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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

RESTITUTION AND INDEMNIFICATION FOR EMIGRANTS FROM AUSTRIA

An Outline by C. I. Kapralik

Restitution¹ legislation was enacted in Austria very soon after the end of the Second World War. The first Restitution Law was published in July, 1946, and the comprehensive Second and Third Restitution Laws in February, 1947. The laws were fair and not very different from the laws later enacted by the Western Allies in Germany. In general, the Courts were loyally interpreting the intentions of the legislator. By 1955, when Austria regained her independence after the end of the occupation, the process of restitution was—with the exception of a few cases still pending—completed. The problem of heirless and unclaimed property, however, remained open.

Equally open remained the question of indemnification¹ for those who were forced to emigrate. Not only did the Austrian legislation provide nothing in this respect, but Austrian laws enacted after the war in favour of Nazi victims (e.g., the Opferfuersorgegesetz) expressly excluded from benefits those living abroad.

After the conclusion of the Luxembourg Agreement between the Conference on Jewish Material Claims against Germany and the Federal German Republic, the international Jewish bodies decided to form the "Committee for Jewish Claims on Austria", under the Chairmanship of Dr. Nahum Goldmann. The membership of the Committee was identical with that of the Claims Conference with the exception, however, that instead of the Council of Jews from Germany the Committee included the World Council of Jews from Austria formed in May, 1953, in Paris.

I

To realise the difficulties with which the Committee for Jewish Claims on Austria (hereinafter called the Committee) was faced, it is necessary to keep the following facts in mind:

(1) During The Hague negotiations in 1952 which led to the conclusion of the Luxembourg Agreement the Bonn Government was adamant that Austria, having been part of the Third Reich, must herself deal with Austrian victims of the Nazi régime.² The Claims Conference felt that they could not let the negotiations be protracted because of disagreement on that point—a decision that proved to be fateful and indeed irreparable for Jewish victims of Nazism from Austria.

(2) On the other hand, not only did the Austrians maintain since 1945 that they were

¹ The terms "restitution" and "indemnification" are often confused. "Restitution" implies return of spoiled identifiable property. "Indemnification" comprises compensation for wrongs suffered, such as wrongful imprisonment, damage to health, loss of profession, etc.

² The fact that Germany prevented the holding of a plebiscite called by the Schuschnigg Government and that Austria became a part of the Third Reich after her occupation by the German Army and after the introduction of the full measure of the Gestapo and S.S. terror, was conveniently overlooked by Bonn.

the innocent victims of the Third Reich, but to the Allies Austria was a liberated country.

(3) The original draft of the State Treaty with Austria contained a clause referring to the Austrian co-responsibility for what had happened during the years 1938-1945. When it came to the signing of the State Treaty on May 15, 1955, Mr. Molotov, the Soviet Minister of Foreign Affairs, proposed that the above clause be deleted. The then US Secretary of State, Mr. F. Dulles, not to be outdone by the Russians, immediately agreed thereto, and the U.K. and the French had, of course, to follow suit.

(4) From the very beginning Israel decided to place her relations with Austria on a friendly basis and the relations have remained friendly throughout all the years. (In the U.N. Israel could always count on friendly support from popular Austria.)

The position of the Committee vis-à-vis Austria was therefore quite different from that of the Claims Conference vis-à-vis Germany, and negotiating from a politically weak position required years of strenuous efforts, patience and understanding how to deal with that peculiar situation.

II

The Committee negotiated with the Austrian Government through an Experts' Committee, the Chairman of which was first Mr. M. Beckelmann, the late Director General of the American Joint Distribution Committee, and later, until his death in 1964, Dr. Nehemiah Robinson. The negotiations regarding Social Insurance and Pensions were in the hands of the present writer. Dr. Nahum Goldmann intervened from time to time and lent the prestige of his name.

The main accent during the very first weeks of negotiations was on the removal of measures discriminating against those who had to emigrate.

The first success was achieved in July, 1953, when the Austrian Government—under the impact of the arguments produced by the Negotiating Committee—felt compelled to have passed by the Austrian Parliament two Amendments to existing laws enabling those who had to emigrate to claim compensation

- (a) under the Beamtenentschädigungsgesetz, and
- (b) under the Opferfuersorgegesetz for wrongful imprisonment.

In accordance with Austrian law, and for that matter in accordance with the laws of nearly all European countries, pensions from public funds are not being paid to those residing abroad (the relevant Austrian decree was issued as long ago as 1838).

Very important, and indeed a breakthrough, was the success achieved in 1954, when the

right to receive pensions under the Social Insurance Scheme was granted to those who had emigrated (backdated first to May 1, 1950, then extended to cover also the period from 1939 to April 30, 1950). Moreover, an Amendment to the existing Social Insurance legislation stipulated that the years 1939-1952 should be accounted to Nazi victims as "substituted" qualifying periods free of contribution—the State bearing the cost. In the same year the Austrian Government also agreed to pay pensions to all former civil servants (retroactively from May 1, 1950) and to use their influence on the Laender and other public bodies to make them adopt a similar attitude. Regrettably, it was the City of Vienna which for a long time resisted the demand for the payment of pensions, until compelled to do so as late as April, 1958, under pressure from the Western Allies exercised upon the Austrian Government. In this the City of Vienna was joined by the Health Insurance Institutes who refused to pay pensions to their former Jewish doctors and employees. This was also settled only in April, 1958, again retroactively to May 1, 1950.

In May, 1955, the Austrian Government agreed to the first compensation measure, i.e., to the establishment of the First Hilfsfonds ("Fonds zur Hilfeleistung an politisch Verfolgte, die ihren Wohnsitz und staendigen Aufenthalt im Ausland haben") for those who had to emigrate, and to pay A.Sh. 550 million over 10 years into the Fund. The Hilfsfonds was established in 1955 and worked under the direction of Dr. George Weis so speedily that it had practically finished its operations in 1960. It should be mentioned that the Austrian Government had not made use of its right to pay the sum of A.Sh. 550 million over a period of ten years but had, in fact, paid that amount within five years. (See VII.)

III

When the Austrian State Treaty was concluded in 1955, there arose immediately an argument on the true meaning of Article 26(1).³ The Austrian Government took the position that they had already fulfilled all their obligations under the above Article through the Austrian internal Restitution Legislation, and the Western Allies were inclined to accept that view. However, the present writer was of the opinion—and he succeeded in convincing of the correctness of his view first the British Embassy in Vienna, which in turn convinced the Foreign Office and, later on, their opposite numbers at the American and French Embassies in Vienna—that the true meaning of the said Article

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³ Article 26(1) of the Austrian State Treaty reads as follows: "In so far as such action has not already been taken, Austria undertakes that, in all cases where property, legal rights or interests in Austria have since March 13, 1938, been subject of forced transfer or measures of sequestration, confiscation or control on account of the racial origin or religion of the owner, the said property shall be returned and the said legal rights and interests shall be restored together with their accessories. Where return or restoration is impossible, compensation shall be granted for losses incurred by reason of such measures to the same extent as is, or may be, given to Austrian nationals generally in respect of war damage."

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covered also compensation for various spoliatory measures of the Third Reich. The outcome was the formation of the Property Restoration Fund ("Fonds zur Abgeltung von Vermoögensverlusten politisch Verfolgter") into which the Austrian Government paid the equivalent of U.S. \$6,600,000 and which started operations—again under the direction of Dr. George Weis—on September 1, 1961. This Fund provided compensation for confiscated Bank accounts, securities, mortgages, and discriminatory taxes, i.e., the Reich Flight Tax and the Jewish Levy (JUVA), and was able to pay a much higher quota than originally thought possible.

It was possible to solve the problem of confiscated insurance policies separately and outside the Property Restoration Fund. First, the Austrian Government placed at the disposal of the Oesterreichische Versicherungs-A.G., the successor of the Phoenix Lebensversicherungsgesellschaft, which failed in 1936, a sum of approximately A.Sh. 40 million to enable them to make payments to persons insured, or their successors in right, under policies confiscated en bloc in 1944 by the Third Reich. Later on, upon request by the Verband der oesterreichischen Versicherungsanstalten (the late General Director Norbert Liebermann of the Wiener Staedische Versicherungsanstalt was instrumental in this) the Austrian Government placed before the Austrian Parliament a Bill which became law in 1958 and provided for compensation to all policy holders whose policies had been confiscated.

The Negotiating Committee laboured long to obtain compensation for the spoliation of household goods. In June, 1958, Austria enacted a Law to compensate Austrians for the damage suffered from bombing. It was here that the interpretation of Article 26 (1) of the Austrian State Treaty served well again and Austria had also to pay compensation for the confiscation of household goods, furniture and chattels under the Nazi régime. The amount of compensation was very modest, maximum about A.Sh. 10,500, but in addition to this amount it was possible to claim compensation for confiscated professional equipment.

In compliance with Article 26 (2)⁴ of the Austrian State Treaty and upon representations from Jewish bodies, the Austrian Government also established two Collecting Agencies (Sammelstellen) for heirless and unclaimed property. One, the Sammelstelle "A", dealt with Jewish property and the other, Sammelstelle "B", with non-Jewish property. Dr. George Weis was appointed Director of both Collecting Agencies and their success was quite beyond expectation. While before the establishment of the Collecting Agencies, it was thought that the value of

⁴ Article 26(2) of the Austrian State Treaty reads as follows: "Austria agrees to take under its control all property, legal rights and interests in Austria of persons, organisations or communities, which, individually or as members of groups, were the object of racial, religious or other Nazi measures of persecution where, in the case of persons, such property, rights and interests, remain heirless or unclaimed for six months after the coming into force of the present Treaty, or where in the case of organisations or communities such organisations and communities have ceased to exist. Austria shall transfer such property, rights and interests to appropriate agencies or organisations to be designated by the Four Heads of Mission in Vienna by agreement with the Austrian Government to be used for the relief and rehabilitation of victims of persecution by the Axis Powers, it being understood that these provisions do not require Austria to make payments in foreign exchange or other transfers to foreign countries which would constitute a burden on the Austrian economy. Such transfer shall be effected within eighteen months from the coming into force of the present Treaty and shall include property, rights and interests required to be restored under paragraph (1) of this Article."

reclaimed property would be between A.Sh. 25-30 million, over A.Sh. 330 million were in fact recovered and used for the relief of Nazi victims.

IV

In 1958 the Austrian Parliament passed a Law introducing pensions for self-employed persons (Gewerbliche selbstaendige Pensionsversicherungsgesetz—GSPVG). This was quite an innovation in the Austrian Social Insurance Scheme, as up to 1958 self-employed persons fell outside the scope of the existing Social Insurance Law. While, in accordance with the provisions of the Law, the period of emigration counted as "substituted" qualifying time (Ersatzzeit) until April 1, 1959, and those emigrants who had returned to Austria could receive pensions—even without giving up the foreign nationality they had acquired in the meantime—those living abroad were debarred. The Committee protested against this and reference is made in this connection to V below.

After a long delay the Austrian Parliament also passed in March, 1961, the 12th Amendment to the Opferfuersorgegesetz (OPFG) which provided for the following benefits:

- (a) doubling of the compensation for wrongful imprisonment to A.Sh. 860 for each month of imprisonment for those whose income was less than A.Sh. 72,000 p.a. (i.e., \$2,900);
- (b) compensation for detention, by the Allies of Germany or by Powers who were at war with Germany, in ghettos or internment camps, e.g., Shanghai, Karaganda, Mauritius and the Isle of Man;
- (c) compensation for wearing the Star of David or living underground;
- (d) for Austrian citizens only, some compensation for loss of income (limited to A.Sh. 10,000) and discontinuation of professional training (limited to A.Sh. 6,000).

However, the coming into effect of the 12th Amendment to the OPFG was suspended pending an agreement between Austria and Germany on a German contribution towards Austrian measures for indemnification to Nazi victims.

As mentioned in the beginning, one of the main difficulties was that the Federal German Republic took the attitude that they were not at all responsible for what had happened in Austria, whereas the Austrian Government took the exactly opposite view. Repeated representations by the Committee behind the scenes in Bonn brought about a slight change in the Bonn climate which led to the conclusion of the Austro-German agreement in Bad Kreuznach in June, 1961. The Federal German Government agreed to contribute DM 95 million towards Austrian legislation in favour of victims of the Nazi régime, and the Austrian Government undertook to place A.Sh. 600 million into the so-called "Second Hilfsfonds" providing some modest compensation for loss of livelihood and the interruption of education for those who emigrated.

V

However, the Austrian Government was not prepared to agree to the establishment of the Second Hilfsfonds, unless they could have an assurance from the Committee for Jewish Claims on Austria that no further claims for compensation would be forthcoming. After a lot of heartsearching and discussions, the Com-

mittee felt that they had to agree thereto.

The required declaration was, however, made on the following conditions:

- (a) the coming into force of the 12th Amendment to the OPFG (see IV, para. 2 and 3 above);
- (b) no further discrimination against Nazi victims in future legislation;
- (c) no change in the existing legislation concerning Nazi victims to their disadvantage;
- (d) an agreement satisfactory to the Committee on the distribution of funds between the Collecting Agency "A" and the Collecting Agency "B" (see III above);⁵
- (e) pensions under the scheme for self-employed persons should be payable also to persons residing abroad (see IV above).

Finally, the committee reserved to themselves the right to intervene in the future, should new laws or amendments to existing laws, which bear upon the interest of Nazi victims, be enacted.

It was especially difficult to achieve success with regard to item (e), mainly because no pensions for self-employed persons had existed before 1958, and none of those who emigrated could have, therefore, contributed to such a scheme. Still, after prolonged and patient argumentation the Austrian Government agreed to issue an amendment to the GSPVG eliminating the provisions of the original law which debarred those living abroad from receiving pensions. This Amendment was passed by the Austrian Parliament in December, 1961.

VI

During the following years the Committee was engaged in conversations with the Austrian Authorities and public bodies aiming at further extension of the privileged treatment accorded to Nazi victims in the Austrian Social Insurance legislation achieved in 1954 (see II above). The matter took some time, as priority had to be given to the most important change in the Social Insurance legislation, namely to the introduction of the principle of the so-called dynamic pensions providing for their automatic adjustment to the general level of wages and salaries. The law giving effect to this was passed in 1965. It resulted in an increase of pensions and in safeguards against their erosion by inflation, from which many thousands of emigrants benefit.

However, a new Bill, prepared by the Austrian Ministry of Social Affairs in September, 1966, gave effect to the wishes of the Committee. Great thanks were due to the Austrian Chamber of Labour who fully supported the proposals. The Austrian Parliament passed the relevant 19th Amendment to the General Social Insurance Law on February 8, 1967.

