

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

A DECADE OF ACHIEVEMENTS

Tenth Year Book of Leo Baeck Institute

This issue carries birthday tributes to several personalities who are closely associated with our work. Yet we also have to record an important anniversary in the history of an organisation whose objects are inseparably linked up with those of the AJR: the publication of the Tenth Year Book of the Leo Baeck Institute.*

In his introductory article the president of the Institute, Dr. Siegfried Moses, rightly states that the achievements of the past decade more than exceeded the expectations of its founders. Apart from ten Year Books (in English) and 29 Bulletins (in German), the list of publications comprises 14 volumes of the "Schriftenreihe wissenschaftlicher Abhandlungen", seven memoirs and biographies, several monographs and collections of letters, as well as translations (into English and Hebrew) and reprints of works by outstanding German Jews. As Dr. Moses states, of the 200 authors who have contributed to these publications 65 per cent lived and worked in Central Europe until the Nazis came to power. A further 25 per cent were born in German-speaking countries but emigrated at an early age. These figures are interesting under two aspects. They show the important role to be played by those who can still speak from first-hand experience. Yet they also indicate the increasing interest of young scholars of German-Jewish origin in the tasks of the Institute. Some of them may be impelled by the desire to get to know their own background. But others may also have realised—the importance of the subject for present-day Jewry. The confrontation of an emancipated Jewish society with the political and cultural life of the majority population, as experienced in Germany, has now gained momentum in countries whose Jewish communities no longer consist of immigrants or children of immigrants, but of members of the third generation who are integrated into their environment. While a few decades ago there was tension between the comparatively small section of assimilated Jews and the Jewish masses who lived in or came from Eastern European countries, in the meantime the descendants of these Eastern Jews have also been "acculturated" (as the term in the U.S.A. runs) and are struggling with the same problems of preserving Jewishness as the former German Jews.

During the First World War, this tension between East and West manifested itself in the controversies about the methods of Jewish relief work in German occupied Eastern

countries. As the article on this subject by Zosa Szajkowski reveals, the Jewish masses wished to have a say in the distribution of the funds and resented the "patronising" attitude of the German "Hilfsverein" and the American "Joint". The article also recalls interesting details about the Zionist policy prior to the Balfour Declaration, when it appeared equally necessary to secure the goodwill of the Central Powers because Palestine was then under Turkish rule.

The relationship between East and West is also mirrored in a study on the life and work of the founder of the "Hilfsverein", James Simon, an "assimilated" Jew who had attained a high position in the cultural and economic life of his country and who used his influence for the benefit of his persecuted fellow Jews abroad. This type of Jewish philanthropist is now extinct, and it has become fashionable to speak of it in derogatory terms. Yet we must not forget that the philanthropists of the old school were also driven by strong Jewish impulses. The "Kaiserjude" James Simon was well aware of his underprivileged position. When, for the purpose of war propaganda, the representative body of French Jewry published a statement accusing the Germans of anti-semitism, Simon was asked to refute these accusations by a counter-statement. He declined to do so and, in a dignified letter to the German Foreign Office, referred to the humiliating discriminatory measures to which, in spite of their formal emancipation, the German Jews were still subjected.

Another personality who was involved in the work for the Jews in German occupied countries was the economist and sociologist, Franz Oppenheimer. An evaluation of his work by Adolph Lowe is, to some extent, based on Oppenheimer's interesting autobiography, "Erlebtes, Erstrebtes, Erreichtes" (1931) which has been re-issued in an enlarged edition by Joseph Melzer (Duesseldorf). Oppenheimer's "Sociology" has become a standard work. On several occasions, his ideas about agricultural settlements were put into practice in Germany and also in Israel. He was associated with the Zionist Movement, although neither the article nor the autobiography make it sufficiently clear, for which deeper reasons and to what extent this highly assimilated "German" professor was really captivated by the idea of a Jewish renaissance. As a teacher of Chancellor Erhard he is, as the article puts it, the "grandfather" of the German "Wirtschaftswunder."

The dominant position of American Jewry in Jewish life gives added topicality to any study of the history of that community. As

most American Jews are descendants of Eastern Jewish immigrants we are apt to forget that the foundations of many local and national Jewish organisations were laid by German Jews who emigrated at an earlier stage. We owe it to Hanns Reissner that, in his article on German-American Jews, he has unearthed much, so far unknown, source material about the places of origin, occupations and resettlement areas of these immigrants. The detailed study ends with the enumeration of well-known German Jewish families such as the Gimbels (from Bavaria), the bankers Seligman (of Baiersdorf), the Lehmanns (of Rimpfart near Wuerzburg), the Kuhns, Loeb and Schiffs, to quote only a few examples.

There is hardly any sphere of historical research in which personal recollections are as important as in the evaluation of youth movements, because their community life was determined by emotional undercurrents rather than by tangible ideologies. In his article on Siegfried Bernfeld, Willi Hoffer brings to life the efforts of a group of young Viennese Jews at the end of the First World War who infused the ideals of the German Youth Movement into their work for the national rebirth of the Jewish people. Another educational venture, although under entirely different circumstances and towards entirely different objects, was the Auswandererlehrgut Gross-Breesen, described by Werner T. Angress. This agricultural training centre was established after 1933 for young German Jews who, mainly for ideological reasons, intended to emigrate to countries other than Palestine. The author, himself a former Gross-Breesener, is now a Professor of History in New York. He frankly admits that Gross-Breesen had been a failure from a vocational point of view, and that it had not succeeded either in imbuing the pupils with a genuinely Jewish

Continued on page 2, column 1

The Association of Jewish Refugees in Great Britain

herewith invites members to its

GENERAL MEETING

on Tuesday, June 14, at 8 p.m.

at Hannah Karminski House,
9 Adamson Road, Swiss Cottage,
N.W.3

AGENDA

Reports on AJR Activities

Treasurer's Report

Report on Restitution and Compensation

Election of Executive and Board

(The list of candidates submitted by the Executive is published on page 13, further nominations should reach the AJR office by June 8.)

No further notice will be given.

Non-members are not entitled to vote, but are welcome as guests at the meeting.

* Year Book X of the Leo Baeck Institute. Edited by Robert Weltsch. East and West Library, London, 1965. 365 pp., 42 illustrations. £2 7s. 6d. For members of the Society of Friends of the Leo Baeck Institute free of charge.

DECADE OF ACHIEVEMENTS

Continued from page 1

attitude. Yet, particularly due to the influence of the Director, Professor Curt Bondy, the human contacts between the pupils were so strong that they persisted for many years after their dispersion. Of great documentary value are the posthumously published autobiographical notes of the philosopher, the late Professor David Baumgardt: "Looking Back on a German University Career". Without glossing over the negative aspects, Baumgardt recalls the hardly impaired good relations between Jewish university teachers and their non-Jewish colleagues, some of whom, as he states, retained these contacts also after 1933.

The article by S. M. Auerbach about Jews in the Metal Trade mainly describes the history of three leading firms: Aron Hirsch & Sohn (Halberstadt), Metallgesellschaft (Frankfurt), and Beer, Sondheimer & Co. (Frankfurt). It is enhanced by several photographs, one of which shows the members of the trade at a dinner in Hamburg in 1928, presided over by the former Chairman of the AJR, the late Mr. A. Schoyer, then President of the Federation of German Metal Dealers.

The problem of "Red Assimilation" is illustrated in a biographical essay on the Jewish background of the Austrian Socialist leaders Victor and Friedrich Adler. The personality of Walter Benjamin is portrayed by Gershom Scholem, a close friend of this independent and original thinker.

An article by Norman Bentwich, dedicated to the memory of Hans Reichmann, reviews the development of restitution and compensation legislation and the work of URO, which, by the end of 1963, had settled over 300,000 claims and recovered for its clients nearly 2 billion marks.

These brief references only serve their purpose if they induce readers to peruse this stimulating new Year Book. Like the present writer, they will certainly be reminded of the words: "Und wo ihr's packt, da ist's interessant."

The editor, Robert Weltsch, who also wrote the introductory article, has wielded the contributions of the book into an organic entity. In thanking him for his latest work we want to associate ourselves with the tributes paid to him in this issue on the occasion of his 75th birthday on June 20. Those of us whose activities for the Jews from Germany are akin to his, albeit in a more limited way, look upon him as their Doyen. He has set us an example by the clarity of his assessments and the courage of his convictions. It is also a privilege for us that this journal has had the benefit of his co-operation throughout the years. With feelings of gratitude and affection we extend our cordial birthday wishes to Robert Weltsch.

THE GERMAN SCENE

DANGERS FROM THE RIGHT

Bavarian trade union leaders have criticised Chancellor Erhard for his view that Right-wing radicalism represents no threat to democracy in West Germany. Trade unionists in Baden-Wuerttemberg have asked that the forthcoming trade union congress should denounce public attempts to minimise the importance of growing neo-Nazi and antisemitic tendencies in the Federal Republic. Dr. Erich Mende, the Federal Chairman of the Free Democrat Party has, however, said that the N.D.P. represents no threat and that it would be a mistake to ban its activities.

Vigilance against the increase of the N.P.D. was also demanded in resolutions passed by the Trade Union of German Employees and the Federation of Youth Organisations.

The Party's first Youth Group has been established in Oldenburg.

At the regional Westphalian Conference of the N.P.D., the party chairman, Fritz Thielen, made the following statement about the membership of former Nazis: "They have been most helpful to us. If we let down only one of these friends, a wound would be inflicted which could never heal". In Thielen's view, a "national wave" is approaching the Federal Republic. "It would be the task of the N.P.D.", he said, "to see to it that after the unnatural move to the left during the occupation period, the national pendulum does not move too far towards the right".

PROSECUTION OF NAZI CRIMINALS INTENSIFIED

At a conference of the Regional Ministers of Justice it was decided to increase the number of public prosecutors at the Central Office in Ludwigsburg from 32 to 50. It was also decided to send delegations to Eastern countries with a view to scrutinising documents held by them. It is hoped that up to December 31, 1969, the time limit for the prosecution of Nazi murderers, the scrutiny of all cases concerned will have been completed.

CENTRAL AGENCY HEAD INVESTIGATED

The Stuttgart prosecutor-general is continuing his investigation of the head of the Central Agency, Herr Erwin Schuele. The Soviet authorities accused Schuele of complicity in Nazi crimes against the Russian civilian population during the war.

Owing to lack of evidence, a previous investigation was dropped but has now been resumed after the receipt of an official Note from the Soviet Foreign Ministry.

JEWISH SCHOOL IN FRANKFURT

The first Jewish school to be established in West Germany since the end of the war has been opened in Frankfurt. It comprises the two lowest classes of an elementary school. The teachers will be Ruth Moritz and Amalia Buerger.

SEPP DIETRICH'S FUNERAL

In Ludwigsburg, the funeral of Sepp Dietrich, the former S.S. general, was attended by more than 3,000 people. Most of them were former S.S. men and included delegations from Austria, Finland and Holland. Representatives of the extreme Right-wing National Democrat Party and members of the West German Army in uniform were among the mourners. Wreaths were sent by the families of the former Nazi Foreign Minister, Joachim von Ribbentrop, and Hitler's deputy, Rudolf Hess.

Dietrich's Nazi Iron Cross was displayed on the coffin. The mourners sang the Nazi anthem and the S.S. "loyalty song" and six of the pallbearers wore the Nazi "Knight's Cross" medal.

The liberal *Stuttgarter Zeitung* carried an advertisement by the Federation of Former Members of the Waffen SS announcing Dietrich's death. In a letter to the Stuttgart Jewish Community, the paper's editor wrote: "In compliance with the basic principles of human behaviour, we did not consider it appropriate to decline the publication of a death announcement. However, we do not want to have any material profit in connection with the death of a man who commanded the bodyguard of the arch villain of our Fatherland. We have, therefore, passed on the fee received for the advertisement (540 DM.) to the Children and Youth Aliyah."

The Frankfurt Office of Youth Aliyah returned the payment, stating that it fully appreciated the good will which prompted this gesture but felt unable to accept the donation.

BELSEN MEMORIAL CONSECRATED

On April 24, a Memorial Building on the site of the former Belsen Concentration Camp was solemnly opened. It is to be used as a documentary centre which will display records of the history of the camp and of the sufferings endured by its prisoners. One of the rooms will be dedicated to the memory of Anne Frank, one of the 50,000 inmates who perished in the camp. In his opening address, the Minister of the Interior for Lower Saxony, Otto Bismann, exclaimed: "Let us not repeat the mistakes of the Weimar Republic which by its wrongly applied tolerance gave the enemies of freedom the power to destroy freedom."

TWINNING WITH ISRAELI TOWN

The town of Or-Yehuda has offered to twin with the Berlin Borough of Charlottenburg, according to an announcement by the Charlottenburg Borough Mayor at the opening ceremony of the exhibition "Graphik aus Israel" in the Charlottenburg Town Hall. It is the first offer of this kind to come from Israel.

NO PENSION FOR NAZI JURISTS

The Munich administrative court has ruled that the widows of two former Nazi jurists were not entitled to pensions because their late husbands had violated the principles of humanity and justice. The two men, a judge and a prosecutor, were members of a former Berlin Nazi People's Court which had sentenced many defendants to death for petty offences.

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HOME NEWS

IN PARLIAMENT

No Action Against Nazis

Mr. Reg Freeson, M.P., drew attention to the fact that the court at the Old Bailey trial had accepted police and defendants' evidence that there had been incitement to arson against synagogues in this country which resulted in them being burned down. He called on Sir Elwyn Jones, the Attorney-General, to instruct the Director of Public Prosecutions to institute proceedings against British Nazi leaders under the Race Relations Act.

When Sir Dingle Foot, the Solicitor-General, said he did not think there was sufficient evidence to justify criminal proceedings at present, Mr. Freeson replied that if the court accepted it why could not the Attorney-General. Sir Dingle stated that what had to be considered was whether there was incitement to violence and racial hatred within the meaning of the Act.

