

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

STRENGTHENING OUR FOUNDATIONS

AJR Board Meeting

More than 60 board members from London and the Provinces attended the annual AJR board meeting, held on January 29 at Hannah Karminski House. Whilst, as usual, the reports and the ensuing lively discussion centred around the manifold current activities of the AJR, two wider issues also played a conspicuous part in the proceedings: the attitude to recent developments in Germany and the possibilities of activating members of the next generation for the work of the AJR.

It is only natural that an organisation, whose members experienced the terrible effects of previous political developments in Germany at first hand, feels particularly strongly about the ascent of nationalistic movements in that country, and, therefore, has to provide a platform for an exchange of information and views on this vital subject. Whether the AJR, which is basically a non-political organisation, should also actively associate itself with political efforts, is a question which calls for more detailed consideration.

The relationship with the next generation has, of course, a specific connotation for an organisation whose objects are, under a wider historical aspect, of a transitory nature. Yet it has turned out that, though to a lesser extent, quite a few of those who came over as children and who are now in the 35 to 45 age bracket are also in a transitory position. It is under this aspect that the AJR has to approach the problem. At the same time, the practical work, which will have to go on for a long time to come, has gradually to be handed over to younger people.

The meeting was opened by Mr. A. S. Dresel (chairman of the AJR), who first paid tribute to the memory of two deceased active fellow-workers, Mrs. Edith Feig and Mrs. Aennie Eliel, members of the Otto Hirsch House Committee. He also welcomed the two new board members, Mr. Robert Elton and Mr. Rudolf Graupner.

In his general report Dr. W. Rosenstock (general secretary), stated that during the first year of its existence *Hannah Karminski House* had proved most beneficial. The new premises have enabled the AJR Club under the leadership of Mrs. M. Jacoby and Mrs. G. Schachne to expand and intensify its activities. There are now about 350 members, and the Sunday functions are so well attended that in addition to the club rooms the hall has to be used as an overflow. The average attendance on weekdays amounts to about 50. The hall has also become a meeting place for a number of other organisations and is used for private functions as well.

Turning to the position in the four *Homes for the Aged*, the speaker stated that though the pressure of applications was not as strong as it had been in previous years, the selection policy has still to be very restrictive. Usually

only applicants over 75 years of age can be admitted, and applicants with comparatively substantial means at their disposal are not eligible. At present, the current expenditure is covered by payments from residents and local authorities. However, this does not include major repairs, administrative expenses of the C.B.F. and the AJR and amortisation of capital, and is also bound to change gradually because the number of residents who qualify for German compensation payments will decrease.

Turning to *Osmond House* the speaker stated that the current expenses (i.e., not including major repairs, administration and amortisation) amount to £22 per resident per week. The charge for self-paying residents is £21 per week, but the majority of residents pay considerably less. Therefore, the annual deficit for current expenses amounts to about £15,000. All of those concerned feel, however, that this money is well spent, because otherwise most of the residents would have had to be accommodated in geriatric units. It is intended to add a new wing to *Osmond House* which will provide accommodation for 15 further residents (mainly in single rooms) in addition to the present capacity of 37, and also further rooms for residential staff.

Another building scheme under consideration is the erection of a *hostel* to which *senile* residents of the present homes can be transferred.

For the *Flatlet Home* at Avenue Road, Highgate, tenders had been approved in April, 1966. However, then the Housing Subsidies Bill, on which the necessary public subsidies are based, lapsed due to the dissolution of Parliament. Meanwhile, the Bill has been submitted anew to Parliament, and will probably be on the Statute Book in May. Unless unforeseen complications arise, the necessary agreements with the authorities will be concluded in June, and the building work will start in July.

The volume of case work with which the *Social Services Department* has to cope is still very great. The AJR Employment Agency (annually licensed by the G.L.C.) dealt with about 400 employers and 220 employees in 1966.

As before, *AJR Information* tries to present current events in a balanced way. In deciding on the acceptance of contributions, the editor sometimes has to take into account that a one-sided article or letter on a controversial subject might obtain undue prominence in a small paper which only appears at monthly intervals.

Turning to *finances* Dr. Rosenstock reported that according to the latest available balance sheet in 1965, the income from contributions and donations amounted to £8,200, and the expenditure to £15,300, plus a transfer of £1,500 to the Employees Termination Allow-

ance and Pension Fund. At the beginning of 1966, the standard subscription rate was increased from £2 to £3 per year, and members in this category were asked to increase their subscriptions accordingly; at the same time members who paid less than £2, or £3 and over, were also asked to adjust their payments to the increased expenses. Quite a few members have complied with the request, but the exact figures can only be ascertained after the 1966 balance sheet has become available. The budget for 1967 is based on an expected income of £10,000 and an expected expenditure of £17,000.

These figures include the nett costs of *AJR Information*. At present the gross costs for each issue (printing, despatch and fees) amount to about £300, of which, however, only about £150 are covered by revenue from advertisements. The deficit could be considerably decreased if more members who are in business ordered advertisements.

The AJR has also established the *AJR Charitable Trust*. The nucleus of the Trust's assets were the allocations out of the heirless German-Jewish property received by the AJR from the Council of Jews from Germany. These assets were either used for the purchase and conversion of *Hannah Karminski House* or had to be reserved for the erection of the *flatlet home* for which the Trust holds an equity of one-third, the other two-thirds being held by the C.B.F. A further source of income consists of payments by members under *Deeds of Covenant*. During the year April, 1965 to March, 1966, £900 nett (£1,500 gross) was received in this way. The Trust was also the beneficiary of several wills. Some of the testators were affluent members or friends of the AJR, but there were also quite a few bequests from lonely persons who had no close relatives. The future of the AJR highly depends on the financial capacity of the *AJR Charitable Trust*, because we must provide for the time when the deficit can no longer be covered by the heirless German-Jewish assets administered by the *Allocations Committee* of the C.B.F. The AJR will then only be able to carry on its work, if it can fall back on the *Charitable Trust*.

As in previous years, there was harmonious co-operation with other organisations, e.g., the C.B.F., *Self Aid*, the *Jewish Refugees Committee* and the *Jewish Welfare Board*. Special tribute is due to the *Leo Baeck Lodge* which had decided to allocate £800 per year for the homes. This allocation is used for the benefit of needy residents, and this most generous gesture of the Lodge is greatly welcomed.

In conclusion the speaker raised the question of whether the AJR should take a more active part in political work, especially in connection with recent developments in Germany. He referred to the *Brussels Conference* at which a "dialogue" between representatives of *Jewry* and *Germany* had been opened, and to recent negotiations in Germany between

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AJR BOARD MEETING

leading Jews and German statesmen and politicians.

Lastly, the speaker suggested that the AJR should provide a platform for the clarification of the outlook of the next generation.

Dr. E. A. Lomnitz (deputy general secretary) reported on the efforts at establishing a Self-Supporting Old Age Home and a Self-Supporting Flatlet Home for members of the AJR who, owing to their or their families' favourable financial position, are not eligible for admission to the homes run under the auspices of the C.B.F. and the AJR. Their problem was that even with their somewhat larger means they had difficulties in finding private institutions which would give them similar care and attention as was being provided in the existing Old Age Homes.

In the course of the past two years several sites for the erection of a Self-Supporting Old Age Home had been under consideration. Since last August, negotiations had been carried on for the acquisition of an hotel near Swiss Cottage by a trust, of which Mr. O. E. Franklyn, solicitor, Mr. H. Blumenau and Dr. F. E. Falk were the trustees. Although the number of persons genuinely interested in the scheme was substantially larger than the accommodation which would have been available, difficulties arose in obtaining in good time the necessary bank guarantees from the various participants. To the trustees' disappointment, many participants delayed complying with these financial arrangements and, through their tardiness, negotiations dragged on for an unreasonably long time. In the light of this experience it had become very doubtful whether it was possible at all to organise a venture on this basis.

As far as the Self-Supporting Flatlet Home is concerned, a housing society (Eventide Housing Society Ltd.) had been founded as a co-ownership society under the auspices of the Housing Corporation. Such projects would, according to existing schemes, be financed up to 100 per cent by the Housing Corporation in conjunction with the building societies. The main difficulty consisted in finding a suitable plot of land, especially as the vast majority of the shareholders of the Eventide Housing Society wanted to live in the North West of London, where sites are particularly scarce. In the course of last year, the management committee of the housing society had dealt with various projects and, at the moment, they were discussing a scheme in a north western suburb.

In his report on questions of restitution and compensation Dr. F. Goldschmidt (chief legal adviser to U.R.O. and representative of the Council of Jews from Germany on the legal committee of the Claims Conference), who had just returned from a visit to Germany, stated that as far as the general situation was concerned his impressions coincided with the well-balanced analysis presented by Heinrich Fraenkel in the January issue of *AJR Information*. There was no reason for panic. He expressed doubts as to whether Jewish protests against the present Right-wing trends in Germany always served a useful purpose, especially as the issue at stake was not primarily a Jewish one.

The Council of Jews from Germany has lodged several protests against proposed measures which would have affected certain categories of restitution and compensation payments. One of these protests was prompted by the opposition to some improvements of the terms of the "Haushaltssicherungsgesetz" (HSG). Meanwhile, this opposition has been overcome and a new implementary order will

be enacted shortly according to which immediate payment of indemnification claims will be increased from 40 per cent to 60 per cent, and the age group of claimants qualifying for immediate full payments will be lowered from 65 to 60 years.

The Council also protested against proposals for the 1967 budget, according to which the total restitution payments under the Federal Restitution Law were to be decreased from 300 to 200 million D.märk. In the meantime, Dr. Nahum Goldmann had been assured by the Ministers in charge that no reductions would be made.

Summing up the general situation Dr. Goldschmidt stated that the dangers should be neither over-estimated nor belittled, and that in any case constant vigilance was required.

The reports were followed by a discussion which mainly centred around the German situation, the question of the next generation, the Self-Supporting Homes schemes and finances, in which the following executive and board members participated: Dr. E. Gould, Dr. F. E. Falk, Dr. W. Dux, Mr. W. M. Behr, Mrs. G. Hambourg, Mr. H. E. Kiewe, Mr. C. F. Flesch, Dr. A. R. Horwell, Dr. L. G. T. King, Mr. J. Singer.

SUBSTANTIIERUNGSPFLICHT FUER ENTSCHAEDIGUNGSANTRAEGE

Fristablauf 31. Maerz 1967

Wir weisen unsere Leser dringend auf folgendes hin:

Wenn Antraege nach dem Bundesentschaedigungsgesetz rechtsgueltig, d.h. fristgemaess gestellt (angemeldet) worden sind, so muessen sie nach §§ 190, 190a "substantiiert" werden, d.h. es muessen die folgenden Angaben gemacht werden, soweit sie nicht schon in der Anmeldung oder spaeteren Eingaben enthalten waren:

1. Angaben zur Person und zu den wirtschaftlichen Verhaeltnissen;
2. Eine Darstellung des den Anspruch begruendenden Sachverhalts;
3. Angabe von Beweismitteln;
4. Angaben ueber Art und Umfang des Anspruchs.

Die erforderlichen Eingaben muessen bis spaetestens

31. Maerz 1967

bei der Entschaedigungsbehoerde eingegangen sein. Eine Versaeumung dieser Frist macht den Antrag hinfaellig und kann nicht geheilt werden!

Wir muessen uns auf kurze Bemerkungen ueber die "Substantiierung" beschraenken. Die Antragsteller werden sich auf alle Faelle an ihre Rechtsvertreter zu wenden haben.

1. Angaben zu Person und Wirtschaftlichen Verhaeltnissen

(a) Angaben zur Person sind volle Namen (bei Frauen auch Maedchenname), Anschrift sowie Geburtsdatum—und ort. Anzugeben sind auch der Wohnsitz am 31. Dezember 1952 und 1. Oktober 1953. Diese Angaben sind sowohl fuer die eigene Person als auch—bei Antraegen aus ererbtem Recht und bei Antraegen von "Hinterbliebenen" (z.B. Witwen, Kindern etc. wegen Schadens am Leben des Verfolgten)—fuer die Person des oder der verstorbenen Verfolgten zu machen. In letzterem Falle sind auch Tag und Ort des Todes oder der mutmassliche Tag und Ort

anzugeben. Ferner muss gesagt werden, ob der Antragsteller bzw. der Verfolgte ledig, verheiratet, verwitwet oder geschieden ist bzw. war, und wieviele oder ob er keine Kinder hat bzw. hatte.

(b) Als wirtschaftliche Verhaeltnisse sind anzufuehren:

(aa) die wirtschaftlichen Verhaeltnisse (Beruf und ungefaehres Einkommen) in den letzten drei Jahren vor der Verfolgung;

(bb) der jetzige Beruf und das ungefaehre Einkommen oder Berufslosigkeit, z.B. zufolge Krankheit oder Alters, Einnahmen aus Pensionen, Renten oder Vermoegensanlagen. Bei Erb- und Hinterbliebenen-Anspruechen sind der fruhere Beruf und das ungefaehre Einkommen des Verfolgten anzugeben.

2. Darstellung des Sachverhalts

Aus der Darstellung muessen sich Zeit und Art der Verfolgung, das Verfolgungsschicksal sowie Ursache, Art und Umfang des erlittenen Schadens ergeben, z.B.

bei Schaden am Leben: die Verfolgungs-Massnahmen, die den Tod herbeigefuehrt haben;

bei Gesundheitsschaden: Art und Umfang des Leidens, Schilderung der Verfolgungs-Massnahmen, Namen und Adressen der fruher und jetzt behandelnden Aerzte (soweit bekannt), Art des fruher ausgeuebten Berufs und der hieraus erzielten Einkuenfte (ungefaehre Angaben duerften genuegen. Vorsicht bei solchen Angaben ist dringend geboten);

bei Freiheitsschaden: Ort, Zeit und Grund einer Inhaftierung oder illegalen Lebens und/oder Ort und Dauer des Sterntragens oder einer Zwangsarbeit;

bei Vermoegensschaden: Angaben, wodurch und welche Schaeden (ungefaehr) eingetreten sind;

bei Berufsschaden: Art der fruheren beruflichen Taetigkeit, Zeitpunkt und Hoehe des Verlustes, ungefaehre Hoehe des fruheren und jetzigen Einkommens. Bei Anspruechen auf Berufsschadens-Witwenrente sind die Angaben ueber den Berufsschaden des Ehemannes zu machen;

bei Ausbildungsschaeden (die jetzt vererblich sind) Art der Ausbildung (Schule oder berufliche Ausbildung), Zeit und Ort der Unterbrechung;

bei Versicherungs- und Versorgungsschaeden: Art und ungefaehre Hoehe der verlorenen Versicherung oder Versorgung.