In accordance with the 19th Amendment the period of emigration, accounted for free of contributions, was extended until March 31, 1959. That period, moreover, qualified as full contribution time (Beitragszeiten der Pflichtversicherung.) This was of great importance because for many victims of Nazism only the provisions of this new Amendment provided the possibility of claiming a pension; for the bulk of those who were already receiving pensions the new Amendment resulted in an appreciable increase of amounts received.

It must be borne in mind that the payment of Social Insurance pensions contains a large

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⁵ In accordance with an agreement arrived at by all concerned the Collecting Agency "A" received 80% and the Collecting Agency "B" 20% of the heirless and unclaimed property in Austria.

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element of compensation, because it is the Austrian State which has to reimburse the Social Insurance Institutes for the payment of pensions to emigrants for which there are no reserves and for which no contributions were received for the years 1938-1959.

In May, 1971, approximately 18,000 emigrants were receiving pensions under the General Social Insurance Law (ASVG) and approximately 4,000 from the Self-Employed Persons' Pensions Fund (GSPVG). To this has to be added the number of persons who had died since 1954 when pensions became payable to emigrants living abroad (see II above.) There are no exact records concerning the latter group available, but considering their advanced age their number must have been at least 9,000 at a rough but conservative actuarial estimate. Furthermore, a considerable number of emigrants will become entitled to pensions on reaching pensionable age. Apart from that, as mentioned above, pensions are received by former employees of the State, the Laender, the communities and various public bodies.

VII

While the solutions reached with regard to Social Insurance pensions can be considered satisfactory and claimants received a certain modicum of compensation for confiscated bank accounts, securities, mortgages, Reich Flight Tax, Juva, and insurance policies, indemnification for other wrongs suffered was insignificant.

The following payments were made out of the First Hilfsfonds:

- (A) To persecutees who had suffered permanent damage to their health as a consequence of imprisonment or maltreatment.
- (a) A.Sh. 30,000 if their earning capacity was reduced by at least 70 per cent;
 - (b) A.Sh. 20,000 if their earning capacity was reduced by at least 50 per cent;
 - (c) A.Sh. 10,000 if their earning capacity was reduced by at least 30 per cent.
- Widows of persecutees who died while in imprisonment or through maltreatment received A.Sh. 20,000.
- (B) To persecutees permanently incapable of earning a living A.Sh. 30,000. An additional amount of A.Sh. 10,000 was paid to persons who were imprisoned for at least one year or were imprisoned under conditions of grave physical or mental suffering for at least six months.
- (C) All other persecutees who were born before December 31, 1896, received A.Sh. 20,000; those born between January 1, 1897 and December 31, 1900, A.Sh. 15,000, and those born between January 1, 1901, and December 31, 1913, A.Sh. 5,000.

Payment under group (A) above were cumulative with payments under the groups (B) and (C). Applicants living in joint households with their wives received an additional payment amounting to 50 per cent of the amount payable in their particular cases. A total of 35,000 persons received grants from the First Hilfsfonds.

The Second Hilfsfonds paid for loss of profession (Berufsschaden) A.Sh. 19,900, and A.Sh. 6,000 for the interruption of studies to each person whose claim was admitted. A total of 34,000 persons have received payments from the Second Hilfsfonds.

All the above amounts represent one-time payments. A conversion into Deutschmark (DM 1 equals approx. A.Sh. 7) illustrates best the crass disproportion between the compensation paid by the Federal German Republic to Jews from Germany and from territories of expulsion, and that received by Jews from Austria.

VIII

This short outline would not be complete without some reference to the position of Nazi victims from Austria under German legislation.

The German restitution laws were enacted under various military laws during the years of occupation. In general their provisions were correctly observed by the German Restitution Agencies and Courts. There were isolated cases in which attempts were made to argue away claims of Jews from Austria with regard to liftvans confiscated by the Gestapo in Hamburg. The decisions of the lower courts were, however, corrected by the Allied Supreme Restitution Courts.

Under the Federal Restitution Law (BRueG) compensation was to be paid for confiscated objects against production of evidence that they were brought after confiscation to Western Germany or Berlin. Difficulties arose with regard to claims concerning silver confiscated in Austria, which was subsequently—upon instructions of the Berlin authorities—melted down into ingots, which in turn were sent to Frankfurt. First the argument was advanced by the German authorities that each ingot contained silver belonging to a number of persons and that it was not possible to determine which precise part of an ingot in question belonged to whom. Accordingly no compensation was to be paid to anybody. This argument did not prevail before the courts. Then a long dispute arose over the question whether compensation was due for the mere value of the silver in the ingots, or for the replacement value of the articles melted down. It took twelve years before the Supreme Restitution Courts decided that the replacement value was to be paid. Unfortunately only few benefited from this, as most of the claimants, weary of long waiting, accepted settlements proposed by the Finanzdirektion Frankfurt based on the silver value and representing only a fraction of the value of the confiscated articles. On the other hand, comparatively few difficulties were encountered with regard to claims for securities confiscated in Austria and brought by the German authorities to Berlin.

Under the Federal Indemnification Law (BEG) Jews, who were Austrian citizens at the time of persecution, were entitled to claim compensation only if they fulfilled the requirements of Par. 4 BEG, i.e. if they had resided in the territory of the Reich as at December 31, 1937, or had lived in Western Germany or Berlin as at December 31, 1952. A very small number of persons fulfilled those requirements. Otherwise Jews from Austria were excluded both under Par. 160 (2) of the BEG in its old version, and under Par. 160 (2) of the BEG Schlussgesetz. All endeavours to persuade the Bonn authorities to adopt a less negative attitude were of no avail.

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In the preceding article the author has purposely confined himself to a concise statement of facts and figures. He did not go into questions of guilt, responsibility for the attitude of the population, etc. He would wish again to refer his readers to the harsh political realities, described under Section I, which have so decisively affected the course of negotiations.

RUECKERSTATTUNGSVERFAHREN IN BERLIN

Der "Council of Jews from Germany" teilt mit:

Wir erhalten ständig Klagen über die langsame Erledigung von Rückerstattungsverfahren in Berlin. Zum überwiegenden Teil ist die lange Dauer dieser Verfahren darauf zurückzuführen, dass die Berliner Rückerstattungsinstanzen nicht nur für die West-Berliner Rückerstattungsansprüche zuständig sind, sondern dass ihnen auch die Behandlung von unter das Bundesrückerstattungsgesetz fallenden Entziehungsfällen übertragen wurde, die sich ausserhalb der Bundesrepublik ereignet haben. Die ungeheure Zahl der aufgelaufenen Ansprüche verzögert die Erledigung in hohem Masse. Die Berliner Justizverwaltung hat sich bemüht, diesem Zustand abzuhelfen, indem sie zum Beispiel die Zahl und Besetzung der Rückerstattungsenate erhöht hat. Aber wenn die Verfahren bei den Wiedergutmachungsämtern, dem Landgericht und Kammergericht durchgeführt sind, können sich weitere, jahrelange Verzögerungen dadurch ergeben, dass Nachprüfungsanträge an das Oberste Rückerstattungsgericht eingereicht werden. Solche Nachprüfungsanträge werden in erheblichem Masse nicht nur von den Geschädigten sondern auch von dem Vertreter der Bundesinteressen, der Oberfinanzdirektion Berlin, gestellt.

Wir verkennen nicht, dass diese Behörde berechtigt und verpflichtet ist, die Interessen des Bundesfiskus in angemessener Weise wahrzunehmen. Es ist uns aber aufgefallen, dass die Oberfinanzdirektion mitunter geneigt ist, auch dann Nachprüfungsanträge zu stellen, wenn nach der Lage der Dinge mit einer Abänderung der Entscheidung nicht zu rechnen ist. Es handelt sich hierbei um die folgenden zwei Gruppen von Fällen:

1. Nachprüfungsanträge, die gestellt werden, um eine bereits vorliegende, dem Fiskus ungünstige Rechtsprechung des Obersten Gerichts umzustossen;
2. Nachprüfungsanträge, die gestellt werden, nachdem sowohl das Landgericht wie das Kammergericht übereinstimmend gegen den Fiskus entschieden haben.

Wir erwägen, beim Bundesfinanzministerium, das der Oberfinanzdirektion übergeordnet ist, zu beantragen, dass in solchen Fällen in Zukunft Nachprüfungsanträge nur mit ausdrücklicher Zustimmung des Ministeriums gestellt werden können. Eine derartige Beschränkung der eigenen Entscheidungsmacht der Oberfinanzdirektion wäre nichts Ungewöhnliches. So hat sich zum Beispiel das Bundesfinanzministerium seit langem im fiskalischen Interesse die Entscheidung über Vergleiche mit hohen Vergleichssummen vorbehalten.

Unsere Leser, insbesondere die Juristen unter ihnen, werden gebeten, einschlägige Fälle der AJR zur Weiterleitung an den Council mitzuteilen. Angabe des Aktenzeichens und ob Gruppe 1 oder 2 vorliegt, genügt. Im Interesse der Beschleunigung werden diese Mitteilungen im Laufe des Oktobers benötigt.

DEUTSCHE SOZIALVERSICHERUNG

Die laufenden Sozialversicherungsrenten werden ab 1. Januar 1972 um 6,3 per cent erhöht. Es ist ferner vorgesehen, dass besonders alte Rentempfänger (90 Jahre und älter) einmalige Sonderzuwendungen erhalten.

NEWS FROM ABROAD

UNITED STATES Quakers and Israel

A 1970 Quaker report called on Israel to take a step towards peace in the Middle East by a pledge to withdraw from territories occupied during the 1967 Six-Day War. The American Jewish Congress and B'nai B'rith Anti-Defamation League, in a 100-page pamphlet, "Truth and Peace in the Middle East — A Critical Analysis of the Quaker Report", denounce the American Friends Committee. They accuse the Committee of being "anti-Israel" and of advancing "blatant bias" and "recommendations detrimental to the cause of peace in the Middle East".

The pamphlet said the Quaker report was "particularly regrettable because of the long history of mutual respect and sympathy between American Jews and American Friends and their past collaboration in many humanitarian causes".

The Quaker report "Search for Peace in the Middle East" calling for an Israeli withdrawal, also said that the Arab countries should respond with an "unequivocal public commitment" to accept the State of Israel within negotiated borders. The report was drafted by nine American, British and Canadian Quaker leaders over a period of two years, who obtained their material in Israel, Jordan, Egypt and Lebanon.

Arms and Kahane

In the Flatbush section of Brooklyn, two Jewish shopkeepers were murdered within two weeks. At a meeting attended by about 1,500 Brooklyn Jews, Rabbi Meir Kahane, leader of the Jewish Defence League, urged that they arm themselves with rifles and mobilise citizen car patrols to protect the area from criminal elements.

AUSTRALIA Nazi Party

Des Hatton, the former secretary of the Queensland branch of the Australian Nazi Party, defected from the party and went into hiding with his wife and daughter.

He alleges that the party plans to liquidate a number of prominent Australians. The "assassination list" includes the names of Mr. Don Dunstan, the Premier of South Australia, known for his anti-racist views; Mr. Sydney Einfeld, the deputy leader of the Labour Opposition in New South Wales; Mr. Isy Leibler, the vice-president of the Victorian Jewish Board of Deputies; Mr. Nathan Beller, a former president; and leading Jews and trades unionists in all the Australian States.

Mixed Marriages

The problem of mixed marriages in Israel and of the children of such marriages is of particular concern to Australian Jewry, states Rabbi Groner, as an increasing number of Israelis are settling there. Many were partners in, or children of, mixed marriages and they posed a serious religious threat, their presence also encouraging intermarriage among Australians.

ROMAN RACIST PLAY

A satirical play entitled "Pig Judah", described as a "Biblical play" by its author, Guido Ammirata, has ended an open-air run on the Aventine Hill in Rome. The production, starring the well-known Italian comic actor Riccardo Billi, was a skit on the activities of Judah and his daughter-in-law, Tamar.

Dr. Elio Toaff, the Chief Rabbi of Rome, has condemned the play as "profoundly racist" and an incitement to the lowest form of antisemitism. He said that the play profoundly falsified the Bible and presented Jewish characters in the same way as was done during Mussolini's antisemitic fascist dictatorship. Several protests were staged during the production of the play.

NETHERLANDS

Demographic Survey

A demographic survey, conducted at the request of the Foundation of Jewish Social Work, has been published in Assen by Van Gorcum. The survey established that the Jewish population in Holland increased between 1945 and 1966 and that more Jews are settling in Holland than are emigrating, although the margin is a small one. Most of the newcomers to the country come from Israel, but the majority are not born there. Only a third leaving Holland go to Israel and more than a third settle in the United States. In January, 1966, there were 14,288 Jewish men and 15,447 Jewish women in Holland, although only 47 per cent were officially registered with a Jewish community.

The report states that the number of mixed marriages has increased by 185 per cent since 1947, with more than 41 per cent of Jewish married men and 34 per cent of Jewish married women having non-Jewish partners. The outlook, according to the report, is gloomy. The Jewish death rate is more than 14 per 1,000 and the birth rate only a little over 9 per 1,000, compared with a general Dutch birth rate of almost 20 per 1,000. More than a seventh of Holland's Jews are over 65.

Jewish M.P.

Dr. Jacques Z. Baruch, president of Holland's Sephardi community, has been sworn in as an M.P. for the new Democratic Socialist Party. He took the oath at the swearing-in of Parliament with his head covered — the first time since the Second World War that this has been done.

PALMA COMMUNITY

In March, Majorca's communal leaders, representing a Jewish population of about 300, took the historic step of petitioning the Governor of the Balearic Islands to establish a community in Palma. The Spanish Government has now given its recognition.

More than 100 people attended the first public meeting in Palma of a Jewish community in the island for more than 500 years. Among them were many Chuetas, Majorcan Catholics who claim descent from the secret Jews of the fifteenth century and asked to join the community.

A community was elected to establish a community centre, with Mr. Alec Kesselman, the community's president, as chairman.

SWASTIKAS IN NORWAY

"Nordiska Rikspartiet", the Swedish neo-Nazi organisation which supports Hitler's original ideas, although small, has been active in the Scandinavian countries during recent years.

Members of the organisation were responsible for swastika posters in the south-eastern parts of Norway, near the Swedish border. These call for an end to the employment of workers from South-East Europe and Asia in Norwegian industry, with the slogan "Norway and the Nordic countries must be kept clean and Aryan".