Mr. Bernard Braine, Conservative, asked the Government to take note of the "very deep feeling" on both sides of the House that British citizens and property should be treated in this way. Cheers greeted Mr. Freeson's statement that he would raise the matter again in view of the unsatisfactory nature of the replies. His attempts to criticise the sentences passed on the synagogue arsonists were previously prevented by the Speaker.

An all-party motion calling for the Race Relations Act to be amended has been tabled.

RACE RELATIONS ACT CRITICISED

At its annual conference the Pioneer Women (the British Women's Labour Zionist Organisation) criticised the Race Relations Act which became law last November.

Mrs. Mary Mikardo, public relations officer of the organisation, said that the Act had not gone far enough and had too many loopholes. No one had yet been prosecuted under the Act and the number of racist pamphlets issued and distributed had risen.

A unanimous resolution expressed satisfaction that the Bill had become law but condemned the "pernicious propaganda of the neo-Nazi and fascist groups whose avowed aim is the spreading of racialism, apartheid and antisemitism in this country". The conference also called upon members "to refute by facts and figures the false statements which are presented to the public by these fringe groups."

HUMAN RIGHTS

The general council of the U.N. Association of Great Britain and Northern Ireland at its annual meeting in Cambridge adopted a World Jewish Congress resolution on human rights. This resolution called on the British Government to ratify without reservations at the earliest possible moment the United Nations International Convention on the elimination of all forms of racial discrimination.

A resolution on refugees, incorporating a W.J.C. amendment, was also unanimously approved by the U.N.A. The amendment requested the Government and the High Commissioner for Refugees to persuade Federal German authorities to implement indemnification arrangements for refugees in the most liberal and speedy manner possible.

"OBSERVER" TRUSTEE

Lord Goodman, chairman of the Arts Council, has been appointed a trustee of the Observer newspaper. Until August, 1960, a clause in the paper's trust deed which was removed required all trustees and the editor to be Protestant. The clause was inserted by the father of Mr. David Astor, the paper's present owner who, in an interview, stated it had been his father's intention to ensure the freedom of the paper which, he feared, might be impaired under Roman Catholic control. It had, said Mr. Astor, never been intended as an expression of racial or religious discrimination.

PEACE CAMPAIGNERS

The Israeli crusader for reconciliation with the Arabs, Mr. Abie Nathan, met Bertrand Russell in Wales. Both peace campaigners agreed that the only Western statesman who could mediate in settling the Arab-Israeli dispute was President de Gaulle. Lord Russell told Mr. Nathan how much he admired his one-man crusade in pursuit of peace.

Mr. Nathan also met the Minister for Disarmament, Lord Chalfont, who was accompanied by Mr. Harold Sebag-Montefiore, president of the Anglo-Jewish Association. Lord Chalfont promised that he would stress, at the earliest appropriate moment, the dangers of an arms race in the Middle East.

HITLER'S BIRTHDAY CELEBRATED

Hitler's birthday was celebrated by the Greater Britain Movement by a party at its headquarters in South Norwood High Street, London. As a result of a protest by 51 people outside the premises, David Arthur Davis appeared at Balham magistrates' court. He pleaded guilty to using threatening words with intent to provoke a breach of the peace, and was given a conditional discharge and warned that if he committed another offence he would be sent to prison.

Davis told the court: "I went down to protest at them celebrating Hitler's birthday, especially after recent Nazi arsonists had been released after doing £185,000 worth of damage at places of worship."

FURTHER STABBING SENTENCE

As previously reported, seven youths were sentenced to varying periods of detention and two others were placed on probation with regard to a stabbing incident in North London. A sentence of three years' detention was also passed on a 14-year-old schoolboy, Leonard Skinner, who pleaded guilty to wounding a Jewish student, Joseph Springer, and Ralph Louis Black, with intent to cause them grievous bodily harm. Mr. Black, an elderly man, was attacked on his way home from synagogue.

SOLICITOR'S QUANDARY

Mr. Derek Wilkes, a Jewish solicitor, was released from a legal aid certificate to defend Ralph Richardson, a member of the Greater Britain Movement. In court Mr. Wilkes said that, on personal grounds, he felt he could not represent the client. Ralph Richardson was one of eight charged with possessing offensive weapons in Ladbroke Grove. Others included John Tyndall, leader of the Greater Britain Movement.

I. L. PERETZ COMMEMORATION YEAR

A meeting of the Jewish Cultural Society was held in London to mark the official end of the 50th "Yahrzeit" year of I. L. Peretz, the great Yiddish writer. Mr. Hayim Pinner, who presided, expressed astonishment that the meeting should have taken place a week after Jewish Book Week and yet not be part of it. The Peretz anniversary was not mentioned at all during the Week, he said.

Mr. Joseph Leftwich said that Peretz Year had been observed in all corners of the Jewish world. But nowhere had it been celebrated with such fervour as among the decimated Jewish communities of Poland.

Speaking in Yiddish, Mr. Charles S. Klinger, secretary of the Jewish Cultural Society, described Peretz as the chronicler of the "Jewish human comedy".

MAYOR OF CROSBY

Crosby, a borough of Merseyside, has its first Jewish mayor. He is Councillor Neville C. Goldrein, a Conservative, who has been a member of the Crosby Council since 1957.

ANGLO-JUDAICA

Henrietta Szold Award

The 1966 Henrietta Szold Award was presented to Mrs. Miriam Warburg, the former general secretary of Children and Youth Aliyah in Great Britain. The presentation to Mrs. Warburg, who now lives in Geneva, was made in recognition of her outstanding services in the field of social welfare. The award was established six years ago to mark the centenary of the birth of the "mother of Youth Aliyah".

C.N.D. March

The Jewish group at the Campaign for Nuclear Disarmament's Easter march included about forty people, mainly youngsters. Led by the Rev. Saul Amias and Rabbi Dr. Harold Reinhart, the group kept an hour-long prayer vigil outside the headquarters of the U.S.A. Third Air Force at South Ruislip. Afterwards they joined in the march, in which hundreds of other Jews also took part, marching under the banners of their local or political organisation.

Bayswater Synagogue

The last Shabbat service has been held in the 103-year-old Bayswater Synagogue. The synagogue is to be demolished under a Paddington town-planning scheme. Plans are being made for the erection of the new Bayswater Synagogue in Kilburn Park Road. The congregation will meanwhile worship temporarily in Lauderdale Road.

Manchester Community

Alderman Michael Fidler has been elected as the new president of the Council of Manchester and Salford Jews. The retiring president, Mr. Jack Levy, who said in his speech that the climate of understanding between the Jewish and non-Jewish communities was better than ever, added that the Council was of the opinion that the penalties meted out in the recent synagogue arson case in London were "totally insufficient". In his opinion anti-semitic activity was at a very low ebb. If strong action were taken against a few perpetrators it would lead to a virtual disintegration of antisemitic activities in this country.

Jews in Leeds

In a survey of the Leeds community, the number of Jews there is shown to be nearer 18,000 than the previously assumed figure of 25,000. This result is printed in a brochure issued to commemorate the 60th anniversary of the Leeds Jewish Representative Council. The survey shows that Leeds Jewry forms 3½ per cent of the city's population and not 5 per cent as hitherto thought. The figures of Jewish professional men and women show that Jewish doctors number 16.28 per cent of the city's total, and other Jewish professionals in the region of 25 per cent and more. The number of synagogue marriages is almost the same as the rate for the whole country, disproving the suggestion of a high intermarriage rate for Yorkshire Jewry.

Praise for Birmingham

The annual civic service held at the Singers Hill Synagogue was attended by the Lord Mayor of Birmingham, aldermen, councillors and leading citizens. An official representative of Birmingham's new Roman Catholic Archbishop was, for the first time, present at the service. The Rev. Sidney Gold, chief minister of the Birmingham Hebrew Congregation, in his address said that the spirit of ecumenism was manifestly to be seen both in the presence of their distinguished guests and in their multifarious activities for the benefit of all citizens without reference to race or creed. Mr. Gold paid tribute to the Lord Mayor, the scion of a well-known Quaker family which had extended help and refuge to many families escaping from Germany during the Hitler oppression.

NEWS FROM ABROAD

AMERICAN NEWS

Protests against Treatment of Soviet Jewry

In New York 6,000 youths staged an orderly demonstration outside the Soviet mission to the United Nations, protesting against the alleged persecution of Russian Jews. Most of the demonstrators came from 24 Jewish youth organisations and were joined by some Negro youths who marched in sympathy. The demonstrators carried signs reading "Let them live as Jews or leave" and demanded an end to discrimination and full restoration of Jewish cultural life.

The American Jewish Conference on Soviet Jewry at its conference in Philadelphia unanimously adopted a declaration of rights for Soviet Jewry. In ten to 15 years' time, said Rabbi Israel Miller, of New York, it would be "difficult to find a man in the Soviet Union who will know how to conduct a barmitzvah, wedding or burial service." Bishop James A. Pike, the Episcopalian Bishop of California, called for a united front between the Left and Right to protest at discrimination against Jews by the Soviet Union. His plea reinforced a statement signed by 68 Senators of both major parties demanding that the close on "three million Jews of the Soviet Union be allowed to live creatively and in dignity as Jews." During the two days of the conference, services were held at the Philadelphia monument to the six million victims of the Holocaust.

Stand on Vietnam

By an overwhelming majority delegates to the American Jewish Congress biennial convention passed a resolution calling on the United States to make clear its willingness for an immediate cease-fire in Vietnam. The resolution also asked Washington to halt its "bumbling" and to state its readiness to negotiate, without prior conditions, on all points outstanding between the opposing sides in Vietnam.

Congress is one of the few secular Jewish organisations in the U.S.A. which has now added its voice to those Jewish religious groups which have already spoken out in favour of a Vietnam settlement.

Jesuit Culpability

The Father-General of the Society of Jesus (the Jesuit order), Father Pedro Arrupe, on a visit from Rome to New York, told an ecumenical gathering that the Jesuits contritely acknowledged the "formidable proportions" of the part they had played in heightening religious tensions.

To an audience which included the Roman Catholic Archbishop of New York, Cardinal Spellman, and the Chancellor of the Jewish Theological Seminary of America, Rabbi Dr. Louis Finkelstein, Father Arrupe declared that Jesuits would now be encouraged to play a leading part in the ecumenical movement and expressed the hope that there was a definite place "for more specific contacts between the Jesuits and Jewish leaders."

SPAIN

Jewish Lecturer in Inquisitor's Birth Town

The Association for Jewish-Christian Friendship arranged a lecture on Judaism at Avila, the historic religious centre of Spain where the Grand Inquisitor Tomas Torquemada was born and lies buried. The lecture was given by Señor Max Mazin, the president of the Madrid Jewish community, to 300 seminarists who will become Roman Catholic priests throughout Spain and Latin America.

First Synagogue

The first synagogue to be built in Spain since the Inquisition is now completed at Barcelona. It comprises two parts—a Sephardi and an Ashkenazi synagogue.

CANADA

A special committee of the Canadian Department of Justice has recommended amendments to the Criminal Code to outlaw hate propaganda. The Solicitor-General, tabling the committee's report in the House of Commons, said that the Canadian Government is giving the recommendations close study. He could, however, not give an undertaking that legislation based on the recommendations would be introduced.

ATHENS COMMUNITY

The 3,000 Jews of Athens, for the first time since the end of the Second World War, put aside their differences to present a joint list of candidates for the election of a 50-member communal assembly. Candidates on the list were returned for 46 of the seats, the remaining four going to "Independents" who stood for election on a separate list.

An ambitious plan of reforms covering all activities of the city's community has been drafted.

LORRAINE JEWRY

Celebrations are being prepared to mark the 200th anniversary of the incorporation of the old Duchy of Lorraine into the French Kingdom. Besides religious ceremonies in Paris and Nancy, Lorraine's main city, part of an exhibition to be opened in the French National Archives in Paris will depict Lorraine Jewry's contribution. Lorraine Jews were the backbone of French Jewry before the arrival of Eastern European immigrants.

BELGIUM

The election of Senator Victor Leemans, of Belgium, as president of the "European Parliament" (Consultative Assembly of the Council of Europe) in Strasbourg was criticised by Jewish Left-wing circles in France.

Senator Leemans, a member of the Christian-Social Party, has been accused of having been a pro-Nazi before the war and of harbouring strong antisemitic feelings.

ITALY

A centre for neo-Nazi propaganda appears to be operating in Milan. This centre has published a book by Paul Rassinier, a French antisemitic journalist, aimed at "destroying the legend of six million dead (Jews) and of so-called Nazi crimes, and of revealing the responsibility of the deportees". Rassinier was recently gaoled in Paris, together with a director of the antisemitic French weekly, *Rivarol*, for publishing articles declaring that Nazi concentration camps never existed.

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JEWRY IN THE EAST

Babi Yar Monument

A "Daily Telegraph" correspondent reports from Kiev that Ukrainian writers told him that Babi Yar would have its monument in time for next year's fiftieth anniversary of the Russian revolution. The writers said that there was no question of antisemitism involved in the neglect of a monument to the memory of the thousands of Jewish victims massacred by the Nazis at Babi Yar. Russia had to rebuild its factories and homes before it could erect monuments to the past.

Rabbi Dismissed

It has been reported that Rabbi Shlomo Shapiro has been dismissed from his post as rabbi and chairman of the Ashkenazi community in Dusanbe, capital of the Tadzhikistan Republic in the U.S.S.R. This was done on the instruction of the district officers in charge of religious affairs. The Jewish community of 15,000 is unable to replace the rabbi. Petitions by the community to allow him to remain have been unsuccessful.

Assimilation Opposed

Dr. Sadykovitch Dzhunosov, a leading Soviet authority on nationality questions and one of the chief exponents of opposition to the assimilation of national minorities in the Soviet Union, wrote an article in a recent issue of "Problems of History".