3. Beweismittel

Es ist nur die Auffuehrung der Beweismittel, wie Zeugen und Urkunden, die im Besitz des Antragstellers sind oder beschafft werden koennen, erforderlich. Die Einreichung braucht nicht sogleich zu erfolgen.

4. Art und Umfang des Anspruchs

Die Art des Anspruchs wird in der Regel bereits bei der Anmeldung angegeben worden sein, ist aber zweckmaessig zu wiederholen, z.B. Anspruch wegen Gesundheitsschadens oder Freiheitschadens oder Berufsschadens (aus eigenem Recht oder als Erbe oder Miterbe von . . . oder wegen Schadens am Leben des . . .).

Ueber den Umfang des Anspruchs koennen in der Regel und brauchen nur ungefaehre Angaben gemacht zu werden.

H.H.

Dr. C. Kapralik

NEUES AUS DER OESTERREICHISCHEN SOZIALVERSICHERUNG

Zwischen Vertretern des Committee for Jewish Claims on Austria und oesterreichischen Behoerden und Koerperschaften, die mit Sozialversicherungsfragen befasst sind, fanden seit mehreren Jahren Besprechungen statt, die den Zweck verfolgten, eine weitere Verbesserung der beguengigten Stellung der Nazi-Opfer in der oesterreichischen Sozialversicherung zu erreichen. Einer raschen Entscheidung stand die Anschauung der oesterreichischen Stellen entgegen, dass die Durchsetzung des komplizierten Prinzips der "dynamischen Renten" vordringlich sei. Diese "dynamischen Renten" die von besonderer Bedeutung fuer alle Pensionisten, also auch fuer die Emigranten unter ihnen, sind, wurden im Jahre 1965 eingefuehrt und hatten eine Erhoehung der Pensionen und deren automatische Sicherung gegen Inflation zur Folge (s. Artikel des Verfassers in AJR Information von September 1965, Seite 3).

Im September 1966 hat das Bundesministerium fuer soziale Verwaltung den Entwurf einer neuen Novelle zum Allgemeinen Sozialversicherungsgesetz ausgearbeitet, welche in weitem Ausmasse den Wuenschen und Vorschlaegen des Committee for Jewish Claims on Austria Rechnung traegt. Das oesterreichische Parlament hat nunmehr diese 19. Novelle verabschiedet. Sie bringt sehr bedeutsame Verbesserungen der Position und der Rechte der Nazi-Opfer.

Die neuen Bestimmungen sollen nun im Folgenden kurz zusammengefasst werden: Nazi-Opfern wurde bisher die Zeit der Auswanderung bis zum 31. Maerz 1952 beguengigt angerechnet. Diese Beguengigungsfrist wurde nunmehr bis zum 31. Maerz 1959 erstreckt. Wichtig ist, dass um diese Beguengigung nunmehr unbefristet angesucht werden kann.

Nach den bisherigen Bestimmungen wurde die Zeit der Emigration als Ersatzzeit, und die fuer diese Zeit entrichteten Beitraege als "Beitraege zur Hoeherversicherung" behandelt. Beitraege dieser Art wirken sich weniger guenstig fuer die Errechnung der Pension aus als echte Beitragszeiten. Nach der 19. Novelle werden nun Emigrationszeiten als echte Beitragszeiten behandelt werden.

Auf Grund der neuen Bestimmungen werden viele Personen, die bisnun nicht die erforderlichen Qualifikationen hatten, pensionsberechtigt werden, bzw. bessere Anwartschaftschancen auf eine Pension erlangen. Ferner werden Personen, die bisher von der Moeglichkeit der freiwilligen Weiterversicherung ausgeschlossen waren, weil sie die im Allgemeinen Sozialversicherungsgesetz vom Jahre 1955 vorgesehene Frist versaeumt haben, ohne die fuer die jederzeitige Aufnahme der freiwilligen Weiterversicherung notwendige Mindestzahl von 120 Beitragsmonaten aufzuweisen, nunmehr — da die Emigrationszeit als Beitragszeit gilt — freiwillige Beitraege leisten koennen, wenn sie es wuenschen.

Die Uebergangsbestimmungen der Novelle sehen vor, dass von Amts wegen eine Neuberechnung der Pension ab 1. Januar 1967 erfolgen soll. Diese Neuberechnung wird der Tatsache Rech-

nung tragen, dass Emigrationszeiten bis 31. Maerz 1952 nunmehr als echte Beitragszeiten gelten. In der ueberwiegenden Zahl der Faelle wird dies zu einer Pensionserhoehung fuehren. Die komplizierte Art der Bemessung der Pension, die von einer ganzen Reihe von Faktoren abhaengt, kann es jedoch mit sich bringen, dass in Einzelfaellen die Neuberechnung zu einer niedrigeren Pension fuehren wuerde. Die Novelle verfuegt nun, dass es in diesen Faellen bei der bisherigen Pension verbleiben soll. Diese Schutzbestimmung bringt es mit sich, dass niemandem ein Nachteil erwachsen kann, dass aber sehr viele Emigranten ab 1. Januar 1967 in den Genuss einer hoeheren Pension treten werden.

Die von Amts wegen vorzunehmende Neuberechnung der Pension umfasst, wie gesagt, die Zeit bis zum 31. Maerz 1952. Was nun die Anrechnung der Zeit bis zum 31. Maerz 1959 bzw. bis zum Eintritt des Versicherungsfalles* anbetrifft — soweit diese Zeit nicht durch etwaige freiwillige Weiterversicherung gedeckt ist — so wird hierum anzuschauen sein. Es besteht keine Frist fuer die Stellung eines derartigen Ansuchens, jedoch bestimmt das Gesetz, dass wenn das Ansuchen bis zum 31. Dezember 1967 gestellt wird, eine etwaige Pensionserhoehung ab 1. Januar 1967 gebuehrt, sonst erst ab dem der Antragstellung folgenden Monatsersten. Es empfiehlt sich daher, den Antrag nicht spaeter als 31. Dezember 1967 zu stellen.

Es wird Faelle geben, in denen — wie oben ausgefuehrt — Pensionsmoeglichkeiten

* Als Eintritt des Versicherungsfalles gilt insbesondere die Erreichung des pensionsfaehigen Alters oder Tod des Sozialversicherten, der den Anspruch auf Hinterbliebenenrente ausloest.

sich erst aus der 19. Novelle ergeben. Es wird auch Faelle geben, in denen ein Pensionsansuchen in der Vergangenheit abgelehnt worden ist, waehrend nach der jetzigen Rechtslage ein Anspruch gegeben ist. In so gelagerten Faellen gebuehrt eine Pension ab 1. Januar 1967 und wir empfehlen ehestens eine entsprechende Eingabe an die Pensionsversicherungsanstalt der Angestellten bzw. der Arbeiter zu richten. Bei Antragstellung nach dem 31. Dezember 1967 gebuehrt die Pension ab dem der Antragstellung folgenden Tag.

Der Vollstaendigkeit halber seien noch folgende Bestimmungen der Novelle erwahnt, die fuer den Kreis der hiedurch Beguengigten von Interesse sind:

(1) Eine unter Umstaenden bedeutsame Moeglichkeit eroeffnet sich fuer Personen, die in jungen Jahren, u.zw. binnen drei Jahren nach Abschluss ihrer Ausbildung aus Verfolgungsgruenden ausgewandert sind, ohne Gelegenheit gehabt zu haben in Oesterreich eine versicherungspflichtige Stellung anzutreten. Auch diesen Personen wird die Emigrationszeit bis zum 31. Maerz 1959 als echte Beitragszeit ueber Antrag angerechnet werden. Die Auswirkungen und die sich daraus ergebenden Schluesse, insbesondere die Frage einer freiwilligen Weiterversicherung, werden in jedem Einzelfalle sorgfaeltig zu ueberlegen sein.

(2) Zeiten des Militaerdienstes in einer der alliierten Armeen werden nunmehr bis zum 31. Dezember 1948 (bisher 9. Mai 1945) angerechnet.

(3) Die bisherigen Bestimmungen, dass das allgemeine Prinzip des Ruhens der Pension bei Auslandsaufenthalt nicht fuer Nazi-Opfer gilt, werden nunmehr auch auf die Hinterbliebenen erweitert, auch wenn diese Hinterbliebenen nicht selber Opfer des Nazi Regimes waren.

(4) Die Novelle bringt ueberdies eine willkommene Besserstellung der Witwen, deren ausgewanderte Gatten vor dem 1. April 1952 verstorben sind. Diese Witwen konnten bisher mangels Erfuellung der Wartezeit keine Witwenpension erhalten. In Zukunft wird auch in diesen Faellen ein Anspruch auf Witwenpension gegeben sein.

(5) Schliesslich koennen nunmehr weibliche Versicherte, denen aus Anlass der Verheiratung Beitraege rueckerstattet worden sind, durch zinslose Rueckzahlung des sechsfachen seinerzeit erhaltenen Betrages die Pensionsanwartschaft zurueckerwerben. Die bisherige Einschraenkung, dass dies nur moeglich ist, wenn die Betreffenden binnen 18 Monaten nach Stellung des Antrages auf Erstattung der Beitraege ausgewandert sind, ist fallen gelassen worden. Diesbezuegliche Antraege koennen unbefristet gestellt werden.

Um die obigen wichtigen Aenderungen hat sich, wie eingangs ausgefuehrt, das Committee for Jewish Claims on Austria seit geraumer Zeit bemueht. Dank sei dem oesterreichischen Arbeiterkammerrat fuer dessen Hilfe und warme Befuerwortung ausgesprochen; Dank gebuehrt auch dem Bundesministerium fuer soziale Verwaltung, fuer die Annahme der Vorschlaege, welche im Wesen ein Element der Wiedergutmachung darstellen, denn die den Pensionsanstalten erwachsenden Mehrkosten werden in letzter Linie von der oesterreichischen Republik getragen werden.

Auskuenfte zu Einzelfragen werden von den Bueros der United Restitution Organisation (U.R.O.) erteilt, in Grossbritannien von U.R.O., Austrian Desk, 183 Finchley Road, London, N.W.3.



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EXTREMISTS IN GERMANY

N.P.D. Growth

A membership campaign conducted by the National Democratic Party has brought them an increase in membership of more than 11,000 in the past twelve months. The party is now 25,300 strong. According to the party vice-chairman, von Thadden, there are 429 district groups throughout the Federal Republic and local branches in 600 towns and villages. A public opinion poll claims that 6 per cent of adult Germans (nearly two million voters) would vote for the N.P.D. if a general election was held now. At the September 1965 election the party polled 2.1 per cent.

In Hildesheim a church paper has called for the outlawing of the N.P.D. on the ground that the German people is not yet immune to the poison of Nazism.

American Rabbi Hopeful

Berlin's last rabbi in the Hitler period, Dr. Max Nussbaum, returned from a ten-day visit to Germany. Dr. Nussbaum, chairman of the American section of the World Jewish Congress and rabbi of Hollywood Temple in Los Angeles, said that there are political experts in Germany who say that the N.P.D. will "reach its climax of development" in a year and then begin to decline. In his view there is widespread determination in Germany to "build a new democracy" although there is realistic awareness of the dangers posed by the N.P.D.

Germans, he said, were seeking ways to put an end to the N.P.D. Top Government officials had explored with him the matter of outlawing the party, but he had counselled against this suggesting instead an "offensive for democracy". This plan would involve great expenditure for textbooks and other materials and films for adult audiences on a continuing basis.

Growing Nationalism

"German politics today" was the subject of the lecture to the Wiener Library's Institute of Contemporary History, by Mr. Fritz Rene Allemann, correspondent in Germany for the Swiss *Die Tat* and *Weltwoche*. Growing nationalism in the young generation is the real danger in West Germany, said Mr. Allemann. This was a phenomenon in post-war Germany which had appeared only in the past few years.

The N.P.D. was, in his opinion, not a neo-Nazi party, but comprised old Nazis, nationalists and members of the lower middle-class. He did not think von Thadden a "terribly dangerous man" but merely unsympathetic. Although claiming no antisemitism, Mr. Allemann recalled hearing von Thadden making anti-semitic remarks at an election meeting in 1955.

Israeli Ambassador's Views

Mr. Asher Ben-Natan, Israel's Ambassador to Bonn, addressed the keymen's conference of the J.P.A. in London. Although much has been heard in Britain about the rise of the National Democratic Party, said Mr. Ben-Natan, very little was known here about the activities of the thousands of German students who demonstrated against it. The party appealed to exactly the same instincts that responded to the former Nazi Party, but its adherents could no longer make the excuse of not knowing what they were voting for. Some of the roots of Nazism remained in Germany and some antisemitism, just as in any other country. But published opinion was liberal and television programmes showed Nazi atrocities.

The Germans, said Mr. Ben-Natan, should be given credit for the efforts made in the sphere of reparation and indemnification in Israel. Reparations had ended but Israel was now receiving from West Germany a development loan which last year amounted to 15 per cent of the total loans handed out to under-developed countries.

No Government Action

According to the Federal Minister of the Interior, Herr Paul Luecke, there are no plans to have the N.P.D. outlawed. Such a plan would, he believes, achieve nothing and he prefers free political discussion.

Herr Luecke is also not prepared to take action against the extreme nationalist newspaper, *Deutsche National-Zeitung und Soldaten-Zeitung*, which recently came under the control of Herr Emmerich Giel, chairman of the Christian Social Union branch in Angerlohe-Hartmannshofen. The Union, headed by Herr Franz-Josef Strauss, the Finance Minister, is a member of the government coalition.

The Christian Socialist and Christian Democratic coalition parties have opposed trade union demands for action against the N.P.D. and the *Deutsche National-Zeitung*. They also opposed the withholding of public halls from the N.P.D. and demonstrations aimed at preventing the party from holding meetings. The town council of Goettingen has, however, refused to allow the N.P.D. the use of the town hall.

The Social Democratic Party, another partner in the coalition, is also against outlawing the N.P.D. Its news sheet stated that the rise of extremism was the result of economic discontent which was now being tackled by the "grand alliance" of the major political parties.

According to the president of the German farmers' union, Her Edmund Rehwinkel, a large part of the farming community in Lower Saxony has decided to support the N.P.D.

Dissenters Ousted

Ludwig Obberreuter of the Bavarian section of the National Democratic Party has resigned on the grounds that the party is following an anti-democratic course. Another Bavarian leader, Karl Brenner, has resigned as well saying that his own democratic ideas had no chance of realisation through the N.P.D. In November the chairman of the Bavarian section and a senior colleague also left the party.

