom 1.1.1966 ab findet eine Erhoehung der Berufsrenten aus unselbstaendigem Dienst statt. Die monatlichen Rentenbeträge werden ab 1.1.1966 um 4 v.H. erhoehrt. Die sich danach ergebenden Rentenbeträge bis DM 750,— monatlich werden ab 1.10.1966 um weitere 4 v.H. erhoehrt; Rentenbeträge ab DM 751,— monatlich werden ab 1.10.1966 um 3 v.H., mindestens jedoch um einen monatlichen Betrag von DM 30,—, erhoehrt.

Ferner wird die moegliche Hoechstrente, die bereits durch das Schlussgesetz ab 1.1.1966 auf DM 1000,— monatlich festgesetzt war,

vom 1.10.1966 auf DM 1030,— erhoehrt. Wie weit sie im Einzelfalle in diesem Rahmen erhoehrt wird, haengt von der in dem urspruenglichen Bescheid festgesetzten Kapitalentschaedigung ab.

3. **Gemeinsame Bestimmungen.** Auf die Berufsschadens-Witwenrente sind nach dem Gesetz Versorgungsbezüge aus deutschen oeffentlichen Mitteln anzurechnen, die den Betrag von DM 230,— im Monat uebersteigen. Dieser Freibetrag wird vom 1.1.1966 auf DM 240,— und vom 1.10.1966 auf DM 250,— erhoehrt.

4. **Verfolgte aus den Vertreibungsgebieten.** Die Berufsschadensrente wird vom 1.1.1966 auf DM 260,—, vom 1.10.1966 auf DM 270,— im Monat erhoehrt.

Der Monatsbetrag der Rente fuer die Witwe oder die Kinder ist ebenfalls vom 1.1.1966 und vom 1.10.1966 erhoehrt.

SCHLUSSBEMERKUNG

Es wird besonders darauf hingewiesen, dass bei allen Renten eine Pflicht zur unverzueglichen Anzeige an die Behoerde besteht, soweit sich die Verhaeltnisse geaendert haben, die auf die Rentenberechtigung oder die Rentenhoehe nach den geltenden Bestimmungen Einfluss haben koennen.

Die Verletzung dieser Anzeigepflicht kann zu einer Einstellung der Rentenzahlung fuehren.

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HOME NEWS

BIRTHDAY HONOURS

The Queen's Birthday Honours List includes recipients of awards who came to this country as refugees.

A knighthood was awarded to Mr. Siegmund George Warburg, a scion of the well-known Hamburg family and head of the city banking firm, S. G. Warburg & Co. Mr. Warburg is a co-founder and hon. chairman of "Self-Aid of Refugees". He takes an active interest in several Jewish causes, especially in the work of the Weizmann Institute in Rehovot.

A knighthood was also awarded to Mr. Frank Schon, chairman and managing director of Marchon Products, manufacturers of raw material for the detergent industry. Mr. Schon was born in Vienna in 1912.

With the two new knighthoods, altogether five former refugees have been honoured in this way, the other three being the late Sir Francis Simon, Sir Hans A. Krebs and Sir Ludwig Guttman.

Mr. Hans Kronberger, chief scientist of the reactor group, Atomic Energy Authority, Bisley, was appointed a C.B.E. He was born in Austria 46 years ago.

Mr. Arno Ludwig Heymann, chairman and managing director of the Marida Hat Manufacturing Co., in Luton, became an M.B.E. for his services to export. Before he came to this country Mr. Heymann, who is a member of the AJR, lived in Dresden.

Mr. Solomon Joseph Gross, economic and commercial counsellor, British High Commission in Accra, Ghana, appointed a C.M.G.

The C.B.E. has been awarded to Mr. Samuel Landau, O.B.E., secretary of the Department of the Navy, Canberra, Australia; Alderman Bernard Sydney Langton, Lord Mayor of Manchester last year, for services in police administration; and Professor Arnold Sorsby, research professor in ophthalmology, Royal College of Surgeons.

The following were made O.B.E.s: Mr. Harry Golombek for services to chess; Mr. Jack Meltzer, M.B.E., for services as general secretary of the Wellington, New Zealand, Police Association, and to the community; Rabbi Israel Porush, chief minister of the Great Synagogue, Sydney; Mr. Reginald Myer Salberg, general manager of the Salisbury Arts Theatre; and Mr. Harry Steinman, chairman of the Manchester National Health Service executive council.

The M.B.E. was awarded to Mr. Joe Glucksmann, headmaster of Woodhouse County Secondary School, Leeds; Mr. David Victor Isaacs, director of the Commonwealth experimental building station, Sydney, Australia; Mrs. Sally Lewis, for political and public services in Sheffield; and Alderman Harry Abraham Myers, National Savings district member for Stockport.

ACTION AGAINST NAZIS URGED

A campaign is being conducted in Parliament and outside for strong action to be taken against Nazis and others who commit offences against synagogues. Police are continuing their inquiries into the arson and sacrilege and the Director of Public Prosecutions is considering whether further criminal proceedings should be instituted.

M.P.s have been pressing for amendments to be made to the Race Relations Act so that it should cover incitement to arson against synagogues and violence against Jews. Mr. Reginald Freeson again raised the matter in the Commons. He said that members of the British Nazi Party and other fascists and anti-immigrant organisations had been organising arson, violence and even death against coloured people and members of the Jewish community for the past 20 months or more.

The Attorney-General, Sir Elwyn Jones, Q.C., replied that he had these matters very much in mind. The situation was being watched carefully.

H.M. FORCES MEMBERS OF FOREIGN-BORN PARENTAGE

As reported in the January issue of *AJR Information*, according to recent regulations officer applicants in the Armed Forces as well as ratings and other-rank applicants for the Royal Navy and the R.A.F. have to be British nationals by birth and of British-born parentage, but exceptions may be made by special permission of the Minister of Defence. We also reported that a resolution demanding that applicants for commissions should not have to apply for a waiver if one of their parents had served with H.M. Forces was passed at the County Conference of the British Legion on December 5. On May 29 this resolution was adopted by the Annual Conference of the British Legion. It has thus become part of the British Legion policy and any action they will take will be reported in *AJR Information*. The AJR is also closely watching the general position, which has a bearing on all sections of the community of former refugees.

RACIALIST LITERATURE

The Home Secretary, Mr. Roy Jenkins, has stated that the Race Relations Act may be changed to deal with racist literature. He said that if such an amendment were to be made the opportunity would be taken to see whether others were practicable and necessary.

Speaking at a meeting in London organised by the National Committee for Commonwealth Immigrants, Mr. Jenkins called for voluntary co-operation from employers to combat racial discrimination in industry and commerce. The Government was, he said, urgently examining the possibility of introducing a non-discrimination clause in industry and commerce.

CLASH WITH FASCISTS

Three Jewish youths appeared at Marylebone Court after a clash between members of the fascist Greater Britain Movement selling their magazine, "Spearhead", and members of a Jewish group selling their paper, "Searchlight". They were each fined amounts of up to £10.

Mr. Brian Cooke, prosecuting, told the court that a number of the Jewish group crossed the street where the groups were selling their papers on opposite sides, and a fight ensued. Mr. Edward St. George, defending, said that the three youths were all respectable boys who had become incensed at the provocation of members of the group whose one principle was "the elimination of the Jews". What the prosecution had not stated, he added, was that members of the G.B.M. had been arrested on the same day for possessing dangerous weapons.

TYNDALL CHARGED

John Hutchyns Tyndall, leader of the Greater Britain Movement, appeared on remand at Marylebone Court. He was charged with six other men and a woman with possessing offensive weapons. All pleaded not guilty. The case was adjourned and the accused allowed bail.

The prosecution alleged that the accused were stopped in a lorry bearing the slogan "Stop all immigration". The weapons—30 wooden coshes, six metal bars, two metal pins and two saw blades—were found when the vehicle was searched. The accused alleged that they were for protection against Jews.

GERMAN SCHOOLCHILDREN'S VISIT

A Camden Borough Council proposal to welcome a party of German schoolchildren about to visit the borough has been opposed by a Jewish member of the Council. Mr. Julian Tobin stated he would refuse to attend any activities arranged to welcome the children. His opposition to the visit is based on his feelings towards the German nation because of Nazi atrocities against the Jews.—(J.C.)

ANGLO-JUDAICA

Jewish Affairs Institute

The World Jewish Congress, at a meeting of its governing council, decided to set up the Institute of Jewish Affairs in London and to appoint Dr. S. J. Roth as director. The institute (the research body for contemporary Jewish studies established by the World Jewish Congress) has been in New York for the past 25 years. Dr. Nehemia Robinson, who died in 1964, was its former director. Although some of the activities will continue in New York, others will be carried on in London, particularly those relating to international antisemitism and neo-Nazism, the situation of Soviet Jewry, legal problems affecting the status of Jews and Jewish communities, Jewish communal and cultural life throughout the world and demographic and sociological studies. Mr. C. Aronsfeld, former Assistant Director of the Wiener Library, with which he was associated for 28 years, and Dr. Elizabeth Eppler, former Cultural Secretary to the British Section of the W.J.C., have been appointed Senior Research Officers.

Birmingham C.C.J.

A meeting arranged by the Birmingham Council of Christians and Jews had as its theme "An Approach to Understanding". The Deputy Lord Mayor, Alderman Dr. Louis Glass, presided. Among the speakers were the Bishop of Birmingham, Dr. J. L. Wilson; the Roman Catholic Archbishop of Birmingham, the Most Rev. G. P. Dwyer; and the Rev. Dr. Isaac Levy, senior Jewish chaplain to the Forces. The Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, and Dr. Saul Culbi, director of the Christian communities' department of the Israeli Ministry for Religious Affairs, also spoke.

Women's Synagogue Services

To mark the end of Women's Guild Week two synagogue services were conducted entirely by women at the Bromley Reform Synagogue. The reading of the Law was carried out by a 13-year-old girl.

Guarding against Antisemitism

The Association of Jewish Ex-Service Men and Women organised a service at the Jewish War Memorial in the Willesden Cemetery, in memory of those who died in the two world wars and who have no known graves.

The Rev. Malcolm Weisman, Jewish chaplain to the R.A.F., gave a warning to the community to be constantly on its guard against outbreaks of antisemitism.

Scholarship Award

Rabbi Dr. Solomon Brown, senior minister of the United Hebrew Congregation, Leeds, has been awarded this year's Sir Robert Waley Cohen Memorial Scholarship. The scholarship will enable him to undertake a research project at American universities relating to Jewish chaplaincy services.

Richmond Mayor

Alderman Hyman Appleby Leon has been installed as the second mayor of the new London borough of Richmond-upon-Thames. He was twice mayor of the old borough of Richmond. Alderman Leon has always shown great interest in Otto Hirsch House (Kew), which he visited on several occasions.

Television Documentary

A television documentary on Anglo-Jewry, shown on BBC-2, was the first in a series on "Minorities in Britain". British Jews were shown as a cohesive group with a strong sense of community who had made a successful passage to integration. The "social mobility" of British Jews was stressed, with which, it was stated, went geographical mobility. The wide welfare network of the Jewish community and its dedication to charity was displayed. There was some mention of "a sense of discrimination, however imperceptible".