INDIAN MEMORIAL

A plaque has been unveiled in memory of Dr. Mordechai Haffkine, the Jewish scientist who saved millions of Indians by his development of the first successful vaccine against cholera in 1892. At the Grant Medical College in Bombay, Mr. V. V. Giri, the Indian President, paid tribute to Dr. Haffkine, saying that it was people like him who rekindled mankind's faith in the ultimate emergence of a brotherly world. Among those present at the unveiling were the Governor of Maharashtra, State ministers and Mrs. Edythe Lutzker, of the U.S.A., who is engaged in writing an official biography of Dr. Haffkine.

JEWRY IN THE EAST

SOVIET UNION

Stalinist Executions Remembered

Mrs. Esther Markish, the widow of Peretz Markish, the Yiddish poet executed by Stalin on August 12, 1952, and their son David, the Russian-language poet, staged a demonstration in front of the building of the USSR Council of Ministers in Moscow.

The Association of Jewish Journalists in Britain held a meeting to mark the anniversary of the day the Jewish writers were sentenced to death by a secret military court in Moscow. The meeting called for the rehabilitation of the writers, and also appealed to the Soviet Government to allow Mrs. Markish and David to emigrate to Israel.

International Negro Organisation

to study Jewish Problems

An American Negro, Dr. Thomas Matthew, the president of the National Economic Growth and Construction Organisation in the United States, visited the Soviet Union to inquire into the situation of Soviet Jewry. He left Moscow complaining of "bureaucratic obstruction" during his visit, but the 18 other members of his group continued their tour.

Dr. Matthew told journalists that Negroes would form an international organisation to study the Jewish problem in the Soviet Union because there was no direct proof available of Jewish equality and because "we have met with so much bureaucratic obstruction here". He was now convinced that there was a "Jewish problem" in the Soviet Union and he criticised the authorities for refusing him the facilities he requested.

POLISH LEADER ARRESTED

Leib Domb, the former chairman of the Social and Cultural Union of Polish Jews, during the Second World War headed the "Red Orchestra", the Soviet spy network in Western Europe, operating mainly in France. At the end of the war Mr. Domb left France for the Soviet Union, where he was decorated for his exploits and given a high post in the Soviet intelligence organisation. As a result of the Stalinist anti-Jewish campaign, he was sent to a labour camp in 1949, but was released and rehabilitated after 1953, when Stalin died. Later he went to Poland where he was elected chairman of the Social and Cultural Union of Polish Jews in 1962, relinquishing the post when Poland's anti-Zionist campaign began in 1968.

News has been received that Mr. Domb and his wife were arrested in the Polish holiday resort of Zakopane, and were gaoled for a week. No charges were preferred. They were in Zakopane helping to make a film about his exploits. The Belgian director of the film, Gilles Perrault, a journalist who wrote a book about the "Red Orchestra", was expelled from Poland when the Dombs were arrested.

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HOME NEWS

ANGLO-JUDAICA

KITCHENER CAMP MEMORIAL

Response to Appeal

As readers know, a plaque in commemoration of Kitchener Camp was unveiled in Sandwich on June 20. The preparatory work had been carried out under the auspices of a special committee of former Kitchener Camp men. In an appeal, published in *AJR Information*, *The Ex-Servicemen*, the *Aufbau* and several other papers abroad, former camp men were asked to send contributions towards the cost either to the AJR or to the Ex-Service (1943) Association. It can now be reported that altogether £435 has been received from 140 donors, including a high proportion of remigrants (35), who now live in the U.S.A. and Australia.

The money received exceeds the actual cost and, as stated in the appeal, the surplus will be put at the disposal of the Borough of Sandwich.

GOLF CLUB DISCRIMINATION?

Mr. Clive Jacobs, of Bushey, described as a first-class tennis player, has been refused membership of the tennis section of Moor Park Golf Club, Hertfordshire. The club secretary has stated that Mr. Jacob's application was not turned down because he is a Jew, that Jews were not discriminated against and, in fact, that the club had several Jewish members. But a club official has privately stated that only two of the estimated 2,000 members are Jews. He also asserted that Moor Park was biased against Jews, that two Jewish members who joined the club during the Second World War did not consider themselves Jews and that club leaders had "overlooked" their Jewish origins because of the length of their membership.

Some years ago claims were made that Moor Park discriminated against Jews, and attempts were made to persuade the Rickmansworth Urban Council, which leases the land on which the club is situated, not to renew the lease. The council received a statement from the club at the time that it did not discriminate on grounds of race, religion or creed.

AU PAIR COMPLAINTS

A member of the British Vigilance Association has given information to the Trades Advisory Council about alleged bad treatment of au pair girls. The details came from a Catholic priest, Dom Placid M. Meylink, of the Priory of Christ the King, Southgate. The girls belong to a Catholic church club in Southgate situated near his church.

Father Meylink said that he had been told by some of the girls that they lived in Jewish homes and some had made antisemitic remarks. He was concerned about the allegations since he did not want the girls to become antisemitic. Some of the complaints against Jewish families alleged that the girls had to work too long, received insufficient food and did not have enough time off to study English.

ARAB BOYCOTT ATTEMPT

An attempt has been made by a subsidiary of Richard Costain Ltd., one of Britain's largest civil engineering contractors, to impose the Arab boycott against Israel on one of their colleagues. Costain Property Co. had agreed to develop a large residential complex in Watford, Hertfordshire, jointly with the London firm of Crown Dean Holdings. Mr. Moss Spiro, the chairman of Crown Dean, is a generous supporter of Israeli causes. Mr. Spiro found that the draft agreement contained a paragraph seeking an undertaking that the joint venture would not infringe the terms of the Arab boycott. He refused to sign such an undertaking.

It is understood that steps may be taken to encourage developers, Jewish and others, to boycott Costain. Sir Henry d'Avigdor-Goldsmid, chairman of the Anglo-Israel Chamber of Commerce, has stated that he will not let the matter rest and will see that it receives maximum publicity.

GOVERNMENT ON SOVIET JEWRY

Mr. William Whitlock, Labour M.P. for Nottingham North, urged the British Government to intervene on behalf of Soviet Jews, following representations made to him by Ajex members in his constituency.

Mr. Anthony Royle, Parliamentary Under-Secretary of State for Foreign and Commonwealth Affairs, stated that the Government is not only powerless to intervene but fears that any intervention might be counter-productive.

The First Secretary of the Soviet Embassy in London, in reply to a letter from Mr. Whitlock, has stated that the Jews in the Soviet Union enjoy equal rights as other Soviet people and their loyalty to their country has never been doubted. He deeply resented and rejected the propaganda allegations with regard to the position of the Jewish people in the Soviet Union "made by some Western circles connected with Zionism."

The Labour party has forwarded a protest on behalf of Soviet Jewry to the Soviet Ambassador in London, Mr. Mikhail Smirnovsky. The party's national executive protested "against the arbitrary arrests and secret trials of writers, Jews and others, and other invasions of human rights."

BELFAST TROUBLES

The Jews in the troubled city of Belfast manage to maintain the best of relations with both Protestants and Roman Catholic families. While they abhor the violence and suffer from the general tension, the community has not taken any particular stand on the problems.

In the centre of the city there are not more than a couple of dozen Jewish-owned shops or business premises, some of which have suffered damage from sniping and bomb-blast.

Chief Rabbi's New Year Message

The Chief Rabbi, Dr. Jakobovits, in his New Year message spoke of the social shortcomings in Israel. It was especially grievous, he said, that an ugly movement like the Black Panthers was needed to highlight the problems of poverty and of discrimination in housing, education and employment in Israel. They presented a challenge to diaspora Jewry no less than to Israel.

Referring to the Common Market, the Chief Rabbi stated that Britain's prospective entry was bound to have far-reaching consequences on Jewish life. It would challenge the community "to shed the last vestiges of our traditional insularity" and to work more closely with the European communities in Jewish education, synagogue organisation and Zionist endeavour. Anglo-Jewry, as the largest European community to survive the Holocaust unscathed, would have to assume a special responsibility in the reconstruction and creative expansion of Jewish life throughout Europe.

Vanishing Christians in Golders Green

The Rev. Steven Thompson, vicar of St. Barnabas Church, Temple Fortune, described Golders Green as an area with a "vanishing Christian population". Over the years, as members of his parish moved out, they had been overwhelmingly replaced by Jews or other non-Christian immigrants.

The Jewish people in the area gave wonderful support to the church's functions, but the congregation was growing smaller and smaller.

Ajex and Communal Affairs

Major Edmund de Rothschild, president of the Association of Jewish Ex-Servicemen, addressed a message to the movement at its annual conference. In it he stated that Ajex continued to take the lead in the affairs of Anglo-Jewry and was the most efficiently run and effective organisation within the community. He also referred to the honour bestowed on the association by the Queen by inviting 125 members to a garden party at Buckingham Palace to mark the 50th anniversary of the Cenotaph wreath-laying ceremony.

New Ministers

The Rev. Aubrey Rosen has been appointed part-time minister of the Richmond Synagogue. Mr. Rosen, former minister of the Hounslow Synagogue, is a lecturer in applied economics at the City Literary Institute.

Rabbi David L. Freeman has accepted a "call" to the Bromley Reform Synagogue. Born in Leeds 30 years ago, Rabbi Freeman received his rabbinical diploma in 1967 at the Leo Baeck College, London. He is presently minister of the Birmingham Progressive Synagogue.

Magazine Launched

A new magazine, to be published every two months as a vehicle for creative writing, has just appeared in London. The writers are the English counterparts of the "radical Jews" now emerging in the United States, repudiating the "crumbling self-hating extremism" of Christianity and the "anarchistic nihilism" of much of today's youth. They want to return to "the whole beautiful tradition (of Judaism) waiting to be reinvigorated and lived", and seek new forms of Judaism based on the traditional sources but without any of the accepted labels. One of the editors, 21-year-old Steven Schonberg, plans to enter the Leo Baeck College "in search of Jewish knowledge".

"Turtle's" columns, open to any creative writer who has something fresh and constructive to say, in its first issue included a poem by Joseph Leftwich.

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THE ISRAELI SCENE

IMMIGRANT FIGURES

Last year 967 non-Jews arrived in Israel as immigrants or potential immigrants. This is the highest since 1957, when 1,410 non-Jewish potential immigrants came to Israel. The 1957 figures are believed to reflect the number of mixed marriages among Hungarian Jews who came to Israel after the uprising. Last year's total, too, is seen as an indication of the mixed marriages among Soviet immigrants. This year the total of non-Jewish settlers will probably be even higher.

According to the Central Bureau of Statistics, last year's total immigration amounted to 37,900 of whom 22,400 arrived with the status of immigrant and 15,500 were potential immigrants. About 25 per cent of the immigrants were born in the United States, 37 per cent in Asia or Africa and 38 per cent in Europe.

ARRIVALS FROM RUSSIA

The number of Soviet Jews emigrating to Israel during July was a little above the monthly average of between 1,000 and 1,300 during April, May and June. The number arriving during August declined, but Immigration Absorption Ministry officials have confirmed that the "trickle" of Soviet Jewish emigrants continues. Recently groups of new immigrants have arrived from cities including Leningrad, Riga, Vilnius, Chernovtsy, Tashkent and Samarkand.

Major Grisha Feigin, the Soviet-Jewish war hero who came to Israel last February, was married in Tel Aviv to Miss Yaffa Reich, a Haifa journalist. The ceremony was conducted by the Chief Rabbi of Tel Aviv, Rabbi Shlomo Goren.

VISIT TO MOSCOW

Six Left-wing Israelis, including members of the Committee for Improved Relations with the Soviet Union, visited Moscow for two weeks as guests of the USSR.

Professor Dan Miron, a teacher of Hebrew literature at Tel Aviv University, told Reuter in answer to questions: "My personal impression is that there will be a clear differentiation in the public image of Israel here in future. Press attacks will not simply be against Israel as such. A difference will be made between certain circles unpopular here and 'progressive elements'". He said the group had had discussions with members of the Soviet Peace Committee, a semi-official front organisation, and officials of the Supreme Soviet and Foreign Ministry officials "whose business it is to know what their Government thinks of the Middle East situation".

AFRICAN COMMISSION

Four African Presidents have been appointed a sub-committee of the Commission of ten African heads of State charged by the Organisation of African States to find ways of settling the Middle East dispute. They are President Mobutu of Congo (Kinshasa); President Gowon of Nigeria; President Ahidju of Cameroun; and President Senghor of Senegal.

The decision of the four Presidents to visit the Middle East to study the situation for themselves has been welcomed by Jerusalem officials, Israel would be happy if the Presidents' visit could lead to some kind of meeting between Israelis and Arabs.

PALESTINE LIBERATION OFFICE IN GENEVA?

The Swiss authorities have given their approval to the opening of a Palestine Liberation Organisation office in Geneva. Continued efforts are being made by Israel to persuade the authorities to withdraw this permission.

BRITISH TOURISM

It is expected that at least 50,000 British tourists will go to Israel this year, as compared with 37,000 in 1970. Tourism will receive an additional boost as a result of the 20 per cent devaluation of the Israeli pound. For the first six months of the year tourism figures were more than 21,000 — 31 per cent higher than during the same period last year.

The benefit to tourists will accrue from the fact that hotel accommodation, meals and other purchases in Israel will be cheaper in terms of their own currency. However, it is probable that hotel charges will increase next spring by about 15 per cent and will in due course come up to the pre-devaluation level.

BLACK ISRAELITES

The Black Israelites, known as 'Black Jews', first came to Israel from the United States more than two years ago. Nearly 1,000 have since arrived, with a number originating from Liberia. At a press conference held recently on Mount Zion by leaders of the Black Israelites who have settled in the Negev development towns of Dimona and Arad, protests were made against their treatment by the Israeli authorities and they demanded work permits and housing for their unemployed and homeless.

The Black Israelites who are protesting against their treatment by the Israeli authorities represent one of several Negro groups in the United States identifying themselves with Judaism both religiously and culturally. As Jews they are rejected by their own people and American Jews are uncomfortable with them as Blacks. In Liberia they were unhappy because they were urban dwellers, and they now face new problems in Israel.

VOTE FOR PEKING AT U.N.

When the issue of Communist China's admission to the United Nations came up before the new session of the General Assembly in September, Israel voted for China's admission.

With acknowledgements to the news service of the Jewish Chronicle.

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ORGANISED CRIME

The Minister of Justice, Mr. Yaacov Shimshon Shapiro, answering a Knesset questioner, admitted the existence of an Israeli underworld. This had been described in detail in a series of 13 articles by Dan Kislev in the independent Hebrew-language daily, Haaretz. The Minister stated that some parts of the articles might be untrue or half-truths, but that the really important facts were close to the truth and represented a very serious matter. He instructed the Attorney-General to study the available material and if necessary report to the Cabinet.