A leader of the N.P.D. in Munich, Jochen Kotzias, has been ousted because he opposed the extremist policy of the party leadership.

West Germany's union of textile workers expelled four members because of their membership in the N.P.D. Last year the general federation of labour declared that N.P.D. membership was incompatible with union membership. A number of union members gave up their N.P.D. cards when they were asked to choose between the union and the party.

CANCELLATION OF VON THADDEN VISIT

The invitation to Adolf von Thadden to speak at Oxford has finally been cancelled. On the eve of his proposed visit it was announced that the Oxford University proctors cancelled permission for him to address Cosmos, the university branch of the United Nations Association, because a suitable hall could not be found. The officials of the Clarendon Press Institute, the original venue, had cancelled the booking. Earlier, Mr. Jonathan Cohen, son of the late Zionist writer Israel Cohen, senior treasurer of Cosmos and a philosophy tutor at Oxford, resigned from the society in protest at the invitation. A number of organisations, including the AJR, also protested at the invitation.

A deputation from the Board of Deputies and the Association of Jewish Ex-Servicemen and Women, led by Sir Barnett Janner, M.P., was received by Mr. David Ennals, Parliamentary Under-Secretary of State. Members of the deputation expressed concern at the possibility of a visit to Britain by von Thadden, deputy chairman of the West German National Democratic Party, in the light of the extreme Right-wing policies of that party. Mr. Ennals assured the deputation that the fullest consideration had been, and would continue to be given, to any proposed visit by von Thadden. His known background and affiliations, the source of any invitation to him, his announced programme and possible reaction in this country to such a visit would be borne in mind.

The Canadian Broadcasting Corporation also announced that it had cancelled its plan to bring von Thadden to Canada. Many objections to the visit were voiced in Canada, including a vehement protest from the Canadian Jewish Congress. A statement issued by the West German Embassy in Ottawa regretted von Thadden's planned visit and said it would only "upset ethnic groups".

Instead, the Toronto studios of the Canadian Broadcasting Corporation broadcast a taped interview with von Thadden filmed in his home in Hanover, with his children in the background. About 3,000 people picketed the studios in a silent and orderly demonstration. During his half-hour appearance von Thadden said there was no Jewish problem as there were so few Jews in West Germany. He denied that his party was Nazi in character. The interviewer said that a man who loved children could not be "all bad". Before the interview, Rabbi Gunther Plaut, of Toronto, quoted from declarations given by von Thadden's lieutenants to West German audiences.

ANTISEMITISM IN BUNDESWEHR

According to the weekly magazine, *Stern*, two of three members of the West German Army who suffered disciplinary action for anti-semitic remarks, have since been promoted. All the remarks were reported to have been made in one unit in Wildflecken last summer.

One of the soldiers complained to his father, who had been gaoled by the Nazis because of his Jewish origin, and the father complained to his parliamentary representative. *Stern* said the charges were investigated and found to be true. A responsible lieutenant was reprimanded, a non-commissioned officer sentenced to five days' imprisonment and another non-commissioned officer transferred to another unit. Since then the two latter have been promoted.

The inspector-general of the West German armed forces has stressed the right of serving men to hold whatever public opinions they choose, but pointed out that they were warned against the dangers of political extremism. He stated that less than 0.5 per cent of Bundeswehr officers and men are members of the N.P.D., and their membership accounts for less than 1.5 per cent of the party's total strength.

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HOME NEWS

ANGLO-JUDAICA

KOSYGIN'S VISIT

The Soviet Prime Minister, Mr. Kosygin, ignored a request that he receive an Anglo-Jewish delegation to discuss the position of Soviet Jewry. At a reception given by the British Prime Minister at Lancaster Gate, Mr. S. Teff, president of the Board of Deputies, was introduced by Mr. Harold Wilson to Mr. Kosygin and the Soviet Ambassador. Asking whether the delegation would be received, Mr. Teff was told by the Ambassador that it would be impossible.

To demonstrate "the deep and solemn concern of the whole Jewish community about the position of Soviet Jewry", the Board held a special meeting on February 12. The concern of the British public—non-Jewish as well as Jewish—over the plight of the Jews in the U.S.S.R. was also conveyed to the Soviet Premier in a direct appeal by nine M.P.s and in a memorandum submitted by the Board. The Universities Committee for Soviet Jewry organised a march of 2,000 students to the Soviet Embassy where they handed over a memorandum.

REPORT ON RIGHT-WING ACTIVITIES

"Current Notes", the internal information bulletin of the defence committee of the Board of Deputies, reports that a recent meeting of Sir Oswald Mosley's Union Movement in Harrow raised enough money to enable the movement to fight at least three seats. Harrow, Ealing and Barnet will be contested in the Greater London Council elections in April.

The bulletin also reports that the Lewisham branch of the National Union of Teachers intends to put before the N.U.T. annual conference this month a resolution declaring as unprofessional conduct any propaganda of racial, religious or political intolerance. The East London branch will propose "that the conference is utterly opposed to racial discrimination and racial prejudice and believes that teachers have a vital role to play in combating prejudice".

The N.U.T. expelled Colin Jordan, leader of the National Socialist Movement, for conduct "detrimental to the interests and honour of the teaching profession".

CARDINAL IN SYNAGOGUE

The Archbishop of Westminster, Cardinal Heenan, in an historic address at the Manchester Reform Synagogue, was the first cardinal ever to speak in a synagogue in Britain. He told the crowded congregation that, unlike other people, what Jews and Catholics do "is always taken to be the result of our race and creed".

Paying a two-day visit to Manchester as part of Christian Unity Week, Cardinal Heenan said that his 30-minute visit to the synagogue was not a courtesy call but a "religious action, and a spiritual pilgrimage to the people who represent the old religion from which my faith has sprung". Jews and Catholics could work together spiritually to preserve belief in God because their spiritual interest were very much the same.

Rabbi Dr. P. Selvin, minister of the Manchester Reform Synagogue, expressed his congregation's great joy at being able to receive the British head of the Roman Catholic Church in their place of worship. Cardinal Heenan's courage and idealism were an inspiration to people of all faiths. The Archbishop was presented with a book of Jewish concepts.

RACE BOARD MEMBERS

Mr. Bernard Lyons, the president of the Leeds Jewish Representative Council, is one of the seven members of the conciliation committee for the East and West Ridings of Yorkshire set up to deal with complaints of racial discrimination.

PARLIAMENTARY POSTS

Mr. Reginald Freeson, well known as a critic of racial discrimination, has been made Parliamentary Secretary to the Ministry of Power. Mr. Harold Lever became Parliamentary Secretary at the Department of Economic Affairs, replacing Mr. Austen Albu.

Mr. Paul Rose has been appointed Parliamentary Private Secretary to the Minister of Transport.

18 MONTHS' GAOL FOR JORDAN

Colin Jordan, leader of the National Socialist Movement, was sentenced at Devon Assizes, Exeter, to 18 months' imprisonment for offences against the Race Relations Act.

Jordan and Peter Pollard were charged with conspiring to contravene the Act by distributing insulting written matter likely and intended to stir up hatred against a section of the public distinguished by colour and race. Pollard was put on probation for three years.

Jordan was also charged with another similar conspiracy offence and with inciting Pollard and others to distribute a pamphlet called "The Coloured Invasion". The judge referred to a document written by Jordan, claiming that under Hitler National Socialism in Germany was a triumph.

GOLF CLUB DISCRIMINATION ALLEGED

A group of Jews and non-Jews, some of them members of the British Antidiscrimination Society, are considering applying in the High Court for an injunction against Rickmansworth Urban Council. The injunction would seek to restrain the council from granting a new lease to the Moor Park Golf Club, which, it is alleged, discriminates against Jews. The council would be asked to insert a clause against discrimination in the new lease.

The secretary of Moor Park Club has denied that the club discriminated against Jews. But Councillor Frank Davis, a member of Barnet Council and one of the group, has said that the impression that Jews are excluded is so strong, even in Rickmansworth itself, that 18 residents, including an M.P., had joined him in taking legal advice.

SPEAKERS' CORNER "CRANKS"

Lord Soper, the Methodist minister who has himself been speaking in Hyde Park for 40 years, warned the House of Lords about the dangers at Speakers' Corner. He told a correspondent that the same youngsters who were apparently enjoying being insulted by the speakers there could turn nasty any moment. Psychologists could confirm that their masochism was not far from animosity and even a minor incident could spark off riots. He was particularly worried about the open antisemitism of the speakers. The right to free speech should not be a licence to incite racial hatred.

ROYAL SUPPORT

For the first time, the Queen and the Duke of Edinburgh will attend an event by the Council of Christians and Jews. They are to be at a concert at the Royal Festival Hall, London, on July 12, organised by the C.C.J. in connection with the Council's 25th anniversary. The Queen is the patron of the Council.

An invitation to attend a banquet to celebrate the centenary of the Manchester Jewish Board of Guardians on May 24 has been accepted by the Duke of Edinburgh.

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AUTHORISED BECHSTEIN RETAILERS

Religious Leaders Criticised

In London Rabbi Abraham L. Feinberg, emeritus minister of the Holy Blossom Temple, Toronto, criticised Anglo-Jewish religious leaders for ignoring such problems as the war in Vietnam. One of three members of the "Volunteers for Peace in Vietnam", Rabbi Feinberg has returned from a visit to Hanoi. He said he and his colleagues wanted to register their protest against an unjust war. It was, he stated, highly appropriate for religious leaders to undertake such a trip, for what was closer to religion than peace? He felt that the rabbinate in England had overlooked the vital importance of such basic moral issues of our time.

Chief Rabbinate Pact

After last-minute high-level talks between the Federation of Synagogues and the United Synagogue, the lay leaders of the U.S. have approved revised terms of the agreement reached in New York by Rabbi Dr. Immanuel Jakobovits and Rabbi Dr. Eliezer W. Kirzner. The statement provides for "the closest and most effective co-operation" between the respective synagogal groups.

Civil Marriages

A summary of a report on Jewish marriages in Britain, mentioned in our last issue, showed a decline in synagogue marriages amounting to 37 per cent. Dr. S. J. Prais and Mrs. Marlena Schmol, in a full report presented to the Board of Deputies, under whose auspices the research was made, conclude that a rise in civil marriages, mixed or otherwise, is the only credible explanation for the "abnormal" decline in synagogue marriages in Anglo-Jewry. They state it is entirely credible that so long as the parents were born abroad the children tended to marry within the community. But where parents were born and educated in this country, the tendency for their children to marry outside the synagogue becomes stronger.

Friends of Bar-Ilan University

A dinner was organised by the British Friends of Bar-Ilan University to raise funds for the establishment of the Sir Winston Churchill memorial chair in international relations and political science at the university. More than one-quarter of the £100,000 target was raised.

Temporary Shelter

At the annual meeting of the Jews' Temporary Shelter, it was pointed out that its finances were worse than they had been for the past 20 years. Its only capital assets were £34,000, the value of the building. There were no reserves and this, together with a deficit of nearly £5,000, faced the Shelter with a very serious situation.

It was not the function of the Shelter to deal with cases of homeless local people, but it had in many instances performed a necessary public service not available elsewhere. Some services would have to be curtailed unless the public responded more realistically.

Prestwich Mayor

Councillor Ivor Rowe, a member of the Council of Manchester and Salford Jews, is to be the first Liberal Mayor of Prestwich. At the age of 35, he will also be the youngest ever Mayor of the Borough. His father, Mr. Wolfe Rowe, was the conductor of the Manchester Operatic Society. Councillor Rowe is himself a member of the choir of the Prestwich Hebrew Congregation and belongs to Ajex.

Queen's Message to West London Synagogue

On the occasion of the 125th anniversary of the West London Reform Synagogue, the Queen sent a message of congratulations. This was in reply to a message of loyalty and devotion sent by the synagogue's president.

NEWS FROM ABROAD

AMERICA

Ecumenism in America

Under the auspices of the John XXII Centre of Fordham University, America's leading Catholic institution of higher learning, six small pamphlets have been published, designed to attack "the evil of antisemitism as a thought as well as an act," aimed at Catholics throughout America and to be distributed by priests and educationists in their dioceses.

Rumanian Chief Rabbi visits U.S.A.

In honour of Dr. Moses Rosen, the Chief Rabbi of Rumania, the Rumanian Ambassador to the United Nations gave a dinner in New York. Proposing the toast to Dr. Rosen, Mr. Arthur Goldberg, United States Ambassador to the U.N., brought greetings from President Johnson. He declared that it gave him great satisfaction to greet the Rumanian Government, through Dr. Rosen, for its human understanding of the Jewish problem. He praised Dr. Rosen's contribution to the favourable situation in Rumania.

Latin American Unrest

Dr. William Korey, the director of the U.N. bureau of B'nai B'rith, in a statement to the United Nations sub-commission on the Prevention of Discrimination and the Protection of Minorities, alleges that "incitatory hate propaganda" against the Jews is being spread by the new Vice-President of Guatemala and is assuming a "menacing character".

It is reported that detectives were stationed at the Jewish cemetery and at all synagogues in Mexico City, the capital of Mexico, following widespread antisemitic vandalism.

Out of a total population of four-and-a-quarter million in Guatemala, between 1,200 and 1,500 are Jews. There are about 30,000 Jews in Mexico out of a population of 41 million.

In Argentina the strongly fascist Tacuara organisation, outlawed by the previous two régimes, is now publicly active. There has, however, been a decrease in openly anti-Jewish incidents following the warm New Year message addressed to the Jewish community by President Onganía.

SHOLEM ALEICHEM IN CHINESE

A project to publish all Sholem Aleichem's writings in Chinese translation will be held up because of the unrest in China. Mao Dun, Sholem Aleichem's chief translator in China, formerly the régime's most representative intellectual and model "realist" prose writer, has been arrested. A former Minister of Culture and a former chairman of the Chinese Writers' Association and its Academy of Art and Science, his work on Sholem Aleichem may be a factor in his being branded a Western-influenced decadent.

A recent issue of the Israeli Book Publishers' Bulletin quotes a letter from the Chinese Writers' Union to the Moscow Yiddish periodical *Sovietish Heimland*. According to this at least 30 of Sholem Aleichem's best-known stories have been translated into Chinese and appeared in Chinese literary magazines.

RUSSIAN JEWRY

German Antisemitism Attacked

In a 3,000-word statement presented to the British, French, American and West German Embassies in Moscow, the Soviet Government emphasised the present trends in West Germany. "Hardly a day passes without some Nazi or antisemitic outbursts," said the statement, declaring that meetings, demonstrations and torchlight processions held in many West German cities bore a striking resemblance to the Nazi gatherings of the 'thirties. The countless crimes perpetrated by the Nazis were cynically declared by the neo-Nazis never to have existed, said the statement.