NEWS FROM ABROAD

AMERICAN NEWS

Seminary Blaze

In the opinion of the chancellor and vice-chancellor of the Jewish Theological Seminary, a fire which destroyed or severely damaged irreplaceable books and manuscripts in the seminary library was the work of arsonists. They told a news conference that the fire began in the same place as another a month previously.

It is estimated that it will cost \$2 million (about £714,000) to restore the library. The Ford Foundation has given \$100,000 to help in the restoration. Among the losses were 40 Torah scrolls sent to the seminary by the Jewish community of Danzig when the Nazis threatened the city.

Friction in "Core"

The Congress for Racial Equality (Core) has expelled its Mount Vernon branch in suburban New York. The educational chairman of the branch, Mr. Clifford Brown, earlier this year resigned and issued an apology after he made an antisemitic statement at a meeting attended by many Jews. Because of the way the matter was treated, the executive director of the American Jewish Congress, Mr. Will Maslow, resigned from the Core board.

Core, which was founded to fight racial hatred against the Negroes, has revealed that contributions have dropped sharply.

Catholic Antisemitism

A symposium was arranged by the Anti-Defamation League of B'nai B'rith to discuss a recent survey undertaken by the University of California. The survey found that many antisemites have a religious basis for their prejudices.

Father John B. Sheerin, editor of the monthly "Catholic World", was one of about 200 Christian religious leaders taking part in the symposium. According to him, Catholic antisemitism is even stronger than indicated in the survey, which said 50 per cent of Catholics identified the Jews as the "group most responsible" for the Crucifixion of Jesus. Dr. Theodore A. Gill, the president of the Protestant San Francisco Theological Seminary, said the study had left him appalled, embarrassed and flabbergasted.

Protest Parade

The newly formed Queens Council for Soviet Jewry, supported by all Jewish religious trends, arranged a meeting protesting at discrimination against Soviet Jewry. A two-mile procession marched from Queens Boulevard to the Forest Hills Stadium, where a crowd of 7,000 people were addressed by Senator Jacob K. Javits and Mr. Franklin Roosevelt junior.

Medal for Cantor

The Music Director of the Har Zion Temple Congregation in Philadelphia, Eric Mandell (formerly Oberkantor Erich Mendel in Bochum) was awarded the Badge of Honour ("Kavod Award") of the Cantors Assembly of America.

SETTLEMENT IN CANADA

With the aid of the Jewish Colonization Association (Ica), 37 Jewish farmers and their families, from Poland, Hungary and Lithuania, have settled in the Niagara peninsula area of Ontario province.

Non-Jews living in the area contributed to the cost of buying an unused public school building in the town of Beamsville bought by the farmers, who have formed the "Lincoln County Baron de Hirsch Jewish Congregation".

U.N. RACIALISM CONVENTION

The International Convention on the Elimination of all Forms of Racial Discrimination has been signed by Sweden. Eighteen nations have now become signatories, but no State has yet formally ratified or acceded to the convention, which will not enter into force until 27 member States have done so.

Britain and the United States have not yet become signatories. Israel was among the first to sign and the Soviet Union has also signed.

SOCIALIST INTERNATIONAL CONGRESS

The Congress of the Socialist International took place in Stockholm. Resolutions adopted included a condemnation of discrimination against the Jews in the Soviet Union and a call for negotiations to settle the Israel-Arab conflict.

Mrs. Golda Meir, Israel's former Foreign Minister, now secretary-general of Mapai, spoke on the resolution about Soviet Jewry. She also upheld the right of African observers, who had at first been denied the right to speak, to do so. Jewish people, with their long memory of antisemitism and persecution, were sensitive to any discrimination, she said.

The resolutions were presented by Dr. S. Levenberg, of London, who was chairman of the resolutions committee.

MEMORIALS IN FRANCE

At the Bagneux cemetery in Paris a monument to the memory of Jewish bakers and pastrycooks who were deported by the Germans has been unveiled.

In Sarcelles, the town near Paris where Anna Langfus, the Jewish author, lived, the municipal library has been named in her memory. Anna Langfus, who died recently, was awarded the Goncourt Prize for her novel on Jewish life in occupied Poland, "Les Bagages de Sable".

STOCKHOLM COMMUNITY

Mr. Ivar Mueller, the leader of the Liberal Party on the Board of Deputies of the Stockholm Jewish community, has been elected president of the community. He succeeds Mr. Fritz Hollander, the leader of the Jewish Union, who resigned after the defeat of his party in the March elections of the Board.

ITALIAN JEWISH CONFERENCE

Forty-two delegates from 23 communities, representing Italy's 34,000 Jews, participated in the seventh congress of the Union of Italian Jewish Communities held in Rome.

Members of the Government and other leading civil and military authorities attended the inaugural ceremony. Warm greetings were received from President Saragat and others.

Among the issues debated were those of the growing trend towards assimilation, the resurgence of neo-Nazi and neo-fascist movements, the need for vigilance against manifestations of antisemitism and the obtaining from the State of adequate legal protection against them.

BELGIAN NEO-FASCISTS

In a parliamentary question the "Volkunie Militanten", a neo-fascist organisation, was accused of provoking street disturbances. The movement of former Resistance members says that the "Volkunie" units are given paramilitary training, which is illegal, and is asking the Government to end the organisation's activities.—(J.C.)

SWITZERLAND

Emancipation Centenary

The centenary of the full emancipation of Swiss Jews was recently celebrated in Zürich. Leaders of the Jewish community in Switzerland attended, as well as a member of the Swiss Cabinet and other State dignitaries. A message from the Swiss President, Mr. Hans Schaffner, emphasised that the attitude of a people towards its Jewish fellow-citizens testified to the extent it respected the ideal of human dignity.

Extradition of former S.S. Man

The Swiss Supreme Court granted a request for the extradition of Dr. Erhard Kroeger, a former S.S. officer. He has been returned to West Germany. Kroeger, suspected of complicity in the mass murder of Jews in Eastern Europe in 1941, went to Switzerland after going to West Germany from Italy on a "safe conduct" in December to give evidence in a war crimes trial.

SOUTH AFRICA

Rabbi Bernard Caspar, Chief Rabbi of the United Hebrew Congregations of Johannesburg, was one of seven religious leaders participating in a silent protest demonstration against the house arrests, banning, banishments and restrictions of South Africans without trial. His participation was particularly noted and favourably commented on by the English-language newspapers.

A young American rabbi, Rabbi Solomon Poupko, came under attack from the community after a sermon he preached when his synagogue in Johannesburg was daubed with swastikas and a "Heil Hitler" slogan. He said that "only a German hand" could have done it and accused the South African Government of allowing Nazis to come into the country. Finally, he asked: "Who could ever again speak of this being a strange happening when two atom bombs were allowed to fall on the yellow race and not on Germany?"

The Board of Deputies regretted Rabbi Poupko's charge against a specific group or nationality, emphasising that the rabbi was not speaking for the community. He was criticised by both the Afrikaans and the Jewish press, as was another young rabbi from America, Rabbi A. Bernhard, who has also been accused of having made controversial statements.

AUSTRALIAN NAZIS

During a May Day procession in Melbourne members of a crowd attacked a group of five men who were wearing swastika armbands and carrying a Nazi flag. The men said they belonged to the Melbourne branch of the National Socialist Party of Australia.

AGAINST RACIALISM

Thirty prominent Uruguayan intellectuals have issued a statement protesting against the "revival of racialism and national oppression". The statement warns against the reappearance of neo-Nazi movements in West Germany, Britain, Argentina, Austria, Sweden and the United States. It also expresses "fear" at the discrimination against Jews in the Soviet Union and demands that they be given equal rights with other minorities.

A similar statement was issued in Mexico by a group of 53 intellectuals and politicians.

MEXICAN YIDDISH PAPER SAVED

A Mexican Yiddish paper, *Der Weg-El Camino*, which appears three times weekly, has been saved from closure by Señor Luis Rochman, a businessman and communal worker. The *Jewish Chronicle* correspondent in Mexico City, Señor Chaim Lazdeiski, has been appointed the paper's new editor.—(J.C.)

NEWS FROM GERMANY AND AUSTRIA

DESECRATIONS

Thirty-one headstones were overturned and damaged in the Jewish cemetery of Dortmund. A reward of 3,000 marks was offered by the public prosecutor for information leading to the arrest of the persons responsible. In another part of the town about 70 headstones in the central cemetery were also overturned. Police believe that young delinquents without political motive were responsible. The Mayor of Dortmund announced that the Jewish cemetery would be restored as soon as possible.

The West German trade union congress in West Berlin condemned the desecration of the Jewish cemetery and the painting of swastikas on the doors of the Bonn law courts.

In Mannheim juvenile court a 15-year-old apprentice, known as an admirer of Hitler, admitted to smearing swastikas and Nazi slogans in the town. He told the judge his admiration of the Nazis was aroused by reading books of the period, but said that he had been "cured." The judge gave the boy a book on the Nazi persecution of the Jews, ordering him to return and discuss it in four weeks' time.

Nazi swastikas, S.S. emblems and Shields of David were found smeared on the doors of the Bavarian State educational home for children at Rosenheim. Daubings were also found on cars parked at the home and the car of a Jewish assistant teacher was damaged. Police are conducting inquiries.

A suspended prison sentence of two months was passed on a 30-year-old labourer in Nuremberg for smearing Nazi swastikas and antisemitic slogans on a railway bridge in the neighbouring town of Lauf in 1963 and 1965.

N.P.D. RALLY IN KARLSRUHE

About 1,300 delegates, representing 20,000 members, visited the Congress of the extreme Right-wing National Democratic Party, held in Karlsruhe on June 18-19. The Party chairman, Fritz Thielen, denied that the N.P.D. was the successor of the Nazi Party. He said they were asking merely for a renewal of the national consciousness. As readers will have seen from the national press there were counter-demonstrations organised by the Trade Unions in which about 20,000 people from all over the country participated. Their banners carried slogans demanding the prohibition of the N.P.D. and carrying slogans such as "Remember Auschwitz", "Stop it at the Start".

SENTENCES

A West Berlin court found three former members of a Nazi S.S. execution squad guilty of ordering the execution of Jews and gypsies in Russia in 1942 and 1943. Paul Wiebens was sentenced to life imprisonment for the murder of two people; Heinz Tangermann to six years for complicity in one murder; and Karl Rath to five years for complicity in two murders. Oswald Schaefer was acquitted.

YOUTHS CONFESS

Two 14-year-old schoolboys and a 15-year-old apprentice gave themselves up and confessed to desecrating the Jewish cemetery in Thalkirchner Strasse in Munich on February 22. Forty stones had been toppled and partly destroyed.

The boys, who said they had been drunk at the time, went first to a Protestant vicar and told him that they wanted to make amends. He advised them to report to the police but the boys went first to the office of the local Jewish Community where they confessed and expressed their regret. They said they were not antisemites.