A series of unsolved murders, burglaries, assaults and drug trafficking, as well as the first organised attempt at gaol-breaking in the history of the country, inspired the Haaretz articles.

According to Haaretz, a network of illegal gambling clubs exist in Tel Aviv, huge sums changing hands there every night, mostly obtained by robbery or fraud. Haaretz reported the existence of a protection racket extorting large sums of money from bar and restaurant owners, Tel Aviv's Carmel Market is dominated by a local "Mafia" which issues its own trading licences and is said to have a private "army" which will assault people and commit other crimes for payment. Together with prostitution, these criminal activities are said to be centrally master-minded by immigrants from the Mediterranean region.

There have been complaints that police activities against organised crime in Israel have been only sporadic.

BLACK PANTHERS

During a demonstration in Jerusalem, Israeli Black Panthers burned a mock coffin as a symbol of alleged discrimination against Oriental Jews. The demonstration was held to call attention again to complaints by Jerusalem's poorest community about their housing and employment conditions.

Clashes occurred between the police and demonstrators when the march diverged from the licensed route. A number of policemen and Black Panthers were injured, and 36 people were arrested, twelve being released later.

ARAB AFFAIRS

There are about 400,000 Arab citizens in Israel, some of whose problems have been brought up by Mr. Shmuel Toledano, the Prime Minister's adviser on Arab affairs. He referred particularly to the "severe dilemma" between loyalty to the State of Israel in which the Arabs have been raised and lived as equal citizens, and loyalty to the Arab States to which they are drawn by ties of culture, religion and national tradition.

More than 50 per cent of Israel's Arab population were born in the State. These include 60,000 young people between 16 and 24 whose language is Hebrew and who find the Israeli way of life is more natural to them than the traditional Eastern culture. Mr. Toledano said these young people were seeking an identity and a way out of the spiritual conflict in which they found themselves.

About 3,200 Arabs from the occupied territories are working in Jerusalem, mostly in the building trade. They come into the city every day by bus and taxi and between them take home monthly about £450,000.

RELATIONS WITH SOUTH AFRICA

Normal relations have been resumed between South Africa and Israel following the announcement by Dr. N. Diederichs, the Finance Minister, that the Government had lifted the ban on the transfer of Israel United Appeal funds to Israel. The South African Government was now satisfied that Israel's donation to the Organisation of African Unity was not intended for terrorists.

Israel's offer of £1,250 for tents, blankets and medicaments was rejected by the O.A.U. In July the money for relief supplies was given to a fund maintained by the U.N. High Commissioner for Refugees to help education among African refugees. About £5 million was believed to have been involved in the South African suspension.

Fritz Friedlander

THE AUTHOR OF "JETTCHEN GEBERT"

Centenary of Georg Hermann's Birth

It was in Berlin in 1932 that I met Georg Hermann for the first and last time. He spoke on the occasion of the 100th anniversary of Goethe's death, and he interpreted him not as the egocentric Olympian, but as the man of social responsibility. Goethe, he said, took the question of human contact so seriously that, working on his "Iphigenie", he exclaimed: "Thoas soll reden als ob kein Strumpfwirker in Apolda hungerte."

At this moment I remembered that two main characters of Hermann's fiction also experience Goethe from the angle of human contact: Jason Gebert draws from "Faust II" Euphorion's words: "Lass mich im duestern Reich, Mutter, mich nicht allein!" On the other hand, Alwin Herzfeld, suffering from self-inflicted isolation, comes across the line in Goethe's "Orphischen Urworten": "Das Liebste wird vom Herzen weggescholten."

Georg Hermann, whose real family name was Borchardt, came from an old Berlin Jewish middle class family. He was born on October 7, 1871, in the year of the foundation of the Hohenzollern Reich. While his brother, Ludwig Borchardt, became a leading Egyptologist, the young Georg had to put up with a commercial job. Dissatisfied, he studied philosophy and history of art at the Berlin University and then made a meagre living as an art critic and journalist. He also began to essay into fiction writing.

He met with tremendous success when he published his novel "Jettchen Gebert" (1906) and its sequel "Henriette Jacoby" three years later.

What gives this great novel its warmth, depth and liveliness? First of all Hermann, being a Jew, creates Jewish characters with a sense of solidarity and the affection of someone who belongs to them. However, despite his lyrical romanticism, he is also a realist; he shows how the Geberts live in a world void of Judaism. Only an old-fashioned uncle observes the Jewish ritual. The Geberts are threatened to be infected with the crude materialism of the Jacobys; while Salomon Gebert still resists, his brother Ferdinand joins the Jacobys, so does his daughter Jenny, but his son Wolfgang sides with Jason and Jettchen, who are up in arms against the Jacoby spirit. Jettchen, though estranged from vital Judaism, is nevertheless Jewish on account of her inborn virtue of chastity; she is miles apart from the Libertine Jewish girl type, produced by Hermann Wouk and Philip Roth in our day.

Though the novel shows Hermann as an eminent humourist, it ends in tragedy: Jettchen and Wolfgang perish, and in his later novel, "Heinrich Schoen jun.", Hermann mentions that Jason Gebert withered away in loneliness, while his niece Jenny married the wealthy Julius Jacoby.

When Hermann's next masterly novel "Die Nacht des Dr. Herzfeld" (1912) appeared, Alfred Kerr called it "ein Buch voll tragischer Lebenswildheit, vor dem sich alles, was bei uns episch trachtet, ganz tief zu neigen hat".

The story unfolds in Berlin, in the atmosphere of the Kurfuerstendamm at the time prior to the First World War. Dr. Alwin Herzfeld, the elderly hero of the novel, an unproductive literary connoisseur, has had to pay with a venereal infection for the pleasure

of one night. This blow of fate excludes him from the best human contact: to marry and to have children. Under a nocturnal spell he is tempted to take his own life, but he hesitates to do it till the rhythm of the awakening city reconciles him momentarily with life. Not action, but reflection prevails; the golden humour of "Jettchen Gebert" is replaced here by a bitter sarcasm.

It is not his sickness, but the sickness of the world that finally breaks Alwin Herzfeld: In a sequel "Schnee" (1921) we learn that he bestowed all the gifts of his cultured mind and of his affection on the two sons of his friend Hermann Gutzeit. Then the war broke out, both were killed in action; Herzfeld is freezing in loneliness and nauseated when he imagines his friend Gutzeit posing as "father of the war heroes" in public. Considering the senseless horror of war, he finds life no more worth living and seeks his lonely death in the snow of the mountains.

While Hermann recreates the atmosphere of the pre-war and war time in this bold and thoughtful story, he recreates no less splendidly the time after the war in his novel "Eine Zeit stirbt", still published under the Nazi rule. It is the dreadful time in which the middle-classes are pauperised by a galloping inflation. But tragedy is mixed up with cynicism and the grotesque: e.g. when a wealthy Jewish merchant knows that he is ruined, he invites his friends to an opulent feast and commits suicide next morning. Among these friends is the virtual hero of the story, Fritz Eisner. He is a well-established writer, but tragedy is also in store for him when his beloved wife dies of cancer.

Noted critics appraised Georg Hermann, who also wrote the Berlin novels "Kubinke" and "Rosenemil", as a writer in the wake of Fontane's genius. Certainly, both illustrated Berlin's charm and the beauty of the Mark Brandenburg; but, I think, there is a marked difference between the basically conservative Fontane and the cosmopolitan Hermann who confessed: "Ich gehöre als Jude einer zu alten Rasse an, um den Massensuggestionen zu verfallen. Worte wie Volk, Krieg, Staat sind für mich farb- und klanglos. Für mich haben nur die Worte Mensch und Leben Klang. . . ." ("Randbemerkungen", 1919, p. 151.)

Georg Hermann, divorced from his first wife, remarried and lived in Neckargemünd for some time. When the Nazis came to power he went to Holland, but was caught after the invasion and, in his old age, dragged to Auschwitz where he perished in 1943.

After the war, "Jettchen Gebert", "Kubinke" and "Rosenemil", i.e. his Berlin novels, were published again, and a memorial stone in his honour was erected in front of the house Bundesallee No. 109, formerly Kaiserallee, where he lived from 1901 to 1906 and wrote his classical story of Jettchen Gebert.

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Old Acquaintances

Perhaps of Interest: Hugo von Hofmannsthal's granddaughter, Arabella Westenholz, has been appointed London editor of *Vogue*; her father, Raimund von Hofmannsthal, is an executive of *Time and Life*.—When in 1934 the production of a film based on "Death in Venice" was considered, Thomas Mann raised objections because Adolf Wohlbrueck was intended to be in the lead.—Three German dramatic critics applied for an injunction to stop Johanna Hofer-Kortner publishing her husband's book "Letzten Endes" posthumously.

Early Remarque: It was known that Erich Maria Remarque had written a book about mixing cocktails (published by Paul Stegemann in Hanover) long before he became famous for his "Im Westen nichts Neues". Only after his death last year was an earlier novel, "Die Traumbude", written by him still under his real name of Kramer, discovered but no copy could be traced. Now still another and earlier work of his, "Station am Horizont", has been found by Dr. Felix Guggenheim of Beverly Hills, Remarque's personal literary adviser. It was never published as a book but only serialised in *Sport and Bild*.

Obituary: Arno Scholz, editor of Berlin's Socialist *Daily Telegraph*, has died at the age of 68.—Herbert B. Fredersdorf, who directed a German film, "Lang ist der Weg", about a Jewish family in occupied Warsaw, has died in Alicante.

Milestones: Asta Nielsen, perhaps the first film star to make a lasting impression on our generation, whose appearance created an entirely new type of woman, became 90 years of age in Copenhagen. I remember her in "Engelein", with Dieterle as Jean in "Miss Julie", with Werner Krauss in "Freudlose Gasse" and in Oswald's "Kurfuerstendamm" co-starring with Veidt—to mention only a few of her many pictures. Her career ended with the sound era.—Last month, Vienna-born Oskar Homolka, who was a member of Reinhardt's ensemble, celebrated his 70th birthday in London. He had his first success in this city when he appeared on the stage in "Close Quarters" with Flora Robson before the war. Since then he has been engaged in films and in the theatre in Britain and the States.

"Wertheim" revived: Sixty years after Kaiser Wilhelm suspended the project to build a department store at the Kurfuerstendamm, the new "Wertheim" building in that street has been opened. Arthur Wertheim was not the first to copy the Magazine du Louvre in Germany; this had already been done by Hermann Tietz in Munich, Hamburg and Stuttgart. Wertheim started with a fashion store in 1885, and only seven years later decided to make Leipziger Strasse the shopping centre of the city. In 1904 he bought eleven houses but the gigantic store, designed by Alfred Messel, was completed only in 1927. Baedeker honoured it with a star and the building became a tourist attraction. "Wertheim" had 105,000 electric bulbs, 350 telephone lines, 54 lifts, two escalators, 192 fire-alarms and employed 5,000 people. Though it was not completely destroyed by bombs, the East Berlin authorities refused permission for its rebuilding. After the war the firm, therefore, began again in Steglitz. Now at last it has been established at the "Kudamm". "Wertheim" has merged with "Hertie", as Hermann Tietz's stores are now called.

PEM

Herbert Freedman (Jerusalem)

ON NAPOLEON'S HILL

On the way to Nahariyah, one passes a slight elevation, called "Napoleon's Hill," from which one has a splendid view of the battlements of old Acre. It was from here, in April, 1799, that Napoleon conducted the siege of Acre till, a month later, he gave the order to retreat.

However, while he was still hoping for the fall of the Turkish fortress, which would have opened the road to Jerusalem in the South and to Constantinople in the North, he issued on April 20 that famous proclamation to the Jews, signed at "Supreme Headquarters, Jerusalem", although his forces never reached the city, nor succeeded in breaking the defences of Acre.

The actual wording of the proclamation was considered lost, until, in 1940, Dr. Franz Kobler discovered a copy, and, subsequently, published it in "The New Judea", London, of November 12, 1940. In the proclamation Napoleon called on the Jews to rally to him in order to restore their nationhood.

"For thousands of years", the text reads, "the Israelites, a unique nation, have been deprived of their ancestral lands, but not of their national name and existence. Alert observers . . . have long since sensed the beautiful and sublime faith of the prophecies, uttered when they foresaw the destruction of their kingdom and homeland: 'And the ransomed of the Lord shall return and come to Zion with songs an everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isaiah 35: 10). The great nation which does not trade in human beings and countries as did those who sold your ancestors to the nations (Joel 3: 6) herewith calls upon you—not to conquer your inheritance, but to take possession of what has already been conquered, and under the responsibility and with the assistance of that nation to remain masters of the land and safeguard it against all would-be invaders. . . .

"Make haste! Now is the moment which may not return for thousands of years, to demand the restoration of your civil rights among the nations of the world, rights of which you were deprived . . . your political existence as a nation among the nations, the natural and indivisible right to worship the Lord your God according to your belief, and openly, for ever".

After the conquest of Jaffa on March 7, 1799, Napoleon stayed there at the house of a Greek Christian, by the name of Antonio Daimani, who served as Consul for Britain and also as a representative of the Constantinople Rabbinate to help Jewish pilgrims on their way to Jerusalem. A delegation of Jews came to see Napoleon and to pay their respects to him. A wealthy Italian-speaking Jew in Jaffa, Signor Azriel, was appointed Napoleon's interpreter. In the "New Zealand Jewish Chronicle" of November, 1970, the conversation is reported that allegedly took place between them.

Napoleon asked his Jewish interpreter for his opinion of the country.

"Splendid, your Excellency" Azriel replied, "except that it is extremely badly managed".

Napoleon: "Do the Turks really not do anything for the country?"

"Not a thing, your Excellency".

"Well, then, what would you do to make the country flourish?"

"There is just one thing I would do: hand over its management to the Jews, and allow them to govern the Moslems. We would

pave roads, protect the caravans, maintain contact with the Jews of Leghorn, Italy, England and Holland. We would channel international commerce here, and make Syria's four main ports, free ports".

"You're right, my friend", Napoleon said. "We shall see".

Napoleon's victory at Mount Tabor, where his cavalry killed 5,000 Turkish troops, did not change the course of events, nor did his triumphal entry into Nazareth, where his coming was greeted as that of "The Second Christ". After the failure to conquer Acre, his armies folded up their tents and Napoleon's attempt to follow in the footsteps of Alexander the Great was doomed.