The Soviet Government urged the parliaments and peoples of the world to be vigilant and to take the necessary action to make sure that the forces of Nazism and militarism in Germany can never again threaten world peace. To permit the shadow of the swastika to fall on the world again would betray the memory of those who gave their lives in the struggle against fascism and would jeopardise the fate of the present and future generations.

The U.S.A. State Department rejected the Russian contention that there is a serious rise in neo-Nazism or militarism in West Germany. West Germany, said a spokesman, was one of the staunchest democracies in Europe. Political parties identified with neo-Nazism accounted for an insignificant fringe element.

Book Against Antisemitism

"Folks-Sztyme", the Warsaw Yiddish newspaper, reports the publication in Kiev of "Antisemitic Activities of the Ukrainian Nationalists", written in Ukrainian. The book gives documentary proof of war-time crimes of Ukrainian nationalists against the Jews in Ukraine, Poland and Lithuania.

This is the first book against antisemitism to be published in the Soviet Union since 1931. It is also the first Soviet book devoted exclusively to antisemitism during the Second World War.

Poet Arrested

Alexander Ginsburg, one of the best known of the younger Russian poets and a leader of the protest movement against Stalinist methods, has been arrested for the third time. First arrested in 1960 as editor of "Sintaxis", a poetry magazine declared illegal, and sentenced to two years, he was again arrested in 1964. His name was included in the Moscow students' demonstration demanding the release of detained writers.

Two Yiddish Publications

Two Yiddish books, "The Steps of Generation," Peter Markish's last novel, completed in 1948 shortly before his arrest, and "My Treasure," a posthumous collection of poems by Shmuel Halkin, who died in 1961, have been published in the Soviet Union.

"The Steps of Generation" is an epic of Polish-Jewish martyrdom, including the Warsaw Ghetto Uprising. "My Treasure" contains many hitherto unpublished works, and the critic Israel Serebriany has written a monograph on Halkin's work and life.

GERMANY AND AUSTRIA

LUEBKE VISITS COMMUNAL CENTRE

Federal President Luebke and Mrs. Luebke paid a visit to the Jewish Communal Centre in Berlin, Fasanenstrasse. The guests were welcomed by Mr. Heinz Galinski, chairman of the community. In his reply President Luebke recalled the contributions made by Jewish citizens to pre-Nazi Germany and paid tribute to the achievements of the new Jewish community.

KIESINGER ATTACKED

The neo-Nazi "Deutsche National-Zeitung und Soldaten-Zeitung" has attacked Dr. Kurt-Georg Kiesinger, the West German Chancellor, for making pro-Jewish and pro-Israel statements, and for discussing neo-Nazism and reparations issues with Dr. Nahum Goldmann. Dr. Kiesinger had said that he hoped to win the confidence not only of the Jewish State but also of Jews throughout the world. The newspaper originally welcomed Dr. Kiesinger's appointment as Chancellor, describing him as the hope of all national-minded Germans.

AUSTRIAN CHANCELLOR MEETS B'NAI B'RITH PRESIDENT

The Federal Chancellor of Austria, Dr. Klaus, received a delegation of representatives of the B'nai B'rith. Dr. William Wexler, president of B'nai B'rith and leader of the delegation, handed over to the Chancellor a memorandum which, inter alia, carries the following proposals: educational measures aiming at the elimination of remnants of antisemitism, public sponsorship of ventures in the field of Christian-Jewish co-operation, establishment of a Sigmund Freud Memorial Endowment for scientific investigation, based on psychoanalytical methods, of prejudices. The memorandum also deals with the prosecution of Nazi criminals and the claims of the victims of Nazi persecution.

The Chancellor promised to examine the memorandum and suggested remaining in contact with the delegation.

ANTISEMITIC DIRECTOR OF ELECTRICITY COMPANY

According to the Austrian paper *Presse* of February 2, the head of the Allgemeine Wirtschaftsbank (Vienna), Krauland, held a press conference in which he quoted antisemitic remarks made by the new General Director of the publicly owned electricity company of Lower Austria (Newag), Allitsch, a former high S.S. leader. In a private conference, Krauland alleged, Allitsch referred to the "methods and tricks of the Jew Retek", the managing director of the bank.

A-BOMB "JEWISH THEORIES"

Professor Hans Thirring, the head of the Vienna Institute of Theoretical Physics when the Nazis came to power in Austria in 1938, gave an interview in Vienna to a representative of the *Daily Telegraph*.

There were, he said, three reasons why the Germans, despite excellent theoretical knowledge, had failed to produce a nuclear bomb. A number of Germany's leading physicists known as "White Jews" were unwilling to put their knowledge at the service of Nazi destruction. Scientists in favour with the régime underestimated the importance of atomic energy which, they felt, was based on "Jewish theories" and could not be good. Physicists willing to work for an atom bomb were not given sufficient funds.

TV PERFORMANCE CANCELLED

The performance of the play "Der Befehl" by the Austrian author Fritz Hochwälder, who now lives in Switzerland, was unexpectedly cancelled by the German TV., where it was to be broadcast. The main character is an Austrian police officer who was a member of the Nazi occupation forces in Holland during the war and who is now confronted with his past. A spokesman of the Broadcasting Company stated that the play did not adequately reflect recent history, but might, on the contrary, contribute to the creation of prejudice. The play was shown on TV in this country a short while ago.

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MEDIATOR IN ADVERSITY

The Red Cross During the War

At the very height of the Second World War, certain Swiss citizens were permitted to travel freely from Berne to Berlin or London, to Budapest or Washington, and they made much use of the facilities open to them. Simultaneously with their comings and goings, there was a constant stream of all kinds of messages from the capital cities of the various countries at war to Berne or Geneva, and hence to other and usually hostile capitals. What were all these activities about, and why were they tolerated by both the Axis powers and the Allies? "Advokaten des Feindes"* is concerned with giving answers to these questions and with explaining the role played by both representatives of the Swiss Government as the protecting power, and the International Committee of the Red Cross (a Swiss organization in spite of its name) during the war. Broadly speaking, both organizations were concerned with aiding war victims in enemy territory. Yet there was one important distinction between them. While the Swiss Government acted at the request of the various governments concerned and as their representatives, the International Committee of the Red Cross was regarded as the custodian of the Geneva Convention.

What distinguishes this book from others is not so much the material used, as its presentation. "Advokaten des Feindes" is, as it were, the book of the television series shown on Swiss television in the autumn of 1966, a fact which the author does not conceal but tries to turn to advantage.

As a result, however, the book has two disadvantages. The question-and-answer method employed in the television programmes does not read well in print and is often irritating. Furthermore, the information given is fragmentary, and as there is insufficient cohesion between the various parts of the whole the impact of the Swiss contribution does not sufficiently transpire.

However, certain solid facts emerge. There is, of course, the tremendous value of the work done for soldiers in captivity on either side, as well as for many civilian internees. Inspections of camps, distribution of food parcels and the exchange of, at least, rudimentary communications between these groups and their relatives must have kept the hopes of millions of people alive, and may have helped to save many lives.

Yet the strongest impression to me, at any rate, was the utter helplessness of the Swiss representatives in regard to the fate of millions of other people for whom they had no formal authority to act, such as European Jewry, and whose moral and later physical destruction they witnessed, first with incredulity and later with growing but ineffectual horror. Where the Nazi Government had no clear-cut obligation to behave according to a laid-down code, and no fear of reciprocal action on the part of the Allies, the Swiss were unable to deflect them from their murderous policies in the slightest. This began to change only when the more intelligent Nazis realised that the war was lost. Only then some of them began to listen to the Swiss, obviously motivated by the hope that by doing so they might save their own skins in the inevitable reckoning.

Statistically less weighty, but humanly most impressive are the glimpses we get in this book of the courage of a few, mostly young

people of whom some were Jewish, some Swiss, some of other nationalities, who acted in the chaotic situation in the later phase of the war to save human lives, mostly the lives of individual Jews about to be deported.

In one of his passages of comment, the author rightly stresses the fact that meanwhile a further Geneva Convention (the Fourth) has come into force, which is particularly designed to protect civilians during a war and which has been signed by 73 countries. One would like to believe that thus a repetition of the tragic events of the years 1942-1945 should be impossible, or at least unlikely. However, recent events in such countries as Indonesia, Nigeria and Vietnam are apt to discourage such illusions. People are still being massacred, mutilated, raped and burnt alive, their homes are razed to the ground, their livelihood is destroyed, because they belong to the wrong tribe or race or religious community, because their political affiliation is disliked, or simply because they live in a spot where their presence is inconvenient. More often than not it is governmental policy, or at least connivance, that is behind such cruelties.

Perhaps I may be permitted to conclude this review by asking a rhetorical question rather in the style of the author of "Advokaten des Feindes". Are some of us going to live long enough to witness a period in which law-abiding citizens will be able to feel safe everywhere on our planet?

AGNON IN GERMAN AND ENGLISH

In the December issue of this paper I ventured the guess that the judges of the Nobel Foundation drew their knowledge of Agnon's work mainly from German translations. This was confirmed by the address given at the ceremony in Stockholm on December 10. On his return journey from Stockholm to Jerusalem, Agnon spent a few days in London, where he was fêted at a dinner under the chairmanship of Lord Goodman, with Jennie Lee as the main speaker. In January, the Swedish Ambassador in Israel gave a reception in Agnon's honour; in his reply to the speeches Agnon spoke German ("excellent German", a Hebrew paper said) in order that the host might understand him without interpreter.

As I mentioned some of the German translations in my previous article, I should like to add that another collection of Agnon stories appeared in the beautiful series, Manesse Bibliothek der Weltliteratur.* Most of the stories are translated by Karl Steinschneider, who really reached almost perfection in this difficult field.

Furthermore, two English translations have been published by Schocken Books, New York, both beautifully produced. One of them is "In the Heart of the Seas", the story of a Chassid's journey to the Land of Israel (which in German translation tops the Manesse volume), translated by I. M. Lask, with drawings by Herzl Rome. The other is "Two Tales", containing the story "Betrothed" (which appeared in German lately in Fischer Bücherei), and "Edo and Enam", both translated by Walter Lever.

ROBERT WELTSCH

* S. J. Agnon: "Im Herzen der Meere" und andere Erzählungen. Uebersetzt aus dem Hebraeischen von Karl Steinschneider und Max Strauss. Manesse Verlag Conzett & Huber, Zuerich, 1966. 615 S. Duennendruck.

Old Acquaintances

Milestones: Ludwig Berger, the well-known director of stage and screen who survived the war in Holland, celebrated his 75th birthday.—Austrian actress Paula Wessely was made an "honorary member" of Vienna's Burg on her 60th birthday; she is married to Attila Hoerbiger.—Werner Fuetterer, who made his screen debut opposite the late Conrad Veidt in "Die Brueder Schellenberg", is 60 years of age.—Rudolf Bing, director of New York's Metropolitan Opera, who formerly ran Edinburgh's Festival, recently celebrated his 65th birthday.—Walther von Hollander, the popular German novelist, celebrated his 75th birthday.

Germany: Willy Trenk-Trebitsch starred in Moliere's "Der Geizige" at Berlin's Volksbuehne.—Leopold Biberti will take part in Erich Fried's adaptation of Shakespeare's "Zwei Herren von Verona" on TV.—Dorothea Gotfurt's adaptation of Nolte's "Grossaufnahme fuer zwei" was produced in Frankfurt.—Gustav Froehlich will appear in Somerset Maugham's "Der Kreis" in Hamburg, directed by Karl John.—Carl Zuckmayer's "Des Teufels General" was produced with Carl Raddatz in Berlin and by Helmuth Kautner in Frankfurt.—Harry Buckwitz resigned as director of the Frankfurt theatres.

Obituary: Charlotte Berend-Corinth, widow of the painter Lovis Corinth and herself an artist, died in New York at the age of 86.—Felix G. Gerstman, the 68-year-old Austrian-born impresario, died in New York, where he had managed the visits of German ensembles.—Wolfgang Zeller, the composer who scored Lotte Reininger's "Prinz Achmed", died in Berlin, aged 73.—Conductor Carl Schuricht died at the age of 86 near Geneva.—Gerhart Seger, the prominent German Socialist, died in New York at the age of 70.

Home News: Vicki, who died a year ago, was nominated "Cartoonist of the Decade" by Granada's TV feature, "What the Papers Say".—Tom Kempinski appeared in "The Experiment" at the "Arts".—Mischa Spolianski visited Munich, where his musical based on "School for Scandal", adapted into German by Robert Gilbert, will be produced by Trude Kolman.—Peter de Mendelssohn is translating Alastair Buchan's "War and Modern Society" for Beck of Munich.—Professor Heinrich Sussmann, an Auschwitz survivor, came here from Vienna to prepare an exhibition of his paintings in London.

News from Everywhere: Ernst Deutsch is to make a world tour with an ensemble of Vienna's Burg, visiting Poland, Prague, Moscow, San Francisco, Los Angeles, Japan, Canada and Israel. He will appear as "Nathan" and "Professor Bernhardt".—Fritz Kortner will produce Strindberg's "Vater" in Hamburg, starring Werner Hinz.—Lilian Harvey appeared in Agatha Christie's "Spinnennetz" in Bad Godesberg.—Lida Baarova took part in Marceau's "Nero" in Hanover.—Leni Riefenstahl's photo reportage about the Nuba tribe in Africa appeared in a colour supplement of a London Sunday paper.

Austria: Robert Stolz, whose operetta, "Venus in Seide", starring Sari Barabas, will be staged at the Festival in Moerbisch, received the "Lieber Augustin" Medal together with German minister F. J. Strauss.—Playwright Fritz Hochwaelder, who lives in Switzerland, was awarded the Austrian Prize of Culture.—Hasenclever's "Napoleon greift ein" will be produced by Boy Gobert at Akademie-Theater.—Ewald Balser and Attila Hoerbiger received the "Grillparzer" Prize.—Former Austrian Prime Minister Schuschnigg is returning from the States to settle in Austria.

PEM

* Werner Rings: Advokaten des Feindes. Econ-Verlag Duesseldorf-Wien. 208 pages, 219 illustrations. DM.18.

Eduard Rosenbaum

MADNESS AND METHOD

The Economic Elimination of the Jews Under the Nazis

The following article refers to a book which has just been published as volume 38 of the well-known series "Goettinger Bausteine zur Geschichtswissenschaft" (Musterschmidt-Verlag, Goettingen), edited by a group of historians led by Professor Dr. H. Heimpel. In a compact volume of 337 pages the author, Helmut Genschel, deals with "Die Verdrängung der Juden aus der Wirtschaft im Dritten Reich" (DM.48).