GERMAN-ISRAELI SOCIETY FOUNDED

To strengthen the relations between Israel and the German Federal Republic in all public and cultural spheres and to encourage tolerance and understanding among the peoples of the Near East, a German-Israeli Society has been established in Germany. At the inaugural meeting held on May 19 in the Berlin Academy of Arts, the objects of the society were outlined by its president, Gerhard Jahn, Member of the Federal Parliament. The main speaker was Dr. Adolf Arndt, Member of Parliament, and addresses were also delivered by Propst Grueber, the Israeli Ambassador Mr. A. Ben-Natan, and by representatives of the three major political parties, Mayor Willy Brandt (S.P.D.), Ernst Lemmer (C.D.U.) and William Borm (F.D.P.). Federal President H. Luebke had sent a message in which he stressed Germany's obligation to work for a gradual removal of the wall which the Nazis had erected between Jews and Germans.

WEST BERLINERS VISIT WEISSENSEE

Forty elderly West Berlin Jews received permission to cross the wall to visit the graves of their relatives in the Weissensee cemetery. They also attended a concert given by the East Berlin Jewish community in the Rykestrasse Synagogue on the occasion of their visit. The arrangements for the visit had been worked out between Herr Seigewasser, East Germany's Under-Secretary of Church Affairs, and Estrongo Nachama, head cantor of the West Berlin Jewish community. Nachama, as a Greek citizen, can enter East Germany freely.

"RHEINMETALL" PAY COMPENSATION

The B'nai B'rith has announced that Rheinmetall Werke, A.G., has now agreed to make available about £225,000 to settle the claims of about 1,000 people, survivors of the slave labour force exploited by the firm during the Nazi régime.

A \$74 million contract for machine-guns to this West German arms firm was awarded by the American Defence Department. Rheinmetall had for many years refused to compensate the slave labour survivors.

AUSTRIA

Nazi Professor

A college disciplinary commission has permanently retired Professor Taras Borodajewycza, of the Vienna College for Foreign Trade. At a press conference in March, 1965, the professor attacked scientists of Jewish origin, boasting of his pre-war membership of the Nazi Party.

World-wide protests ensued. During a demonstration in Vienna an elderly anti-Nazi marcher was killed. The student who knocked him down was cleared of a murder charge and sentenced only to ten months' detention "for exceeding the legitimate exercise of his rights of self-defence."

"No Antisemitism"

The Foreign Minister of the Austrian Federal Republic, Dr. Ludo Tomic-Sorinj, whilst on a visit to London in connection with the State visit by President Jonas, addressed the Foreign Press Association.

In reply to newspapermen's questions, Dr. Tomic-Sorinj said he could not accept the implication that antisemitism was growing in Austria. "There is no antisemitism in Austria," he stated. "But this does not mean that there are no antisemites here and there. As to why the Government does not react to it, it is for the courts to deal with this and not for the politicians."—(J.C.)

JEWRY IN THE EAST

NEW DEVELOPMENTS

According to a recent issue of the "Soviet Weekly," published in London by the Russian Embassy, the Soviet Union has decided "to start an experimental model Jewish school with a possibility of a network of such schools." The information was supplied by Novosty, the official Soviet news agency which specialises in the dissemination of propaganda relating to the Soviet Union's Jewish minority.

Novosty also lists other "new developments in the Soviet Union" as follows: the Kiev group of Jewish writers is to have its own publication; a Yiddish State theatre is to be organised in Moscow; the Vilna Yiddish State company will become a State theatre; an academic Russo-Yiddish dictionary is to be published shortly.

In another report Novosty said that six new books in Yiddish will appear in 1966. These reports are evidence that decisions relating to Jewish cultural matters have been taken at meetings of Communist Party bodies on the highest level, following the party congress in April of this year.

But together with these positive reports come others about Kiev, where the situation is rumoured to be worse than in any capital of a Soviet Republic. In Lvov (formerly Lemberg, in Galicia, now in the U.S.S.R.), it is stated that antisemitism "seems to proceed unchecked." From Czernowitz information comes that Jews who have applied for exit permits to go to Israel have suffered harassment.—(J.C.)

MOSCOW CHIEF RABBI

The Chief Rabbi of Moscow, Rabbi Yehuda Leib Levin, has replied to a letter from Rabbi Poupko, the chairman of the Rabbinical Board of Greater Pittsburgh, who was in the Soviet Union last summer as a member of a delegation from the Rabbinical Council of America.

Rabbi Levin told Rabbi Poupko that all "necessary preparations have been completed" for the printing of a Hebrew prayer-book, and that "we hope, please God, that within seven months the Siddur will make its appearance." He stated that it was absolutely not true that Jews who ordered matzot from the Moscow Central Synagogue last Passover were forced to register their names and addresses. Rabbi Levin did not mention the subject of the promised reopening of the yeshiva in Moscow which Rabbi Poupko had asked about. He regretted that, owing to his age, he could not attend the annual convention of the Rabbinical Council to which the American Rabbi had invited him.

LONDON COMMUNISTS' PLEA

At a meeting of the British Communist Party's Executive Committee, an appeal was approved to Soviet party leaders to make greater efforts to eliminate antisemitism in Russia. The appeal asked the Soviet authorities to improve propaganda against antisemitism, to be less crude in their anti-religious campaigns and to make articles connected with religious worship more easily available.

Since the British party is the latest of a number of Communist groups which have approached the Soviet leadership on the matter, the Soviet Communist Party is expected to give attention to the appeal. However, as the official position has long been that antisemitism no longer exists, there will probably be no immediate reaction.

CURRENCY SENTENCES

Reports from Kiev state that a 78-year-old Jew was sentenced to be shot for dealing in foreign currency but died in gaol before the sentence could be carried out. It is understood that his trial, together with that of his son and daughter-in-law, took place last December and that the younger defendants received long prison sentences.—(J.C.)

Herbert Freedman (Jerusalem)

BONN AND JERUSALEM

Relations between Israel and Bonn have entered the "post-Adenauer era", meaning in this context the period after Dr. Adenauer's visit to Israel. Somehow, the first official visit of a German statesman to the Jewish State has become more than a passing experience and has turned into an important factor for the co-existence of the two countries, for better or worse.

The Alt-Bundeskanzler came here as the guest of the Israel Government. A German journalist, who accompanied him, described the attitude of Israel towards "Der Alte" as "schizophrenic". Indeed, the rift of how to receive the visitor, cut right through the people, the Government and the highest representative of the Government, namely the Prime Minister.

The opposition is entitled to hold opinions different from those of the coalition, also on the German question. Demonstrations against the guest, restrained by truncheon-swinging, steel-helmeted police, can still be justified as the democratic right to disagree. However, even the dissenters of the Right-wing "Gahal" and of the Left-wingers, including the Communists, should have taken into account three facts: that Dr. Adenauer's past record is impeccable; that under his chancellorship the new Germany sought a *rapprochement* with the Jewish people; that he is over 90 years of age.

Moreover, the demonstrations were not solely the work of the opposition, but were supported by two of the coalition parties, the Left-socialist Ahduth Avodah and Mapam. Their representatives in the Government—altogether six members of the Cabinet—boycotted all receptions and other functions held in honour of the guest of the State. The boycott was also observed by the Adhuth Avodah and Mapam city councillors of Jerusalem and Tel Aviv, when Dr. Adenauer paid a call on the two municipalities. No member of the Government appeared at the reception tendered by the German Ambassador, Dr. Pauls,

to Dr. Adenauer in Tel Aviv, and of 120 Members of the Knesset only two heeded the invitation—Mr. Namir, who at the same time was the Mayor of Tel Aviv, and Shimon Peres.

There were some receptions and dinners in honour of Dr. Adenauer, given in Jerusalem, and at a party at his own home, Prime Minister Eshkol made a speech, in the course of which some of his remarks led almost to breaking off the whole visit. The incident was patched up in hectic consultations and later, to some extent, repaired in a series of further talks. Eshkol had said, among other things, that Germany has still to find its way back into the community of civilised nations, saying this to the man who considers just this achievement as the crowning of his life's work. Of course, Eshkol did not intend to insult his guest but, bowing to the internal pressure from Left and Right, he took refuge in a compromise—and failed lamentably. Sighed one of the German officials to me: "I wish the hosts would have shown something of the tact that Dr. Adenauer displayed".

Tact and timing also played a part in Israel's declaration in support of the Oder-Neisse border. There is nothing new in the substance of the declaration, for Israel, in common with the Allies, has long recognised the border between Germany and Poland. Israel, even more than other countries, is interested in maintaining the *status quo* of any border, and a private visit of Foreign Minister Abba Eban to Poland for consultations with the Israeli envoys in Eastern Europe seemed to some circles the appropriate time to reiterate Israel's attitude. These circles, no doubt again the Leftist partners in Eshkol's Government, welcomed any *rapprochement* to Poland, regardless of the fact that Israeli journalists who wanted to accompany Mr. Eban were refused entry visas, and, among the Polish papers, only the Yiddish *Folks-Sztyme* took note of the presence of Israel's Foreign Minister in Warsaw.

It was the timing which added a provocative anti-German sting to Israel's Oder-Neisse declaration, for it coincided exactly with the signing of the 40 million dollar loan by the Federal Republic to Israel. Here, again, the Leftists had their way: once the haggling was over and the money sure, Germany and the whole world was made to see that Israel's good will could not be bought, not at any price. "Relations between Israel and Germany cannot be in the nature of 'business as usual'", wrote the Mapam daily "Al Hamishmar". "In one case Dr. Adenauer was right: in his appraisal of reparations from the German point of view. In addressing Dr. Goldmann he expressed thanks for the help they had afforded Germany in her moral rehabilitation. . . . Indeed, this was good business, in which the Germans received more than they gave".

DUTCH HEROES' VISIT TO ISRAEL

Amsterdam workers on February 25 and 26, 1941, staged an abortive strike in protest against the first deportation of Dutch Jews by the German occupying forces. On the occasion of the 25th anniversary of the strike Mr. Pieter Nak, one of its organisers, related his experiences on television. As a result, admirers arranged a six-week visit to Israel of Mr. and Mrs. Nak and Mrs. Kraan, widow of Mr. William Kraan, another strike leader, who died in a concentration camp in 1943. Mr. Nak survived his imprisonment in concentration camps but is crippled for life as a result.

SALOMON LUDWIG STEINHEIM

Centenary of his Death

"It is most regrettable to deny one's nationality, but even more reprehensible if related to an oppressed and ill-treated people."

It is now a hundred years after the death of the man, Salomon Ludwig Steinheim, who spoke those words. It is the utterance of a professed Jew, spoken at a time when it was a sign of culture to make Jewishness and Judaism as unnoticeable as possible. At first sight, Steinheim appeared to be one of the many Jewish intellectuals who devoted themselves entirely to the rich contemporary life in literature, the arts and philosophy, and whose path so frequently led to an abandonment of Judaism. Indeed, Steinheim was a man of wide interests and activities. He was a practising doctor, a writer on medical subjects and a scientist. He composed poems, painted and performed musically. He engaged in the fight for equality of rights for the Jews of Holstein and Norway and was associated with Gabriel Riesser in the latter's publication "Der Jude". Steinheim's home in Altona was a kind of literary salon. His friends and acquaintances included many famous contemporary personalities: Varnhagen, Gutzkow, Hebbel, Thorwaldsen and Andersen, the theologian Twisten and Ernst Haeckel the scientist. Jews, like Meir Issler, Riesser and Zunz, were in the background compared with such a preponderance of Christian friends.

Many external influences forced Steinheim, too, to an early confrontation with the problem of conversion to Christianity. But his deep preoccupation with this inviting step, which had been taken by so many of his generation and acquaintances, led him, as Franz Rosenzweig a century later, to a new understanding of Judaism.