Once more, for the last time, Signor Azriel was to see him, "Bonaparte, Supreme Commander of the Armies of the French Republic in Africa and Asia", as the signature of the Proclamation goes.

"On May 22, when I was on the Acre-Jaffa high road, I met Napoleon as he was withdrawing from Acre", he relates. "I wanted to go up to him to discuss his plans—but he shook his head. I understood that it was all over as far as Syria was concerned, and that the Jews would not soon be restored to their homeland, and that we were destined to continue to suffer humiliation".

RABBINER DR. M. WARSCHAUER Zur 100. Wiederkehr des Geburtstages

Am 26. Oktober jaehrt sich zum 100. Male der Geburtstag des Berliner Rabbiners Dr. Malwin Warschauer. Tausende, die ihn dort gekannt haben, gedenken seiner in tiefer Verehrung und Dankbarkeit. Er war wie wenige fuer sein Amt berufen.

Schon als Schueler des Gymnasiums in Breslau zeichnete er sich in seinen deutschen Aufsuetzen durch logischen Gedankenaufbau und edle Sprache aus. Als 19 jaehriger kam er nach Berlin zum Studium an der "Lehranstalt fuer die Wissenschaft des Judentums" und an der Universitaet. Bereits mit 28 Jahren wurde er zum Prediger der dortigen juedischen Gemeinde, der groessten Deutschlands, gewaehlt. Da er nicht verleugnete, dass er sich zum Zionismus bekannte, hat der Vorstand zur Bedingung gemacht, dass er niemals oeffentlich fuer diese damals noch verfehnte Bewegung werben duerfe. Er hat schweren Herzens die Bedingung eingehalten. Einem jungen Freunde, der ihm zu seinem

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70. Geburtstag ein Bild der alten "Neuen Synagoge" in der Oranienburger Strasse schickte, schrieb er, dass dieses Gotteshaus in seinem Leben eine bedeutende Rolle gespielt habe. Dort habe er noch Louis Lewandowski, den Komponisten unserer schoensten synagogalen Melodien, mit dem Taktstock seinen wilden Knabenchor baendigen gesehen, dort habe er die Predigt gehalten, die ueber seine Anstellung entschied, dort seine Tochter und seinen Sohn getraut. Ich selbst sehe ihn noch, den Mann von schmaeler gebrechlicher Gestalt, die einen durchgeistigten Kopf traegt, auf der Kanzel dieser Synagoge stehen, hoere ihn noch mit seiner klaren, ruhigen Stimme eine fein durchdachte und zugleich allgemein verstaendliche, zu Herzen gehende Predigt ohne Pathos, ohne Gesten halten.

Nicht nur wir damaligen jungen Theologen sondern auch die gebildeten Berliner Juden folgten ihm in alle Synagogen, in denen er amtierte. Selbst Siegmund Maybaum, sein Lehrer in Homiletik, ein Rabbiner der alten Schule, wie die meisten seiner Kollegen, erklarte uns, dass er Warschauer von allen Predigern am liebsten hoere. Nicht geringer war die Wirkung, die er als Religionslehrer auf seine Schueler und Schuelerinnen ausuebte. Kein Wunder, dass die Zahl derjenigen, die ihn fuer Trauungen und Beerdigungen in Anspruch nahmen, staendig wuchs bis zu dem Masse, dass ihm keine Zeit blieb sich literarisch zu betaeligen; leider ist auch keine seiner Predigten im Druck erschienen.

In seinem persoenlichen Leben hat Dr. Warschauer Glueck and Unglueck erfahren. Eine aertzliche Diagnose, die sich spaeter als irrig erwies, zwang ihn, sich koepferlich ueber die Massen zu schonen. Fuer solche Schonung hat aufopfernd die Gefaehrtin seiner fruehen Jahre gesorgt, die er nach gluecklichster Gemeinschaft durch einen toedlichen Unfall verlor. Im Alter stand ihm eine zweite Gefaehrtin mit gleicher Hingabe zur Seite. Als er das allgemeine Judenschicksal teilen musste, fand er in England bei seinen Kindern einen Lebensabend von liebevollster Fuersorge. Dass er noch Enkel und Urenkel schauen durfte, noch erleben durfte, dass der lang gehegte Traum in einem neuen juedischen Heimatland sich erfuellte, hat er als eine besondere goettliche Gabe empfunden.

Einmal hat er hier noch gepredigt; es war in meiner Gemeinde an einem der Hohen Feiertage. Er erinnerte an ein Wort, das er von seinem grossen Lehrer Chajim Steintal gehoert hatte: Jude sein ist keine Last sondern eine Lust.

Am 30. Januar 1955 trugen wir den 83 jaehrigen zu Grabe; Leo Baeck hielt ihm einen unvergesslichen Nachruf. In den Herzen aller, die Warschauer gekannt, lebt und wirkt sein Bild segenspendend fort.

DR. GEORG SALZBERGER

RISE OF ANGLO-JEWRY "Racial" Explanation Refuted

"Ethnic Minorities in Britain", by Dr. Ernest Krausz, senior lecturer in sociology at London's City University, has been published by MacGibbon & Kee. Dr. Krausz, responsible for a number of sociological studies on English Jewry, refutes the theories of inherent racial superiority advanced recently by, among others, Lord Snow and Prof. Eysenck.

The Jewish minority in this country has risen more rapidly on the economic and social ladder than any other. Dr. Krausz puts the causes of their achievement first on the Jewish cultural environment in which their children grow up. The other main factor is the early experience of urban life to which Jews have had to adapt themselves by force of circumstances.

Gabriele Tergit

STREITER FUER DIE VERFOLGTEN

Zum 85. Geburtstag von Armin T. Wegner

Armin T. Wegner feiert am 16. Oktober seinen 85. Geburtstag. Er ist der Abkömmling von preussischen Offizieren und Beamten, ein ungewöhnlich schöner, grosser, kraftvoller Mann, er kann seine Ahnen bis in die Kreuzzüge verfolgen, besitzt ihre Bilder in Rüstung und Perücke und Zopf. Aber aus seiner Jugend gibt es ein Buchzeichen, worauf vor einem nächtlichen Sternenhimmel am Kreuzesbuchstaben T, dem Mittelbuchstaben seines Namens Armin T. Wegner, ein gekreuzigter Mensch hängt. Wie kam dieser Strahlende zu diesem entsetzlichen Sinnbild? "Ich sehe den Weg, den ich gehen werde durch das grosse blutige Abenteuer der Jahrtausende."

Neunjährig las er von einem Massaker der Armenier durch die Türken. Zur gleichen Zeit entdeckte er auf dem Schulhof einen Knaben, der, einsam wie er, sich den Tobenden fernhielt. Es war der Sohn des jüdischen Theaterdirektors. Wegner kannte keine Juden, hatte aber genug abfällige Bemerkungen über sie gehört. Der Schatten des jüdischen Knaben näherte sich. Wegner sollte diesen Schatten nie abstreifen. Sie wurden Kinderfreunde.

1903, vor Wandervogel und organisierter Naturliebe, verliess der Siebzehnjährige Schule und Stadt, getrieben zur 'Reinheit der Erde'. Was er fand, war der entsetzliche Staub der Tenne, die Liebesroheit von Knechten und Mägden. Der Weltfreund war der "stummen Gemeinschaft der Tiere, Bäume und Steine preisgegeben". Er kehrte zurück, zu Schule und Stadt, aber doch nicht ganz, rief bei der Abschiedsfeier den Schülern zu: "Widerstet Euch viel und gehorcht wenig!"

Gedichtbände "Der Vorhof", "Das Antlitz der Städte", "Gedichte in Prosa", erschienen, als ihn der Krieg als freiwilligen Krankenpfleger auf den Balkan warf. Er pflegte den am Flecktyphus erkrankten Feldmarschall von der Goltz, blieb in seinem Stab und sah voll Scham und Zorn die Vernichtung der Armenier, brachte die Nachricht von diesem Völkermord nach Deutschland, nach Europa, nach Amerika, zur Friedenskonferenz in Paris in einem "Offenen Brief an den Präsidenten Wilson". "Hättest du nicht aufstehen sollen", fragt er sich selbst, "um zu sterben unter dem Hass der Menge, ein Narr des Edelmut, eine Heldenstimme der Unvernunft?" Klage sich an als "Knecht der Stummheit, Verbrecher des Schweigens, Dieb der Wahrhaftigkeit". Buch folgte auf Buch: "Der Weg ohne Heimkehr", "Die Strasse mit den tausend Zielen", "Der Knabe Hüssein", "Im Hause der Glückseligkeit", "Das Geständnis", "Die Austreibung".

Er kennt kein Vor-Urteil, er liebte den Feldmarschall und suchte die Wahrheit in Russland und schrieb in seinem Bericht "Fünf Finger über Dir", dass Russland wohl verurteilt war, die alten Mittel der Unterdrückung in die neue Zeit mit hinüber zu nehmen. Er heiratete die schöne Schriftstellerin Lola Landau, schrieb den bescheidenen Satz: "Zum Weibe schenkte sich mir die hellste Frau, der ich auf Erden begegnet bin", zog mit ihr in die Einsamkeit der Wälder um den Stechlin in ein grosses Landhaus: "Ich fasse die Erde an. Ich bin geborgen. Ich weiss, mir kann nichts mehr geschehen." Das ist der Ausdruck der grossen Glückssekunde. Nach vier Jahren kehrten sie zurück nach Berlin, zu Theater und Festen, Versammlungen, Menschen, Aufruhr und

neuen Büchern, "Moni", der Roman einer Zweijährigen, und "Das Geständnis". Sie reisten mit Motorrad und Faltbot nach Palästina, "Am Kreuzweg der Welten" erschien in 200 000 Exemplaren. Er sprach überall über das neue Land über "Jacobs Kampf mit der Erde". Die Fortsetzung, ein Auftrag der Büchergilde Gutenberg, erschien mit dem vorsichtigen Titel: "Jagd durch das tausendjährige Land".

Das war die letzte Veröffentlichung, der Verleger wurde verhaftet, wenn auch nicht lange, der Lektor Knauf 1944 von Freisler gehängt. Und Wegner?

Am 11. April 1933 protestierte er in einem Brief an Adolf Hitler gegen dessen Judenpolitik, schickte ihn an das Braune Hause in München und bekam ihn von Bormann quittiert. Nur Einzelnes kann aus dem zehn Seiten langen Schreiben zitiert werden: "... Herr Reichskanzler, es geht nicht um das Schicksal unserer jüdischen Brüder allein, es geht um das Schicksal Deutschlands! Im Namen des Volkes... wende ich mich an Sie: Gebieten Sie diesem Treiben Einhalt! Das Judentum hat die babylonische Gefangenschaft, die Knechtschaft in Aegypten, die spanischen Ketzergerichte, die Kreuzzüge und Judenverfolgungen in Russland überdauert. Mit jener Zähigkeit, die dieses Volk alt werden liess, werden die Juden auch diese Gefahr überstehen—die Schmach und das Unglück aber, die Deutschland dadurch zuteil wurden, werden für lange Zeit nicht vergessen sein. Der Tag wird kommen, wenn der 1. April 1933 nur noch eine schmerzliche Scham in der Erinnerung aller Deutschen hervorrufen wird... Wenn einmal die Staedte zertrümmert liegen, die Geschlechter verbluteten, wenn die Worte der Duldsamkeit für immer verstummen, werden die Berge unserer Heimat noch zum Himmel trotzen und über ihnen die ewigen Wälder rauschen, aber sie werden nicht mehr von der Luft der Freiheit und Gerechtigkeit

unserer Väter erfüllt sein. Mit Scham und Verachtung werden sie von den Geschlechtern künden, die nicht nur das Glück des Landes leichtfertig aufs Spiel setzten, sondern auch sein Andenken für immer geschändet haben."

Fünzig Millionen Menschen mussten sterben, um Hitler zu vernichten—und er glaubte, es genüge ein Brief? Blieb er ein Narr des Edelmut, eine Heldenstimme der Unvernunft? Hans Bender sagte: "Unsere Vergangenheit hätte glücklicher ausfallen können, wäre die junge Mannschaft der Verteidiger grösser gewesen." Hätten 50 000 oder gar 500 000 Menschen mit einer solchen Warnung das Braune Hause überflutet, vielleicht wäre manches anders gekommen. Diesen einzigen Propheten ergriff sofort die SS, schlug ihn in dem Keller des Columbiahauses mit Pferdepeitschen zur Bewusstlosigkeit, schleppte ihn in ein Konzentrationslager und in sieben Gefängnisse. Seine Frau ging nach Palästina und liess sich scheiden, er ging nach Positano. In einem sarazenischen Turm versuchte er weiter zu arbeiten. Aber die Feder entsank ihm und eine Stimme rief: "Versiegle, was die sieben Donner zu dir geredet haben. Schreibe es nicht!"

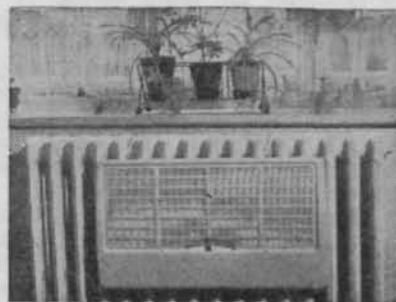
Wieder wurde er, diesmal von Mussolini, in ein Gefängnis geworfen, wieder traf er eine Frau, die ihn liebte, für ihn sorgte, schön und hochbegabt war, sie spielte in einem Film von Fellini, eine polnische Jüdin, die den griechischen Namen Irene trug und auf Stoffen byzantinische Ikonen hervorzaubern konnte. Nach dem Krieg hatte er eine herrliche Wohnung in Rom mit einer Terrasse über der ewigen Stadt und einen Turm in Stromboli, wo er sich einen Talmudspruch an die Decke malen liess: "Es ist uns aufgetragen am Werk zu arbeiten, aber es ist uns nicht gegeben, es zu vollenden." Und niemand stand auf der Schwelle des alten Hauses der Heimat, ihn zu begrüssen. Ein deutscher Schriftsteller am Radio, nach den alten Schriftstellern befragt, sagte mit entwaffnender Roheit: "Sie sind mir im Wege".