Perhaps a word of warning should be given first. To read this book is an intensely depressing experience. Not because its subject is the material side of our unforgotten fate of which worse was to come, but because it is part of the history of a human community to which we did belong and whose ideals we shared to a considerable degree.

We have to be grateful to the member of a younger and guiltless generation for finding the courage to choose this subject and to handle it with the meticulous, relentless and yet compassionate impartiality of a real historian of rank and promise. For him, too, it must have been repulsive to realise how even the faint gleam of a warped ideology completely vanished in the shabby vulgarity of its application which in almost every case, although in varying degrees, led to blackmail, robbery, embezzlement, violence including torture and all imaginable forms of open or hidden corruption.

A clear expression of the party attitude towards the economic fight against the Jews is, perhaps, a remark by Goering when he heard that after the "Kristallnacht" large quantities of Belgian glass had to be bought for replacement: "Wir haben keine Rohstoffe. Es ist alles auslaendisches Glas; das kostet Devisen! Man koennte die Waende hochgehen." And later: "Mir waere lieber gewesen, ihr haettet 200 Juden erschlagen und nicht solche Werte vernichtet" (p. 182, note 24). In a similar spirit was an order of the Berlin Gestapo on November 9, 1938: "Es ist vorzubereiten die Festnahme von etwa 20,000 bis 30,000 Juden im Reiche. Es sind auszuwaehlen vor allem vermoegende Juden" (p. 200, note 117). However, justice requires it to state that in all these years of persecution in quite a number of cases members of the civil services and of the police showed their disgust, and, by acts of personal kindness, tried to mitigate the harshness and the stupidity of the official attitude.

The book, quite obviously no subject for the casual and common reader, is of considerable interest to the lawyer, the administrator and the sociologist. All aspects of the problem have been so thoroughly investigated that it may indeed remain the last and final word on this matter, to which a quantitatively more extended discussion of cases could scarcely make any additions of importance.

In the introduction and the first two chapters, the author explains the position of the Jews in the German economy before 1933, and tries to find the roots of the typical middle-class antisemitism as well as the use, or rather abuse, of these resentments by the cold-blooded policy of the NSDAP. The next nine chapters deal with the various stages of the persecution, based on a comprehensive documentation and supported by an amazing array of footnotes, pinpointing chapter and verse of the evidence. Apart from a general description of the various "legal" and illegal actions, the author has selected a few special cases

of the "Arisierung" from the years 1937 to 1939 to show procedure and technique when international repercussions made it advisable to act with an appearance of consideration. Thus the interest is focused on one "Grossarisierungskomplex": Hochofenwerk Luebeck, Rawack & Gruenfeld, Hahnsche Werke, and on the transformation of the Hamburg Bankhaus M. M. Warburg & Co. To this is added a special description of the grotesque corruption in Streicher's Gau Franken which went too far even by the party's own standards.

A final chapter discusses the limited possibilities of Jewish emigration and the extensive interpretation of all measures against the Jews. A "Quellen- und Literaturverzeichnis" is given on twelve pages, and no less than three indexes (Personen, Firmen und Branchen, geographische Namen) organise once more the evidence for scientific and practical use.

The author sums up his final judgement in a few terse sentences which have to be quoted verbally: "Das Ineinanderfliessen von politischer Erpressung zugunsten amtlicher Stellen und privater Erpressung zugunsten Einzelner lag im System der Einheit von Partei und Staat, verbunden mit der Ideologie von der Minderwertigkeit der juedischen Rasse, die jeden Uebergreif gegen Juden rechtfertigen konnte, begruendet. Daher kann auch die private Korruption nicht als Ausnahme betrachtet werden" (p. 201f.). Und ferner: "Hauptziel der Partei war es, die Wirtschaft nationalsozialistisch zu durchsetzen, alte Kaempfer zu befriedigen, die Partei und ihre angeschlossenen Verbaende (DAF, NSV u.a.) am juedischen Eigentum zu bereichern. Als Entschuldigung diente die angeblich langjaehrige Ausbeutung des deutschen Volkes durch den Juden, fuer die das Volk—vertreten durch die Partei—entschaedigt werden muesse. Damit verknuepft waren sehr haeufig rein egoistische Ziele persoenerlicher Bereicherung, die aehnlich begruendet wurden" (p. 214).

Genschel also gives a detailed and highly instructive record of the Austrian measures of "Arisierung", and if any non-German reader should have fallen for the legend of the more sensitive and gentle character of the Austrian people, he will sustain a nasty shock indeed.

Before concluding a by no means pleasant task, I would like to say a few critical words about a terminological point which is, admittedly, of minor importance in comparison with the great positive achievements of this work.

In the section headed "Der Einfluss der Juden in der deutschen Wirtschaft" the author

states (p. 29): "Selbstverstaendlich ist eine genaue Quantifizierung des juedischen Einflusses unmoeglich, da einheitliche Masstaebe fehlen." Equally on the next page he writes: "Abnahme des juedischen Einflusses." But what does "Juedischer Einfluss" mean in this connection? Why does the author not say: "Was die Teilnahme von Juden an bestimmten Zweigen des Wirtschaftslebens bedeutet"? It is generally agreed that there were very few Jews taking part in Germany's heavy industry. Would the acquisitive policy of Hugo Stinnes, for instance, be described as "christlicher Einfluss"? It may seem a trivial point, but even if, for various economic and sociological reasons, Jews were comparatively numerous in certain trades and professions, they did not act as a religious, racial or tribal group in order to "influence" this particular branch of the economy in a particularly Jewish sense or direction. It seems advisable to keep the terminology of economic or political investigations free from insufficiently defined or definable notions.

E. G. Lowenthal

"THEY CAME FROM OPPENHEIM"

From the Jubilee Volume of the Wine Town

In 1965 the wine-town of Oppenheim lying in the Palatinate between Worms and Mainz celebrated an unusual jubilee. The occasion was marked by the issue of a fine, well-produced jubilee volume, "1200 Jahre Oppenheim am Rhein", which lays emphasis on the historical past although not ignoring the town's present-day life, structure and tasks.

Jewish historical research in south-west Germany shows that Jews can be traced back in Oppenheim to the year 1225, as is demonstrated in an amply documented, 15-page essay by Dr. Eugen Rapp, Professor at the University of Mainz, and Dr. Otto Böcher, a Christian scholar, who has carried out important research work on the history of Jews in South-West Germany.

Rapp and Böcher have also attempted to draw up a list of prominent bearers of the names "Oppenheim" and "Oppenheimer". They have produced a total of 68, of whom about 50 are more closely identified. Amongst them are to be found "Jew Süß", the famous Joseph Süß Oppenheimer (Heidelberg 1698-Stuttgart 1738), the banker, Salomon Oppenheim (Bonn 1772-Cologne 1828) and some of his descendants who were to a greater or lesser extent associated with the still existing Cologne banking-house, the painter, Moritz Daniel Oppenheim (Frankfurt-on-Main), known for his genre paintings and portraits, Josef Oppenheimer, who only recently died in London at the age of 90, "Mopp" Max Oppenheimer, of Vienna, who, as is not mentioned, succumbed to a heart attack in New York in May, 1954 and the American atomic physicist, the late J. Robert Oppenheimer. Of the fifty or so Oppenheims and Oppenheimers more closely identified, seven are rabbis, thirteen bankers and prominent businessmen, ten doctors, chemists and physicists, nine lawyers and economists (including Franz Oppenheimer), two other scientists, five painters and authors, as well as four officials and politicians. Arranged according to their cultural backgrounds, twenty-two came from a German environment, twelve from an Austro-Hungarian and seventeen from an Anglo-American environment. A well-known authority on America has found hundreds of Oppenheims and Oppenheimers in the telephone directories of several large American cities.

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Professor S. Rappaport (Johannesburg)

"FROM REFUGEE TO CITIZEN"

German Jews in South Africa

In a review article on the booklet "Britain's New Citizens" (AJR Tenth Anniversary Publication), which appeared in the Rosh Hashana Annual of the *South African Jewish Times* (September, 1952), I stated that it may be worthwhile to trace systematically the impact of German-Jewish immigrants on South African life and to survey the services they have rendered to the general culture of this country. "The record will no doubt be noteworthy".

This gap has now been filled by a very valuable publication* dealing with the history of German-Jewish refugees in South Africa and their contribution to South Africa's Jewish and general life. The book is a testimony to the scholarly reliability of the editor and main author—Dr. Frieda Sichel—and her profound understanding of the grave human problems involved. The publication, based on sound sociological research, offers a comprehensive and reliable portrayal of the tortuous path trodden by the victims of Nazi tyranny, from their ruined homes to their new abodes in distant lands; it depicts their economic, social and cultural integration in South Africa, the difficulties they faced, the successes they gained, all illumined by human sympathy and a feeling of fellowship in sorrow and joy.

The book describes the various charitable and self-help organisations founded by the refugees, their religious and cultural institutions, their uphill struggles against adverse circumstances, culminating in their triumph over all obstacles, merging with the life of the Jewish community and the South African nation in general.

Approximately seven thousand German-Jewish refugees entered South Africa and were allowed great scope for their abilities. They used their opportunities well and have amply repaid their new homeland for the freedom and opportunity it offered them. The book reveals the manner in which they have aided the material and cultural progress of the country which gave them citizenship. Today the German-Jewish community is an integral part of South African Jewry. They are a prosperous community living in a prosperous country. Their initiative and enterprise has carried them to the forefront in many fields of activities in which they were engaged, such as smelting and refining,

engineering, fashion, the medical profession, welfare work, the arts.

Frieda Sichel's moving and sensitive tribute to the women who before their menfolk succeeded in earning a livelihood by hard work and sheer persistence has a particular appealing ring. Humane and courageous is her reference to the tragic situation of the Christian wives of Jewish partners. "These people, who had never before experienced discrimination, who had barely been aware of the existence of a Jewish grandmother, were pitched totally unprepared into a world of suffering and uncertainty. Yet when a Jewish husband emigrated, in the majority of cases the non-Jewish wife without hesitation followed him. In other cases she exploited her position in Germany or the subjugated countries, and hid her husband in an attic, or basement, going through endless personal dangers for years to forge food coupons and keep him alive until rescue".

Jewish refugees have sunk deep roots in South Africa and have reaped manifold rewards. Frieda Sichel's well-documented, scholarly and readable book shows how outlaws have become citizens, refugees have found a home. The German-Jewish branch of the local community considers itself a proud heir of German-speaking Jewry and feel their responsibility for preserving the spiritual values created by that important section of the Jewish people. "From Refugee to Citizen" is a moving, frequently harrowing, story of the Fall and Rise of German Jews. Ultimately it proves an irrefutable testimony to the invincible power of the human spirit.

Herbert Freeden (Jerusalem)

GERMAN STUDENTS IN ISRAEL

"For the first time, members of the B.D.I.S. (Bundesverband deutsch-israelischer Studien-gruppen) have come to Israel as official guests of the Students' Union of the Hebrew University. The attempt to slight them was foolish from the political point of view and despicable from the human point of view", wrote the Hebrew daily *Ha'aretz*, and added: "We hope that it was only ignorance and lack of sufficient information about the guests that led the Israeli students to behave in this manner."

When a meeting with the German visitors was to take place at the Students' Union building on the University campus, groups of right-wing Herut and of the Orthodox Yavneh students staged a demonstration, threatening to prevent forcibly the entry of the B.D.I.S. group. Eventually, the meeting did take place, though in the home of the Union's chairman.

The German delegation of seven, representing societies of about 800 students at 17 German universities, was not only the first German group invited by Israeli students—it was also the first to have meetings with Knesset members representing parties usually not prepared to hold a "dialogue" with Germans—such as the left-socialist Mapam and the Communists. A meeting with members of Gahal (the Herut-Liberal faction) did not come off so easily. When the Germans arrived in the Knesset, the Gahal secretary notified them that none of their party could see them. The next day one of the young opposition leaders of Herut, the lawyer Shmuel Tamir, made it known that he was prepared to meet

them. Immediately afterwards, Professor Klinghofer, of Gahal's liberal wing, had a talk with them and told the German students that he would encourage contacts between Liberal youth in Israel and the B.D.I.S.

One of the highlights of their visit was a symposium arranged in Hillel House by the Students' Union with the German guests answering questions. They were greatly helped by an excellent interpreter, a theology student from Goettingen who is now in his second year of Judaica study at the Hebrew University. They also met leaders of the youth divisions of political parties, notably Mapai and the Independent Liberals, and they were received at the Foreign Office and by Jerusalem's Mayor. Their meetings also extended to student delegations from the Tel Aviv University and the Haifa Technion.

Altogether, the German student leaders were quite satisfied and thought that "the ice had been broken"; they did not expect an enthusiastic welcome, but understanding and co-operation, and they met with encouraging results. For next year, the B.D.I.S. plans to expand the scope of its activities and send a group to Poland and Czechoslovakia, to find out the situation there and gauge the heritage of the impact of the German occupation; they also want to make pilgrimages to Auschwitz and Theresienstadt.

AUTHOR ACCUSES POPE

"Death in Rome", a new book by Robert Katz, an American journalist, which has just been released by Macmillan, may create a controversy as great as that caused by Rolf Hochhuth's play, "The Representative". In 1944, 335 Italians, including 57 Jews, were shot in the Ardeatine Caves in reprisal for the killing of more than 30 German soldiers by partisans in an attack on a lorry in Rome. According to Mr. Katz, Hitler and Himmler ordered the shooting of between 30 and 50 Italians for every German soldier killed. Pope Pius XII, when approached to intervene, says Mr. Katz, "chose to do nothing in full awareness that action taken by him might prevent the reprisal". He claims that the Pope feared a popular insurrection, the establishment of a radically Left-wing anti-fascist power in Rome and the possible destruction of the Vatican.

A Vatican source has described this accusation as "a vicious lie" emphasising that the Papacy only heard of the massacre after it started.

* Frieda Sichel: *From Refugee to Citizen*. A. A. Balkema, Cape Town—Amsterdam 1966. £1 15s.

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J. Maitlis

THE FALSE MESSIAH

300 Years After Sabbatai Zevi

The years preceding the decisive year of the appearance of Sabbatai Zevi were times of great national upheaval and unprecedented sufferings in the long bloodstained history of the Jewish people. They were a tragic turning point in the life of the great East European community, which until then had been living in comparative freedom and peace under the Polish crown. When, in 1648, the Cossacks under their Hetman Bogdan Chmielnicki revolted against the Polish overlords, they massacred hundreds of thousands of Jews in the eastern provinces of Poland. Whole flourishing communities were wiped out, and terror-stricken survivors of this holocaust fled to the West. Poor and sick, helpless and ruined, refugees from Poland arrived suddenly in Turkey and Italy, in Germany and Holland, and some of them even reached the shores of the British Isles.