The description of his rediscovery of Judaism is contained in the four volumes of his life's work, "Die Offenbarung nach dem Lehrbegriff der Synagoge", which appeared at wide intervals between 1835 and 1865. Steinheim's approach is entirely individual, distinct from both rationalist reform and romanticized orthodoxy, the main streams of Judaism at the time. In paganism as in philosophy, according to Steinheim, man creates his own god. In true religion, however, God creates man and the world. This is what distinguishes Judaism from all pagan religions and philosophies, including Christianity which, in Steinheim's view, is a mixed religion containing Jewish and pagan-hellenistic elements.

Steinheim was not accepted in his time. The rationalist and progressive Jews of the period of emancipation could not come to terms with his teachings. Thus he fell into oblivion. Our generation, that has experienced the shattering of those dreams, may rediscover an understanding for this thinker when seeking to redefine the teachings and tasks of Judaism.

HEINZ MOSHE GRAUPE.

The centenary of Steinheim's death was marked in Hamburg by a meeting under the auspices of the Institute for the History of the German Jews (Hamburg) and of the Christianeum (Altona), with Professor Dr. H. J. Schoeps (Erlangen) as the main speaker.

The City of Hamburg honoured the memory of Steinheim by naming a Place in Altona after him.

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I. O. Lehman

HUMAN RIGHTS—OLD AND NEW

The Universal Declaration of the Rights of Man in 1948 was the first attempt in history to set down the minimum rights of every man. It advised action in a "spirit of brotherhood" (Art. 1). It stipulated that "no distinction shall be made on the basis of the political, jurisdictional and international status" of a person's territory (Art. 2). It emphasised that all "are equal before the law" (Art. 7). The humane spirit of that Declaration goes back to Biblical law.

In 1948 also the State of Israel was founded. It was, therefore, a legitimate quest to re-examine the principles governing the social and administrative institutions of ancient Israel for their possible modern application. This was the motive of Judge Nahmani, a constitutional lawyer with a British legal training, for writing his book.* By "Human Rights" he understands "all rights that have increased the happiness of mankind" (p. 87).

The book is divided into two equal parts. The first one deals with the human rights as far as land, animals, persons and the duties to God are concerned, and the second one with the constitution in the making and in force during the theocracy.

There is a fundamental difference between modern and ancient times in the conception of Human Rights. Nowadays they are considered as human rules governing the relationship between the individual and organised society. In antiquity they were regarded as duties to God. While in modern constitutions the fundamental rights can be taken away by constitutional amendment, in the theocracy the total freedom of all people was, ideally, increased, since God was its guarantor. Therefore, treason in modern times would correspond to shifting allegiance away from God.

The land was under the public ownership of God, as was acknowledged by the Sabbath and Jubilee years. Like the lessee in English law, the ancient farmer, to whom normally the land would revert, retained possession only, but not ownership (cf. the modern KKL land!), even through the female line (Numbers 27, 1-2). The legislation aimed at the citizen's independence of the State; modern nationalisation has the opposite effect. Animals, too, had certain minimum rights, like protection, feeding, rest. However, a Biblical "vegetarian trend" is hardly terable. Esau was not rejected because he was a hunter, but because of the Israelites' historical preponderance over the Edomites.

Man's life was guaranteed by God. Things were, therefore, not left to the avenger of blood. The author might sometimes have exploited ancient comparative law more fully. To add one example: unlike in Hebrew law, in the Codex Hamurabi the slave is a chattel of his master's own property and in law one cannot damage one's own property. There was a clear Mosaic tendency to change Near Eastern customary law.

Freedom was based on two fundamental ideas, the implementation of the direct rule of God and the independence of the citizen in an organised society. While, *de jure*, Parliament can make or unmake laws, the divine law (in theory) cannot be altered by human legislation. Allegiance to God has therefore—throughout history—meant freedom from the arbitrary rule of Man.

In Public Law the Mosaic legislation was

unique in stating two correlated principles, the acknowledgment of creation as the work of God and the recognition that all human beings have been created in the image of God and are therefore equal. The Biblical Covenant Code can be compared to the American Bill of Rights. The latter, according to the author, was influenced by the former.

In the theocratic constitution the leader requires the consent of the people. He is qualified by divine election, popular consent and his religious mission. Later on, under the 70 Elders, the people obtained government by their own representatives (which, according to the author, may be the reason of Korah's rebellion). The book also discusses the organisation of the governmental institutions, mentioning, *inter alia*, that the shoterim ("overseers") resemble the medieval English J.P.s. By its ultimate resort to divine guidance (e.g., in the use of lots) there was even an advantage since lost.

In spite of some philological and historical errors (dates of Hamurabi, Jacob, etc.), the book contains much valuable insight. It suffers from an uncritical approach to sources and legends (e.g., Meribah) and from the neglect of modern Biblical literature (J. Bright, M. Noth, etc.). Nevertheless the work forms an important addition to our literature on Biblical Law, as is indicated in Professor Daube's foreword. It is convincingly shown that the ancient theocratic constitution presents values which are spanning the ages.

(Dr. Lehman is Visiting Professor in Chicago.)

PROFESSOR DR. KURT HAHN 80

Professor Dr. Kurt Hahn, the leading educationist, recently celebrated his 80th birthday. He was born in Berlin. After the First World War, he founded the school at Salem, with the help of Prince Max of Baden. When the Nazis came to power, he was arrested and later emigrated to England. Here, he found the school at Gordonstoun (Scotland). He was head of Gordonstoun until he retired in 1953. As readers know, one of his pupils was Prince Philip, Duke of Edinburgh.

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* Human Rights in the Old Testament, by H. S. Nahmani. Tel Aviv (Chechik Publishers), 1964. Pp. 146.

Old Acquaintances

Home News: As a tribute to Vicky, Penguin books is publishing a collection of his best cartoons with an introduction by James Cameron. Vicky's many friends are staging a memorial concert with Georg Solti as pianist on July 10 at the Royal Festival Hall in aid of Oxfam.—On June 12, the 30th anniversary of Karl Kraus's death, Martin Miller read extracts of the works of Wedekind, Offenbach, Nestroy and, of course, Karl Kraus, at the Arts Council.—When the Austrian President visited this country recently, Richard Tauber's widow, Diana Napier, offered him her late husband's records, manuscripts and films. The singer died penniless in 1948.—Willi Frischauer was the principal speaker at the "Yorkshire Post" literary lunch in Doncaster.—Hilde Marie Demlowa took the part of Trotsky's wife in Robert Muller's "The Executioner" performed on BBC TV.—Gabriele Tergit and Egon Larsen visited New York to attend the P.E.N. Congress as delegates of the P.E.N. Centre of German-Speaking Authors Abroad.

Milestones: Heinz Goldberg, who survived the war in London and returned to Berlin in 1963, is 75 years old. Born in Koenigsberg, he started Berlin's Neues Volkstheater together with H. J. Rehfish, scripted "Dreyfus" with Kortner for Richard Oswald, and wrote the last German Bassermann film "Letzte Liebe," produced by Rudolfo Loewenthal in Vienna. His most popular success was "Ein Lied geht um die Welt", starring Joseph Schmidt.—Julius Kroll, a successful portrait cartoonist now working in the States and also for German newspapers, is 70 years of age.

Obituary: Erich Engel, the 75-year-old producer of the 1928 performance of "Dreigroschenoper" and of many other large stage and screen successes, has died in East Berlin. Lately he was director of the Berliner Ensemble.—Seventy-five-year-old opera singer, Tino Pattiera, who lived in his home town Cavtat on a small pension from Austria, has died.

News from Everywhere: Hans Winge, who spent the war years in America and who worked with Brecht before he became the leading film critic of Vienna's "Presse", has been appointed "ausserordentlicher Hochschulprofessor", becoming the first professor on films in any German-language university.—Walter Slezak, who now lives in Switzerland, went to America to take the part of Fagin in the musical "Oliver" on tour.—Oskar Homolka for the first time since the war, returned to Berlin to appear in "Funeral in Berlin".—Eric Gottgetreu, Upi correspondent in Jerusalem, is on one of his rare visits to Europe.

Germany: Peter Zadek staged his controversial production of "Fruehlingserwachen" in Berlin.—German-born Frank Marcus's "The Killing of Sister George", a success in London's West End, will be staged with Inge Meysel in Berlin; with Ursula Herking at Trude Kolman's kleine Freiheit in Munich; and with Maria Becker in Zurich.—Curt Bois and Martin Held are appearing in two American one-act plays at Berlin's Schlosspark-Theater.

Austria: When Paul Hoffman takes over the directorship of Vienna's Burg, Ulrich Erfurth will be his deputy.—Heinrich Schnitzler will direct Peter Ustinov's "Leben in meiner Hand" and Maximilian Schell Pirandello's "Alles zum Guten" at the Josefstadt.—Vienna is to have a Nestroy theatre accommodating 350 people.

PEM

Fritz Friedlander

RICHARD BEER-HOFMANN

Birth Centenary on July 11

There are poets who cannot live without writing poetry, but Richard Beer-Hofmann was originally not of this kind. Born in Vienna on July 11, 1866, the son of a Jewish advocate Beer, and adopted by his uncle Alois Hofmann, the young Richard studied law at the university of his hometown. Up to the time of his graduation he had not yet decided what to do. By chance he met such eminent Viennese writers as Hermann Bahr, Arthur Schnitzler and Hugo von Hofmannsthal. They had already made their mark on contemporary literature whereas Beer-Hofmann was a 24-year-old Dr. juris who, though highly educated and passionately interested in literature, had no literary ambitions. To his surprise Bahr, Schnitzler and Hofmannsthal expressed strong confidence in his writing talent and encouraged him to embark upon a literary career.

Beer-Hofmann's early works show the influence of his new literary friends, of Schnitzler's scepticism and resignation as well as of Hofmannsthal's melancholy and sense of loneliness. However, already at this initial stage, his own individuality breaks through. Not only the lyrical melody but also the morbid climate of Beer-Hofmann's only story, "Der Tod Georgs", written in 1897 and published in 1900, may remind the reader of Hofmannsthal. Yet there is a difference—while Georg perishes because, like Hofmannsthal's Claudio, he cannot shape his life, Paul, the other hero of the story, survives because the legacy of his ancestors' righteousness gives him strength.

This is Beer-Hofmann's focal point: the uprooted individual can only overcome his loneliness and isolation if he strikes root again in the firm ground of his ancestral tradition. It is also the basic theme of his most famous poem "Schlaflied fuer Miriam" (1897), in which the initial note of melancholy and despair à la Schnitzler and Hofmannsthal is overcome by the consciousness of the heritage handed down from previous generations, alive in ourselves and to be passed on to our descendants:

In uns sind alle. Wer fuehlt sich allein?
Du bist ihr Leben—ihr Leben ist dein—

Beer-Hofmann was already attached to Zionism when he wrote this poem. It aroused the enthusiasm of a young and not only Zionist Jewish generation which had grown conscious again of its Jewishness. Hermann Bahr, a representative literary critic in his lifetime, and a non-Jew, said of this poem: "Das Schoenste, das seit 'Ueber allen Gipfeln' den Deutschen geschenkt worden ist".