Wegner war verstimmt. Seine alten Arbeiten, sorgfältig von der Deutschen Verlagsanstalt in Stuttgart aufgehoben, waren gebombt. Da, nach dreissig Jahren, erinnerte man sich seiner. Wuppertal gab ihm den Eduard von der Heydt-Preis mit einer bewundernswürdigen Ansprache Hans Benders und kaufte ihm seine Bibliothek ab, was ihn wirtschaftlich befreite. In Israel lud ihn Yad Waschem ein, die Vereinigung zum Gedächtnis der Helden und Blutzügen für das Volk Israel, einen Baum im "Wald der Gerechten" zu pflanzen, und verlieh ihm, einem "Wächter in der Nacht", ihre Ehrenmünze. Sein Brief "Die Warnung" gehört zu einem Lehrgang der Universität Jerusalem.

Auch sein Zeugnis der Armeniervernichtung wurde nie vergessen. Er wurde vor kurzem in das russische Armenien eingeladen und am 50. Jahrestag, am 24. April 1965, veröffentlichte die armenische Wochenschrift 'Mayiri' unter der Ueberschrift "Das gute Licht" Wegners Bericht und Photos, die zeigten wie die Türken unter Talaat Pascha eine Menschenart auslöschten: "Ich las immer wieder jedes Wort voll Dankbarkeit für Ihre menschliche Haltung", schrieb ein Armenier aus Kanada an Wegner, "und empfand, dass Sie an dem Kummer Armeniens teilnehmen, als ob Sie Ihre eigene Familie verloren hätten. Wie glücklich sind die über den ganzen Erdball verstreuten Armenier, einen Freund wie Sie zu besitzen. In unsern Häusern bewahren wir Ihren Aufsatz wie die Seiten einer heiligen Urkunde, die die Grundlage der Menschenrechte enthält."

"Wächter in der Nacht", "Das gute Licht"—wer den Besten seiner Zeit genug getan, der hat gelebt für alle Zeiten.

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Hans Liebeschuetz

JUDAISM AND ISLAM

A Collection of Essays

Erwin Rosenthal, Reader in Oriental Studies at Cambridge University, is very well known to the circle of the AJR. In these two volumes of reprints* he offers a collection of 25 essays, which has grown during 35 years from contributions to periodicals, symposia and conferences. Most articles show their origin in the world of Hebrew and Arabic learning even on the surface. The layman has to face a good deal of Arabic terminology in the volume of Islamic topics. But he is encouraged in his endeavour by the comprehensive theme which gives an inherent unity to the diversity of subject-matter. The author offers studies in which the description of religious problems and conflicts is brought together with the interpretation of political thought. It is the peculiar structure of the medieval age by which such approach becomes fruitful. On the other hand, both contrast and parallelism to the modern world appear, which make these Semitic studies not only interesting but also topical for the general reader.

The volume on Judaism has as its core the theme of Biblical exegesis by Jewish scholars in the Middle Ages. The emphasis is on the attempts to defend the existence of the synagogue against ecclesiastical criticism and attack. Two essays deal with the influence of this tradition of Hebrew learning on Anglican scholars defending the Reformation. One article, dedicated to Ismar Elbogen, discusses the impact of modern learning on Jewry and Judaism in Germany. Three essays in the same volume on medieval philosophy show the closer connection between Judaic and Islamic studies in this field. It is well known that the reception of Greek thought into the Arabic civilisation in the 10th century was a presupposition for the rise of Jewish philosophy in the classical period. The second volume has two sections: The first deals with the political theory of the Islamic world during the Middle Ages; the second, very much shorter, offers three articles on the cultural problems of the East in our time.

Confrontation with Hellenism

A strong interest in the history of political ideas has always been an important element in Dr. Rosenthal's studies. At the university a seminar on Frederick II's conception of state and society crystallised his Oriental studies on Ibn Khaldun. This great figure, predecessor of modern sociological analysis living in the 14th century, became the subject of his first book. Moreover, the conviction that political philosophy occupies a key-position for the understanding of Islamic thought has remained with the author. In his view it was the idea of natural law, as the basis on which sound social relations must be built, which led both the followers of the Koran and those of the Sinaïtical revelation to the assimilation of Hellenic philosophy. Both Moslems and Jews learnt to see the Divine Revelation, dominating their lives, as codes of ideal constitutions, when they applied concepts of Greek thought to interpret their way of life. The Arabic tradition

handed on Plato's brilliant ideas in his great utopia on the State in extensive paraphrases. His criticism of customs and attitudes in Attic society could be applied to the realities of the Islamic states. Averroes (1126-1198), thoroughly learned both as a lawyer and a philosopher, took from Plato the thesis that the natural features differentiating women from men ought not to be considered relevant to their political and social position. Communities would be better off economically, if they would not restrict half their population in their employment. That was certainly a daring statement in the world of Islam. Already in the early period of Arabic philosophy the phenomenon "prophet" was made the object of anthropological interpretation, by which the link between philosophical reason and revelation was made plausible. Moses Maimonides (1135-1204) elaborated this theory and made it an important element in his classical work of Jewish philosophy.

Occident and Orient

Dr. Rosenthal's emphasis on political thought as a connection between Antiquity and Medieval Islam may open a stimulating vista on contrasting tendencies in the intellectual history of Occident and Orient. In the West Plato did not exercise any influence as political thinker. This limitation can only partially be explained by the character of the literary tradition carrying his doctrines into the Latin Middle Ages. The development, by which the Church has realised its claim to exist as a universal organisation independent of the monarchies, concentrated the theoretical interest in politics on this front. The resulting conflicts between emperors and other secular rulers with the Papal authority allowed only a marginal application of concepts formulated to describe and solve the political problems of Antiquity's city state. Neither Islam nor post-Biblical Judaism

recognised such division between the political and the spiritual sphere. When during the 12th century the West started a comprehensive assimilation of Hellenic philosophy, Arabic civilisation, both with its Islamic and its Jewish authors, was effective as model and source. But the original motives, which determined this great effort, were not political. Primarily a need was felt to create a metaphysical framework around Christian doctrine, which would satisfactorily answer Man's rising concern about the dependence of his existence on Nature. Consequently, the political legacy of the Greek mind entered this process only after 1250, when Aristotle's treatise on politics was translated from Byzantine manuscripts; the Arabs had never known this work.

Medieval Links

This medieval story, in which Judaism appears as an almost integrated element of Arab civilisation, makes it very clear to us that even close links during a classical period of civilisation remain powerless to overcome actual group antagonism brought about by social or political conflicts. Already Maimonides, in whose work the Arabic-Jewish synthesis reached its climax, was forced as a boy of 13 to leave Spain, the land of his birth, with his family, because the new Berber dynasty of the Almohads had made the change-over to religious intolerance an important part of the programme.

On the other hand, we learn from Dr. Rosenthal's work that the structural relationship of Islam and Judaism has gained a new relevance in the present. Such observation arises in the context of reflections on the changed character of religious differentiation and controversy in our time. The author is very much aware of the fact that today religious belief represents problems for contemporary civilisation which transcend all borders of confessions and nations. His survey of the medieval controversy between Synagogue and Church has led him to the statement that the doctrinal basis of the two creeds cannot be reconciled. But he does not hide a desire to find a way out of this impasse; he knows that, under present circumstances, any reconstruction of faith needs a common front, because the challenge is universal. In this respect there is no difference between West and East. In the new state of the Islamic world, which Rosenthal had the opportunity to study in Pakistan and Malaya, the life of men is transformed in adaptation to the social conditions of the technological age. In this process Moslem faith is often reduced to an ideology which serves to fight any remnant of colonialism. At the same time, the modern Jew has developed a consciousness in which pride in his own people's character and achievements in past and present has more or less replaced religious belief.

In the two volumes we can trace the author's hope that the historical approach, as an instrument to separate time-bound and eternal elements in the tradition, may have the power at least to moderate this breakdown of spiritual values. Both the author's sympathy with the conservative loyalty of medieval rationalism during the classical period of philosophical thought and his emphasis on the theological intention in Elbogen's work as scholar and teacher underline this tendency. Seen in this context the purpose of Dr. Rosenthal's work is not limited to the advance of specialised studies; it appears as a contribution to the deeper understanding of our contemporary world from its roots in the remote past.

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* Erwin I. J. Rosenthal: *Studia Semitica*, vol. 1, Jewish themes XV, 366 pp. £3.40; vol. II, Islamic themes XV, 222 pp. £2.80. Cambridge University Press, 1971.

Friedrich Walter

BRIDGING THE GAP

A Symposium on German and English Literature

"Affinities", a volume of essays in German and English Literature (Oswald Wolff, London, £3.25) is dedicated to the memory of Oswald Wolff, the publisher who died in 1968 and was a pioneer in the field of Anglo-German publications in this country. "There is still a long way to go", writes the editor of this volume, R. W. Last, "before German culture receives the recognition it deserves, but Oswald Wolff made the first significant advance away from the myth that France is the only country on the European continent whose culture and literature merit serious and extensive attention."

This advance, initiated by Oswald Wolff, is most fruitfully furthered by the collection of essays in this book which try to establish the affinities ("Wahlverwandtschaften") between English and German literature. But the reviewer finds himself in a dilemma: he cannot pay to each of the 25 contributions contained in this volume the tribute which each of them deserves. He has to make a choice and in this choice he is inevitably guided by his own personal inclinations and limitations (and also by the limitations of space in this paper).

Schiller and Shakespeare

W. F. Maitland in his essay "Schiller and Shakespeare—Some points of contact" sheds new and fascinating lights on the affinities between these two poets and dramatists. He opens our eyes to a kinship that was hitherto hidden from our eyes—to that between Wilhelm Tell and Hamlet. "Many will be ready to admit", writes Mr. Maitland, "that the Prince of Denmark has a German kinsman in Don Carlos, but a Swiss kinsman in Schiller's Tell?—Surely not! . . . But when the political landscape is menaced by the gathering portents of tyranny, Tell is by nature unready, lacking in council of any constructive kind, and unwilling even to observe the signs . . . Tell is jolted in the drama of men's politics, and for him, the unpolitical man, this drama becomes a tragedy . . . Hamlet, in a time out of joint, believes he is ordained to set it right. Tell, having killed the tyrant, proclaims that he has avenged the sanctity of nature".

Mr. Maitland believes "that we can see in these two men . . . a kinship which belongs to the individual of the modern age. Lacking political skill or orientation, yet caught in the meshes of political event, he sees with increasing vividness his own implication, and whether he fails or is acclaimed as a hero, his struggle for outer freedom is found to

have disturbed the balance within . . . Both (Shakespeare and Schiller) have the power to lead us through excess of apprehension and of pity to a reverential awe before the mysteries of our human state".

These few, all too few quotations from Mr. Maitland's essay (which originated in a lecture given at the Pädagogische Hochschule, Essen) may give you an approach to its author's insights which are as humanly moving as they are intellectually penetrating.

When, some decades ago, we came to this country we soon became sadly aware that German literature played only a very minor part in English cultural life. We also knew or learnt the reasons for this: the First World War had transformed such feelings of sympathetic appreciation as existed for German life and letters into almost total rejection of all things German. The Second World War deepened and exacerbated this estrangement which only in recent years has given way to a renewed interest for and understanding of mostly contemporary German writing.

In 19th-century England this was, of course, entirely different. The great Victorian writers such as Dickens, Thackeray, Carlyle, Charlotte Brontë showed great admiration and even enthusiasm for German poetry and thought. But, unfortunately, their knowledge of the German language was, to put it mildly, deficient—as we learn from the many examples which L. H. C. Thomas gives us in his essay on "Germany, German Literature and Mid Nineteenth-Century British Novelists". Hence, their judgments on the German classics were often erroneous and misleading. The only exception was George Eliot of whom Mr. Thomas says that in her writings "we find a better informed and more positively critical approach than is generally encountered among English novelists today". And of these he has, alas, this to say: "Today a serious interest in German life and thought is the exception among English novelists . . . German literature of the 18th and 19th century is largely unknown to the English speaking public and few references are to be found to it in modern English novels".

H. F. Garten holds our attention and enriches our knowledge with an essay on "Gerhart Hauptmann and Hamlet". The German dramatist re-shaped and rearranged Shakespeare's tragedy in the firm belief that its original meaning was distorted in the various extant texts of the play. Hauptmann's Hamlet-version of which H. F. Garten says that "from a scholarly point of view, it was no doubt misguided", was performed in 1927 in Dresden. It had, however, its deeper poetic roots in Hauptmann's preoccupation with Greek tragedy. To him, the mythical "Totenkult" was also at the core of Hamlet's tragedy.

His preoccupation with Hamlet's problems led him to write a novel "Im Wirbel der Berufung", published in 1935. "It revolves", writes H. F. Garten, "around a stage production of Hamlet in a small provincial theatre . . .". Its hero, a young German writer, discusses, after the example of "Wilhelm Meister", with the members of the company his own personal concepts of the play which are also those of Hauptmann.

Finally, in the same year 1935 Hauptmann

completed a play "Hamlet in Wittenberg". Here, Hamlet as a young student falls in love with a gipsy girl and tries to persuade Melanchthon, the friend of Luther, to marry them. H. F. Garten convinces us that "Hamlet in Wittenberg is certainly not one of Hauptmann's major achievements . . . Yet its prose dialogue has a vigour rare in Hauptmann's later works, and some of the poetic passages are of great lyrical beauty".

In his essay on "W. B. Yeats and Nietzsche" P. Bridgwater clarifies for us what made the great Irish poet feel such a strong, lifelong attraction towards Nietzsche's thought. It was rooted in "Nietzsche's all-important doctrine of *Selbstüberwindung*". This doctrine, in its turn, was closely connected with Nietzsche's concept of the "Übermensch". His "Übermensch" was not the ruthless dehumanised brute which the Nazis, for their own sinister purposes, made him out to be. The ideal of the superman towards which Nietzsche strove was the man who "overcomes himself". Correspondingly, Nietzsche's ideal of *Vornehmheit* which appealed so strongly to Yeats, was an ideal of the inward nobility of mind and soul, not of master-minding other men. As such, it was closely related to the ideal of the "Adelsmensch" which Ibsen proclaimed in "Rosmersholm".

Mr. Bridgwater's essay is especially noteworthy for its—implicit—attempt to restore the general purity of Nietzsche's thought which—not least through the philosopher's own ambiguities and contradictions—has so often been misrepresented. All the more interesting, therefore, is Mr. Bridgwater's final conclusion "that it must be stressed that when all is said and done Yeats withheld his assent to Nietzsche's fundamental rejection of Socratic-Christian thought . . . the Irish poet ultimately condemned Nietzsche for his pessimism . . . but only after spending much of his intellectual life in Nietzsche's company".