The Jewish centre in Poland was shaken to its very foundation. To the contemporaries it was the third Hurban, the third destruction of Jerusalem, re-established in the Slav lands. The trial was great, dejection and despair grew. Is there no limit to the sufferings and tribulations of this hard-trying people? And when will the long-promised redeemer come? The challenge was there, what would be the response?

And the response seemed to be at hand. The Messiah in the person of Sabbatai Zevi had come. The eternal yearning of the Jewish people for redemption, the generations-old dream of the return to Zion, was about to be fulfilled. The air was heavy with signs and indications. Even the Christian world expected the arrival of the Millennium, the year of salvation. On the Jewish side kabbalistic speculations and mystical calculations tried to determine the end. The terrible catastrophe of the years 1648/49 confirmed that belief. The sufferings were nothing but the pangs heralding the advent of the Messiah.

Sabbatai Zevi, a Sephardi Jew born in Smyrna in 1625, was by nature a man of vivid imagination, an ecstatic dreamer and mystic, an eccentric and self-centred personality. Already in his early youth he was deeply engaged in the study of mysticism. Soon he collected around himself a circle of young esoteric people who saw in him their teacher and spiritual leader. He had personal charm and an imposing appearance. At certain moments he even regarded himself as the Messiah and made references to that effect. We are told that as early as 1648, at the height of the Polish catastrophe, he pronounced the full name of God (the tetragrammaton) during the service at the synagogue in Smyrna, a bold step on his part, as only the High Priest in the Temple was allowed to do so.

The rabbis and leaders of the community followed Sabbatai Zevi's movements with great suspicion. To avoid the ban, Sabbatai Zevi decided to leave his home town and set out on his travels which took him to Constantinople and Salonica and later to the Holy Land. From there he went to Cairo where he was enthusiastically received in the house of the rich and influential Raphael Joseph Chelebi and his circle of kabbalists. It is, however, characteristic of this Messianic pretender that during his long wanderings he did nothing to further his Messianic aspiration. As Professor Gershom Scholem rightly points out, he might have ended as many of the anonymous

enthusiasts of his days, had he not met Nathan of Gaza in 1661.

The meeting of these two people, so different in character and nature, created the Sabbatian movement. Sabbatai Zevi, as historians see him, was a sick and unbalanced personality. Periods of deep gloom and profound depression alternated with fits of maniacal exhilaration and exuberant rejoicing. Nathan was a young imaginative ecstatic, a brilliant and original theological writer burning with passion for redemption. He discovered in Sabbatai Zevi the roots of his Messianism and convinced the reluctant Sabbatai Zevi of the authenticity of his Messianic mission. In his eyes, Sabbatai Zevi, this curious sinner and ascetic and saint, as Scholem calls him, was the true Messiah, and he considered himself as Sabbatai's prophet and apostle.

Now everything was set for the great historical drama of redemption which was to be unfolded before the eyes of the world. In the late summer of 1665, Sabbatai Zevi was publicly proclaimed as the Messiah in Gaza. The propaganda machine started to work with precision and efficiency. Manifestos were broadcast, letters and messages, announcing the good tidings, were despatched to the Jewish communities. The news spread like a wild fire, soon engulfing the whole nation from Yemen to Amsterdam, from Livorno to Cracow and Lvov. Wherever the heart-gladdening messages arrived, they caused tumultuous demonstrations of joy and jubilation. The masses of the people gave vent to their pent-up feelings and emotions, and men and women fell into religious ecstasies, into a state of trance, uttering prophecies about the glorious time which was about to begin. There was singing and dancing in the streets. In many towns, as we hear for instance from Glueckel of Hameln in her "Memoirs," Jews started to liquidate their businesses, sell their goods and pack up their belongings to be ready for the call of the Messiah. In Poland too the excitement was great. Jews marched in solemn procession through the streets, conscious of the great miracle which had happened, their heads no longer bent.

In the meantime, Sabbatai Zevi returned to his home town of Smyrna where he was now received with great enthusiasm. During the synagogue service on Rosh Hashana 1665 loud cries accompanying the shrill tune of the Shofar were heard, hailing Sabbatai Zevi as the Messiah and King. As he was "The Anointed of God," Sabbatai Zevi now turned to Constantinople to accomplish the miracle of dethroning the Sultan and putting his mighty crown on his own head. Everybody awaited the happening of the great miracle. But instead, on his dramatic landing in Constantinople, Sabbatai Zevi was arrested by the Turkish Grand Vezir who saw in him a rebellious leader and put him in the fortress of Abydos in Gallipoli.

Was this the end of the great dream of delivery? Were the ardent followers of Sabbatai Zevi disappointed and dismayed? Not in the least. On the contrary, the mere fact that he was imprisoned and had to undergo suffering and pain, strengthened their firm belief in the authenticity of his Messianic mission. Despised and vilified, he was the true symbol of the Messiah who had to carry all the misfortunes and sins of his people and

to suffer insult and indignity, before he could accomplish his great task of final redemption. The time was not yet ripe, the sin was still very great indeed.

But he was not treated as a prisoner in the fortress of Abydos. Soon the prison was transformed into a royal residence. Here Sabbatai Zevi sat, surrounded by great luxury and splendour like a king and ruler of multitudes. Delegations from all over the Jewish world, including representatives of the hard-trying Polish-Jewish community, arrived in Gallipoli to pay homage to the Messiah, carrying royal gifts and money presents. Even the Christian world was highly intrigued by the events, and the foreign ambassadors to the Porte, as well as the Near East representatives of the great European merchant houses, regularly reported on the things that happened round the new Messiah. In the synagogues prayers were offered on behalf of "Our Lord, King and master. . . ." As the true Messiah, Sabbatai Zevi was *outside* the law. His law was the new order. He thus took it upon himself to change various customs. He permitted what was forbidden, and turned the 9th of Av from a day of mourning and fast into a day of rejoicing and national celebration.

His followers even went so far as to declare that the Messiah with his new authority was *beyond* the law, beyond good and evil, and that a new era had begun, changing old and long-standing values. Thus Sabbatainism produced in its wake strong nihilistic tendencies, which in the last analysis led to a state of national disloyalty and final apostasy.

When his hour of trial came, Sabbatai Zevi was brought before the Sultan. Faced with the choice of standing up to his belief and accepting martyrdom, or renouncing his faith and remaining alive, this paradoxical saint and sinner chose conversion. He could not face the ordeal, and in deadly fear of his life, he betrayed Judaism and all he stood for. In November, 1666, he became a convert to the Islamic faith, receiving the new name of Mehmet Effendi.

The Messiah of yesterday was thus the apostate of today. Great was the disillusionment and the inner upheaval among the Jewish masses. The Messiah had failed them, the redemption had not come. A feeling of dismay and dejection descended upon the hearts and minds of the hard-trying Jews. But the followers and believers of Sabbatai Zevi turned the apostasy into a sacred mystery. Instead of failure and defeat they saw in Sabbatai Zevi's final step a glorious act worthy of the redeemer. He descended into the realm of sin, they explained, in order to conquer it from within. Evil had to be fought by sin. It was, as Scholem calls it, a conception of the "holiness of sin."

And so the great Messianic hope of the seventeenth century ended in great frustration and bitter tragedy. The heritage it left behind was an outburst of sheer religious anarchy and moral laxity. Sabbatainism had far-reaching consequences and brought in its wake a deep spiritual crisis, fraught with danger and peril for Judaism in the years to come. Even outstanding rabbis and kabbalists became secret adherents of the new sect. The Jewish people had to gather all their inner strength and all spiritual acumen to overcome the destructive forces of Sabbatainism and recover their posture. Slowly the evil of heresy was stamped out branch and root, and the regeneration could start. The rejuvenating forces of the Jewish people paved their way towards a new revivalism which, in the eighteenth century, found expression and fulfilment in the liberating movement of Hasidism. The great challenge of Sabbatainism found its vigorous and lasting response.

Robert Weltsch

COURAGEOUS NONCONFORMIST

Rabbi Dr. Ignaz Maybaum 70

In extending our warmest congratulations to Rabbi Ignaz Maybaum on the occasion of his 70th birthday on March 2, we are conscious of the unique position he holds as a rabbi among modern Jewish thinkers and as a public figure. If it may be said of anybody that he does not fit into the habitual categories which we use in our daily routine to indicate party divisions in Jewish life, it applies to Maybaum. Although in Germany a member of the Zionist K.J.V., he has always withstood the temptation of using current simplifying slogans when problems are at stake which in fact have no parallel in history. On the other hand, he has an acute awareness of the entanglements of thought and habit which arose for the Jews during the centuries of their co-existence with other cultures and faiths, and of the constant process of adaptation and separation, which actually is the most characteristic fact of Jewish history. He has resisted the perpetual propaganda that has engulfed Jewish thought since the predominance of politics in Jewish life and the pressure of vested party interests, both secular and religious. Yet he has never wavered in his conviction that it is the theological aspect of Judaism which matters, and which will ultimately decide the Jewish future.

Such a reluctance to fit oneself into one of the traditional camps or of treading a party line does not enhance a man's popularity. Very suspicious of all ready-made formulas, Maybaum has remained an independent thinker, haunted by the quest for truth. He does not accept the self-assurance of fundamentalists, and he does not mince words in his polemics with Orthodoxy. He does not accept the once fashionable admiration of *Ostjuden* as such, nor the recognition of the automatic superior-

ity of Israelis. He disagrees with the notion of assimilation as an opprobrium, and argues that Eastern Jews, Israelis and all the others are no less products of assimilation than the German Jews were. He has propounded the view that many attributes of Eastern Jews, which have been praised as Jewish virtues and have been regarded as norm for allegedly true Judaism, can be unmasked as acquisitions from the surrounding world. He has discovered that many ritual habits of Orthodox Jewry were only developed from the Middle Ages, and often derived from the legalistic world of Islam—a fact which had passed unnoticed into Jewish consciousness. At the same time he is an unequivocal believer in Western civilisation, and he can see a future for Judaism, be it in Israel or anywhere else, only in close connection with this civilisation.

Judaism in the Gentile World

Recently he developed his basic ideas in an illuminating essay contributed to the volume published in memory of Leon Roth.* This is a kind of summary of his interpretation of Judaism confronted with the Gentile world. To speak of "Jewish culture", he says, is a misconception. There were only two civilisations which both, as Yehuda Halevi said, grew out of the seed of Judaism: the Christian and the Islamic. In contrast, he defines the Jew as engaged in Worship and Work ("Avodah" in Hebrew)—this is his mission. "In so far as Judaism holds fast to its prophetic element, it is debarred from the possibility of fulfilling itself in the sort of creativity that establishes States, cultures and civilisations". Perhaps some will feel that Maybaum often makes apodictic statements without sufficient evidence, but his ideas are always interesting and thought-provoking.

All of Maybaum's writings are permeated by the anxiety not to be pushed back into the Middle Ages. The acceptance of Jewish Orthodoxy as "State religion" in Israel, which he rightly criticises (though perhaps overstating its practical impact), is in his view "a step back into the dark ages—into the Islamic Middle Ages". As a true follower of the Enlightenment in its German-Jewish pattern, he pleads for the unconditional identification of the Jew with the Western idea of freedom. "In a century and a half since Mendelssohn, Jews have proved that they can be both Westerners and Jews". This is undoubtedly true, but some readers may feel that there is also another side to this all too optimistic picture. It seems almost like an intentional paradox when Maybaum exclaims: "By pursuing the phantom of a Jewish culture we cannot preserve our Jewish identity. We must either stand in the midst of Western civilisation as God-worshipping Jews, or we must disappear".

From these quotations it becomes clear that many of Maybaum's views are controversial, and no better compliment can be offered to this sincere and indefatigable preacher than the fact that even when hailing him on a purely personal occasion one inevitably becomes involved in a discussion—not necessarily polemical—of his views. This, however, cannot be extended in the short space avail-

able, as the subject of his thought comprises the whole of Jewish life and history, e.g., the effects of enlightenment, the changing image of German Jewry under the impact of emancipation, the philosophy of such figures as Mendelssohn, Baeck and Rosenzweig, various aspects of Jewish nationalism and the future status of the Diaspora, and many more themes, all closely linked with the interpretation of Judaism.

After his arrival in England as a refugee, Maybaum published a series of books, mainly consisting of sermons he had given at his synagogue. To mention a few of them: *Man and Catastrophe* (1941, with a foreword by the then Archbishop of York), *The Jewish Mission* (1949), *Jewish Existence* (1960). It is clear that the homiletic style suits his purpose well—to convey a stirring message, to link Biblical stories with contemporary events, to warn his audience of rigid clichés that blur the reality of our life. It is significant that this modern and wholly westernised thinker seems to be best at home in the world of Maggiduth.

The Challenge of Auschwitz

His most recent book bears the provocative, and indeed deeply disturbing, title "The Face of God after Auschwitz".† Its blurb says: "This book considers what has to change in religion and culture to save mankind in the nuclear age". Such a statement of intention indicates that the author disapproves of the complacency which is widely noticeable in Jewish life, as though nothing of shocking importance had happened. At a time when many other religious men have confessed in awe that Auschwitz shattered the foundations of their belief, and when the dialogues of Job have assumed an alarming topicality, Maybaum stresses his confidence in the validity of Jewish religion. He looks at Auschwitz in the perspective of the everlasting protracted drama of Jewish existence under changing historical conditions, and he arrives at the conclusion that "the Remnant of the Jewish people must remain the people believing in God, the Redeemer from Egypt. What about the six million? They perished, trapped in the land of the cruel Pharaoh".

It is no reflection on the integrity of the author if one does not feel quite sure whether his words will be convincing to all those tormented by Job-like doubts. At least he dared to touch overtly on this very sensitive point. But many who are disgusted by some phenomena of our contemporary Jewish scene, especially the aloofness from genuine spiritual values and the cult of Mammon, will agree with Maybaum's exhortation: "Prophetic faith must become our faith today when we are forced to say farewell to the long tradition of the Jewish people in the Middle Ages influenced so strongly by Islam". Nevertheless, one cannot suppress some reservation with regard to the view that all salvation will come from Western civilisation—as it presents itself to us today.