Dealing with the assimilation of Soviet Jewry Dr. Dzhunosov states that, due to the facts of its dispersion and social structure—both products of historical development—the Jewish nationality cannot develop into a nation. He emphasises that the Jews of the Soviet Union have not developed into a nation there, while much smaller minorities have. But even if a group is not acknowledged as a nation this does not mean that it has to be assimilated into another Soviet nation, declares Dr. Dzhunosov.

Lenin Prizes

Five of the 19 scientists who have been awarded this year's Lenin prizes are Jews. Of 102 technicians honoured, ten are also Jews. There were no awards for literature and none of the arts prizes went to Jews.

Jewish Members of "Old Guard"

Six Jewish Bolsheviks of the "Old Guard", who collaborated with Lenin, participated in a special meeting in Moscow to discuss preparations for the 50th anniversary of the Bolshevik Revolution. All six joined the Bolshevik Party in 1903; among them are Abram Beilin and Elizabeth Kogan, who worked with Lenin for many years.

Appeal to Fight Antisemitism

The leading Marxist theoretician in Poland, Professor Adam Schaff, of Warsaw University, has issued an appeal urging Communists to fight antisemitism as a social evil which is crippling Marxist ideology. This appeal is contained in Professor Schaff's latest book, "Marxism and the Human Individual", published by the State scientific publishing house in Warsaw.

The professor was head of the political school of the Polish Communist Party for many years and is today the only Jew in the party's Central Committee.

Professor Schaff wrote that the phenomenon of antisemitism could not suddenly have disappeared and it was not its existence but the absence of a fight against it that was shameful. He argues for stronger measures to eradicate antisemitism, quoting Lenin's denunciation of it in Russia.

Warsaw Uprising Recalled

This year the anniversary of the Warsaw Ghetto Uprising was again marked at the Warsaw Ghetto Memorial. Apart from the Jewish community, representatives of the Government and members of the Israeli Embassy attended. The Polish Government is in the process of repairing the monument, which has been deteriorating.

GERMAN YOUTH AND THE JEWS

The other day I overheard a young German in his early twenties make an antisemitic remark about a refugee. The scene was Hampstead, and he was obviously here on business—he wore the badge of a well-known public corporation of the Federal Republic, which has extensive trade relations with Britain and wants us all to be its customers. The incident gave me rather a shock; one had come to think of the young German generation as cleansed of their fathers' follies, prejudices and guilt. Where, I am still wondering, did he pick up his antisemitic ideas? From his parents, his teachers, his friends?

It was, therefore, with special interest that I looked at Professor Werner J. Cahnman's volume, "Völker und Rassen im Urteil der Jugend" (Günter Olzog Verlag, Munich 22, DM 9.80), which contains the results of an opinion poll carried out recently at a number of Munich schools. The author, himself a native of Munich, where he was active in the *Centralverein*, emigrated to America, where he is now working at Rutgers University, Newark, and at the New School for Social Research, New York. In contrast to so many German publications of a similar nature this book shows that an expert has been at work: the survey was very carefully planned, the phrasing of the questions was done most carefully, the statistical breakdown of the answers contains the necessary information, and—most important point of all—the questionnaires were complemented by extensive conversations with the pupils which reveal what really goes on in their heads. The whole job was done on the initiative of Munich's very active *Stadtschulrat*, Dr. A. Fingerle.

The distributed questionnaires dealt with seven subjects (race and religion, white and coloured peoples, Germany and her neighbours, history of European Jewry, the Jews' contribution to German culture, Jews under Hitler, and Israel). First the children were asked which of these subjects interested them most, and it turned out that the general ones, such as relations between races and nations, were preferred, except the subject Jews under Hitler, which interested them very much. There was some interest for Israel among the boys, but little among the girls. Oddly enough, the pupils hardly commented on the contrast between the traditional image of the European Jews and the new one of the Israeli worker and soldier. The overwhelming majority, at least of the boys, still regard business efficiency, diligence and the prevalence of the profit-motive as Jewish characteristics.

What strikes the reader most of all is that the conversations (during which the teacher rarely interfered) showed a very great and honest interest in finding out what really happened in the Nazi period, and consequently there were many more questions than answers. Obviously, says Cahnman, there is an urgent need for historically well-founded explanations of antisemitism in the schools, and not every teacher has the required knowledge for the task. Elementary school teachers should be required to attend special courses in their training colleges, and secondary school teachers at the universities.

The Church, too, seems to have done its job of preaching tolerance not nearly well enough. Again and again, the children explained the phenomenon of antisemitism with the words, "Because they killed Jesus". When asked to mention a few names of German Jews who had contributed to cultural progress they never got far beyond Einstein;

even Heine was rarely understood to have been Jewish. However, in all these conversations the tables were quickly turned, and the teacher found himself the target of innumerable questions: What was it like in a concentration camp? What did the Nazis try to achieve by killing the Jews? Do the Jews still hate Germany? Couldn't the Jews resist?

Talks with the teachers confirmed the impression that the present generation of pupils are most eager to learn the truth, that they are open to new ideas, but unsure of their own attitudes; and that middle-class children are still more burdened with prejudices than those from the working classes.

"The question whether the results of our survey are good or bad is irrelevant," says Cahnman. "They are like life itself: a mixed bag. . . . On the whole one can say that this young generation welcomes an open and free discussion; they are a receptive generation among which you can find every kind of opinion. Compared to the conventional nationalism which was the rule in the schools before Hitler and helped to usher in totalitarian oppression, this is a great advantage; but the reverse of the medal is that open-mindedness also points to insecurity. It is a searching generation, and woe to us if we fail to show them the way to a felicitous future."

EGON LARSEN.

THE "GERMANIA JUDAICA" LIBRARY

The premises in Cologne of the Library for the History of German Jews, "Germania Judaica", have been considerably extended. The Library now holds 8,000 books. According to a recent report by the secretary, Dr. Jutta Bohnke-Kollwitz, more than 50 per cent of the readers are teachers, students and pupils, and the Library is also used by members of the liberal professions (17 per cent), civil servants (18 per cent) and theologians (5 per cent). The Institute publishes a quarterly bulletin and serves as an information centre for various projects dedicated to the research on the problem of relations between Jews and non-Jews in Germany.—(E.G.L.)

Old Acquaintances

Home News: Julius Gellner produced Molière's "The Miser" and "The Imaginary Invalid" at the Mermaid.—Rolf Gerard designed the décors for "The Prime of Miss Jean Brodie".—Bernard Grun's adaptation of Lehar's "The Count of Luxembourg" was produced in Harrow.—Ferdie Mayne will appear in "The Vampire Killers" by Polanski, who will also take part.—Lilli Palmer appears in the three new Noel Coward plays, "Suite in Three Keys", at the Queen's.—Forty-two-year-old Mainz-born Bernard Schottlaender exhibited his sculptures at Anely Juda's Hamilton Gallery.

Germany: Zarah Leander appeared at Berlin's Sportpalast.—Walter Rilla produced Priestley's "Venezianische Tuer" on TV.—Based on a libretto by Max Colpet, L. Olías composed a musical, "Millionen fuer Penny", for production in Munich.—Johanna Hofer will be in "Nach Damaskus" on TV.—Sigurd Lohde is in the Hamburg production of Shaw's "Misalliance".—Karl Kraus' adaptation of Offenbach's "Grossherzogin von Gerolstein" will be produced in Munich.—Fritz Kortner will direct Gombrowicz's "Die Trauung" in Munich.—Annemarie Hase will join the Krefeld ensemble. She will appear in Brecht's plays, in "The Madwoman of Chaillot" and in "Arsenic and Old Lace".—Artur Brauner is producing "Nibelungen", directed by H. Reinl. The film will cost eight million D.M. and it will take five months to produce.—The 74-year-old painter, John Heartfield, who spent the war years in London and who now lives in East Germany, attended an exhibition of his works in West Berlin.

Obituary: Erich Skladanowsky, son of Max Skladanowsky, the founder of the German cinematography, has died in Berlin at the age of 68.—The painter, Hans Purrmann, died in Basle aged 86. Another painter, Karli Sohn-Rethel, has also died at the age of 84 in Buederich.

News from Everywhere: Ken Adam and cameraman Otto Heller went to Berlin on location for the British film, "Funeral in Berlin".—William Dieterle has sued Bad Hersfeld for D.M.72,000 damages for no longer being permitted to stage the annual Theatre Festival there.—Dolly Haas's daughter, Nina, made her first appearance at New York's Community Center when Erich Juhn presented a variety programme there.—Hilde Spiel, who is adapting John Arden's "Live Like Pigs" for the German stage, will attend New York's P.E.N. Congress as general secretary of the Austrian P.E.N.—Robert Siodmak is in Paris preparing a film, "Der Goldkaefer", based on a story by E. A. Poe.

Reinhardt and Salzburg: Gottfried Reinhardt has undertaken to assist in the establishment of a "Max Reinhardt Forschungs- und Gedenkstaette" at Castle Hellbrunn, near Salzburg. The Institute, which will shortly be opened, will be subsidised to the tune of 300,000 Schilling annually. Its collection will include Reinhardt's notes on productions, stage and costume designs, programmes, photos and caricatures, reviews of performances and personal letters by and to the "Great Magician"—in short, all documents connected with the man whose artistic work shaped an epoch of the German theatre. Any readers who have items of interest in their possession which they are prepared to part with should get in touch with the Institute in Hellbrunn.

PEM

Max Kreutzberger

ROBERT WELTSCH ZUM 75. GEBURTSTAG

Anfang der "Goldenen Zwanziger Jahre", die garnicht so golden waren, als man sie durchlebte, begegnete ich zum ersten Male Robert Weltsch. Er war damals bereits Redakteur der "Juedischen Rundschau", die sich zur bedeutendsten Wochenzeitung der juedischen Welt entwickeln sollte und die merkwuerdigerweise ihre fuehrenden Redakteure aus Prag bezog—neben Weltsch, Siegmund Kaznelson und Hugo Hermann, sowie, einige Zeit waehrend des ersten Weltkrieges, auch Salman Rubaschow, den jetzigen Staatspraesidenten von Israel, aus dem fernerer russisch-juedischen Intellektuellentum.

Robert Weltsch war damals fuer uns Juengere schon ein grosser und geachteter Name, als wir "Redakteure" der in Breslau erscheinenden "Juedischen Zeitung fuer Ostdeutschland" von der Zionistischen Vereinigung eingeladen wurden (Joachim Prinz und ich), um von ihm die notwendigen redaktionellen Richtlinien und Belehrungen zu erhalten. Er hatte nichts Lehrhaftes und Duenkelhaftes an sich, er wirkte vielmehr durch die Eigenart seines Wesens, durch ein seltsames Gemisch von ungewoehnlicher Kultur und Bildung, durch eine wohlbegruendete und gefestigte Weltanschauung, die sich nicht der Kritik und Skepsis verschloss und manches Mal in sarkastischen Pessimismus umschlagen konnte. Aber das erkannten wir erst im Laufe vieler Jahre, als die Beziehungen enger wurden und sich Gelegenheit fand zu manch intimer Aussprache und gemeinsamer Arbeit.

Robert Weltsch war und blieb ein Journalist im tiefsten und schoensten Sinne dieses Wortes, und ohne Uebertreibung kann es gesagt werden (nicht als Geburtstagsgruss oder nur als Gebuetsstagsgruss, sondern als offenbare Feststellung vieler Jahrzehnte)—er ist der bedeutendste juedische Journalist unserer Tage und vielleicht aller Tage, im juedischen Bereich und darueber hinaus. Grosse juedische Journalisten hat es in diesem Jahrhundert viele gegeben, die es verstanden mit Geschick die Dinge des Tages zu verzeichnen, darzustellen, zu beleuchten, kritisch zu durchdenken. Aber zu einem wirklich grossen Journalisten gehoert mehr, gehoert Charakter, Moralitaet und Mut und eine wohldurchdachte, durch Lehre und Erfahrung gegruendete Weltanschauung, die Masstab und Richtschnur des Urteilens, des Bejahens und der Kritik ist, die standhaelt den Stuermen der Zeit und den Umstaenden und die sich nicht dreht im Winde des Tages. Diese Weltanschauung hat sich Robert Weltsch durch umfangreiche Studien, durch eine unvergleichliche Bildung, durch eine staendig wach gehaltene und bauende intellektuelle Neugier und Kritik errungen, beeinflusst vom Geist Prags und eines bestimmten juedischen Kreises, der eine juedische Renaissance ertraumte, humanistisch und human, sich selbst erkennend, ohne den andern zu verkennen, sich erneuernd und erhebend, ohne sich zu ueberheben und den andern auszuschliessen.

In der Idee des selbstarbeitenden, zu sich selbst und seinem Eigenwesen zurueckkehrenden juedischen Volkes auf palaestinensischem Boden in Gemeinschaft mit dem arabischen verbruederten Nachbarn—nicht herrschen und nicht beherrscht werden—drueckte sich dieses humanistische Erneuerungsideal aus, stark beeinflusst von A. D. Gordon, von Martin Buber, von den ersten Kibbuzim und den Idealen der juedischen Arbeiterschaft, als diese noch Ideale mit Radikalitaet verfocht und das Gesicht der zionistischen Bewegung

entscheidend bestimmte. Dieser Grundanschauung ist Robert Weltsch sein ganzes Leben lang treu geblieben, und wenn er sie auch nicht staendig predigte, so bestimmte sie ausgesprochen und sehr oft unausgesprochen, jedoch wirksam zwischen den Zeilen, sein Schreiben und sein ganzes journalistisches Wirken, gab ihnen ihre Groesse, Schoenheit und, wie ich glaube, ihre Unvergaenglichkeit. Unvergaenglichkeit wird nicht durch die Zahl der Jahre bestimmt, nicht durch das Recht behalten des Tages—Ideen haben ihr eigenes Leben und ihre Unvergaenglichkeit, wenn die "Realitaeten" vergangen und vergessen sind.