After Herzl had published his "Judenstaat" in 1895, Beer-Hofmann wrote him a letter of appreciation and became his friend. This marked his difference with Hofmannsthal's circle, for Hofmannsthal had grown oblivious of his Jewish ancestry, and Rudolf Borchardt, his close friend and admirer, tried hard to ignore his Jewish origin while Schnitzler, though conscious of being a Jew, depicted a Jew who remembered his Jewishness only if hurt by antisemitism.

Though Beer-Hofmann differed from Borchardt (who, by the way, held him in high esteem) in that he was proud of being a Jew, he had one quality in common with Borchardt: he, too, shunned the limelight and was content to lead a domestic and uneventful life enjoying the exchange of thoughts with his friends in

whom he confided, without agreeing with their attitude to Judaism.

This gentle and noble man, whose reserved manner had an aristocratic tinge, had the good fortune to find in Paula Lissy his life's worthy companion:

Du warst mir gegeben,
Dass Frieden mich umweh'—
Wie fern ist nun die Welt mir—
Nur du bist meine Naeh! (1897)

His wife and three children were most dear to his heart. They gave him a tranquillity of mind so that he could shake off the obsession with decay and death that he had experienced through Hofmannsthal's and Schnitzler's works. This mood is reflected in the poem "Altern" (1906):

Bluehen, Welken, Tod und Leben
Kerker, die du dir gemauert!
Brich sie, tritt hinaus ins Freie,
Wo dich klare Luft umschauert.

Richard Beer-Hofmann was not only a slow worker but also a perfectionist. He took a long time to publish his tragedy "Der Graf von Charolais" in 1905. Though this drama is based on a play by the obscure English Renaissance dramatist Philip Massinger, it has outgrown its pattern so much in stature and characterisation that it has become an independent work. In the manner of a great dramatist Beer-Hofmann is mainly concerned with moral issues, in particular with the paradox that in the human soul forces of good and evil are active side by side.

The story is about the Count of Charolais. He did all in his power to redeem the body of his late father, who had been imprisoned for debt. But the Count also caused the death of his beloved. In one of the most striking scenes the Count appeals to the compassion of one of the creditors, a Jew named Red Itzig, who retorts by asking whether any of the Gentiles had had compassion on his father when he suffered a horrible death at the stake. The character of Red Itzig has been compared with Shylock but, I think, it is more dignified and justified than Shakespeare's controversial figure.

"Der Graf von Charolais" was an instantaneous success and its author was awarded the Volks-Schillerpreis. He was also asked to work as a producer at the famous Vienna Burgtheater, which he did for some time.

Beer-Hofmann then concentrated on his most ambitious work, the "David-Trilogie", of which the first, "Jaakob's Traum—ein Vorspiel", appeared in 1918. Jaakob, chosen by the Lord, is an extraordinary man but, nevertheless, like Charolais, has to choose between good and evil. He chooses evil when he takes part in the fraud to deprive his elder brother of his birthright. But this fraud serves the Lord's purpose for it is not the elder brother, the man of physical strength, but Jaakob, the man of the spirit, who can stand the test and convey the Lord's message to the Hebrew people and to the world:

Dich facht der Herr zur ewigen Feuerfackel,
Die ob den Wegen aller Voelker flammt!

The play was received with deep respect, but interpreted in different ways. For example, Hermann Bahr perceived in it the atmosphere of the Catholic Baroque, while Alfred Kerr in his appreciative review identified the voice

of "a Mesopotamian Wildenbruch". Certainly Beer-Hofmann was inspired by the Zionist movement, but the Jewish nationalism which his Jaakob propounds is of a refined and spiritualised nature, as advocated by Achad Ha-am and Martin Buber.

"Der junge David", published in the fateful year of 1933, is not a re-creation of the popular hero of the Bible but depicts a man, chosen by the Lord, who contests the throne of Israel. Yet David does not strive for power to enjoy its advantages; he only obeys the commands of the Lord. Grief-stricken by the death of his wife, Maacha, he slowly yields to public demand and accepts the burden and responsibility of kingship. With its gripping action, wealth of imagination and splendour of diction, "Der junge David" represents the acme of the dramatist Beer-Hofmann.

In 1936 the "Vorspiel auf dem Theater zu Koenig David" appeared. Yet the actual play "Koenig David" and its sequel "David's Tod" were never written. As Uriah, army captain and husband of Bath-Seba, is mentioned in the "Vorspiel", David's struggle between good and evil was to be the subject of the planned drama.

After the invasion of Austria Richard and Paula Beer-Hofmann managed to leave Vienna for the United States on August 20, 1939. But the dreadful events had undermined Paula's health and she died en route in Zürich on October 30. Grief-stricken like the David of his drama, the 73-year-old poet had to go overseas on his own. He arrived in New York on November 21. The following summer friends invited him to Woodstock, near New York, where, leading a quiet and secluded country life, he wrote the tender personal account: "Paula—ein Fragment".

With his death on September 28, 1945, the Jewish people lost a great poet who, in an age of disenchantment, disbelief and despair, rekindled the flame of hope and enthusiasm in the Jewish soul.

WILLY HAAS 75

On the occasion of Willy Haas's 70th birthday five years ago his publisher, Axel Springer, invited him and his friends to Vienna. This year, on his 75th birthday, he came to London, his second home, to celebrate on the invitation of the same publisher.

Born in Prague where he grew up with Franz Werfel, Max Brod, Franz Kafka and Ernst Deutsch, to name only a few of that circle, Willy Haas came to Berlin after the end of the First World War, where he joined the trade paper "Filmkurier" as its film critic. He was a good critic and, as an equally good scriptwriter, was responsible for "Die Weber" and for G. W. Pabst's "Die freudlose Gasse" in which Greta Garbo took her only part in a German film. The advent of the talkies suspended Haas's career in films, and he became editor-in-chief of that unforgettable literary weekly, "Literarische Welt", whose level is still unsurpassed; his autobiography, published a few years ago, has the same title.

After the Nazi occupation of Prague, Haas escaped to India where he again wrote for the screen. On his return to Europe after the war he joined the British Foreign Office as regular contributor of Hamburg's daily *Die Welt* then still in British hands. When Axel Springer took over the paper he remained on the staff. Haas is the drama critic of "Die Welt" and writes a weekly column under the name of "Caliban", reports on many activities and still finds the time to write introductions and prefaces to books. This quiet man is truly the great old man of German letters.

PEM

IN MEMORY OF LUDWIG MEIDNER

The painter, Ludwig Meidner, died in Darmstadt at the age of 82. He was also a poet and essayist of considerable stature.

Meidner was born in Bernstadt (Silesia), visited the Art School in Breslau and settled in Berlin in 1907. There he founded the painters' club "Die Pathetiker". He was closely associated with the lyricists of expressionism and wrote a number of expressionist works. In 1933 his art was defamed as "entartet". He took a position as an arts teacher with the Jewish school in Cologne. Later he was sent to Dachau, but released through the intervention of Augustus John and other British friends and disciples.

He came to England in 1939. Life in London was not easy for him, and he returned to Germany in 1953. On his 70th birthday an exhibition of his works was arranged in Recklinghausen and was widely acclaimed. His numerous paintings and drawings include portraits of many well-known personalities, e.g., Leo Baeck (1931) and the late German Federal President Heuss. Meidner was a deeply religious and observant Jew, at the same time he felt deeply rooted in German culture.

Two personal tributes to his memory are published below.

LETZTE BEGEGNUNG

Es mag um die Aprilmitte gewesen sein. In der obersten Etage des Darmstaedter Stadtkrankenhauses. Nach mehrmonatigem Krankenlager hatte Ludwig Meidner das Bett verlassen duerfen und die Erlaubnis erhalten, eine Zeitlang wenigstens am Tisch zu sitzen. Mit dem Gehen wars nicht viel. Im Vergleich zum Sommer vor zwei Jahren, als ich ihn in seinem Atelier besuchte, einer seiner Lebensart entsprechenden Mischung von Wohn- und Werkraum, sah der gedrungene, kleine Mann mit dem scheu-abwartenden, zuweilen leicht verschmitzten Blick und gern zu bissig-kautziger Kritik aufgelegt, zwar gealtert aus. Zeitweise sogar wirkte er etwas geistesabwesend. Aber dann fing er sich ploetzlich, und die Frohnatur, die er zeigen konnte, kam zum Ausdruck, wenn es um Annehmlichkeiten des Lebens ging. Er hatte die Aussicht, einen schoenen Erholungsplatz fachkundig nachgewiesen zu erhalten. Er freute sich sichtlich darauf. Er wusste es zu schaezzen, von huedschen Pflegerinnen bedient zu werden. Auch die Erinnerung an ein nichtaltaegliches Mahl vermochte noch im Hospital seine Begeisterung wachzurufen. Der im Grunde so Bescheidene und Genuessame verstand so etwas von Essen und Trinken; dabei lebte er streng rituell.

Einer seiner jungen Schueler, von denen er stolz zu berichten pflegte, war meist um ihn. Die taeglich eingehende Post hatte beträchtlichen Umfang. Der Meister war weder allein noch vergessen. Das hat ihm gut getan.

Seine Gedanken und Interessen, seine Hoffnungen und Ambitionen waren bis zuletzt bei seiner Arbeit verblieben. Und wie er an ihr gehangen hat! Der ihn behandelnde Arzt, Professor Dr. Anschuetz (Universitaet Heidelberg), wollte sich in den letzten Wochen noch von Meidner malen lassen. Seine Gedanken waren bei seinem umfassenden Werk, das seit seiner Rueckkehr nach Deutschland an Anerkennung und Wuerdigung noch gewonnen hatte. Man erinnert sich, wie er am 18. April 1964, seinem Achtzigsten, gefeiert wurde. Der Bundespraesident hob in seiner Glueckwunschschaft das "jahrzehntelange Ringen des Malers und Dichters um eine schoepferische Gestaltung" hervor. Die Stadt Darmstadt, die ihn kurz vorher zur Uebersiedlung aus dem Scheunen-Atelier in dem Taunusflecken Marxheim (bei Hofheim) bewogen hatte, gab ihm einen ehrenden Empfang im Alten Rathaus; Meidner erhielt dabei die "Johann-Heinrich-Merck-Urkunde fuer kulturelle Verdienste" und wurde zum Ehrenmitglied des Darmstaedter Kulturvereins ernannt. Aeusserlichkeiten abhold, hat er dennoch solche Bestaetigungen seines Koennens und Schaffens gelegentlich erwaeht, was umso verstaendlicher ist, als die Jahre von 1933 bis 1939, in Berlin und in Koeln, und die 14 folgenden in England fuer ihn schwer und enttauschend waren.

Pessach war laengst vorueber, als ich Ludwig Meidner zuletzt sah. Aber noch lagen die Mazzoth auf dem Tisch im Krankenhauszimmer. Fuer ihn, einen religioes gebundenen Menschen, war das keine Demonstration. Er trug sein Judentum ais einen wesentlichen Bestandteil seines Lebens zur Schau, ganz selbstverstaendlich, unabhaengig davon, wo er sich gerade aufhielt. Auch in dieser Hinsicht hat er nie mit kritischen Aeusserungen gespart. Typisch und zugleich charakteristisch fuer sein Wesen ist der von ihm gepraegte Satz: "Wie wenig pfleglich gehen die Leute mit Gemaelden um! Genau so wenig, wie sie mit dem Judentum umgehen!"