Anyhow, Maybaum deserves our gratitude for extracting many actual facts of contemporary Jewish life from the distortion and haziness which they have assumed by propaganda, and for inducing us to critical thinking. He leaves no room for doubting the seriousness of his ceaseless intellectual endeavour. We are glad that he is among us, and that, after a certainly not easy process of adaptation to his new environment, he has continued in England his activity as a rabbi and as an interpreter of events. We wish him many more years of health and vigour to say what is going on in his burning heart and to help others in finding their way through the darkness of our time.

† Polak & Van Gennep, Amsterdam. 265 pp.

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* *Studies in Rationalism, Judaism and Universalism*. In memory of Leon Roth. Edited by Raphael Loewe. Routledge & Kegan Paul, London, 1966.

A. Rosenberg

TWO EXHIBITIONS

Six years ago *The Times* said about Frank Auerbach's art: "But by now it is the most assured example in this country of that type of 'realist' painting which interprets reality as something solid, tangible and weighty and identifies paint itself with the same qualities as its subject." And in the *Daily Telegraph* we read: "Always we feel ourselves in the presence of a talent of brooding strength."

The competition for the critics' and the public's attention is fierce. Thousands of young painters every year exhibit or want to exhibit their work. What is the particular quality which causes this high esteem of Frank Auerbach's art?

First of all, who is Frank Auerbach? Now living in London, he was born in Berlin in 1931. His parents perished in a concentration camp and, at the age of eight, he arrived in England, where he went to the Bunce Court school. He studied art in London at St. Martin's and at the Royal College. Some time ago he translated part of Rilke's "Book of Poverty and of Death" into English. This is more than a youthful accident or "aberration". He takes life and art very seriously—the ancient "struggle with the angel". The object, whatever it may be, is almost something sacred. The difficulty, the challenge, consists in being true to it.

We all know that it is silly to imagine that an object can just be represented by the artist as it is. Picasso said: "Nature and Art, being two different things, cannot be the same thing." The problem for the painter is how to tackle reality, how to infuse it with that special meaning he sees in it. This sounds expressionistic and, in a certain way, Auerbach is an Expressionist. About how very subjective and personal his approach is he says: "One never has power over anything, can never do anything clearly or purely." It is this sincerity, this single-mindedness, that raises him above many of his contemporaries.

The onlooker is struck by the heaviness in every sense of the word of Auerbach's canvases. The paint is laid on very thickly and the objects are earthy and weighty. He seems to paint for eternity, giving the picture the same stability and durability that the world itself has. This creates a remarkable tension: classicism and expressionism. No wonder that he admires Poussin and Turner as well.

Many people find it very difficult to recognise even after prolonged observation what some of his pictures represent. This is the price we have to pay for his originality and, I should say, his spirituality. He once said: "In the morning I had been working, very very conscientiously painting a building site. Suddenly I was conscious of something underneath it, and then there suddenly was the image underneath it."

It is this unending struggle with reality, this somewhat tortured sense of striving for perfection, which still makes the spectator a little uneasy. But the earnest will and the great skill are there and, who knows, one day he may break through to the longed-for and liberating image.

Helen de Beer at Brent Bridge Hotel

An encounter with the work of people who came to this country from Germany in the 'thirties is moving because it not only confronts us with what we read or hear or see, but also leads us back into the past—our own past.

Mrs. de Beer hails from Emden in Friesland. Her family was friendly with the painter Otto Modersohn, the husband of the famous Paula Modersohn-Becker. It was he who encouraged the young girl to take to brush and oil. Since then, she has intermittently painted oils and water colours. She received advice from Eugen Spiro in Berlin and had a more formal training in Amsterdam and London. The

exhibition at the Brent Bridge Hotel is not her first. We had occasion to discuss her pictures when they were exhibited at the Ben Uri Gallery.

As so many people in those northern climes, Helen de Beer hungers after sun and light. Therefore, her stay in the south of France stimulated her creative powers in a remarkable way. The greater part of the exhibits depicts landscapes in Menton and St. Tropez. We do not see an explosion of gushing colours. A deep and luscious green is predominant but the sky is muted, more white than blue, and a delicate filigree of twigs and branches is silhouetted against the sky's luminosity. Strangely enough, an almost Gauguin-like glow of paint informs a large water colour of the painter's London garden.

KURT HAHN'S ANCESTORS

A Festschrift published in honour of Kurt Hahn on the occasion of his 80th birthday "Bildung als Wagnis und Bewährung", Verlag Quelle & Meyer, Heidelberg 1966) includes contributions by well-known personalities, e.g., Golo Mann and Helmut Becker, director of the Planck Institute, both former pupils of the Salem School.

One article deals with Hahn's family and traditions. Its author is Lola Landau-Wegner (Jerusalem), daughter of the Berlin gynaecologist Theodor Landau, and former wife of the author Armin T. Wegner (Rome). Hahn's father, the industrialist Oskar Hahn (died 1904) and his grandfather, Albert Hahn (born 1824 in Breslau), the founder of the "Röhrenwalzwerke", were economic pioneers, personalities endowed with gifts of organisation, tenacity and authority.

One of the ancestors of Hahn's mother, Charlotte Hahn, a scion of the Landau family, was Jecheškiel Landau, Chief Rabbi of Prague (died 1793). In Hahn's youth the maternal grandmother, Anschulka, who came from a well-off assimilated Warsaw merchant's family, played a decisive part. After her husband's death she was almost the matriarchal centre of the family.—(E.G.L.)

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IN MEMORIAM

VICTOR GOLLANCZ

Sir Victor Gollancz, who died on February 8 at the age of 73, was the scion of an Anglo-Jewish family. His grandfather, Samuel Marcus Gollancz (born in Witkowo in the former province of Poznan), was a chazan and received a "call" to Hambro Synagogue (London) in 1854.

Among the manifold causes Victor Gollancz espoused was the fight against the danger of Fascism and Nazism in the '30s. He was also actively associated with efforts to rescue the victims of Nazi persecution. During the war years, the AJR was in contact with him on various occasions. At a meeting held under the auspices of the AJR at Conway Hall he addressed youth organisations of Jewish refugees.

After the defeat of Nazism, Gollancz initiated the campaign "Save Europe Now", to alleviate distress and famine in the devastated Continental countries, especially in Germany. The fact that, after the destruction of European Jewry by the Nazis, he as a Jew embarked on such a venture, was severely criticised in many Jewish circles. On the other hand, it made a particularly deep impression on people in post-war Germany, especially as he always stressed that his actions were motivated by the tenets of Jewish humanitarianism. He was awarded the Federal German Grand Cross of Merit, the Peace Prize of the German book trade and the Goethe Medal.

After the creation of the State of Israel Gollancz founded the Jewish Society for Human Service to help Arab refugees. As an opponent of capital punishment he published a booklet (1961) urging that Eichmann should not be hanged.

Brought up in an Orthodox family, he soon broke with Jewish tradition, and his religious attitude was also influenced by the teaching

of Christianity. Yet, as an opponent to any kind of organised religion he did not join a Church and described himself as a "liberal Judaeo-Christian". He was a Governor of the Hebrew University.

ROBERT HENRIQUES

The author and soldier, Colonel Robert Henriques, died at the age of 61. His novel "No Arms, No Armour" won the All-Nations Prize in 1939, and another book, "Through the Valley" gained him the James Tait Black Memorial Prize for the best work of fiction of 1950. He also wrote biographies of Marcus Samuel, the first Viscount Bearsted, and Sir Robert Waley Cohen. Whilst retaining throughout his life strong convictions against ideas of Jewish nationality outside Israel, his attitude to the Jewish State itself underwent a change. He wrote "100 Hours to Suez" and paid many visits to Israel. He also became president of the Bridge in Britain, the organisation set up to increase friendship between Britain and Israel. His leading positions in Anglo-Jewish life included the presidency, and later vice-presidency, of the Association for Jewish Youth, and the joint vice-presidency of the Reform Synagogues of Great Britain.

HENRY MORGENTHAU

Henry Morgenthau, jnr., secretary of the U.S.A. treasury from 1933 to 1945, died in New York at the age of 75. His father, Henry Morgenthau, sr., was an immigrant from Mannheim. Towards the end of the Second World War, Morgenthau jnr. defined his post-war proposals in a plan which aimed at curbing the industrial redevelopment of Germany. After his retirement from Government office, Morgenthau, became a devoted executive in Jewish organisations, especially as general chairman of the United Jewish Appeal. He also took an active interest in the work for Israel.

MRS. JENNY STAHL

Mrs. Jenny Stahl, the widow of the last president of the former Jewish Community in Berlin, Heinrich Stahl, died in her 96th year. Together with her husband, she was deported to Theresienstadt, in June, 1942, where Heinrich Stahl perished a few months later. After the war, Jenny Stahl went to the United States. She spent the last years of her life in the Old Age Home of Self-Help. When she agreed to have one of the London Old Age Homes named after Heinrich Stahl, she expressed her appreciation of this gesture of remembrance, and she repeatedly displayed her special interest in the development of the Heinrich Stahl House.

ADMIRAL LOUIS KAHN

Admiral Louis Kahn, president of the Consistoire Central of French Jewry, died in Paris at the age of 72. At the funeral in the great courtyard of the Invalides, he was accorded full military and naval honours.

Born in Versailles of an Orthodox Jewish family, Louis Kahn during the First World War commanded an artillery battery, returning to his studies in maritime engineering after the war, when he became technical adviser to the Air Minister.

After escaping from occupied Paris, he joined de Gaulle, who appointed him director-general of naval construction and armaments. He was made secretary-general of the Armed Forces in 1950.

On retiring from active service in 1957, Admiral Kahn became president of the Alliance Israélite Universelle and a member of the world executive of Ort. In 1963 he was elected president of the Consistoire Central.

Among other honours, he was appointed C.B.E., was a Grand Officer of the Legion of Honour and was decorated with medals of the Resistance Movement and the Free French.



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CULTURAL NEWS

B.B.C. "JEWISHNESS" PROGRAMME

An hour-long discussion on "Jewishness" was held in the B.B.C. Third Programme. The chairman was Mr. John Gross, the literary critic. Professor Julius Gould, the sociologist, Dr. Jonathan Miller, writer, producer and actor, and Professor Donald Macrae, the sociologist and the only non-Jew on the panel, participated.

The panel found it difficult to define who was a Jew. On the creativity of British Jewry compared with that of pre-war Jewish communities in Central and Eastern Europe and of the American Jewish community today, the Jewish members found Anglo-Jewry wanting. Professor Macrae pointed out that there were interesting beginnings of a new kind of expression of Jewish creativity in the literary field and there had been other sorts of creativity in Anglo-Jewry which were underestimated. He found an awful tendency in the British Jewish community to sell itself a bit short. He was less gloomy about the prospect of the survival of the Jewish community and of Jewishness in Britain than were the other participants.

WIENER LIBRARY BULLETIN

A verbatim translation of the Manifesto of the N.P.D. is published in the latest issue of the Wiener Library Bulletin. While the Manifesto does not include any direct references to the Jewish question, it defines the Party's attitude to restitution payments as follows: "We oppose the continued payment of hidden subsidies and demand that all development aid, restitution payments and arms gifts be publicly accounted for."

The bulletin also deals with alleged Negro antisemitism in the U.S.A. Referring to a recent investigation by the Anti-Defamation League of B'nai B'rith, the author of the article, Oscar Cohen, states that Negroes feel more friendly toward Jews than toward other whites and that the charge of violent Negro antisemitism is conclusively refuted by the results of the investigation. Of special interest to former refugees is a thorough analysis of the British war-time reaction to the Nazi atrocities against the Jews, written by the editor, Ernest Hearst. The Wiener Library

Bulletin, a quarterly, is published by the Wiener Library (4 Devonshire Street, London, W.1), in conjunction with the Anti-Defamation League of B'nai B'rith (New York), at an annual subscription price of £1 10s. (single copies 7s. 6d.).

PASSION PLAY

Anton Preisinger, the newly appointed director for the 1970 passion play performances in Oberammergau, is to make no changes of note in the text. It will be performed in the antisemitic version widely denounced by Jewish and other spokesmen.

The play was to have been performed at the premises of the Royal Dublin Society in March, but permission was refused by the council of the society following disquiet among their members. The promoters may stage the play under canvas in the sports stadium on the outskirts of Dublin.

BRAZILIAN PRESS LAW

A new Press Law submitted to the Brazilian Congress provides that any newspaper or periodical publishing "war propaganda or race hate" more than once shall be closed down. It also states that the publisher or responsible editor of any publication must be born in Brazil.

FAMILY EVENTS

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

Deaths

Altschul.—On February 4, Mrs. Gisela Altschul, of Flat 3, 64 Clarendon Road, London, W.11, aged 52.

Braun.—Mrs. Elise Braun (formerly Liegnitz), died suddenly on February 13, in her 81st year. Deeply mourned by her daughter, Erni, family and friends.

Grossman.—Dr. Bruno Grossman, adored brother of Sidonie, brother-in-law of Saul (Siegfried) Goldstein, dearly loved uncle of Vivien and Roger, died suddenly in New York on January 27. Deeply mourned. 14 West Close, Wembley, Middlesex.

Heilbron-Brown.—Mrs. Rösi Heilbron-Brown (née Lissauer) passed away suddenly on February 9.

Klaus.—Mr. Theo Klaus, of 31 St. John's Court, Finchley Road, N.W.3 (formerly Ruelzheim, Pfalz), passed away on January 16, in his 68th year after a long illness bravely borne. Sadly missed by his wife, Hedwig Klaus (née Rosenthal), relatives and friends.

Perez.—Mr. Rafael Perez, of 8 Brondesbury Road, London, N.W.6, passed away peacefully on January 28, aged 76. Deeply mourned by his wife, Johanna (née Bender), his son, Heinz, family in Israel and friends.

Pick.—Ing. Oscar Pick, of 160 Walm Lane, London, N.W.2, (formerly Teplitz-Schoenau), passed away on January 25, after a long illness, in his 82nd year. Sadly missed by his wife, Alice.

Rosenthal.—Mr. Ludwig Rosenthal (formerly Heilbronn / Neckar), passed away on January 25, aged 86. Deeply mourned by his wife, family and many friends.

Schmidt.—Mr. Max Schmidt, of 19 Muncaster Road, London, S.W.11, born July 10, 1897 in Frankfurt a/Main, Germany, passed away on February 3 after fighting an illness for four months. No words can express the feelings of his wife, Irmgard (née Urbansky), his daughter, Lore, son-in-law, sister-in-law and his many friends.

Singer.—Dr. Robert Singer, of Flat 6, St. Dennis House, Melville Road, Birmingham, 16, beloved husband of Charlotte (née Bodlaender), dear father of Eva Blumstein, New York, Alfred E. Singer, London, and Vera Masri, Nontferrier-sur-Lez, France, passed away on February 13, in his 79th year.