Eine solche Haltung bringt Freunde und Treue, aber auch Kampf und Feindschaft, doch niemals Nichtachtung. Als die Idee der Kibbuzim noch umkaempft war, trat die "Juedische Rundschau" fuer sie ein, als die juedische Arbeiterschaft dem Zweifel und der harten Kritik ausgesetzt waren und dem kleinen Masstab der sofort ausweisbaren Erfolgschance, da kaempfte Weltsch unermuedlich. Im Zusammenhang mit dem Problem aller Probleme, der Beziehungen zu den arabischen Nachbarn, kannte Weltsch und die Rundschau kein Schwanken, und es laesst sich nicht bezweifeln, dass von ihm und einem kleinem Kreis, zu dem der unvergleichliche Georg Landauer gehoerte, richtig vorausgesehen es das Grundproblem des Landes geblieben ist.

Das Sehen der grossen Zusammenhaenge und ihrer tieferen Bedeutung hat Robert Weltsch der "Juedischen Rundschau" aufgepraegt, besonders sichtbar als die Schicksalsstunde des deutschen Judentums 1933 schlug. Die "Juedische Rundschau" und ihre fuehrenden Aufsaezte, die Robert Weltsch Weltruf eintrugen, haben dem deutschen Judentum in jenen tragischen Jahren die Erschuetterung seines Daseins und seiner Illusionen, die so wohl begruendet zu sein schienen, tragen helfen. Weltsch blieb seiner Aufgabe treu, bis die Synagogen brannten und damit alles juedische Wirken in Deutschland sein Ende fand.

In Palaestina stellte sich ihm eine neue Aufgabe. Die deutschsprechende juedische Einwanderung hatte sich eine Wochenzeitung geschaffen, die, da sie in deutscher Sprache erschien, sich verschaeamt "Mitteilungsblatt" nannte. Dieses "Mitteilungsblatt" erscheint nun schon mit grosser Regelmassigkeit laenger als dreissig Jahre, sicherlich die geistig hoechststehende Wochenzeitschrift der deutschsprachigen Emigration. Als Robert Weltsch Anfang 1939 in Palaestina erschien, war es das Selbstverstaendliche ihn zum Schriftleiter dieser Zeitschrift zu berufen. Er brauchte dazu keine Umstellung, Probleme, Personen und Umstaende waren ihm vertraut. Weltsch wurde gleichzeitig staendiger Mitarbeiter der grossen hebraeischen Tageszeitung des Landes, und seine von ihm selbst in hebraeischer Sprache geschriebenen Freitagsartikel, journalistische Meisterleistungen, errangen sich bald einen grossen Leserkreis.

Eine andere grosse Idee, die der fuehrende Kreis deutscher Zionisten aufnahm, scheiterte an der Kurzsichtigkeit und dem Uebereifer der juedischen Instanzen des Landes: mit Hilfe des tatkraeftigen Leiters des "Juedischen Verlages", der aus Berlin nach Jerusalem uebersiedelte, Siegmund Kaznelson, wurde unter der Redaktion von Robert Weltsch die Fortsetzung der "Juedischen Rundschau" in Palaestina gedruckt, als "Juedische Welt-rundschau" geplant und bald auch verwirklicht. Der "Sturm" gegen die deutsche Sprache begann, und nach einigen Monaten musste die Drucklegung nach Paris verlegt werden. Die grossen technischen Schwierigkeiten und der Kriegsausbruch beendeten das recht aussichtsreiche Unternehmen und ein zionistisches Sprachrohr, das die Verbindung zu einem wesentlichen Teil der juedischen Welt haette herstellen koennen und der verstreuten Judenheiten untereinander, wurde zum Schweigen gebracht. Eine vollstaendige Sammlung aller erschienenen Nummern der "Juedischen Welt-Rundschau" duerfte heute zu den grosssten bibliophilen Seltenheiten gehoeren.

Der Kreis der deutsch-sprechenden Einwanderung in Palaestina hielt all die Jahre trotz mancherlei Verschiedenheiten—eng zusammen. Die gemeinsame zionistische Erziehung hatte diesem Kreis ein bestimmtes politisches Gesicht gegeben; allmaechlich trat dieser Kreis in Opposition zu vielen Erscheinungen im Lande. Es kam sogar zur Gruendung einer eigenen, anfaenglich sehr erfolgreichen politischen Partei—sie wurde die zweitstaerkste Partei des Landes—deren journalistischer Sprecher natuerlicherweise Robert Weltsch wurde. Als die innerpolitische Situation nach Beendigung des Krieges sich staendig verschaeufte, juedische Terroraktionen an der Tagesordnung und die Teilung des Landes und schliesslich die Gruendung des juedischen Staates zur Wirklichkeit wurde, war es nur natuerlich, dass die einheitliche Haltung des fuehrenden Kreises der deutschen Zionisten zerfiel, und damit die Gemeinsamkeit politischen Handelns und Auftretens. Robert Weltsch ging als Vertreter der grossen Tageszeitung "HaareZ" nach London.

Als es Jahre spaeter unter dem unermuedlichen Ansporn von Siegfried Moses zur Gruendung des Leo Baeck Instituts kam, stellte sich erneut die Zusammenarbeit mit Robert Weltsch her. Es begann ein neues Stadium seines Lebenswerkes. Er wurde der geistige Anreger und Vorsitzender des Londoner Baeck Instituts. Seine grossen Kenntnisse und seine ungewoehnlichen Faehigkeiten machten ihn zum gegebenen Herausgeber des "Year-Book" des Baeck Instituts. Wer die zehn Baende durchblaetert muss staunen, immer wieder, ueber den Gedankenreichtum, den die anregende und dirigierende Kraft des Herausgebers aus der grossen Zahl seiner Mitarbeiter herauszubaern vermocht hat. Diese Jahrbuecher, heute in allen Bibliotheken der Welt zu finden, geben ein Bild—vielleicht ein schwaches und unzuellaengliches—von dem Reichtum der Kultur, von dem Geist und der Produktivitaet des zentraleuropaeischen Judentums. Dieses Denkmal hat Robert Weltsch sich selbst errichtet, hoffentlich wird er noch lange daran weiter bauen koennen. So ist er geblieben, was er durch viele Jahrzehnte hindurch war: ein schoepferischer Journalist, eine moralische Kraft in der an Moralitaet so arm gewordenen Welt, ein Humanist wuerdig dieses grossen Namens, ein unermuedlicher Lehrer, ein Optimist und Skeptiker zugleich und ein getreuer Freund seiner Freunde.

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ROBERT WELTSCH AND THE LEO BAECK INSTITUTE

Ten years have passed since Robert Weltsch started his work as head of the London Section of the Leo Baeck Institute. For us it is this aspect of his life which dominates our thoughts when expressing our good wishes to him on the occasion of his 75th birthday. Considering the variety of activities and artistic interests which have made this span of time rich and colourful, I should not dare to assess the importance, in comparison with his other achievements, which he himself attributes to this task of organising historical writing and research. But those friends who assist him in this work in one way or another consider him to be the life and soul of the Leo Baeck Institute. This no doubt applies, too, to the wider circle, represented by the readers of this journal.

In some respects the stimulation and direction of literary production means a return to the work by which he became famous as editor of the *Juedische Rundschau*. At present his collaborators know him as a benign, but always alert, disciplinarian, who is exceptional in the art of extracting promised manuscripts with the minimum of delay. Moreover, his function as an interpreter between the readers and the writers of the Year Book which he has performed year after year, can be seen as the continuation of his work as a leader writer, when his polished prose gave advice and encouragement to our people in their time of distress. All this, however, is not the whole story. The spirit in which Weltsch administers the legacy left by Leo Baeck—the preservation of the image of German Jewry for future generations—is essentially shaped by personal qualities and experiences which cannot be merely regarded as the result of professional training and capacity.

The Institute is not carried by an academic corporation with a well-established title to intellectual independence. It came into being very soon after a crisis of incredible gravity, as the creation of organisations set up for practical purposes and in close contact with

politics. All leaders of these organisations were fully convinced that the enterprise they had in mind needed unrestricted liberty of thought. But this sincere intention cannot eliminate the fact that there is no innate harmony between the sphere of politics, where tactical motives and regard for the public opinion of the day are unavoidable, and the sphere of the search for historical truth. In dealing with this situation Robert Weltsch has, I believe, given the most personal and most irreplaceable service to the Baeck Institute.

During the earlier periods of his life he was deeply involved in the political development which led to the regaining of statehood by the Jewish people. All his actions in this cause had their roots in the creed that the restoration of national existence would bring back dignity and truth to the life of the individual and, at the same time, help the world to realise the ideas preached by the Prophets. The possibility that moral imperatives as part of political writing might, under the pressure of circumstances, turn into ideological rhetoric, was completely alien to him.

In the discussions of the 'twenties he fought for the thesis that the recognition of human rights to both friends and antagonists would, at the same time, be the most realistic policy. When success came, it did not bring full confirmation of this belief. The relationship of ethics and power in man's affairs proved to be too complicated for a pure fulfilment of idealistic hopes. Weltsch did not react with silent resignation. He attained the ripe wisdom of humility from this experience. The knowledge that lack of perfection is the lot of mankind became the key to his understanding of history and of events past and present. He has experienced that man's errors and deficiencies can be closely linked to his moral and intellectual achievements. This insight became a source of strength for the work of patience by which he steered his ship safely and successfully through the cross-currents of its environment. By doing so he created the spirit of the Leo Baeck Institute in London, earning lasting gratitude of our community.

HANS LIEBESCHUETZ

GLUECKWUNSCH VON DR. S. MOSES

Lieber Dr. Weltsch,—Anlaesslich Ihres 70. Geburtstages habe ich im besonderen darauf hinweisen koennen, mit welch bewundernswertem Erfolge Sie Ihre Faehigkeiten dem Leo Baeck Institut zur Veruegung stellen. Heute moehte ich es wagen, den Tribut, den wir Ihrer Leistung zollen, zu ergaenzen durch ein Wort ueber die Empfindungen, die von Ihren Lesern der hinter dieser Leistung stehenden Persoenlichkeit entgegengebracht werden.

Es ist Ihre Art, Ihre Persoenlichkeit so weit wie moeglich zurueckzustellen und nur die Gedanken sprechen zu lassen, die Sie in Ihren Aufsaetzen und Schriften zum Ausdruck bringen. Aber diese persoenliche Zurueckhaltung hat nicht verhindern koennen, dass der verstaendnisvolle Leser den Menschen erfuehlt, der jene Gedanken gedacht und jene Schlussfolgerungen gezogen; der jene moralischen oder politischen Forderungen erhoben hatte. Der Kreis Ihrer Leser empfindet beglueckt Ihr ungewoehnliches Verstaendnis fuer Sachverhalte und Menschen verschiedenster Art und Ihr Einfuehlungsvermoegen, das so stark ist, dass selbst der Gegner Ihnen nicht grollen kann, weil er sich verstanden fuehlt. Und die Beziehungen der Leserschaft zu dem sachlich-sproeden Autor gipfeln in aufrichtiger Zuneigung und tiefer Verehrung.

Ihr Siegfried Moses.

VICTOR EHRENBERG

A GERMAN RABBI REMEMBERS

Schlomo Rulf, Rabbi in Germany, then teacher (for a long time the only one) in an elementary school at Nahariya in Israel, has written two moving books on his experiences, his memoirs* and a novel†. Actually the second book was published first, but written later. What matters is that both books are simply two expressions of the same kind of fate and the same kind of man. Obviously he was a very good preacher and an outstanding teacher, but, above all, a loving and lovable person. The novel, as is natural, includes events in which the author had no personal share; but it has the authentic ring, and in many ways it supplements the story of his life. Even so, if I had the choice I should probably prefer the memoirs to the novel; but as it is, together they both reflect the horrible as well as the beautiful events of the 'thirties and 'forties, and convey the spirit of the author, whose outstanding qualities are honesty, love for the young, and love for Israel.

There are many books today which deal with *Aliyah*, and there were many more lives going a similar way. Others have suffered like him or even more, others have found peace and a new home. What distinguishes Rulf from most others are his modesty and his fairness—even against those who made his life difficult or unbearable, even against a fate that time and again hits him as hard as possible. His beloved wife dies before his emigration, and a son, a radiant child and a bewitching youth—the model for the hero of the novel—is killed in fighting for Israel—by a tragic misadventure the bullet came from an Israeli gun! The author never loses his serenity. He finds a wonderful second wife, whose loving steadiness helps him on many occasions, who is a perfect mother to his as well as to their children.

In Germany, Rulf went from Braunschweig, his city of birth, to Hamburg, Bamberg and finally Saarbrücken, where he had the unique experience of living for several decisive years in an enclave between the Powers. His account of the hypocritical Nazi policy before the final return of the Saar to Germany is of particular interest. So is his description of the various groups in Israel, not the political parties, but the different mentalities of the idealistic and the much less idealistic, of the generous and the bureaucratic. Rulf's life was never easy and often very hard, but he remained strong in his firm beliefs and his courage.

This may suffice to point out some of the interesting aspects of the two books. There are many more, such as his return for a year to Saarbrücken or his stay in Holland; but decisive, to say it once more, is the emergence of the picture of the man himself. In a short introduction to the memoirs Rabbi Grünwald remarks: "When the author says that the children are not quite so naïve as they seem, that is also true of their teacher". This naïvety, however, is the author's strength. He has written two books, which are not literary masterpieces, but are full of tears and full of laughter, full of Jewishness and full of general humanity; they are at the same time honest documents of an epoch.

* Schlomo Rulf: *Ströme im dünnen Land. Lebenserinnerungen*. Veröffentlichungen des Leo-Baeck-Instituts. Deutsche Verlags Anstalt, Stuttgart, 1964. 304pp. DM.24.80. For members of the Society of Friends of the L.B.I. £1 15s.

† Schlomo Rulf: *Weg der Geretteten*. Ner-Tamid-Verlag, Frankfurt, 1963. 230pp. DM.14.80.