E. G. LOWENTHAL.

ABSCHIED VOM MEISTER

Ewiges Lebewohl dem ekstatischen Maler, Zeichner, Radierer und Verfasser hymnischer Prosa. Einer der Fuehrer der expressionistischen Richtung in Deutschland in der Nachkriegsperiode des ersten Weltkrieges. Nach seinem Wahlspruch: "Kein Tag ohne Linie" zeichnete er bis zu seinem 82. Lebensjahr. Des Malers Kampf auf der Leinwand ist der Kampf eines Giganten mit Daemonen. Das macht ihn nicht zum harmonischen und durchschnittlichen Gefaehrten des alltaeglichen Lebens. Und die Ekstase ist wie der Ausbruch eines feuerspeienden Berges, mit der Zeit

erlischt der Krater. So wurde Ludwig Meidner in spaeteren Jahren zu einem realistischen Maler. Sein Koennen, seine Sicherheit, sein psychologischer Scharfblick machten ihn zu einem meisterhaften Portraitisten. Seine expressionistischen Zeichnungen haben ein so hohes Niveau, dass man sie unter die bedeutendsten klassischen Meisterzeichnungen einrangieren kann. Wie diese, sind die seinigen ausserordentlich, glaenzend und genial. Es ist unvorstellbar, dass seine Hand nicht mehr die "Donnerwetterpalette", wie er sie nannte, haelt und die tollsten Farben auf die Leinwand wirft, und der Stift nicht mehr feurig und beschwingt auf dem Zeichenblatt sich eingraebt, Ewiges Lebewohl und Dank dem Lehrer vieler Schueler und dem Vorbild vieler Kollegen. Die Adler, die Boten des Vaters, holten ihn dorthin, wo Goetter, Helden und Genien thronen.

Gewidmet von ELSE MEIDNER.

DEATH OF ERICH POMMER

Erich Pommer, who died in California at the age of 76, was a pioneer. His life story is the history of the German film industry.

Born in Hildesheim, he started in 1909 as a distributor of Gaumont films in Berlin. After the First World War, in which he was seriously wounded, he embarked on his actual career. His name as a producer is connected with films like "Dr. Caligari", Fritz Lang's "Metropolis" and "Nibelungen", and E. A. Dupont's "Variete". He made many German stars, but his favourite actor was Emil Jannings. He gave Murnau and Ludwig Berger their first chance with "Faust" and "Walzerkrieg". For Ufa he was responsible for the production of "Blaue Engel" for which he obtained the services of Josef von Sternberg from Hollywood and discovered Marlene Dietrich, quite unknown until then. For "The Congress Dances" he enlisted the co-operation of Eric Charell, who had never undertaken a film before. It was thanks to him that pre-Nazi German films were popular all over the world. With Erich Pommer's departure from Germany in 1933 began the downfall of the German film industry.

He produced Molnar's "Liliom" with Charles Boyer, directed by Fritz Lang in Paris, and, together with Charles Laughton, made several successful films in London. During the Second World War he spent a lean time in Hollywood. At the end of hostilities Washington sent him as Film Officer to occupied Germany to rebuild the industry. This was not an easy task. Until his health broke down and he had a leg amputated, Pommer produced several pictures in Germany, one of them starring Hans Albers; he never lost touch, but he had become a stranger in Europe.

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"KAMERADEN" MOVEMENT FIFTY YEARS OLD

When referring to fifty years of the Kameraden Movement such a statement contains two inaccuracies within itself. What was founded in May 1916 was not the Kameradenbund but merely its first group in Breslau. Furthermore, the "Deutsch-juedische Wanderbund Kameraden" ceased to exist as such in 1932.

Nevertheless, there is some justification for a "jubilee article". On the one hand, May 1916 was acknowledged within the Kameraden Association itself as the date of its establishment, and in May 1926, we celebrated ten years of its existence (by the issue of a newly designed "Bundesnadel"). On the other hand the Werkleute, founded in 1932 by a majority of Kameraden members, must be accepted as the direct successor of the Kameraden Movement. Then in 1938-39 the kibbutzim and youth groups of the Werkleute combined with the Hashomer Hatzair Movement. The Werkleute in various kibbutzim—especially Hasorea—consider that kibbutz life represents the realisation ("Hagshama") of the aims of their movement.

It has been remarked on several occasions that paradoxically today the German youth movement only continues to exist in the kibbutzim of Israel. In Hasorea there are still a few Chaverim who joined the Kameraden in 1919-20, when it became a youth movement covering the whole of the Reich; and in three or four years they themselves will be able to celebrate their own personal jubilee of association with the movement.

A full account of the history of the Kameraden-Werkleute, from 1920 in the Germany of the Weimar Republic up to their amalgamation with the Hashomer Hatzair in Eretz Israel in 1938-39, has been published by the writer of this article in Year Book IV (1959) of the Leo Baeck Institute (Eliyahu Maoz: The Werkleute). Such an account of the history of the movement is naturally more concerned with those who remained in it and who passed with it through its various phases.

In looking back at the half-century since it was established it would, however, be wrong not to stress as well the strong and often abiding influence of the Kameraden-Bund on those of its members who left it over the course of years and went in other directions. The most consistent of these were surely those who regarded communism as the ideological implementation of the youth movement—and some of them sacrificed their lives for the sake of their political convictions. In the essay mentioned above we drew attention to Hans Litten of Koenigsberg who, with Erich Muehsam, was murdered in a concentration camp (before the outbreak of war). In Yalkut Moreshet, Vol. II, No. 3, December 1964, we mentioned Rudi Arndt who was shot in Buchenwald on May 3, 1940. In the East German documents Arndt is singled out for his particular helpfulness—especially towards foreign Jewish fellow-prisoners, a helpfulness which eventually cost him his own life (and he was one of those who left the Kameraden because they rejected "Jewish ideology" in every form). But the influence of the youth movement is also noticeable among many others, especially among those engaged in social service and education.

The unifying element in the Kameraden

Movement from its inception was definitely not a uniform Jewish consciousness. The essential element was the attachment to the youth movement of the Weimar period. But even this was not the dominant element at the beginning; at its inception the "Jugendverband juedischer Deutscher-Kameraden" (after lengthy debates "juedischer Deutscher" was chosen in preference to "Deutscher Juden") was tripartite, a hiking association, a youth association and a sports association. Each association had its separate committee of management. But only the hiking association persisted, and from 1923 onwards called itself "Kameraden, deutsch juedischer Wanderbund" (once again there was much discussion whether "deutsch juedisch" should or should not be linked by a hyphen!). It was the youth movement of the non-Zionist Jews in Germany.

The basic values of the youth movement—from an ideological and especially an emotional viewpoint—for more than a decade formed a unifying element in the Bund, which otherwise was far from united in both the Jewish and the political sense. It had members who were inclined towards conservative religion, as well as confirmed atheists, members who spoke of the Jewish people in the Buber sense, as well as those who considered Judaism to be a matter of descent or a "sociological group", Communists, Left and Right-wing Social Democrats, confirmed Liberals and even people with Right-wing nationalistic (German) leanings. They were united, however, in their way of life, which separated them once again from the "grown-ups" in the various Jewish and political camps.

But in the long run such ideological differences could not persist in a single association. They became increasingly evident in the manifestations of community life: a Friday evening with Hassidic Nigunim is after all fundamentally different from a camp-fire with Landsknechtslieder. Age differences also had an effect and already in 1923 a group of older Kameraden (of positive Jewish viewpoint) formed a separate "Aelteren-Bund".

In 1932 the Kameraden split up into three associations. The majority formed the "Werkleute, Bund deutsch-juedischer Jugend" (the word "deutsch" was eliminated in 1933); the "Freie deutsch-juedische Jugend" proceeded along a socialist-assimilationist path; the "Schwarze Faehnlein" emphasised Germanism and was non-Socialist. The two latter associations only lasted a short time.

The Werkleute found their niche in the Socialist-Zionist camp. The start of this move in the early twenties was the question: What do we mean by being a Jew? and the attempt to answer it outside the conventional "German citizens of the Jewish faith". From here their path led via a fruitful encounter with Buber to Zionist and Chalutzic results.

Despite all the struggles and deviations in the various stages of this progress, there is also continuity—and thus the founding of the Kameraden fifty years ago is not merely an historical event but also a starting point.

ELIYAHU MAOZ, Hasorea
(formerly Ernst Mosbacher).

WARNING SIGNALS IN AUSTRIA

A recently published symposium on neo-Nazism in Austria, edited by Walter Hacker,* carries contributions by Catholic and Socialist authors and is thus representative of the major political trends in post-war Austria.

The editor's introductory article leads straight into the peculiarities of the situation. Equilibrium in home policy, he states, has had the effect of both big parties courting the former Nazis. Furthermore, due to attacks from the Eastern countries, the democratic forces inside Austria were at times placed in a defensive position which blurred the early recognition of neo-Nazi trends. Since Communist propaganda tried to prevent the departure of occupation troops by exaggerating neo-Nazi signs, democrats were sometimes even reluctant to admit such a danger at all. The Nazis knew how to exploit this constellation. A further complication arose from the fact that in Austria, within a single decade, citizens had repeatedly confronted each other from opposite positions, first as fascists and democrats, then as camp guards and prisoners, later as defendants and judges.

Such frequent changes of political fronts are bound to exhaust the energies of a society. A certain innate opportunism also led from tolerance to lack of conviction and from indulgence to cowardice. Many Austrians wanted to be left alone and shrank from clear-cut decisions which, though painful, would have been necessary. All this encouraged the neo-Nazis and gave them an easy start.

The contributors do not exaggerate things in their essays. They describe the development from early beginnings to the present day; from parades in uniform and Nazi decorations on the occasion of consecrations of monuments to the first victims of terror in 1965; from the attempts to blow up the Monument of the Republic to the glorification of the Second World War; from demonstrations, sometimes disguised as Schiller celebrations, to the formation of mass organisations, often appearing as harmless gymnastic clubs; from speeches by university professors to verdicts by juries who do not consider war crimes as punishable; from officials who still remain in office though they had sentenced anti-Nazis to death, to all those who praise the past unashamedly.

The authors do not indulge in generalisations, but they stress that a catastrophe can only be averted if one resists its early beginnings. Fascism is not dead, they say. It still exists and may again result in dictatorship and cruelty, in racialism and Fuehrer myth.

According to some of the authors, the neo-Nazis aim at the youth, through sport clubs and student associations. At a demonstration in support of an anti-democratic and anti-semitic university professor, some people shouted "Hoch Auschwitz", and one of them, referring to the participants of the counter-demonstration, thundered: "They have all fallen through the grate during the gassing." In Klagenfurt, the victory of Narvik (in 1940) was celebrated. Franz Novak, who lost his Austrian citizenship in 1934 for participation in the coup against Dollfuss, could return, though a warrant had been issued against him as a collaborator of Eichmann. He even got his citizenship back in 1957 and it took four further years until he was at last arrested in 1961.

These few examples may be sufficient to demonstrate the real danger and to show the importance of this book.

HANS JAEGER.