It is impossible to do full justice to the very subtle and profound study by H. Popper on "Goethe's Unterhaltungen Deutscher Ausgewanderten". Mr. Popper takes as his starting point Goethe's saying "Denn man wird mir gerne zugeben, dass alle natürlichen Dinge in einem genauen Zusammenhange stehen . . .". He then proceeds, in a very detailed and thoughtful analysis, to show us how these "Unterhaltungen", i.e. the tales which Goethe included in "Wilhelm Meisters Wanderjahre" reflect in their various aspects this "inter-connectedness of all things" which embraces, in Goethe's view, not only the natural but also the spiritual sphere of our existence. Consequently, the artistic structure of these tales is so closely interwoven with their human and moral content that they become inseparable from each other and form a natural whole.

The reviewer is tempted to say almost the same of the totality of essays in this volume. In all their diversity of subjects and treatment of them they form a unity and are a most fitting memorial to Oswald Wolff. It is good to know that his widow Ilse continues most faithfully and successfully the work of her husband.

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Birthday Tributes

MARGARET T. MUEHSAM-EDELHEIM

During the 1913-14 academic year, when the admission of women to university was not yet a matter of course, there were only two women among the 128 candidates sitting for a jurisprudence doctorate at Erlangen University. Both answered to the name of Margarete, both came from Berlin, both were Jewish and, much later, fate took them both to New York. The one was called Margarete Berent (1887-1965), the other Margarete Meseritz. The subject of the latter's doctor thesis "Das Pressdelikt als Begehungsform der gemeinen Delikte" (Berlin, 1914) was itself an indication of her profession-propensity: a marked leaning towards journalism. As early as in the summer of 1914 she started to work as an assistant in the legal information office of the Berliner Morgenpost. Soon after the outbreak of war she joined the management of this section. She also worked as a freelance journalist, writing articles and reports for a number of other Ullstein papers.

In 1924, Margarete Edelheim as she now was joined the "C.V.-Zeitung", the organ of the Central-Verein, a journal which had been published weekly since 1922. For a considerable time she was its responsible editor, and from 1934 until her emigration to the U.S.A. in 1938, she was deputy chief editor. During these 14 years, Dr. Edelheim, thanks to her accomplished style and her all-round journalistic experience, did exemplary work with regard to the contents and lay-out of this renowned Jewish newspaper.

When in New York, "M.E." who had now become Margret T. Muehsam, never lost contact with Jewish press and organisational institutions. For a time she was the editor of the "ORT Economic Bulletin", and ever since its inception, she has been closely associated with the Leo-Baeck Institute in New York. Her organisational gift enables her to look after the public relations side of this highly reputed research institute and for more

than ten years she has been publishing twice yearly its information bulletin "LBI News". The Erlangen graduate of 1913 who recently celebrated a very special birthday still carries on all this work with her innate mixture of womanly warmth and practical energy and deep devotion to the cause.

Seeing Mrs. Muehsam at her place of work in New York after a long separation, one can hardly believe that more than three decades have gone by since her emigration from Berlin; she has remained so very much the same, both in character and appearance. We can only congratulate her! E.G.L.

ELSE MEIDNER

Else Meidner, well known for her paintings and drawings, recently celebrated her 70th birthday. The fact that she is also a personal friend to many in our midst is added reason for extending our sincerest congratulations to her. Else Meidner studied in Berlin, where Ludwig Meidner, whom she later married, was one of her teachers. She was discovered and encouraged by Kaethe Kollwitz. In 1929 she was awarded a prize for a portrait of Alfred Doeblin in a contest for the "best etching of the year". In 1932 she had her first exhibition of 30 paintings and many drawings in Berlin. She came to this country in 1939 and, after the war, had several exhibitions of her works, including two in the Ben Uri Gallery (1949 and 1964). A further exhibition at the Ben Uri Gallery will be held early next year.

Though Else Meidner's artistic accomplishments find their expression mainly in her paintings, they are also reflected in her perception of music and her creative gift in the field of poetry. As this facet of her personality is not so widely known, we regard the happy occasion of her birthday as a fitting opportunity of publishing below her "Ode auf Beethoven's Neunte Symphonie".

BEETHOVEN'S NEUNTE SYMPHONIE

Wie auf einer Sandbank stehe ich
Inmitten eines Melodienozeans
Von überirdischer Schönheit
Und magischer Gewalt!
Näher und näher brausen die Wellen heran
Schäumen über von Kraft und Stolz,
Und der Aether ist erfüllt mit dem unendlichen Reichtum der ausströmenden Harmonien.
Die Flut steigt, umspült mich,
Der Atem versagt, selige Freude
Und tiefe Sehnsucht erfüllen mein Herz.—
Fanfarentöne erklingen, Trommelwirbel erschallt!
Ist die Stunde des Jüngsten Gerichts gekommen?
Aber die Wellen weichen zurück,
Verhallen ferner und ferner,
Nur einige süsse Melodieschaumkronen
Ebben leise leise auf und ab!—
Tief atme ich auf und Leben pulst stürmischer durch meine Adern.
Erneut stürmt die Flut heran,
Gewaltig türmen sich die Tonwogen.
Da jubeln Engelsstimmen von allen Seiten:
"Freude, schöner Götterfunken,
Tochter aus Elysium,
Wir betreten feuertrunken
Himmlische dein Heiligtum."

ELSE MEIDNER

AROLSEN 1945-1970

The International Tracing Service

Last year the Internationale Suchdienst (ISD), also known as International Tracing Service (ITS) whose task it is to find deported and missing persons, was able to look back on 25 years of indispensable and valuable work. This quarter century of great achievement is reflected in a modest, almost too modest, way in the Foreword to its 1970 report which has just come out. It gives an outline of the history of this unique institution, in whose establishment and growth the Allied Military Governments, UNRRA, IRO (International Refugee Organisation), HICOG (Allied High Commission for Germany) and, not least, the International Red Cross Committee (Geneva) had a part. To illustrate the immense volume of work statistics are quoted showing that in the past 25 years no less than 4,500,000 inquiries were answered. Last year the number of inquiries was about 123,000, 75 per cent of which came from the Federal Republic. Inquiries in connection with compensation proceedings which amount to 71,000, continue to head the list while the number of questions asked for historical and statistical purposes amounted to roughly 1,600.

During the second half of 1970 the ITS acquired more documents related to the period of persecution. Among them were some concerning concentration camps: Buchenwald (distribution of prison labour 1940-41); Stuttgart (admission register 1941-45, listing nearly 27,000 names as well as prisoners' cards referring to Polish nationals from 1939-1944 numbering nearly 6,000); Dachau (1942-45 card index of the Malaria Test Station containing 315 names) and Gross-Rosen (fever charts and case histories of 88 inmates for 1943-45).

The ITS received from the US Government detailed files concerning concentration camp inmates who were given treatment in the hospitals of the US army in Germany after the end of the war. The "Jewish Committee for Theresienstadt" in Vienna (Dr. George Weis) made available index cards relating to 1941-1945 containing more than 160,000 names.

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HELPER IN SCHWERER ZEIT

DR. MAX PLAUT 70

Am 17. Oktober begeht Dr. Max Plaut (Hamburg) seinen 70. Geburtstag. Seit seiner Rückkehr aus Israel (1950) und seiner dann in Bremen aufgenommenen kaufmännisch-wirtschaftlichen und ehrenamtlichen jüdischen Tätigkeit hat sich Plaut vornehmlich der christlich-jüdischen Zusammenarbeitsbewegung und, wahrscheinlich daraus entstanden, der allgemeinen Volksbildungsarbeit gewidmet. Wie dankbar diese Tätigkeit anerkannt wird, auch nachdem er vor sechs Jahren seinen Wohnsitz nach Hamburg verlegt hat, zeigt eines der letzten Hefte der "Bremer Beiträge zur freien Volksbildung", das ihm, "dem unermüdlichen Förderer der Erwachsenenbildung in Bremen", gewidmet ist. Der Verfasser der Arbeit, Volkshochschuldirektor Dr. Günter Schulz, ist auch Initiator und Herausgeber der zu Plauts Siebzigstem erscheinenden Festschrift "Kritische Solidarität — Betrachtungen zum deutsch-jüdischen Selbstverständnis" (Verlag Friedrich Röver, Bremen). Kürzlich wurde Plaut zum Präsidenten der Lessing-Akademie in Wolfenbüttel gewählt, die sich die wissenschaftliche Erforschung der Geistes- und Religionsgeschichte der letzten 200 Jahre zur Aufgabe setzt.

Max Plaut wurde in Sohrau (Oberschlesien) geboren, bestand das Abitur in Marburg, absolvierte eine gründliche Banklehre im Hause M. M. Warburg & Co. und promovierte 1928 in Rostock. Hamburg, wo sein Vater seit 1920 Waisenhausdirektor war, ist seine eigentliche, seine geistige Heimat. Von den 20 Jahren bis 1944 hat er die weitaus meisten im Dienst

der jüdischen Gemeinschaft verbracht. Bereits während seiner Banktätigkeit hatte er ehrenamtliche Funktionen in der Hamburger Gemeinde. Eine Zeitlang war er das jüngste Mitglied der Repräsentantenversammlung, er sass im Schulvorstand, er leitete die deutsch-jüdische Jugendbewegung.

Schon vor 1933 Syndikus der Gemeinde, war er von 1938 bis 1943 Vorsitzender des Gross-Hamburger "Jüdischen Religionsverbandes" und übernahm 1939 auch die Leitung der Bezirksstelle Nordwestdeutschland der Reichsvertretung der Juden in Deutschland und die ständige Verbindung zu deren Zentrale in Berlin. Namentlich während des Krieges, in der Endphase jüdischer Existenz in Deutschland, sah sich Dr. Plaut oft vor organisatorisch wie menschlich ausserordentlich verantwortungsvolle Entscheidungen gestellt. Daran erinnert er auch in dem 1965 vom Senat der Hansestadt veröffentlichten, erschütternden Buch "zum Gedenken an die 6,000 umgekommenen Hamburger Juden".

In all jenen Jahren wiederholt verhaftet, kam Plaut 1944 in Läger in Bayern und in Frankreich und hatte, zusammen mit etwa zweihundert anderen Juden, das Glück, gegen Saron-Deutsche in Palästina ausgetauscht zu werden. Im jüdischen Land konnte er mehr als einmal seine Umstellungsfähigkeit unter Beweis stellen. Auch diese Periode ist in ihm lebendig geblieben. Indes, so vergangenheits-treu er auch sein mag — seine Regsamkeit ist, bedingt schon durch seine Kinder, gegenwartsbezogen, und das soll ihn auf eine gute Zukunft hoffen lassen.

E. G. LOWENTHAL

RETIREMENT OF DR. LOEFFLER (Hamburg)

Senatsdirektor Dr. Ludwig Loeffler, Head of the Social Department of the Hamburg State Administration, retired from his office, having reached the age of 65 on September 2. Dr. Loeffler, who was born in Hamburg, was Assessor at the Public Prosecutor's Office until 1933. After his dismissal, he worked with the Hamburg Jewish Community. Deported in 1943, he survived the Theresienstadt and Auschwitz concentration camps and returned to Hamburg after the end of the war. He was appointed a civil servant of the Hamburg Senate and soon promoted to responsible positions, thus becoming one of the few Jewish senior officials in post-war Germany. At the same time, Dr. Loeffler has, from the very beginning, taken an active part in the work of the re-established Jewish community. He is a member of the Community's Advisory Board, Deputy Chairman of the "Kuratorium" of the Jewish Hospital, President of the B'nai B'rith Lodge and Deputy Chairman of the "Juedische Gemeindefonds Nordwestdeutschland, e.V".

AXEL SPRINGER ON TV

Mr. Axel Springer, publisher of newspapers and magazines read by more than a quarter of the entire reading public in West Germany, was recently interviewed in a BBC-TV documentary. He said that he had made it a rule to mention the need for disinterested support of Israel in almost every public speech he gave. The "unspeakable things" done in the name of Germany could never be undone or truly compensated for, and Germans had to stand fast by Israel, which had been established by the brothers and children of murdered Jews without thought of demanding anything in return.

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ROUND AND ABOUT

AJR MEALS-ON-WHEELS SERVICE

The AJR Meals-on-Wheels Service has started to operate on September 1. All food is cooked and deep frozen and will need no more than a quick heating up. The meals, which are kosher, consist of a soup and a main dish of meat or fish. Simple diets, including minced food, are available. Deliveries can be arranged daily during the week, with week-end meals sent on Friday. The cost per meal is 25p.

The service is meant for the elderly of our community who are unable to shop and cook for themselves, either temporarily or permanently, and who live on their own. Application forms are available from: AJR Meals-on-Wheels Service, 8 Fairfax Mansions, London, NW3 6JY (phone 624 9096/7).

In cases of emergency (sudden illness, accident), meals can be delivered the same day provided we are notified by telephone under 722 6168.

In order to make the scheme a success, we need further drivers who will be able to give us two hours per week regularly. Prospective helpers should kindly contact the AJR office (Tel. 624 9096/7).

'THANK-YOU BRITAIN' FUND

Lecture by Jonathan Miller on October 20

The "Thank-You Britain" Fund lecture by Jonathan Miller on "Censorship and the Limits of Permission", which had to be cancelled in June due to the speaker's illness, will be given on Wednesday, October 20, at 5 p.m., at the British Academy, Burlington House, Piccadilly.

ANNE FRANK HOUSE

One of the aims of the Anne Frank Foundation for opening the house in Amsterdam where Anne Frank wrote her diary for use as a meeting place for young people was to further international understanding. Until now there has been free admission to the house, but recently a charge of 5p was introduced for entry, towards the high maintenance costs.

Mr. Otto Frank, Anne's father, who lives in Basle, is sending the thousands of letters which he received since the publication of "The Diary of Anne Frank" to be shown at the house. Artistic work in memory of the young girl will also be exhibited.

PROF. BENTWICH'S BEQUEST FOR ARAB STUDENT

In his will, Professor Norman Bentwich made a bequest of £300 towards the fees of an Arab student at the Hebrew University, Jerusalem. He left all his books, not otherwise bequeathed, to the Hebrew University Library and all his shares and debentures in any enterprise in Israel to the Hebrew University to establish scholarships or research fellowships. He also made bequests to St. Paul's School (London) and several Jewish organisations in this country and in Israel. After a number of other personal bequests he left half of the residue to the Hebrew University.

HOLOCAUST REMEMBRANCE AWARD

An Israeli poet and a Soviet Jewish authoress have won this year's Remembrance Award of the World Federation of the Bergen-Belsen Associations "for excellence and distinction in literature relating to the Holocaust and its legacy", announced at a dinner in London. The award is made annually by an international jury of Jewish intellectuals from Israel and the diaspora together with representatives of the Belsen federation.