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BIRTHDAY TRIBUTES

DR. RICHARD FUCHS 80

With the advance of age I find it increasingly embarrassing to have to congratulate other men on the occasion of their birthday. Especially when those concerned are good friends for whom one has a certain personal affection in addition to objective admiration, there is always the fear that one will not be able to hit the point. Instead of expressing one's real feelings the result may be what others could regard as banalities. What can a humble man like the writer say to pay adequate tribute to Richard Fuchs whose 80th birthday we are celebrating on June 13? How can an idea of his qualities be conveyed to people who do not know him? He is one of the finest exemplars of what we once called German Jewry—not of the large commercial community or of the religious establishment, but of that circle which could be described as the intellectual élite.

In pre-Hitler Germany he was among those who not only attained the highest respect and, indeed, high office, in the machinery of the State and who were imbued with the best traditions of European humanistic culture and art, but at the same time remained faithful to Judaism and the Jewish people. As a matter of course Richard Fuchs has always been a proud, nay, an enthusiastic Jew. Though a layman, he saw in Judaism the highest scale of religious and spiritual values, and accordingly he met the insults of Nazism with contempt.

When he was ousted from the German civil service where he had been one of the ablest and most conscientious high officials (often entrusted with important and delicate missions), Fuchs gave his experience and his talents to the *Reichsvertretung*. There he was in close relationship with Leo Baeck who held him in high esteem. In that unprecedented situation he stood by the Jewish authorities and gave them advice and active support. There were enough intricate problems of representation and administration to be dealt with, for which the insight, tact and humanity of a man like Fuchs were an invaluable asset. As one of his major jobs I should like to mention his administrative supervision of the *Lehranstalt fuer die Wissenschaft des Judentums in Berlin*. Thanks to his skilful guidance, that Institute was able to survive as a lonely bastion of Jewish learning within the stormy sea of rising Nazi pressure.

As for most others, the years of emigration were not easy for Richard Fuchs. When I came to London from Palestine in 1945, I was taken aback to find him, with his noble and gracious wife, Margot, living in a small room in dismal, slum-like conditions in war-stricken London. They did not complain—their thoughts were with others who had suffered more. With the greatest admiration I heard how Richard Fuchs had been a war-time teacher of languages and of the history of art at one of England's famous public schools. His cultural standing and personal integrity had won him—the foreigner—the respect and good will of colleagues and students.

No wonder that after the war the British Government took advantage of Fuchs' rare ability and juridical learning. He served on the British branch of the Inter-Allied Commission for Germany and later on at the British Embassy in Bonn. So it came about that he spent some of the post-war years in Germany in the service of the country that had given him asylum and whose nationality he had acquired.

After his retirement he returned to London.

We are glad to have him here amongst us, and to enjoy his counsel in Jewish affairs, especially in the Leo Baeck Institute. This is close to his heart, for he feels that it is the sacred duty of those who were preserved to transmit to posterity, and also to their own descendants, some knowledge of the glory and the achievements of what once was German Jewry. This great conversationalist with his unflinching memory, this man of endearing personal charm, this eager connoisseur of art and music—should we really have to classify him as an octogenarian? In any case, we wish him and his wife Margot many happy returns of the day.

ROBERT WELTSCH.

MR. M. STEPHANY 80

The AJR extends its warm greetings and felicitations to Mr. M. Stephany for his 80th birthday on June 6.

In 1933, when in response to the situation which arose through the advent of Nazism, British Jewry founded the Central British Fund, the call went out to Mr. Stephany to become its first secretary. At that time he had a well-established reputation both as a professional accountant and as a communal worker. However, it was in his capacity as secretary of the CBF and chief administrative officer of the Jewish Refugees' Committee that he not only rose magnificently to an unprecedented emergency but won the admiration and gratitude of all those who had the good fortune to come into contact with him.

His work called for organisational talent, prudence in dealing with all financial aspects as well as for a warm-hearted approach to the problems of the many thousands for whom the CBF and JRC had to care in those days. It was not only the accountant, the man of figures, but, above all, the kind-hearted, good man who proved himself in the time of trial.

Mr. Stephany resigned as secretary of the CBF in 1958 after 25 years of service, but to this day he has remained for his successors and the staff of the CBF a revered and deeply beloved father figure. He is held in deep affection by innumerable refugees and the AJR is truly grateful to him for all he has done in their interest.

Still another link between us and him has been forged with the establishment of the network of Old Age Homes, jointly run by the CBF and the AJR. Mr. Stephany has been the chairman of the Management Committee for the Homes since its inception in 1955, and by his kindness, sound judgment and deep understanding for the background of the residents has endeared himself to all his colleagues. We hope he will hold his position for many years to come, in undiminished freshness of mind and strength of spirit.

A Faithful Communal Worker

Mr. H. OSCAR JOSEPH, chairman of the Central British Fund, writes:

It is indeed a privilege to be allowed to add my tribute on such a notable anniversary.

Mr. Stephany has served the community well and faithfully for several decades. Readers of this journal will remember him best in connection with his invaluable work on behalf of refugees, before the war, during

the war and in the years immediately afterwards. He was the first secretary of the Central British Fund and retained that position for a quarter of a century.

No doubt it was a satisfaction for him to be involved so intimately in the challenging tasks of those critical years. And how fortunate it was for the Central British Fund and for the refugees to have in this key position a man of undoubted integrity, intelligence, experience and, above all, of infinite compassion!

It is now eight years since he retired from his office at the Central British Fund, but he still takes an active interest in some aspects of its work. He is one of those who refuses to grow old. If perhaps he now seems a little less young than of yore, his spritely manner and energy are still the envy of those many years his junior. Long may he so remain!

Let us hope that he will celebrate his birthday as happily as possible and aware of the warm regard in which he is held by innumerable friends in the community, including all his former collaborators at the Central British Fund.

RABBI DR. S. NEUFELD 75

The news that Rabbi Dr. Siegbert Neufeld will this month celebrate his 75th birthday has refreshed for me the experience of time driving us on imperceptibly, but forcefully. I made his acquaintance in 1912, when attending preparatory classes in the *Lehranstalt* at Berlin's Artilleriestrasse. Whilst I was a raw recruit, Neufeld, in spite of his youthful appearance, was a well-established senior student following Dr. Baneth's advanced courses on Talmud and Codes. His father, Max Neufeld, who worked for the Berlin community in a supervisory capacity, had during his son's sojourn at grammar school sent him to courses of religious instruction under the direction of the Adass congregation in order to give him a safe grounding in Hebrew literature as a basis for life.

The rabbinical students of the *Lehranstalt* represented a great variety of religious attitudes, a circumstance which in no way impaired their peaceful companionship. They had formed a theological society, and Neufeld introduced me to some of their meetings. There was no lack of topical questions for discussion. The liberal rabbis had recently published their "Richtlinien" (Rules) as an attempt to formulate a definite programme for modern Judaism, which by its very nature was bound to be controversial. Neufeld's comprehensive Hebrew studies gave him a basis for his firm judgement.

But Neufeld's scholarly interests were not restricted to his professional task. In preparation for his Ph.D. he was learning to handle critically Latin sources of the Middle Ages at the historical seminar of Berlin University. This work led to a thesis on the development of the Jewish community in Halle. He continued these studies with learned articles in which he traced the fate of medieval Jewry in Thuringia and Saxony from skilfully established facts of topography and statistics. In 1927 he compounded a book from this material.

Such productive participation in historical research, as a supplement to rabbinical work first in Insterburg and later in Elbing, has remained characteristic of Neufeld's life up to the present day. In this way he has in Israel kept up continuity with the great traditions of the German rabbinate as it was shaped during the nineteenth century by the institutions of Jewish learning in Breslau and Berlin. Our sincere congratulations on this anniversary may be summarised in the hope that Dr. Neufeld will continue lecture and research work for a long time to come and so help to carry this valuable legacy into a rapidly changing world.

HANS LIEBESCHUETZ.

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H. W. Freyhan

A NEW STUDY OF MENDELSSOHN'S "ELIJAH"

I think I heard *Elijah* in its entirety for the first time in March, 1934, when the "Kuenstlerhilfe", an organisation run by the Berlin Jewish Congregation, produced the Oratorio in the Oranienburgerstrasse Synagogue. Leo Kopf conducted, and the soloists included Alexander Kipnis, in the title part, and the contralto Paula Lindberg. The majestic interior of Berlin's largest synagogue seemed to provide the right setting for the great Old Testament oratorio: it certainly reinforced the profound impression of the performance.

Many years later, shortly after the war, I heard the work again, this time in England, the country for which it had been written and where, following its tremendous initial success, it had continued to rank in popularity second only to the "Messiah". After the Birmingham premiere in 1846, Mendelssohn introduced *Elijah* in London the following year, a few months before his death.

One of the performances was attended by Queen Victoria and the Prince Consort, both ardent admirers of Mendelssohn. Prince Albert wrote this tribute: "To the Noble Artist, who, surrounded by the Baal worship of debased art, has been able, by his genius and science, to preserve faithfully, like another Elijah, the worship of true art, and once more to accustom our ear, amid the whirl of empty, frivolous sounds, to the pure tones of sympathetic feeling and legitimate harmony: to the Great Master, who makes us conscious of the unity of his conception, through the whole maze of his creation, from the soft whispering to the mighty raging of the elements. Inscribed in grateful remembrance by Albert".

Since we can assume that the Queen shared her husband's enthusiasm it can be said that *Elijah* represents quite literally the musical ideal of the Victorian era. It was only natural that the late reaction against that ideal should affect its evaluation, and we find a Wagnerian like G. B. Shaw dismissing the work as a typical product of the Victorian age. Nevertheless, at least in this country, *Elijah* has never completely lost its hold on the public. A great choral conductor like Sir Malcolm Sargent, in his Foreword to Jack Werner's new monograph,* calls the work "an outstanding example of genius", while Tovey, one of England's leading musical scholars, sees in "the ascendancy of Mendelssohn . . . the one redeeming feature in the history of oratorio during the first three-quarters of the 19th century".

As the outstanding musical representative of the German-Jewish symbiosis, Mendelssohn remains, both biographically and artistically, a subject of primary concern to the student of German Jewry and its history. Professor Eric Werner's new biography (reviewed here in June, 1965) has shed new light on the composer's unbiased feelings about his descent; Jack Werner had obviously not seen this book when he referred to "only one recorded instance of Mendelssohn's having alluded to his Jewish origin".

Two significant facts emerge from the genesis of *Elijah* as described by J. Werner. One is the sense of achievement which accompanied the hectic process of composition. "I sit, over both my ears, in my *Elijah*, and if it only turns out half as good as I often think it will, I will be glad indeed." And in a letter to Jenny Lind, the famous Swedish soprano (for whom especially the aria "Hear ye, Israel" was intended), Felix says: "Sometimes . . . I have jumped up to the ceiling when it seemed to promise so very well". But if anybody should feel tempted to quote such utterances in support of the legend of the "facile" Mendelssohn, he stands corrected by Mendelssohn's action after the premiere: neither the unqualified enthusiasm of the public nor the praise of the critics could prevent him from immediately embarking on a most thorough revision of the score which left very few pieces unaffected. No stronger evidence of Mendelssohn's artistic ethos and integrity could be imagined than this act of self-criticism after a success that was unsurpassed even in his career.

Some of the critics sensed that Mendelssohn had broken new ground. The famous H. F. Chorley, of the *Athenaeum*, credited him with "having conformed his manner to his subject . . . having treated the same religiously yet romantically", while the *Musical World* was even more outspoken: "It strikes us that Mendelssohn, in his *Elijah*, has laid the foundation of a revolution in the composition of Oratorios. . . . He has opened a new vein in the mine of holy composition. . . ." Unfortunately, J. Werner does not quote from any of the German reviews.

His detailed narrative of the work's creation and early performances transmits a lively picture of the events of 1846 and 1847. The subsequent annotations of the individual movements of the Oratorio keep within the range of programme notes without probing deeper into questions of style and form, and without attempting a new evaluation from the present-day musicological point of view. It seems evident that Mendelssohn's status is on the rise again, having passed its low-water mark, and the time has come for a new approach that will produce a fresh image of a master who has been underrated by posterity as much as

his contemporaries may have overrated him. Nevertheless, J. Werner's book is a welcome addition to the rather sparse *Elijah* literature (some of which is out of print), and its value is enhanced by the excellent facsimiles and the comprehensive up-to-date discography.

In an appendix, which is a reprint of an article previously published in the *Musical Times*, J. Werner discusses the "Mendelssohn Cadence" and proves by numerous examples that here is, indeed, a remarkable "fingerprint" of Mendelssohn. This Cadence, the descending minor triad, is frequently met with in the "Amen" responses of our synagogue services, especially on the High Holy-days. J. Werner points to its occurrence in the Blessing of the Kohanim and goes on to suggest that Mendelssohn may have heard it as a very young child, assuming that his parents might occasionally have taken him to the synagogue before they had him baptised. No doubt an early experience of this kind could leave a permanent mark on the musical imagination, but no evidence exists of any such synagogue attendance, and his parents', especially his mother's, negative attitude to Judaism lends little support to this assumption, though their deference to Felix's Orthodox grandmother, Salomon, might be a reason why it cannot be ruled out altogether.

In a wider sense, it is certainly not without significance that the grandson of Moses Mendelssohn, the German translator of the Old Testament, was destined to glorify *Elijah*, the prophet in Israel, in a master-work which stands unsurpassed among the oratorios of the nineteenth century.

TWO HISTORICAL ARTICLES

Dr. Bernhard Brilling, the former Archivist of the Breslau Jewish Community, who, for several years, has been in charge of scrutinising and increasing the documentary collection of the Institutum Judaicum in Muenster (Westphalia), recently published two interesting essays. They refer to the main spheres of his research work, the former Silesian and the more recent Westphalian one.