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Personal

LADY, early 50s, own home, wishes to meet retired gentleman, view companionship. Box 797.

GENTLEMAN, early 40s, 5 ft. 7 in., bachelor, German-Jewish, educated, from good family, at present living in North America, would like to meet nice, refined lady up to 35 years, object marriage. Box 798.

LADY, early 60s, own home, wishes to meet retired gentleman, view companionship. Box 799.

GOOD LOOKING GIRL, 19, living West Germany with her parents, excellent occupation and background, wishes to meet young man, object matrimony. Box 800.

LADY, 50s, many interests, seeks social contacts, convenient North Finchley. Box 807.

GENTLEMAN, 74, active industrialist, freethinker, with pleasant, modern flat, seeks companionship/marriage with lady of culture, homeloving, quiet, friendly disposition. Please write in confidence to Box 802.

FOR A FRIEND OF OUR FAMILY. Charming widow, with many interests, beautiful home, independent means, wishes to meet cultured gentleman, aged 64-68. Apply in strict confidence Box 805.

IS THERE AN OPPORTUNITY for my granddaughter, aged 22, attractive and with many interests, non-Orthodox, to meet a young, cultured gentleman? Box 806.

MISSING PERSONS

Personal Enquiries

Bruck.—Information sought as to the issue of Paul Bruck (son of Rosa Bruck and brother of Franz, Trude and Helene), who resided in Goerlitz, Silesia, Germany, about 1932. Please contact Cartwright & Lewis, 93 Bristol Road, Edgbaston, Birmingham, 5.

Gribeschock.—Benno, Max and Isaak Gribeschock, their wives and children (formerly Berlin). Would anybody who has any information about them please write to Miss Rosa Schlesinger, 6 Surbiton Hall Close, Surbiton Crescent, Kingston, Surrey, who is a friend of their sister, Mrs. Cilla Cantor (née Gribeschock).

Grunwald.—Information on Klara Grunwald, teacher from Berlin, transported to Theresienstadt or Auschwitz with some of her pupils (1942(?)). Box 804.

Propper.—Henry (Heinz) Propper, born 1951 in Welchau/Karlsbad, last domicile Prague, sought by Else Vrba (née Lederer), Lubenz C.S.R., now living at 71 Stinson Street, Hamilton, Ontario, Canada.

BIRTHDAY TRIBUTES TO ADELHEID LEVY

Among all the activities the AJR has embarked upon, the work of the Social Services Department is probably one of the least conspicuous ones. The 70th birthday of Dr. Adelheid Levy on March 19, therefore, provides a welcome opportunity to pay public tribute to her devoted services as head of the department.

The people to whom she has given comfort and help in times of tribulation must be legion. Nothing human is alien to her. The door to her office is open for everybody in need from morning to late evening, and when others seek relaxation after a strenuous working day she carries on by paying visits to the sick and lonely among her charges. Her unreserved care for her fellow-men is based on a deeply-felt religiosity and an urge to practise the demands of Jewish teachings. This approach also results in a sense of humility, which rules out any feelings of personal ambition or considerations of prestige, and which sometimes puts to shame those who are not endowed with such unworldly qualities.

Amid the manifold changes the AJR underwent during a quarter of a century, there has always been a need for alleviating the lot of those who are burdened with personal worries. Adelheid Levy has taken charge of this human task throughout the years. For this we want to thank her today.

W.R.

FAITHFUL COMMUNAL WORKER

When Adelheid Levy left school in Berlin, her home town, she did not intend to become a social worker. She studied mathematics at the university and in due course qualified as a Dr. phil. with a thesis on a mathematical subject. But as time went by, her intense human interest, her feeling for the poor and suffering became so strong that she felt her working life should not be restricted to abstract figures, but rather devoted to people. She changed course and became a well-versed social worker, joining the Welfare Department of the Berlin Jewish Community. When I got to know her in 1931, she was already one of the most esteemed leading officials in the welfare work of the community. In 1932, the Welfare Department was reorganised by the establishment of seven district offices. Dr. Levy took over the administration of the Eastern district which comprised many poorer members of the Jewish population. Although subject to the general direction of the central office, the district heads had considerable scope for independent decisions. Adelheid Levy managed her district excellently and earned the appreciation and gratefulness of many of the poor Jews in East Berlin.

Her human interest and kindness, her willingness to spare no effort for any single welfare "case," had no limits. She also had a gift which is not always found amongst social workers: she knew how to co-operate on friendly and easy terms with the honorary workers who were attached to each district. The so-called "honorary chairman" of the district, the late Mr. Landecker, became one of her greatest admirers and firmest friends. Looking into the future the idea occurred to

me that when the time arrived for the head of the Central Welfare Department of the Community to retire, Adelheid Levy would be the most suitable person to replace him. Hitler's régime made any such consideration futile. Adelheid Levy managed to emigrate to London in the nick of time; nearly all those welfare workers who remained perished with the rest of the community.

When in 1941 it was decided in London that the Jewish refugees from Germany should join hands and the A.J.R. was formed, the small staff which could be afforded was to include a versed welfare worker. Everybody who knew Adelheid Levy's work from Berlin agreed that she was the best qualified person for the job.

I hope that she will be able to continue her work in good health and that she will spend many more years in her position of welfare worker of the A.J.R. I should like to join the very many people who will be expressing their thanks and good wishes to her on the occasion of her 70th birthday.

W. BRESLAUER.

COLLEAGUE AND FRIEND

Everyone in the AJR office offers Adelheid Levy heartiest congratulations on this outstanding milestone in her life.

My friendship with Miss Levy goes back to 1929, and little did I think then that, years later, I should become her colleague. By this 38-year association I can claim to have known her longer than anyone else in the AJR.

It was at the beginning of my student days in the Berlin University that I joined the Women's Group of the Akademischer Verein fuer Juedische Geschichte und Literatur (A.I.G.V.), of which "our Ada" was chairman for many years. Everyone, male and female, who belonged to this Society considered her as their guide, mentor and friend, and to this day members who are now spread all over the world still keep contact with her, and join me in congratulating her on her birthday.

In joy or sorrow I have always found Adelheid Levy to be the first to participate, and either join in the fun or offer comfort in word and deed. I write these words from personal experience, but they hold good for all who work with her at Fairfax Mansions.

MARGOT WILLIAMS.

UNERMUEDLICHE HELFERIN

Vor funfzehn Jahren, damals war ich sechzig, konnte ich kaum erwarten, eine Meisterin zu finden, die bereit war, mich als "Lehrling" zu akzeptieren. Im allgemeinen hat man ja um diese Zeit die Lehrjahre mehr oder weniger erfolgreich hinter sich gebracht. So war es denn ein besonderer Glueckszufall, dass ich meine "Lehrzeit" als Case Worker unter Dr. Adelheid Levys Anleitung in dem von ihr gegruendeten "Social Department" der AJR beginnen konnte. Meine Vorbildung hatte ich aus der Hostelararbeit. Von Dr. Adelheid Levy lernte ich jedoch die Betreuung der einzelnen, die taeglich bei uns ein-und

ausgingen und unsere Hilfe brauchten. Es ging um Arbeitsvermittlung und die Suche nach moeblierten Zimmern. Es war die Zeit der Wohnungsnot. Vor allem aber kam man, um Rat zu finden fuer die Tagesfragen, die fuer die Alleinstehenden unter uns zu Problemen geworden waren.

In den funf Jahren unserer Zusammenarbeit lernte ich Adelheid Levy schaeetzen und als Freundin lieben. Vor allem bewunderte ich ihre Einsatzbereitschaft und unermuedliche Ausdauer, die jedes berufliche Pflichtbewusstsein weit ueberschritt. Und so ist es geblieben. Adelheid Levy kennt auch heute—mit siebzig—keine Dienstzeit. Stattdessen ist sie da. Und so moechte ich zu ihrem Geburtstag wuenschen, dass es noch viele Jahre so bleiben moege zu unser aller Wohl.

GERTRUDE SCHACHNE.

MUTTER DES AJR CLUB

Der AJR Club sendet innigste Glueckwuensche der 70 jaehrigen Dr. Adelheid Levy, der Mutter des Clubs.

Durchdrungen von sozialem Empfinden erkannte sie vor nun 11 Jahren, dass die bei ihr um Arbeit und Rat Suchenden sich unendlich einsam und verlassen fuehlten, weil sie keine Moeglichkeit hatten, mit den ihnen Gleichgestellten in Verbindung zu treten. So wurde sie zur Gruenderin des Clubs, der eine Gemeinschaft schuf und aus kleinem Anfang sich zu einer grossen Familie entwickelte.

In Anerkennung dieser Tat und in tiefer Dankbarkeit dafuer pflanzen die Mitglieder des Clubs in Israel einen Wald von 70 Baeumen fuer Adelheid Levy.

MARGARET JACOBY.

MAX TAU 70

The author, Max Tau, who is now teaching literature in Oslo, became 70 on January 19. He was born in Beuthen and, until 1933, was lector of Berlin's Cassirer-Verlag. In recognition of his work for mutual understanding between nations he was made the first recipient of the Peace Prize of the German Book Trade in 1950. His experiences as a Jewish refugee from Germany are laid down in two autobiographical works, "Das Land, das ich verlassen musste" (1961) and "Ein Fluechtling findet sein Land" (1964). Max Tau has also been instrumental in making the work of Nelly Sachs known and was awarded the Nelly Sachs Prize of the City of Dortmund in 1965. A celebration took place in his honour at Oslo University under the auspices of the Norwegian-German Society and the Oslo Goethe Institute.

BRADY CLUB'S ANNIVERSARY

Mr. Roy Jenkins, the Home Secretary, was guest of honour at the Brady Club's 70th anniversary celebrations held at the Brady premises in Whitechapel. The community's achievement, he said, set standards for those who had to deal with today's immigration problems. Anglo-Jewry had succeeded in assimilating into the general community without in any way losing its distinctive cultural attributes, and without the Jew seeking to become a misplaced copy of a stereotyped Englishman.

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Letter to the Editor

"VIENNA AND ITS CONTRADICTIONS"

Sir,—Referring to the article "Vienna and its Contradictions," in your January issue, I would like to add some clarifications and slight corrections. Having lived in Vienna all my life until seven months ago, and, moreover, being half-Jewish myself, I do have some insight to these problems.

Concerning the person of Dr. Piffel-Percevit, I would like to state that he—no disrespect intended—should not be cited as the Voice of Austria in any political or even cultural matters. When first named as Minister of Education, he publicly declared that he was not qualified for this post; unfortunately for Austria, he changed his opinion about a week later and since then has made one ghastly blunder after the other. His attitude in the Borodajkewicz case has been suspected and deplored by all true democrats in Austria, of which there are more than the author of the article seems to think.

This brings me to his statement about Austria's existence being based on the "fiction" of forcible conquest by Germany. I think that this gives a rather incomplete as well as inconsiderate picture of the situation and the events which led to the upheaval in 1938. Certainly, Schuschnigg and his Cabinet were nothing less than Nazis or even remote sympathisers, and Schuschnigg's famous last words: "Ich weiche der Gewalt" were absolutely honest; he has proved that by being in a concentration camp until 1945, like thousands of other non-Jewish Austrians. He might not have been a brilliant politician, but he surely was a convinced Austrian and a man of personal integrity. As far as the "open welcome by a large part of the population" is concerned, you know how it is: if in a house with 20 flats one man puts a flag out of his window, the whole house is marked that way; and the crowds which shouted their welcome when Hitler entered Vienna are at least to be suspected—there exists some documentary evidence, that most of them were Party members of southern Germany, imported and paid for that occasion.

There is no doubt about the existence of quite a lot of Nazis in Austria at that time, but they never were more than a fraction. Antisemitism, of course, is something different again; it is a sad fact that this is an age-old vice in Austria, independent of, and long before, Hitler's rise to power. The Nazi-Gauleiter Buerckel himself said once in a public speech that if the Austrians were as good National Socialists as they were anti-semites they would be of much more help for Germany. Yet since the days of Prince Eugen and Mayor Lueger, this typical Austrian brand of antisemitism has never been really virulent or violent, and neither is it now.

There is quite a lot wrong in Austria (as practically everywhere else in the world), but in my opinion there is not the slightest danger of a rise of nationalism or violent antisemitism in any conceivable future. And from personal experience I am quite sure that even among the 600,000 former Nazis in Austria, mentioned in the article, a substantial part has learned its lesson, and is today truly democratically minded.

Yours, etc.,

PETER M. SCHAUFLEER.

London, S.W.15.

(Readers are reminded that letters to the Editor only express the personal views of their authors.—The Ed.)

GIFT FROM NEW LIBERAL CONGREGATION

The Women's Society of the New Liberal Jewish Congregation has allocated £25 of the proceeds from its Chanukah Bazaar to the Social Services Department of the AJR. This gift is greatly welcomed in the interest of those who, for one reason or another, cannot get urgently needed help through "the usual channels". At the same time, the generous and friendly gesture indicates a most gratifying appreciation of the AJR's efforts.

AUSTRIAN JEWRY UNDER THE NAZIS

The resurgence of antisemitism in Austria has again shown the need for more consistent efforts to counteract such dangerous tendencies by appropriate information and education. Therefore, a booklet on "Die Judenverfolgungen in Oesterreich 1938-1945", published within a series of monographs of the Archives for Documentation of the Austrian Resistance Movement (Europa-Verlag, Vienna; 56 pages), is greatly to be welcomed. It records the stage-by-stage implementation of Austria's "purification" of its Jewish population. The author, Dr. Jonny Moser, is an historian who avoids any emotional appeal. The stark facts and documents from Nazi archives and the carefully prepared statistics speak for themselves. Copies of the booklet have been made available by the education authorities of Vienna to all schools of the city. The publication ought to reach a wider public—members of the conveniently forgetful older generation as well as young people above school age from whom the truth about this important inglorious chapter of recent Austrian history is largely withheld.

F.L.B.

RESEARCH CENTRE FOR COLLECTIVE PSYCHOPATHOLOGY

Professor Norman Cohn gave the first of a series of lectures at the new Centre for Research in Collective Psychopathology at Sussex University. This is the first institution of its kind to study persecutory movements, where individually sane people behave collectively as psychopaths.

Explaining the centre's aims, Professor Cohn, a professorial fellow at the university, said its immediate aim was to produce a series of scholarly and thoroughly documented works, the first of which were expected to be finished by 1969.

The main concern of the centre was to carry out research into why certain categories of human beings came to be dehumanised by other human beings, as was the case in the Nazi era. A detailed study of Hitler's mind and interviews with Nazi war criminals now in prison are two of the projects to be undertaken.

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