* Walter Hacker: *Neo-Nazismus, Die Vergangenheit bedroht die Zukunft. Warnung an Oesterreich.* Europa-Verlag, Wien. 204 pp.

BIRTHDAY TRIBUTES

DR. SIEGFRIED M. AUERBACH 80

Dr. Siegfried M. Auerbach will be 80 on July 8. He is a personality who is conversant with many spheres. In Frankfurt, where he was born, he held a responsible position with the Metallgesellschaft A.G. for almost 30 years. After having already embarked on his business career, he also obtained his Dr. iuris at Giessen University. He has been interested in auxiliary international languages (Esperanto, Ido) since 1903 and has been a member of B'nai B'rith since 1913, serving as president of the Frankfurt Lodge in 1928/29.

It has not been difficult to compile this data for a birthday appreciation of Siegfried Auerbach because we find them in his standard work, "The Auerbach Family", a genealogy of the descendants of Abraham Auerbach (1763-1845), District Rabbi of Bonn. The eldest of Abraham Auerbach's 16 children, Benjamin Hirsch Auerbach, founded the "dynasty" of Halberstadt rabbis which served that congregation for four generations. By the painstaking accuracy with which Siegfried Auerbach, a descendant of the progenitor's second son, has compiled the particulars of his family, he has done spade work in German Jewish genealogy. His ensuing works about the families of his other ancestors, the Loewenthals of Ladenburg and the Anschels of Bonn, are of equal importance for German Jewish historiography. His capacity as a research worker and author is also reflected in his monograph about Jews in the German Metal Trade, published in the latest volume of the Leo Baeck Institute Year Book. Siegfried Auerbach also takes a leading part in the work of the Committee for the History of the Jews in Frankfurt. Last, but not least, he has been a member of the AJR Board for many years.

Though there is nothing patriarchal in his appearance or demeanour, he and his equally youthful wife have been great-grandparents for more than twelve years, and the three supplements to his "Auerbach Family" (the latest of which was published in December, 1965) record the steady growth of his own family. We wish our friend Siegfried Auerbach many years to come of undiminished vigour and activity.

MR. A. G. BROTMAN 70

Mr. A. G. Brotman recently celebrated his seventieth birthday. His outstanding work for the whole of British Jewry will have its tribute soon when he retires as Secretary of the Board of Deputies; but the refugees from Nazi oppression have special reason to convey their gratitude and affection to him.

Whenever he was approached by us he has given his wise counsel and has gone out of his way to be of assistance to us. He has been a helpful and understanding friend of the AJR since its inception.

When the Leo Baeck (London) Lodge was founded as the "Section 1943" of the "First Lodge of England" he gave introductory lectures on Jewish institutions in Great Britain.

When the work for restitution of property robbed by the Nazis and for indemnification began and the United Restitution Office and later the United Restitution Organisation dealing with the claims of indigent persecutees were established, Professor Norman Bentwich and he were at once prepared to take over the posts of Chairman and Vice-Chairman of these organisations. For 18 years Mr. Brotman has assisted URO in innumerable

negotiations and undertaken journeys to Germany, the USA, France, and South Africa in the interest of the greatest legal aid society in legal history.

His judgement and foresight are equalled by his kindness and understanding for the plight of the persecutees. He has won the admiration and the high esteem of his colleagues.

We wish him and his family the very best and hope that he will continue his work for adequate restitution and indemnification till the conclusion of this task.

F.G.

Letter to the Editor

85th ANNIVERSARY OF THE F.W.V.

Sir,—The F.W.V. (Bund Freier Wissenschaftlicher Vereinigungen an Deutschen Hochschulen) will celebrate its 85th birthday on Saturday, July 16, 1966.

A Dinner-Dance will be held at the Kensington Palace Hotel on that date. Members of our fraternity from all over the world will attend. The meeting will be addressed—among others—by Professor Sir Hans Krebs, F.R.S.

A Reception for members will be held at the Londoner Hotel, Welbeck Street, on Friday, July 15, at 8 p.m.

I am most anxious that all our friends and their families in Great Britain should be present on this occasion. May I, through your columns, ask all those who are able to come to get in touch with me.

Yours, etc.,

(Dr.) ERIC GOULD,

Chairman, F.W.V., London.

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THE BALANCE OF MASS IMMIGRATION

Has the integration of one million immigrants in Israel been successful? Today it is possible to strike some sort of balance. Mass immigration has come to an end for a simple reason—the reservoir of potential newcomers is exhausted. Unless one day Jews in Soviet Russia will be free to leave, no more than a trickle of arrivals from Western countries is expected in the foreseeable future.

The majority of immigrants in the past 18 years did not come to Israel out of Zionist conviction, but because they had to leave their countries and no other land was prepared to receive them. Thirty-nine per cent came from Eastern Europe, 29.3 per cent from Africa, 23.9 per cent from Asia and only 3.1 per cent from Western Europe and 2.9 per cent from the U.S.A. and the Latin Americas.

Since the establishment of the State in 1948, the Jewish population of that time, comprising 700,000 people, had to cope with one-and-a-quarter million newcomers, most of whom arrived without money, without assets, without skill, without education and profession. That they have nevertheless become part and parcel of Israel and found their home in the country is an historic achievement. All of them have jobs, and the total number of registered unemployed amounts to a mere 5,000, mainly social cases. The transit camps are a matter of the past.

In order to provide homes and work for a number of immigrants which was twice as large as the resident population, it was necessary to embark on a tremendous development programme in agriculture and industry, building and settlement, transport and communi-

cations. In the past 18 years 500 agricultural villages and almost 20 towns were established, roads were built, harbours constructed, mountains and deserts reclaimed. Israel's merchant fleet grew to about one million tons and exports rose from 28 million dollars in 1949 to 740 million dollars in 1965. The young industry provides work for a quarter million workers, producing goods of 250,000 million dollars annually.

The economic integration was linked up with a revolutionary change in education and in social life. A decisive measure was the introduction of compulsory schooling, with free tuition in primary schools. In the development areas where many of the newcomers are concentrated, free tuition is even extended to some of the secondary schools. As a matter of fact, the budget of the Ministry of Education—next to that of the Ministry of Defence—has highest priority and amounts to 750,000 million Israeli pounds in the current year. About half a million children attend primary schools, more than 100,000 secondary and vocational schools, and 25,000 students are at the universities and other institutes of higher learning. While among the elderly immigrants illiteracy disappears only slowly, the children have the same chances as those of indigenous families. In 60 language courses—ulpanim—grown-ups can learn Hebrew. For several professions—jurists, teachers, physicians—special Hebrew seminaries have been established.

However, all this should not conceal the failures and difficulties, the mistakes that were made and the set-backs experienced by many a newcomer. Fifty thousand immigrants have

left the country—50,000 registered tragedies. In addition, there are many who could not find their place in settlements or villages and left in order to try their luck in the towns. Thus, there has been a constant change-over, a veritable internal migration—with the result that villages near the border have remained empty, and the slums of Tel Aviv and Haifa get even more crowded. In the past year alone, 6,000 families applied for transfer from the development areas into the big cities, thus causing a delay in their integration, sometimes for years. Such a movement is all the more disappointing as the methods of receiving the immigrants were radically improved after the first years of statehood. There are no longer huts of transit camps for putting them up, but ready-made flats or small houses, with electricity, running water, basic furniture and even provisions for the first week.

It is to be expected that the Jewish population in Israel will reach three million by the year 1970. The greater part of the new arrivals will come from Western countries. Theirs will be a voluntary immigration, based on the free decisions of the individual immigrants. For their integration new and different methods will have to be applied, adapted to their high professional skills and the standard of living they have left behind. H.F.

GERMAN JURISTS VISIT ISRAEL

Under the auspices of the Federation of Young Jurists in Northrhine-Westphalia, a group of 40 Referendare and Assessors made a study tour through Israel, in the course of which they met leading judges and university professors of the country.

FAMILY EVENTS

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

Birthdays

Bermann.—Mrs. Doris Bermann, Leo Baeck House, The Bishop's Avenue, London, N.2, celebrated her 90th birthday on June 12.

Linton.—Louis A. Linton, of 26 Manor Drive, Wembley Park, Middlesex (formerly Dr. Ludwig Liebermann, Berlin) celebrated his 70th birthday on June 15 with his wife, children and grandchildren.

Engagement

Joachim : Obstfeld.—Dr. and Mrs. Kurt K. Joachim, 242 Stockingstone Road, Luton, have much pleasure in announcing the engagement of their only daughter, Irene, to Henri, only son of Mrs. J. Obstfeld and the late Mr. R. Obstfeld, Flat 2, Bramerton, 213/5 Willesden Lane, London, N.W.6.

Thanks for Congratulations

Mrs. Frieda Wolff, of Leo Baeck House, wishes to thank all relatives and friends for their congratulations and many presents on the occasion of her 90th birthday.

Deaths

Geismar.—Mrs. Pauline Geismar (née Bendit), passed away on May 23 at the age of 89. Deeply mourned by her children, Alfred Geismar, Agathe Nathan, grandchildren and great-grandchildren in Toronto.

Bauer.—Dr. Frederick Bauer, solicitor, son of the late Rabbi Dr. Moritz Bauer (formerly Vienna), of 3 Blackstone Road, London, N.W.2, passed away after a short illness in his 60th year on May 28. Deeply mourned by his wife, Alice, daughter, Susan, sister, Mrs. Anny Aldor, relatives and friends.

Fischer.—Mr. Paul Fischer (formerly Briggs, Czechoslovakia), passed away suddenly on June 1, aged 68. Deeply mourned by his wife, Martha Fischer, 20 Edgeworth Avenue, Hendon, London, N.W.4, his daughter and son-in-law, Anita and John Hazeldene and grandchildren in Australia.

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Miscellaneous

TELEVISION wanted for elderly crippled lady. Box 720.

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Voluntary Helpers Required

VOLUNTARY HELPERS required to visit lonely, disabled people. AJR Social Services Department, MAIDA Vale 4449.

AJR Attendance Service

WOMEN available to care for sick people and invalids, as companions and sitters-in; non-residential. 'Phone MAIDA Vale 4449.

AJR Needlewomen Service

WOMEN available for alterations, mending, handicrafts. 'Phone MAIDA 4449.

Personal

PROFESSIONAL MAN in late 50s, open-air fan and many other interests, desires to hear from lady willing to share his life and home in a north-of-England town. Box 719.

TALL, LONELY WIDOW, early middle-age, with lovely home in North Manchester, would like to share same with quiet gentleman of similar age, on companionship/boarder basis. Room for car. Box 721.

MISSING PERSONS

Personal Inquiries

Stefania.—Mrs. Mencer Stefania (née Lejberg), born in Warsaw, last seen in London, is sought by Mrs. Roma Jakubowicz, Haifa, Kirjat Chaim Ash Beth. Please communicate with Mr. M. Leyberg, 36c Albert Avenue, Prestwich, near Manchester, Lancs.

Oppenheimer.—Beate Oppenheimer, born 1926 or 1927 in Hanau/Main, believed to have come to England in 1938, sought by Mrs. Lucie Peter, 598 Werdohl / Sauerland, Neuenrader Strasse 70 bei Kitsch.