In the "Zeitschrift fuer Ostforschung", he mentions interesting details about the use of Silesian place-names as Jewish family names. He scrutinises all towns and districts of the former Prussian province, follows up the history of the settlement of Jews at these places, and comes to the conclusion that a very great number of family names adopted at the time of the emancipation were derived from towns and villages of these districts. On the other hand, he draws attention to the fact that some names which at first sight might have been taken from Silesian towns are only invented names or do not refer to Silesia, but to the old Province of Poznan. The name of Obernigk is a case in point. It has also to be taken into account that quite a few Silesian places had no Jewish residents up to 1812, and that some were unfavourably disposed to the settlement of Jews even after that year.

The enumeration of Silesian Jewish names is supplemented by a small list of unbaptised and baptised Jews, who, by their achievements, have made their typical Silesian surnames famous all over the world.

In the Sixth Volume of the Herford Year Book, 1965, Brilling publishes details about the old Herford Jewish Cemetery, at which, strangely enough, 21 tombstones from the pre-emancipation period with its five protected Jewish families, have still been preserved. These stones, some of which are artistically beautiful monuments, start with the family of Berend Levi, Court Jew of the Great Elector of Brandenburg, and end with a tomb dated March 9, 1808. Brilling publishes the exact translations of the Hebrew inscriptions and comments on them.

JACOB JACOBSON.

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* Jack Werner: Mendelssohn's "Elijah." A Historical and Analytical Guide to the Oratorio. Chappell & Co. 25s.

Gabriele Tergit

ZUM 70. GEBURTSTAG VON RICHARD FRIEDENTHAL

Dr. Richard Friedenthal, dessen "Goethe und seine Zeit" (ins Englische, Französische, Italienische, Polnische und Japanische uebersetzt), vielleicht die bedeutendste Leistung seiner Generation von emigrierten Schriftstellern ist, wird siebzig Jahre alt.

Seine Familiengeschichte ist wie die aller deutschen Juden ein Spiegelbild der Zeiten. Sein Ur-Urgrossvater Markus Boas Friedenthal (1775-1840), Breslau, war der Verfasser einer ganzen Reihe von Buechern ueber religiöse Themen, zum Teil auf deutsch, zum Teil auf hebraeisch geschrieben. Waehrend des Emanzipationstaumels nach der franzoesischen Revolution, waehrend der preussischen Reformbewegung unter dem Judenfreund Fuerst Hardenberg, waehrend der Berliner Seidenfabrikant. David Friedlaender einen Massenuebertritt zum protestantischen Glauben vorschlug, liess Friedenthal 1810 seine Familie taufen, aber dann auch gleich richtig, und nannte seine Soehne Wilhelm, Friedrich, Louis Ferdinand, etc. Der Bruder von Richard Friedenthals Grossvater war Landwirtschaftsminister unter Bismarck. Als protestiert und ein Herr von Seelow vorgeschlagen wurde, erwiderte Bismarck: "Ich weiss, Herr von Seelow ist in jedem Augenblick bereit, seinen Kopf fuer seinen Koenig unter das Beil zu legen. Aber das brauch ich im Augenblick nicht. Was ich brauche ist die ausgezeichnete Denkschrift von Herrn Friedenthal ueber Eisenbahnverbindungen".

Die eine Grossmutter Friedenthals war die Gattin eines Konsistorialrats, die andre die Tochter des Musikverlegers Schlesinger in Berlin, des Verlegers von Mendelssohn und Beethoven, aber sein Geld machte er mit seinen Originalrechten an den preussischen Militaermaerschen.

Richard Friedenthal begann mit dem Lyrikband "Tanz und Tod" (Egon Fleischel, 1918), das noch den Stempel "Oberkommando in den Marken" trug, fuhr fort mit "Demeter", Sonnetten (Axel Juncker, 1924). Die wichtigste Folge dieser Gedichte war, dass sich Stefan Zweig interessierte, sich mit dem jungen Poeten befreundete und ihn schliesslich zu seinem Testamentsvollstrecker und Herausgeber seines Nachlasses bestimmte. Novellen erschienen da und dort, ein Cortes Roman wurde 1929 vom Insel Verlag verlegt, auf englisch von Heinemann, auf amerikanisch von Harper.

Dann kam der erste grosse Erfolg. Mitten in der Krise schlug Friedenthal dem Knaur Verlag ein Lexikon vor, das er dann fuer 2,85 Mark herausbrachte und das — unerhoerte Ziffer fuer die Zeit — 900 000 verkaufte. Mit seinem encyklopaedischen Wissen und der Sorgfalt des echten Historikers war er fuer dieses Werk geschaffen.

Seine Karriere wurde von Hitler beendet. Friedenthal hatte Hitler im Knaurlexikon als Dekorationsmaler aufgefuehrt, er bekam Berufsverbot und wanderte nach England aus, lebte in London, arbeitete in der deutschen Abteilung der B.B.C. Veroeffentlichte — echte Tragoedie des Emigranten und auch der deutschen Literatur — dreissig Jahre lang nur noch Nebenwerke.

1950, als — fuer kurze Zeit — Emigranten in Deutschland hochwillkommen waren, die Alten waren kompromittiert, Nachwuchs war noch nicht da, kehrte Friedenthal zu seinem alten Verlag in Muenchen zurueck. Eine grosse literarische Karriere lag vor ihm. Verlage, Zeitschriften, Zeitungen, Radio und Bildungs-

anstalten aller Art oeffneten sich ihm, die Welt der Vorreden, Einleitungen, Herausgaben fremder Werke, Vortraege "Stefan Zweig und der humanitaere Gedanke". Er haette sich hineinstuerzen koennen in den Tumult der Preise und Verrisse, der Angriffe und Lobeshymnen, in die Hetzjagd der Terminarbeiten, kurzum in die ganze Routine des anregenden und widerlichen literarischen Betriebs, mit der in Deutschland auch ein gutes Einkommen verbunden ist.

Er zog stilles Werkeln in London vor, wollte endlich wieder das Buch zwischen harten Deckeln, kehrte 1954 nach England zurueck. Er behielt recht, aber das war nicht vorauszu sehen. Erst vier Jahre spaeter, 1958 mit ueber sechzig, veroeffentlichte er, dreissig Jahre nach dem Cortes, einen neuen Roman, "Die Welt in der Nusschale", bei Piper, Muenchen, den einzigen Roman ueber die Internierung auf der Isle of Man, vielleicht kein grosses Buch, aber turmhoch ueber dem heutigen Bestseller-Schlenker, mit dem unsre Schicksale in Millionenaufgaben behandelt werden, ein mutiges, ehrliches Buch, in dem sich Friedenthal nicht gescheut hat, einen unserer Bernhardiner als Wald- und Wiesendackel zu portraetieren. Die alten Novellen erschienen noch einmal als "Das Erbe des Kolumbus", ein hartes, maennliches Buch, das die Hoelle unserer Zeit nicht hat veralten lassen. Ein Japanbuch, "Die Party bei Herrn Tokaido" erschien bei Piper, 1959, "London zwischen Gestern und Heute", bei Andermann in Muenchen, 1960.

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Zwei Bildbiographien ueber Leonardo und Haendel sind Geschichtschreibung im besten alten Sinn, nicht aufgemacht, dramatisiert und nicht wie leider oeffter leicht unkorrekt wie die beruehmten Buecher von Emil Ludwig und Stefan Zweig. Jedes Zitat ist belegt, jede Quelle in ihrem historischen Zusammenhang gewertet. So hatte Friedenthal mit Recht den Mut zu einer Goethebiographie. Seltsamerweise war sein Verleger nicht enthusiastisch, sondern vorsichtig zurueckhaltend, und das zu einer Zeit, wo grosse Buecher einfach nicht vorhanden sind, und obwohl es tatsaechlich noch nie eine wirkliche Goethebiographie gegeben hat. Hundert Jahre "Goethe und . . .", hundert Jahre Goethephilologie und Goethesellschaft, und Bielschowsky schrieb eine wundervolle Einfuehrung zu Goethe fuer Hoehere Schulen und Gundolfs Goethe erscheint heute nur ein Beispiel der schrecklichen zwanziger Jahre. Keine Tatsachen mehr, keine Einzelheiten, nur Philosophie ueber. Die Hybris der Chamberlain und Spengler, die mit ihrer mangelnden Demut vor der geschichtlichen Tatsache halfen, unsre Welt zu zerstören, finden wir wenn auch in gehoerigem Abstand noch reflektiert in Gundolfs Goethe. Wir erfahren nichts daraus.

Es ist Friedenthal, der alle Tatsachen, die Goethe in "Dichtung und Wahrheit" ausliess, ausgegraben hat. Wer wusste, dass Goethes anderer Grossvater ein Schneider in Lyon war, Goethe? Wer hat je dieses schreckliche Dorf Weimar so geschildert? Diese mediokre Hofgesellschaft? Goethes Beschaeftigung mit dem Kupferbergbau? Diese unerquicklichen Liebesgeschichten? Thomas Mann hat schon in der "Lotte in Weimar" Goethes vernichtenden Einfluss auf seine Umgebung angedeutet. Friedenthals Darstellung des erbarungswuerdigen Eckermann ist auf seine Art so grossartig wie die Schilderung der Campagne in Frankreich. Er hat die deutschen Oberlehrerlegenden zerstört: "Goethes Leben als Kunstwerk", "Frauen um Goethe". Garkein Kunstwerk. Eine spaete Heirat mit einer Trinkerin mit der er nicht am gleichen Tisch isst, ein Trinkersohn. Und warum sollte auch einer der groessten Kuenstler — wo doch Kunst das Leben auffrisst — im Gegensatz zu aller Erfahrung, faehig sein, sein Leben zu gestalten?

Hingabe an die Wahrheit, die die Rechtfertigung aller Geschichtsforschung ist, durchzieht das Buch. Sein Erfolg ist ein grosser Trost. Er zeigt, dass nicht nur die unverantwortliche Spielerei mit Tatsachen sich verkauft, dass Ergebnisse echter Forschung unverschnoerkelt vorgetragen, die Menschen ergreifen. Moege es ein Ende der gefaehrlichen Buecher anzeigen, in denen die Tatsachen den vorgefassten Meinungen unterworfen werden.

Friedenthal arbeitet jetzt an einer Lutherbiographie, die genau so viel wichtiger als die Goethebiographie ist wie ein Weltumstuerzler wichtiger ist als ein Poet. Friedenthals Mutter ist ueber neunzig. Es ist also zu hoffen, dass auch ihm noch viele Jahre bleiben, um uns grosse Geschichtswerke zu geben! Wir wuenschen ihm, dass er diese Jahre in guter Gesundheit verbringen kann.

SHOLEM ALEICHEM'S WORKS

Illustrated Edition

Sholem Aleichem's stories, to be published in Leningrad this year, are to have a new series of illustrations by Mr. Tanchum Kaplan, the Jewish painter considered to be one of the leading lithographers in the Soviet Union.

Mr. Kaplan is world famed for his illustrations of various Sholem Aleichem's stories. He hopes to be allowed to exhibit the new series of illustrations abroad after they are displayed in Leningrad and Moscow.

Rabbi Dr. S. Neufeld

THE FINAL EPOCH OF THE DANZIG COMMUNITY

In Memory of Rabbi Dr. David Weiss

A short while ago, at the patriarchal age of ninety, Rabbi Dr. David Weiss died in Montreal. He had officiated as a rabbi in Canada until he retired in his 85th year. Yet by Jews from Germany he will be mainly remembered as one of the last rabbis of the Danzig Jewish community.

Weiss was born in Galicia in 1876, studied at the universities of Berlin and Bern where he graduated, and then spent an exceptionally long period at the Berlin Hochschule fuer die Wissenschaft des Judentums, whose oldest surviving student he was. After a long spell as a teacher of religion in Berlin he took up his first rabbinical post in Danzig in 1920. Danzig, formerly the capital of the Province of West Prussia, had become a Free State with a free port for the Weichsel navigation after the First World War.

This change had a marked effect on the Jewish community. Previously it had consisted of about 2,500 members, almost exclusively of German origin, mainly Liberal, with an ornate organ synagogue; and great emphasis had always been laid on distinguished preachers. Outstanding personalities, such as Professor Dr. Cosmann Werner (later in Munich) and Dr. Max Freudenthal (later in Nuremberg), held posts there. Apart from the main synagogue, there was also an Orthodox synagogue in Mattenbuden for the more observant members of the community, mostly from Eastern Europe.

When Danzig became a Free State, many Polish Jews not unreasonably supposed that here they would find a real free state, a place of refuge or at least a staging post on the way to America—and flocked to Danzig

in masses. Some waited in insalubrious emigrants' camps for their passage overseas, but others settled in Danzig and the surrounding territory that formed part of the Free State. Hence the Jewish population rose to eight thousand. In 1925 two thousand Jews with their own Polish Rav were living in the independent community of Zoppot, which also formed part of the Free State. For a time the main community also had a Polish Rav for Mattenbuden.

As a result of this immigration the work of the community grew enormously. The communal rabbi at the time, Dr. Robert Kaelter, until then rabbi of a middle-size community, himself grew in stature with his increased responsibilities and became the true pastor of all those who came seeking his advice and help; and because of the great respect in which he was held, he was often able to intervene successfully with the authorities. But his exertions far out-taxed his strength. By 1920 the community found it necessary to engage another rabbi to assist him, and appointed David Weiss. His activities were also predominantly pastoral and social. Sometimes he officiated with Kaelter in the main synagogue and at other times in the small synagogue at Mattenbuden. About 1924 he had to assume responsibility for the whole burden of communal work, since Kaelter collapsed as a result of his inordinate efforts and concern for the emigrants in the camps and never recovered from his long illness. He died in 1926 aged only 52.

During Kaelter's illness and until he gave up his post, David Weiss clearly demonstrated his capacity to assume the tremendous burden

of the task. His work was, however, eased when Dr. Ivan Gruen (formerly in Frankfurt/Oder) was elected as principal rabbi of the Liberal community in 1927. At this time the community built an additional synagogue without an organ in Langfuhr to meet the needs of the growing community, and here Weiss officiated exclusively. Like Gruen he remained at his post to the end; shortly before the military occupation both he and Gruen were forced to emigrate when ever-increasing Nazi agitation forced the synagogue to be pulled down.

For almost two decades Weiss was active in Danzig, and during that period the community, like that of Memel to the east, was closely linked with the communities of East Prussia as it then was. Thus Weiss often had occasion to take part in meetings of communities, lodges, literary associations and, in particular, of the North-East German Rabbinical Assembly, in Koenigsberg, Cranz and Allenstein. After his emigration he was enabled to work in Canada for more than another two decades.

LETTERS BY LENIN AND FREUD

A letter by Lenin condemning the Tsarist Government for its official policy of anti-semitism was auctioned in New York. Written in February, 1917, when Lenin was living in poverty in Zürich, the letter to Oscar Gruen, the editor of the "Jüdische Presse-Zentrale", consists of 18 typewritten lines in German. It was bought by a dealer for about £1,180.

Another letter to Mr. Gruen from Dr. Sigmund Freud was sold at the same auction for about £535. Dated January 27, 1925, and written from Vienna, it explains the relationship of the founder of psycho-analysis to Judaism. Emotionally, Freud states, he has no heart in any religion but he has always had a strong feeling of solidarity with his people which he has promoted in his children. "We have all remained within the Jewish faith." His education in the field of Hebrew language and literature had been limited in his youth, which he had later often regretted, Freud wrote.

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PRINCE FREDERICK OF PRUSSIA

Reminiscences of a Fellow-Internee

The tragic death of Prince Friedrich will awaken many memories among those refugees who knew him from the internment camp.

I first met him on a decrepit old mine-sweeper which transported hundreds of civilian internees from Douglas (Isle of Man) to Liverpool on July 3, 1940. He was one of a group of Cambridge undergraduates, and I still remember sharing with him a cake and his mug of cocoa on our trip across the Irish sea. It was on this occasion that he produced a letter he had received from his grandfather, Kaiser Wilhelm, in Holland, asking him to return to Germany and fight for Hitler. I clearly remember him quoting in German the words from "Goetz von Berlichingen" as his reaction.

Subsequently, on the ten-day crossing to Quebec in H.M.S. "Ettrick" (sister ship to the unlucky "Arandora Star"), he was always one of the first to volunteer for any of the numerous unpleasant duties which had to be performed on the overcrowded boat. The first night he worked with us in the tropical heat of the luggage hold below the water-line, issuing hundreds of hammocks until, totally exhausted, we all fell asleep. A few days later he spent a whole day in the unpleasant atmosphere of a large lavatory to distribute rations of toilet-paper to the endless queue of dysentery victims fighting to get to the toilets as quickly as possible.

At Camp "L" in Quebec he was elected "camp spokesman". He took part in the onerous negotiations with the authorities in order to try to improve the initially shocking conditions of internment, and he was instrumental in ensuring a court martial of Canadian officers and men who had robbed the detainees of 7 typewriters, 90 watches, hundreds of dollars and many other items.

During the three months at Camp "L" he became well known to all internees, many of whom had become desperate and demoralised. His incredible unselfishness, calm and patience, his humanity and humility, and, above all, his unreserved faith in, and love of, England

proved to be the decisive factor in turning a mixture of men of all types and ages into a well-organised and well-disciplined camp community. He was the very opposite of the proverbial Prussian—intensely human, compassionate and tolerant.

He always refused the special privileges to which he was entitled, and would not accept any help from the Earl of Athlone (then Governor-General of Canada), to whom he was closely related.

The story went that he received letters and food parcels from Buckingham Palace (where he had been a frequent guest prior to his internment). Whether this was true or not, he certainly shared everything he received with his camp mates. The only item he certainly did ask the Earl of Athlone for was a football, to give the internees a chance of some physical recreation. He received three.

Prince Friedrich seemed to have settled down happily on his Hertfordshire farm, and I still have some of his letters. He was a man to whom dual nationality did not mean divided loyalty, but a love both for the "other" Germany and the England that was deeply rooted in his heart.

K. H. FARNHAM.

HONOURS FOR PROFESSOR VICTOR EHRENBURG

The historian, Professor Victor Ehrenberg (London), was awarded the German Great Federal Cross of Merit. He will also receive an Hon. Litt.D. at Cambridge on June 9. Professor Ehrenberg was Professor of Ancient History at Frankfurt from 1922 to 1929 and in Prague from 1929 to 1939. He came to this country in 1939 and was Reader in Ancient History at London University from 1949 to 1957. Professor Ehrenberg is the author of "Der Staat der Griechen" and several other standard works. We extend our sincerest congratulations to Professor Ehrenberg who has been an interested member of the AJR for many years, and consider it a particularly happy coincidence that this issue carries a contribution written by him.

PROFESSORSHIP FOR KURT PINTHUS

On the occasion of his 80th birthday, Dr. Kurt Pinthus was awarded the title of Professor by the Ministry of State of Baden-Wuerttemberg.

Professor Pinthus, who has resumed his work on expressionism, has decided to take permanent residence in Marbach, the seat of the Schiller National Museum and the Deutsche Literatur-Archiv.

CHAIR FOR JUDAISM

Professor Johann Maier has been appointed Ordinary Professor of Science of Judaism at the University of Cologne. It is the first West German professorship on this subject. Professor Maier will also organise the Martin Buber Institute established on the 85th birthday of the late Professor Buber.

DOCTOR THESIS ON ANTISEMITISM

The Philosophical Faculty of the University of Cologne has awarded the Doctorate to Kurt Duewelling (Duesseldorf) for his thesis on "Die Rheingebiete in der Judenpolitik des Nationalsozialismus vor 1942". Duewelling dedicated the thesis to the former Professor of History at Bonn University, Wilhelm Levison who died in Durham in 1947. He was also actively associated with the Monumenta Judaica Exhibition in Cologne (1963).

WILHELM KLEEMANN HONOURED

The first recipient of the Ehrenring of Forchheim (Ofr.) was the banker Dr. h.c. Wilhelm Kleemann who was born in that town 96 years ago. Kleemann was chairman of the Berlin Jewish community during the last years of the Weimar Republic. He now lives in New York. Notwithstanding his great age, he travelled to Forchheim to attend the handing over ceremony. The Mayor paid tribute to Mr. Kleemann's generous endowments to his home town and especially thanked him for having resumed his support after the war, in spite of the terrible crimes against the Jewish people.

SIR LUDWIG GUTTMANN TO RETIRE

Sir Ludwig Guttman, director of the spinal injuries centre at Stoke Mandeville, is to retire in July. Sir Ludwig came to this country in 1939, opening a new spinal unit at the Stoke Mandeville Hospital five years later at the request of the British Government. Many honours have been bestowed on him apart from his knighthood.

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AJR GENERAL MEETING

As readers will have seen from the front page of this issue, the AJR General Meeting will be held on Tuesday, June 14, at 8 p.m., in the hall of Hannah Karminski House, 9 Adamson Road, Swiss Cottage, N.W.3. It will be the first General Meeting in the newly acquired Communal Centre of the AJR and will thus also give members the opportunity to see this beautiful house. In view of the steadily expanding work of the AJR, the Reports will be of particular interest, and members will be welcome to comment on them or raise special questions. The agenda also includes the election of the Executive and Board. The following proposals are submitted by the Executive:

Committee of Management (Executive): It is proposed to re-elect the members of the present Executive. They are: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. S. Bischoff (Trustee), Mr. H. Blumenau, Mr. C. F. Fleisch, Mr. H. S. Garfield, Mr. E. K. Heyman, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell (Trustee), Dr. K. Krotos, Mr. C. T. Marx, Mr. H. C. Mayer, Mr. R. Schneider, Mr. F. W. Ury, Mrs. L. Wechsler.

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. A. Berent, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. W. Dux, Dr. L. Engel, Mr. L. Eschwege, Mr. J. Feig, Dr. H. Feld, Mr. O. E. Franklyn, Mr. K. Friedlander, Mr. R. J. Friedmann, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Sir Ludwig Guttman, Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby,

Mr. W. Jonas, Dr. A. Kaufmann, Mr. H. E. Kiewe, Dr. L. G. T. King, Mrs. F. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. W. Kugelmann, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. Julius Loeb, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Rabbi Dr. I. Maybaum, Mrs. L. Meyer, Mr. Perez Mosbacher, Dr. H. Neufeld, Mr. E. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Dr. H. G. Sandheim, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Dr. Fanny Spitzer, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mr. O. Weisz, Dr. Valerie Wills, Dr. Charlotte Wittelschofer, Dr. Leon Zeitlin, Rabbi Dr. W. Van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect as new Board members Mr. R. Elton and Mr. R. Graupner.

HELP FOR AJR CLUB MEMBERS

Transport Required

The AJR Club has several members on its records who have become disabled and can, therefore, only continue visiting the Club at Hannah Karminski House, 9 Adamson Road, Swiss Cottage, if transport to and from the premises is made available for them. We should, therefore, greatly appreciate it if readers who own cars came forward to give some help, especially as the Club activities mean a great deal to the members concerned. Any friends who are prepared to volunteer, even if only occasionally, should get in touch with the AJR, Social Services Department, 8 Fairfax Mansions, London, N.W.3. Phone: MAIda Vale 4449.

ANNIVERSARY OF AJR

This year, 25 years will have passed since the AJR was founded. To mark this anniversary, members of the Executive and Board and of the House Committees met on May 15, at a dinner held at the Washington Hotel. Representatives of organisations with which the AJR closely co-operates and Anglo-Jewish personalities who have been helpful friends throughout the years attended the function as guests.

In his opening address, the Chairman of the AJR, Mr. A. S. Dresel, summed up the past activities and, referring to the important tasks still lying ahead, stated that quite a few younger people had already actively associated themselves with the work, but that their number would have to be increased.

Dr. W. Breslauer, a founder-member, recalled the circumstances which led to the establishment of the AJR and the initial period of its work. Tributes to the impact made by the former refugees on the economic and cultural life of this country and to the effective work of the AJR were paid by Sir Barnett Janner, M.P., Mr. H. Oscar Joseph and Professor Norman Bentwich. Dr. W. Rosenstock, General Secretary of the AJR, referred to the obligations arising from the spiritual heritage of what was once German Jewry. A vote of thanks to the guest speakers was moved by Mr. W. M. Behr, Vice-Chairman of the AJR.

The social gathering of friends who otherwise only meet in the execution of their duties for the benefit of the AJR proved to be a most enjoyable and memorable occasion.

DONATION BY AJR CLUB

Members of the AJR Club made a most moving and gratifying gesture to express their attachment to the AJR on the occasion of the Silver Jubilee. They spontaneously raised £35 which was handed over by their Chairman, Mr. M. Jacoby, to the AJR Charitable Trust.



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Israel's 18th Birthday

About 7,000 people attended the Royal Albert Hall celebration of Israel's 18th Independence Day. A large proportion of the audience consisted of young persons. Mrs. Golda Meir, the former Foreign Minister, was the principal speaker.

Mr. Herbert Bowden, Leader of the House of Commons, and Mr. Quintin Hogg, representing the two main parties, expressed their admiration for the achievements of Israel and the Jewish people. Referring to Britain's relations with the countries of the Middle East, Mr. Bowden made plain that such relations would not be at the expense of countries, such as Israel, with which such good relationships were already enjoyed.

Israel's immunity from aggression and national independence were guaranteed by membership of the United Nations, said Mr. Hogg. The protection of the Jew against persecution was a symbol and a test of the protection of all minorities and all individuals. The lesson to be drawn from the terrible experiences of Nazism must be that no single human being must ever be punished or persecuted for the colour of his skin, for his religious practice or the want of it, for his class, for his opinion, for what or who his father or mother may have been.

Mrs. Meir recalled the anniversary of the Warsaw Ghetto commemorated almost at the same time as Israel's Independence. The fact that Israel was today in comparative peace was not due to the Charter of the U.N., she asserted. As long as Israel continued to be strong and as long as the nations of the world do not remain neutral between the side which wants to attack and the side which only prepares for defence "we may yet avoid another war in our region."

Sir Barnett Janner, M.P., president of the

Zionist Federation, said that during the 18 years of her existence Israel had lived up to the highest hopes of all those who struggled for her establishment.

AID AGREEMENT WITH GERMANY

On May 12, the negotiations between Israel and Germany resulted in an Agreement according to which Israel will receive a credit of 160 million DM. The loan is to be used for housing schemes, the expansion of the telephone system and the assistance to small and medium-sized industrial enterprises. In a Governmental press statement, Secretary of State von Hase expressed the hope that the Agreement would serve as a further step towards the normalisation of the relations between the two States.

DR. ADENAUER'S VISIT

During his eight-day visit to Israel, ex-Chancellor Adenauer conferred with Prime Minister Eshkol, Foreign Minister Abba Eban and other leaders. He also extensively toured the country. On the occasion of his visit to Yad Vashem, the memorial for the victims of Nazism, he was presented with a badge inscribed "Yizkor"—remember. Dr. Adenauer also met ex-Premier Ben-Gurion in Sde Boker. Shortly before he left the country, he stated: "I was deeply impressed with what I saw here and I will inform everybody I meet of this. I shall also try to gather maximum support for Israel and its people". Regarding the demonstrations against his visit, he said on his arrival in Bonn that they consisted mainly of youngsters and students, and commented that they should not be taken too seriously.

MEMORIAL FOREST FOR PERISHED GERMAN JEWS

The German Section of the Jewish National Fund has launched an appeal for a forest in Israel in memory of the German Jews who perished under the Nazis. It is intended to plant one tree each for the 180,000 martyrs. So far, donations for 35,000 trees have been received. The Jewish National Fund E.V., Maurerstr. 41, 4 Duesseldorf, W. Germany, appeals to emigrated Jews from Germany to honour the memory of their nearest ones by contributing to the forest.

GERMANS DONATE YOUTH HOSTEL

The Catholic youth organisation of Bavaria has raised about £1,350 for the second stage in the building of the Anne Frank youth hostel at Tel Hai in Israel. An amount of £900 was contributed by Bavaria's Evangelical youth.