Inquiries by AJR

Kaufmann.—Mrs. Margaretha Kaufmann, born October 1, 1909 in Vienna, last known address 119 Gloucester Terrace, London, W.2.

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Anybody who can give information about the present addresses of the following children of the former proprietor of S. Wronker & Co., the late Rudolf Hirsch: **HENRIETTE LISELOTTE HIRSCH (HEATHER LESLY HIRST)** and **MANFRED PETER HIRSCH (HIRST)** last known address 35 Addington Square London, S.E.5, and **MARIANNE HIRSCH** last known address 111 Greville Road, Southville, Bristol, please contact: Messrs. Buckeridge & Braune, Solicitors, 3 and 4 Clement's Inn, Strand, London, W.C.2. ('Phone HOLborn 9551.)

ORGANISATIONAL NEWS AND ABSTRACTS IN MEMORIAM

AJR GENERAL MEETING

On June 14, the AJR General Meeting was held at Hannah Karminski House. Mr. A. S. Dresel was in the chair, and Dr. W. Rosenstock, Dr. E. A. Lomnitz, Dr. F. E. Falk and Dr. F. Goldschmidt spoke about the activities during the past year. After a lively discussion, the executive and board members were elected as proposed by the executive (cf. last issue of "AJR Information"). A detailed report on the meeting will be published in the next issue.

DESPATCH OF "AJR INFORMATION"

The deterioration of the postal services which has been frequently referred to in the national press has, unfortunately, also affected the despatch of *AJR Information*. Though the Post Office in charge of the bulk postings usually receives the copies on the first Monday or Tuesday of the month, quite a few readers do not get their copies until a week later. We have repeatedly taken up the matter with the postal authorities, who attribute the delays to lack of staff. We very much regret the inconvenience caused to our members, but as the despatch by the Post Office is staggered over several days we would ask them only to get in touch with us if they have not received their copies by the second Tuesday of the month.

J.W.B.'s ANNUAL MEETING

More than 500 supporters and workers attended the Annual Meeting of the Jewish Welfare Board, held at the Europa Hotel on June 6. Lord Cohen of Birkenhead, who was the guest speaker, stated that by the end of the century there would be 25,000 more Jewish men and women over 65 than at present and that we had to prepare ourselves for the growing requirements arising from longevity. The President of the J.W.B., the Hon. L. H. Cohen, reported that at present the Board maintained 23 residential homes. Mr. M. Nathan, the joint treasurer, stated that the past year had brought with it a record deficit of £49,000. Over 11,000 cases had been assisted and nearly £400,000 had been spent. Tribute to the work of the Board was paid by the new Mayor of Camden, Councillor L. P. O'Connor.

REFUGEES' SHELTER

A cocktail party to celebrate the 80th anniversary of the Jews' Temporary Shelter was recently held. Sir Keith Joseph, M.P., stressed the importance of keeping the Shelter open. Every decade or so those responsible had debated the possibility of closing it down, but this would be a tragedy.

FUN FAIR AT WESTMINSTER ABBEY

Admission Tickets Obtainable from C.B.F.

The Westminster Abbey 900th Anniversary Fair, to be held in Dean's Yard from July 19 to 23, will be one of this year's greatest summer holiday attractions. Open all day, from 11 a.m. to 10 p.m., it will have side shows, market stalls, donkey rides, personal appearances by stars of stage, screen, radio and TV, tea bars and a licensed restaurant. The theme of the Fair, and indeed of the whole year, is "One People" and accordingly, charities of all denominations are joining together in this great national event.

The Central British Fund, which is the only Jewish charity to be represented, appeals to the Jewish community to play its full part on this important occasion.

In addition to running the Scarf and Handkerchief Stall, the C.B.F. has 500 books of entrance tickets for advance sale at a special reduced price of 2s. each for adults, 1s. each for children under seven. Entrance at the door will cost 2s. 6d. and 1s. 3d. respectively. More important still, most of the proceeds from the sale of tickets sold in advance by the C.B.F. will go to the C.B.F. funds. Readers are therefore asked to order their books (each book contains ten tickets) from: Miss S. Redmill, Central British Fund, Woburn House, Upper Woburn Place, London, W.C.1.

REMINISCENCES BY LADY HENRIQUES

The talks by Lady Henriques on "50 Years in Stepney," which, as reported in our April issue, were broadcast on the BBC Home Service, have been published in a booklet. The publication also carries passages of the original draft which were cut in order not to exceed the time allocated. In one of these passages, Lady Henriques refers to the refugees and especially mentions the "Thank-You Britain" Fund. Copies of the booklet (2s. 6d. including postage) may be obtained from: The Secretary to Lady Henriques, Henriques Street, London, E.1.

HISTORY OF PHILANTHROPIN

A few years ago, a History of the Philanthropin by Dr. Albert Hirsch, was published under the auspices of the Frankfurt Municipality. Copies of the work were sent to former pupils of that famous school, as far as their names and addresses could be obtained. There are still some copies left which are available free of charge. Interested readers should get in touch with: Mr. S. Bischeim, 4e Grove End House, Grove End Road, London, N.W.8.

MRS. AENNIE ELIEL

It is learned with regret that Mrs. Aennie Eliel passed away on June 1. A daughter of the late Leonhard Tietz, the founder of the well-known department stores, she lived in Cologne before she came to this country. Mrs. Eliel was associated with the AJR since its inception. When Otto Hirsch House in Kew was established eight years ago, she became a member of the House Committee. She served on the Committee until, due to her failing health, she had to resign last year. Yet even then she kept on taking an active interest in the Home and attended the committee meetings whenever possible. She will be greatly missed by the residents, whose well-being was very close to her heart, and by her colleagues on the Committee, to whom she had endeared herself by her helpful, sincere and unassuming personality. We extend our sincerest sympathy to her sons and their families and to her brother, Mr. Gerhard L. Tietz, a member of the AJR Board.

RABBI DR. M. PAPO

Rabbi Professor Dr. Manfred Papo, died in Vienna on May 14. He was District Rabbi in Salzburg from 1925 until 1928, when he was appointed professor of religion for secondary schools in Vienna. After the Anschluss, he emigrated to England where, from 1942 to 1944, he was rabbi of the Sephardic congregation in Manchester. During that time, he also took a leading part in the work of the local AJR branch. He re-emigrated to Salisbury (Rhodesia) to become the rabbi of the Sephardic congregation of that city. When he retired in 1964, he returned to Vienna and rendered his services as a rabbi and experienced educationist to the re-established Jewish community.

DR. RICHARD MAINZER

Dr. Richard Mainzer (formerly Frankfurt/Main) died in New York in his 60th year. He had been actively associated with the German-Jewish youth and students' movement. After having survived the war in Holland, he re-emigrated to the U.S.A. and established himself as a lawyer in New York. Dr. Mainzer was also an Honorary Professor of the Legal Faculty of the Johann-Wolfgang-Goethe-Universitaet in Frankfurt.

DUTCH HONOURS

Queen Juliana's birthday honours list included the names of Professor J. Presser, author of the official history "The Persecution and Destruction of Dutch Jewry, 1940-45", and Mr. M. H. Gans, editor-in-chief of the *Nieuw Israelitisch Weekblad*, the Jewish weekly.

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ROUND AND ABOUT

SCHOENBERG'S PLANS FOR A JEWISH PARTY

NAZI CRIMES STUDY

The University of Sussex Centre for Research in Collective Psychopathology, which is to make a detailed study of Nazi crimes, will start work in October. The director of the centre will be Professor Norman Cohn, an expert on the darker aspects of mass psychology. Members of the centre will include Dr. Z. Barbu, senior lecturer in sociology at Sussex University; M. Poliakov, of the Sorbonne, Paris; and Dr. C. A. Storr, a London psychiatrist. Other appointments are expected soon.

The first stage of the centre's research programme will be devoted to investigating specific cases of collective violence connected with Nazi and fascist movements. During the second stage the researchers will investigate other historical cases of collective violence and will look into persecutions, massacres and political oppression involving extermination.

Professor Cohn's aim is to build up a compendium of collective human aggression based on historical cases. He is at present in the U.S.A. making arrangements to establish an American branch of the centre to study the treatment of Negroes.

JEWISH MUSEUM IN BASLE

A Jewish Museum was recently opened in Basle. Its nucleus consists of exhibits lent by the Judaica Section of the Basle "Volkskundemuseum." Other items were obtained on loan from the "Historische Museum" in Basle and the "Schweizerische Landesmuseum" in Zürich. The museum is sponsored by the "Schweizerische israelitische Gemeindebund" and a number of private benefactors. It is the first public Judaica collection in Switzerland.—(E.G.L.)

PROFESSOR E. B. CHAIN 60

Professor Ernst Boris Chain, F.R.S., recently celebrated his 60th birthday. He was born in Berlin, where he attended the Luisen-Gymnasium. He obtained his doctorate at the Berlin University and started his scientific career at the Chemical Research Laboratory of the Charite. In 1933, he emigrated to this country. His research work in Oxford, carried out together with Professor H. W. Florey, resulted in the discovery of the healing capacity of penicillin, and was recognised by the joint award of the Nobel Prize to him, Professor Fleming and Professor Florey. In 1949 he became Scientific Director of the International Centre for Microbiology in Rome. Since 1961, he has been Professor of Biochemistry at the Imperial College of Science and Technology in London. Professor Chain is an Hon. Fellow of the Weizmann Institute and has always been actively interested in Zionist and other Jewish causes. He was also one of the patrons of the "Thank-You Britain" Fund.

ARCHITECT HONOURED

On the occasion of his 75th birthday, the architect Arthur Korn (London) was elected Extraordinary Member of the (West) Berlin Academy of Arts. He is the only architect in Great Britain and the Commonwealth who holds this position.

DEATH OF MATHILDE LUDENDORFF

Mathilde Ludendorff, the widow of General Ludendorff, has died at Tutzing (Upper Bavaria) at the age of 88. She was the founder and leader of a movement which fought against Christianity, freemasons, Jews and Jesuits.

In connection with the reference in the March issue of "AJR Information" to Arnold Schoenberg's letters to his cousin Hans Nachod (who, by the way, spent the last years of his life at Leo Baeck House), we received from Mrs. Helene Wolfsohn (Haifa) the following two extracts from letters addressed by the composer to her late husband, Dr. Georg Wolfsohn.

"... and yet I would like to hear from you whether, in your opinion, I should settle in Palestine. I think that's where I belong..." (Los Angeles, September 16, 1949.)

"... You do not realise how much I envy you for having had the courage to move to Jerusalem where I would so much like to live myself.

"You know that the Israeli Academy of Music has appointed me as hon. president. I am just busy with polishing the text of my letter of acceptance, for the letter should become a real document.

"In my view we should strive at re-instating our ancient religion. It appears to me that the time of sober belief in science has passed at last, for myself this has been the case for more than 40 years. However, I think that in today's usage of language the archaic language of the Bible has lost its power of persuasion. People of our times have to be talked to in a different vein and also about the problems which are their specific concern. Therefore, I have started to conceive 'Psalmen, Gebete und andere Gespraech mit (und ueber) Gott.'" (April 20, 1951.)

Further details about Schoenberg's attitude to Judaism may be found in the article by Peter Gradenwitz, "Mahler and Schoenberg", published in Year Book V (1960) of the Leo Baeck Institute.

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