GERMAN GUEST LECTURER

For the first time an Israeli university has issued an invitation to a German lecturer. Dr. August Marx, a member of the staff of the Mannheim economic high school, has been invited by the faculty of economic science to lecture at Bar-Ilan University.

INDIA REFUSES HELP

In response to a request by U Thant, the United Nations secretary-general, to member-nations asking for help to India in her famine, the Israelis offered large quantities of citrus fruit, orange juice and the services of technical experts. This was refused by the Indians, who feared that acceptance might offend the Arab States.

TREBLINKA REMEMBERED

Survivors of the Treblinka extermination camp attended a memorial service in Tel Aviv for fellow-inmates, at which Mrs. Golda Meir was the speaker.

FAMILY EVENTS

Birth

Jorysz.—On May 3, to Betty (née Scarr) and Walter Jorysz, of 11 Armley Grange Oval, Leeds, 12, a son (Peter Anthony, first child). (Fifth grandchild to Mrs. K. and the late Mr. Herbert Jorysz, of 56 Aston Place, Leeds, 13.)

Engagement

Clingbine : Gerber.—The engagement is announced between Leonard Clingbine, of 52 Shere Road, Gants Hill, and Margaret Gerber, of 59 Paddock Road, London, N.W.2.

Wedding Anniversary

Kallay.—Rudolph and Paula (formerly Vienna), of 82 Fidas Road, Cardiff-Llanishen, are celebrating the 55th anniversary of their marriage.

Death

Rindskopf.—Mr. Julius Rindskopf (formerly Essen/Steele), of 19 Magnolia Court, The Mall, Kenton, Harrow, Middx., passed away suddenly on May 16. Deeply mourned by his wife, Mrs. Erna Rindskopf, relatives and friends.

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Personal

THREE INTELLIGENT, lively sisters (two widows), 60 to 65, German-Jewish background, not Orthodox, own houses (Highgate and near), of independent means, interested in concerts, theatre, etc., dining out and dancing occasionally, would like to meet escort-companions in similar circumstances. Box 709.

LONELY LADY, mid-forties, interested in art, theatre, music, country lover, fond of children and animals, would like to meet gentleman, view friendship.—Box 710.

MISSING PERSONS

Personal Enquiries

Benfey.—Julius Benfey, son of Dr. Hans and Recha (née Blum) Benfey. Address wanted by Annelies Blum-Maass (cousin), 150-76 Village Road, Jamaica, New York 11432, U.S.A.

Maass.—Ernest Maass (Stettin, son of Lotte Maass) would like to see friends, London, August. Please write 150-76 Village Road, Jamaica, New York 11432, U.S.A.

The following relatives of Lora Winton (formerly Roselore Lewald, of Aschaffenburg), born 1932, daughter of Siegfried and Kaethe Lewald, are sought: **Frida Klein**, formerly of Greencroft Gardens, London, N.W.6, **Rosel Mayer**, formerly of Burns Street, Nottingham, and **Rabbi Ucko**, believed to be living in Israel. Replies should be sent to: Jewish Refugees Committee (ref. CG/44376), 217/9 Tottenham Court Road, London, W.1. Phone: LAngham 6931.

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ORGANISATIONAL NEWS

"THANK-YOU BRITAIN" FUND Inaugural Lecture by Lord Robbins

The Committee set up by the British Academy for the award of research fellowships from the proceeds of the "Thank-You Britain" Fund has commenced its work, and it is to be expected that the first fellowship will be awarded this year. However, the first annual lecture to be remunerated by the Fund will take place in 1967. The inaugural lecture will be given this year by Lord Robbins, C.B., president of the British Academy, on Wednesday, July 6, at 5 p.m. in the Rooms of the British Academy, Burlington Gardens, London, W.1. Its subject will be "Of Academic Freedom".

Lord Robbins took a leading part in the rescue of scholars who were displaced in Germany when the Nazis came to power. He also spoke at the ceremony on November 8, 1965, when the "Thank-You Britain" Fund was handed over to the British Academy.

The lecture will be open to the public, and admission will be by ticket obtainable on application, from the Secretary of the British Academy, 6 Burlington Gardens, London, W.1.

YOUTH ALIYAH

An emergency conference of the Children and Youth Aliyah Committee of Great Britain was told by Dr. Israel Feldman, the co-chairman, of the economic crisis facing the movement. For the first time since the establishment of the State, Youth Aliyah has been forced to reject children who have wanted to enter Israel. Given adequate funds, Youth Aliyah could help to absorb at least 10,000 more children. Its usual annual intake is 4,000, but this year it cannot afford to take in more than 2,500.

The terrible plight of the poverty-stricken Jewish community of India was also described. Youth Aliyah had last year been able to accept only 207 out of 2,000 Indian Jewish children clamouring to enter Israel.

WORK OF OSE

Organisations in France, Ethiopia, Israel, Italy and Morocco are among those which require urgent help from Ose in the present year. This was reported by Lady Henriques at the organisation's annual meeting.

Ose is dedicated to the promotion of physical and mental health of children and adults, particularly among Oriental Jewish communities.

The meeting was also addressed by Professor Norman Bentwich, who spoke on work being done to help the Falashas, the coloured Jewish tribe of Ethiopia.

INTERNATIONAL WOMEN'S CONFERENCE Petition Drafted

A petition drawn up by the International Council of Jewish Women was signed in London at the end of the council's seventh triennial convention. Backed by half a million Jewish women throughout the world, the petition calls for the easing of the disabilities suffered by women, particularly in regard to the marriage laws, within the framework of the Halacha.

Drawn up with the help and advice of rabbis and scholars from many countries, the petition asks the rabbinical authorities to make every endeavour to meet together to study the problems.

The convention, attended by 300 delegates and observers from 16 different countries, had as its theme "The Family."

Visit to Hannah Karminski House

At the invitation of Mrs. Margaret Jacoby, Chairman of the AJR Club and former Chairman of the "Jüdischer Frauenbund", Berlin, delegates from Germany to the Convention paid a visit to Hannah Karminski House. The delegates—Mrs. Jeanette Wolff, a former member of the "Bundestag", Mrs. Drost, Mrs. Lissner, Mrs. Marcus and Mrs. Nachmann—met a number of former members of the pre-war Jewish Women's Organisation in Germany, viz: Mrs. C. Freyhan, Dr. Erna Goldschmidt, Mrs. Loewenthal, Miss Susan Markus, Mrs. G. Schachne and Mrs. Dora Segall.

Memories of old times were exchanged and the hosts listened with great interest to the ideas and ambitions of their visitors who try to achieve the high standard by which the work excelled before the war. Theirs is a difficult task, especially in view of the comparatively small number of Jewish women in present-day Germany.

AJEX CONFERENCE

About 200 delegates from 38 of the 56 branches of the Association of Jewish Ex-Servicemen and Women attended the annual conference held in London.

Mr. Henry Morris, the chairman of the anti-defamation committee, in his report said that even more disturbing than the leniency shown by the judge in the recent synagogue arson trial was the fact that Colin Jordan's wife had been allowed to abscond despite damaging evidence against her.

Assessing fascist activities over the past year, Mr. Morris pointed out that the electoral appeal of fascist and racist candidates was declining. There was also a decline in fascist publications.

COMMUNITY WORKERS NEEDED

The main topic discussed by the commission on centres and youth and vacation camps of the Standing Conference of European Jewish Community Services at its semi-annual meeting in Geneva was the urgent need for more trained staff for Jewish community and youth centres in Europe.

A professional committee was established to assist the commission in planning projects, initiating policies and implementing its decisions.

The third inter-European camp for adolescents will be held in the South of France during July and August under the sponsorship of the Commission. The Commission will also sponsor an exchange camp counsellor programme with the National Jewish Welfare Board of the U.S.A.

IRANIAN WOMEN'S STATUS

In a communication to the president of the International Council of Jewish Women in London, Mrs. Rachel Shazar, the wife of the President of Israel, has announced the success of an Israeli mission in Tehran. An agreement was negotiated to improve the status of Jewish women in Iran. The reforms agreed upon included a ban on polygamy; a share by a widow in a husband's legacy; a share for daughters in a father's legacy plus a dowry and the right to inherit from the mother equally with the brothers; and assurance of support for and education of minor and disabled children.

FUTURE OF JUDAISM

Rabbi Dr. Joachim Prinz in his address to the convention of the American Jewish Congress on retiring as President, spoke of the future of American Jewry. He drew a chilling picture of synagogues empty of congregants, communities devoid of rabbis and its youth isolated. An impassioned plea was made by Dr. Prinz for a return, both organisationally and personally, to the prophetic and rabbinic sources of Judaism, for a rediscovery of its ethical values.

DEATH OF MR. S. A. SKLARZ

Mr. Salo Alfred Sklarz, who recently died, and his wife who followed him shortly afterwards, were well known among the refugees in the Stamford Hill district, many of whom enjoyed their hospitality. Mr. Sklarz, was a teacher at the Juedische Reformgymnasium in Breslau from 1933 to 1939. In this country he gave English lessons to refugees at Egerton Road at the premises of the New Synagogue. He later held positions with several grammar schools.

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LETTERS TO THE EDITOR

VICKY'S VISIT TO ISRAEL

Sir,—In his article in the April issue of AJR Information, Pem rightly stressed that good old Vicky, although not obsessed by religious convictions, was still rather strongly aware of what had remained Jewish in himself. In this context, Vicky's visit to Israel in the spring of 1951 should not be forgotten.

Some of the impressions of his journey to the Jewish homeland resulted in a series of drawings, a number of which were published at that time in the Jewish Chronicle. Adding a few commentary notes to these sketches, Vicky wrote: "Israel is a fascinating and exciting land for the artist. . . . In my drawings I have tried to picture the people welded together by tragedy, hope and faith. . . ."

Vicky was witty and a brave fighter for progress and decency. But the Jewish heritage in himself had frequently turned his "cartoons" into documents of a great philosophical mind.

Yours, etc.,
J. RAPHAEL.

Ramat Gan, Israel.

BIRTHDAY TRIBUTE TO KURT PINTHUS

Sir,—As Kurt Pinthus's former secretary and friend for many years, I should like to add the following particulars to Mr. Fritz Friedlaender's birthday tribute published in your April issue:

Apart from his contributions to Das Tagebuch, Dr. Pinthus regularly wrote for Die Literarische Welt, as well as for a considerable number of other daily papers and magazines. He was also the first theatre critic in Central Europe who wrote serious reviews of film performances.

As early as 1913 he published Das Kinobuch, in which he predicted the great artistic and educational future of the movies, and offered the 15 first printed scenarios of films written by young poets and dramatists. A new edition of this book appeared in the

Sammlung Cinema, Verlag Der Arche, Zuerich, in 1963. Dr. Pinthus has just completed "Flegeljahre des Films, Literarische Dokumente aus der Fruehzeit des Kinos".

In the winter of 1925/26 he delivered the first literary broadcast in the history of the Berlin radio, and consequently became one of the most popular radio speakers and member of the literary committee of the German radio. Pinthus also lectured at the Lessing Hochschule, Berlin.

Yours, etc.,
HILDE GUTTMAN.

84 Camden Road,
London, N.W.1.

APROPOS ALTENSTADT

Sir,—The article on Altenstadt im Allgaeu, published in the April issue of "AJR Information", was of special interest to me, as my family hails from there. My great-grandfather was the baker of the community, a happy community. One of his daughters, who had married in New York, writes in 1878: "With tears in my eyes I think in boring New York of the stimulating conversations with you all in Altenstadt last summer. All my longing is for Altenstadt".

In the second half of the nineteenth century the Jews of Altenstadt quickly made good. The brother of the baker, A. Ullmann, became a hop merchant in Munich, excelled in horsemanship, riding with Wittelsbach princes. From Altenstadt, too, came the "handsome Hirschs", of whom Hugo, later Hirst, became the founder of the General Electric Company in London and a Lord. Before the First World War he sent us framed photographs of the synagogue and cemetery of Altenstadt, which he had visited. I still have them. Why the Christian neighbouring village, Illertissen is called Illereichen in the article I do not know.

Yours, etc.,

London, S.W.15.

GABRIELE TERGIT.

INSTITUTE FOR THE HISTORY OF THE GERMAN JEWS

The Institute for the History of the German Jews (Hamburg) was officially opened on April 27. It came into being at the initiative of the Hamburg Senate and the Hamburg Wissenschaftliche Stiftung.

In his welcoming address, Staatsrat Dr. Hans von Hefpe stated that the institute had been established for three main reasons: the desire to rectify the distorted image of the Jew, the need for research and evaluation of the contribution made by Jews to economic, social and cultural development of the City of Hamburg, and the chances offered by the Jewish archives of Hamburg which had been preserved and went back as far as the 17th century. Short addresses at the function were also delivered by Mr. Eric M. Warburg, and, on behalf of the Leo Baeck Institute, by Dr. E. G. Lowenthal.

The office of the Director, which is combined with a lectureship at the University, is held by Dr. Heinz M. Graupe, of Haifa, who, before 1933, was actively associated with the German Jewish Youth Movement. In his inaugural lecture Dr. Graupe dealt with the role of Hamburg in the history of German Jews. On many occasions new Jewish ideas had originated from Hamburg, he said. He mentioned, amongst others, the theological controversy between Jakob Emden and Jonathan Eybeschutz, Emden's influence on Moses Mendelssohn and the enlightenment, the foundation of the Reform Congregation (Tempelverein), the activities of Isaak Bernays, the first representative of neo-Orthodoxy, of Gabriel Riesser, the protagonist of emancipation, and of Professor Otto Warburg, the leading Zionist.

Dr. Graupe also outlined the research programme for the forthcoming year. The headquarters of the institute are at Rothenbaumchaussee 7.

AWARD FOR HEINZ GALINSKI

The chairman of the Berlin Jewish community, Heinz Galinski, has been awarded the Great Federal Cross of Merit.

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