Abba Kovner received the award for his prose and poetry which "revive a nightmare of events from which neither the author nor the reader could or should escape". The citation also recalled that Mr. Kovner had been a leader of the fighting organisation in the Vilna Ghetto, a partisan in the forest and commander of the heroic Givati Brigade during Israel's War of Independence.

Mrs. Nadezhda Mandelstam, the widow and biographer of the Russian-Jewish writer, Osip Mandelstam, who was an early victim of the Stalinist terror, received the award for her recent book, "Hope against Hope". The jurors described this as "an account of uncanny depth and truth of the life of Osip Mandelstam, one of the great poets of modern and Russian literature and of Jewish consciousness".

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The building in Nether Street/The Grove is now likely to be ready for occupation before the end of November. There will be a further viewing date on Sunday, October 31, from 10 a.m. to 1 p.m. The builders do not permit inspections by prospective tenants outside official viewing dates as they delay progress of work and are dangerous.

FAMILY EVENTS

Birthdays

The AJR Club extends its warm congratulations to Mrs. Meta Gottschalk, who will celebrate her 80th birthday on October 18th; and also to Mrs. Selma Michelsohn on her 75th birthday on October 7th.

Deaths

Dreyfuss.—Mrs. Lily Dreyfuss (formerly Reichenheim of Berlin) passed away on August 4. Deeply mourned by her daughter, Greta Bialo, Cleveland, Ohio, son-in-law, grandchildren and friends.

Feldmann.—On September 13th my good friend for 12 years, Miss Regina Feldmann, of Otto Hirsch House, Kew Gardens, Surrey, passed away after a very long illness. She will always be remembered. Luise Sandberg, Otto Hirsch House.

Hahn.—Walter Hahn (dental surgeon), of 50 Nevilles Court, Dollis Hill Lane, London, N.W.2, passed away on September 2. Deeply mourned by his wife, brother and sister, children, grandchildren and friends.

Horn.—Mr. Richard Horn, of 3 Keswick Gardens, Ilford, died suddenly whilst on holiday on August 27 at the age of 62. Deeply mourned by his devoted wife, Meta, his sister, relatives and friends.

Landwirth.—Mr. Eduard Landwirth, 10 Thornfield Court, Holdershill Road, London, N.W.7, died peacefully after a long and severe illness on September 11th. Deeply mourned by his wife Ruth, sisters-in-law and brothers-in-law and sister.

Seidmann.—Esther Seidmann died peacefully at Osmond House on August 14. Deeply mourned by her sister, Gina, and her niece and nephew, Maria and Dr. Richard Berzeller, New York. We wish to express our grateful thanks to the matron, sister and all the nursing and other staff at Osmond House for their kindness and devotion shown to the deceased during all the years and especially during her last illness.

Weissenberg.—Miss Thea Weissenberg passed away on August 17 at the age of 71. Greatly missed by her friends.

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Personal

CULTURED LADY with wide interests seeks friend, male or female, for week-end excursions to places of interest in the vicinity of London. Age 55-65. Expenses shared. Box 228.

YOUNG-LOOKING Continental lady, 50ish, financially self-sufficient, wishes to meet gentleman with view to friendship/marriage. Box 229.

WIDOW, 60, good looking, independent, own flat, wishes to meet sincere widower of German origin. Box 230.

INDEPENDENT INTELLIGENT LADY (45) seeks acquaintance of serious-minded gentleman about 50 with a view to marriage.—Box 231.

Missing Persons

Personal Enquiries

Klein.—Relatives or friends of Mr. Paul Klein, son of Joseph and Ernestine Klein (née Hochbaum), tailor in Wien II, Grosse Mohren-gasse 27, and nephew of Fanny Landes (née Hochbaum), whose husband worked with the Kultus-gemeinde Vienna. Replies to: Mr. Nicolas Williams, The Department of Celtic, Queens University, Belfast, BT7 1NN.

Schwarz.—I am looking for Mr. Werner Schwarz, b. approx. 1905 in Guttstadt, East Prussia. Last known address (1940): 24 West Hill, Highgate, N.6, on behalf of a mutual friend in Israel.—Mrs. Hannah Rosen, 2 Fulwith Road, Harrogate, Yorks.

Zadek-Wild.—Will Hans Zadek, otherwise John Wild, son of Dr. Fritz Zadek and Kaethe Hirsch, born about 1930 in Germany, who came to the United Kingdom at the age of eight years, or anyone knowing his whereabouts, please communicate with Alfred A. Smith and Son, 49 Knightsbridge Court, Sloane Street, London, S.W.1. (01-235 1453.)

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IN MEMORIAM

MR. FRITZ SCHOENBECK

Mr. Fritz Schoenbeck died on September 1 in his 83rd year. After the First World War he became a senior official with the Prussian Ministry of Finances and eventually obtained the rank of a Ministerialrat. In this capacity he took a decisive part in the financial settlement between the Republic and the Hohenzollern family. He later left the Ministry to join the politician and lawyer, Otto Landsberg, as Syndicus of the Arbeiterbank. He left Germany for England as late as 1939. After having worked for many years in a modest position with a stockbrokers' firm he was, after the war, appointed head of the German Amt für Wertpapierbereinigung in London. In recognition of his services, he was awarded the German Federal Cross of Merit, First Class. His wife, Gertrud (née Lazarus), who predeceased him, was a Studienrätin and one of the first women Ph.D. in Germany.

A pupil of Busoni, Mr. Schoenbeck was also an excellent pianist. As a Board member of the AJR of long standing, Mr. Schoenbeck took an active interest in our efforts.

MR. HAROLD LACEY

It is learned with regret that Mr. Harold Lacey, Principal of the Hampstead Garden Suburb Institute from 1923 to 1954, passed away recently. Many of us who arrived in this country shortly before the outbreak of war will remember the English classes for foreigners at the Institute. Mr. Lacey put a special room at our disposal, where we could also meet informally to have talks and discussions in what we thought was English. This "home from home" meant a lot for us at a time when we lived in furnished rooms and had to struggle with the mysteries of the fireplace. Mr. Lacey frequently attended our gatherings and always took a personal interest in our well-being. Many of us experienced his helpfulness and later also owed their early releases from internment to his intervention. After the war, he sponsored the naturalisation applications of several of his refugee friends. He will be gratefully remembered by all who knew him.

W.R.

DR. ERNST GERSTENBERG

Dr. Ernst Gerstenberg, formerly Director of the Franzoesische Gymnasium in Berlin, died recently. He came to this country in 1934, having been dismissed from his post on account of his partly Jewish origin. After being for a time a master at Wellington College, he was appointed soon after the beginning of the war to a post at Charterhouse. "It is perhaps significant", Sir Robert Birley writes in *The Times*, "that he was accepted during the war without question, for Englishmen, including boys at school, felt they were fighting not so much another nation, as they had in the First World War, as something evil of which he was a victim."

LUDWIG MARCUSE

The philosopher and author, Dr. Ludwig Marcuse, died in a Munich clinic at the age of 77. Born in Berlin, he started his career as dramatic critic of the *Frankfurter Generalanzeiger*. He returned to Berlin in 1930 but immediately emigrated when the Nazis came to power. After a stay in France, he settled in the United States and became Professor for German Studies at the University of Southern California. He returned to Germany in 1962 and spent the last years of his life in Bad Wiessee.

A most versatile and original writer, he assessed the lives and works of many thinkers, authors and political figures, among them Heine, Boerne, Strindberg, Buechner, Wagner and Freud. He also wrote works on philosophical and sociological subjects and has, altogether, 25 books to his credit. His two autobiographical works appeared under the titles "Mein zwanzigstes Jahrhundert" (1960) and "Nachruf auf Ludwig Marcuse" (1969).

DR. LOTHAR RUBINSTEIN

The psychiatrist, Dr. Lothar Rubinstein, suddenly died at the age of 62 during a session of the International Congress of Psychoanalysis in his native city of Vienna. He came to this country in 1938 and soon established a reputation for himself as a consultant and author of many publications. He also acted as an adviser to national and international bodies on a variety of inquiries connected with problems of human maladjustment. Paying tribute to his memory, a correspondent to *The Times* writes: "This highly committed and erudite, yet wholly friendly and humorous man, will be sadly missed from the counsels of British and international psychiatry and by his many friends and admirers of every 'school'. Many of us felt that Rubinstein was destined for greater heights than those he had already scaled since his arrival among us as an unknown refugee."

DR. ERNST FRAENKEL

Dr. Ernst Fraenkel, Professor Emeritus of Economic and Social History at the University of Frankfurt, recently died in his 81st year. Born in Breslau, he studied history and wrote his doctoral thesis on the Revolution of 1848. In the early 'thirties, he represented the Democratic Party at the Silesian Provincial Diet. Both before and after 1933 he served for many years with German-Jewish organisations in Breslau and Berlin. He also edited the *Philo-Zitaten-Lexikon* and, from 1936-1938, did research work for the second volume of the monumental "Germania Judaica", which was published only after the war (1968) under the auspices of the Leo Baeck Institute. Dr. Fraenkel emigrated to England in 1939. After his return to Germany in 1947 he was appointed Professor of the Pedagogical Institute in Jugenheim (Bergstrasse) and Lecturer at the University of Frankfurt.

FRIDA GLUECKSMANN

Frida Gluecksmann, who died on September 7, aged 81, was one of those figures in our community who will be remembered as a remarkable personality, not only by her contemporaries but also by the younger generation, whom she loved.

She was born in Breslau at a time when women still had to fight for recognition in their own professional rights. It was her outstanding ability in the organisational field that helped her to win this battle. As Executive Director of the "Jugendamt" in Breslau, she was among other activities responsible for the training of graduates in social work and education.

When in 1933, "Umschichtung"—the changing of professional into technical and practical skills—became urgent for the German-Jewish community, it was only natural that Frida Gluecksmann was called upon to devote her experience, at the time almost unique, to those needs. In Lehnitz, near Berlin, she founded a Domestic Science Boarding School and devised a curriculum which would equip her pupils with the particular skills required for their careers in Palestine or other foreign countries. But this school in Lehnitz was not an institution. Frida Gluecksmann's very own creative talent for home-making transformed this country house into the favourite meeting-place for youth movements and week-end seminars. Thus Lehnitz became a centre for Jewish cultural and educational activities in an atmosphere that made one forget, if only for a brief spell, the hostility of the surrounding world.

In 1938, Mrs. Gluecksmann came to this country. Her abilities were again needed, and during the war she found opportunities that challenged her imagination. As the matron of a girls' hostel she implemented practical training schemes coupled with "Heimarbeit". Above all, she was responsible for Hampstead's British Restaurant—a place where even Englishmen could and did learn the delights of continental "Massenkueche" in surroundings (and a cafeteria during the war!) which were more congenial than most other establishments of this kind.

Surrounded by her children and grandchildren, Frida Gluecksmann never lost her enthusiasm for a constructive life. She was fortunate in being able to lead this almost to the end.

LUCIE SCHACHNE.

COMMEMORATION OF CONCENTRATION CAMP VICTIMS

Under the auspices of the British Reserve Forces Association and the Willesden Branch of the Association of Jewish Ex-Servicemen and Women, a ceremony in memory of those who died in the concentration camps will take place on Sunday, October 10, at 2.30 p.m., at the Prisoners' Memorial in Gladstone Park, Dollis Hill, London, N.W.10. The ceremony will be opened by an interdenominational (C.o.E., R.C. and Jewish) service of Remembrance. The function will end at about 3.30 p.m. All interested readers and their friends are welcome.

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GERMANY TODAY

Letter to the Editor

BERLIN—NEWS IN BRIEF

Tercentenary of Jewish Community

Last month, the 300th anniversary of the admission of Jews to Berlin under the Great Elector and the foundation of the Jewish community, was marked by several functions and services and a special exhibition in the Berlin Museum under the heading "Leistung und Schicksal" which will be open until November. A detailed report will be published in the next issue.

Appointment of Borough Councillor

Mr. Jacov-Peter Rabau was appointed "Stadtrat" of the Berlin Borough of Reinickendorf. He will be in charge of the Youth and Sports Department. Mr. Rabau was born in Berlin 44 years ago and lived in Israel from 1939 to 1959.

Former Jewish Citizens Remembered

The following Jewish former citizens of Berlin will be remembered by memorial plaques shortly to be affixed at the houses, where they once lived:

Else Lasker Schueler, Berlin-Schoeneberg, Motzstr. 78 (now Hotel Sachsenhof); Alfred Kerr, Berlin Grunewald, Douglasstr. 10; Carl Einstein, writer and editor of the *Propylaen-Kunstgeschichte*, Berlin-Frohnau, Zeltingerstr. 54; Dr. Karl Abraham, founder of the Psychoanalytical Institute in Berlin, Berlin-Grunewald, Bismarckallee 14; and Salomon Friedlaender (Mynona).

Sigmund Freud-Strasse

A street in the Borough of Spandau has been named after the founder of psychoanalysis.

AWARD OF NELLY SACHS PRIZE

This year's Nelly Sachs Prize of the City of Dortmund was awarded to the Austrian authoress Ilse Aichinger, who was born in Vienna in 1921 and now lives in Salzburg. Her literary production includes novels, radio plays and lyrical poetry.

ISRAELI MINISTER VISITS LUDWIGSBURG

Mr. Yaacov Shimshon Shapiro, the Israeli Minister of Justice, visited the Central Agency for the Investigation of Nazi Crimes in Ludwigsburg, and expressed appreciation of its work since its foundation 13 years ago.

Mr. Shapiro, who was on a week's visit to Germany, was welcomed by Dr. Rudolf Schieler, Baden-Wuerttemberg's Minister of Justice. Dr. Schieler pointed out that the Agency was facing increasing problems in its attempts to compile documentary evidence of Nazi crimes. He expressed satisfaction that the authorities and private organisations in Israel had readily supported the West German legal authorities in prosecuting Nazi criminals from the beginning.

Accompanied by Dr. Philipp Held, the Bavarian Minister of Justice, Mr. Shapiro placed a wreath at the Jewish memorial at Dachau. "Without forgetting the past, we must attempt to develop friendship between our two peoples", Mr Shapiro told Dr Held.

West Germany's President, Gustav Heinemann, received Mr Shapiro, who also met Dr. Gerhard Jahn, the Federal Minister of Justice.

DUESSELDORF ENDOWS HEINE PRIZE

"In honour of its greatest son, whose work belongs to mankind", the municipality of Dusseldorf has endowed a Heine Prize with a capital sum of DM 25,000. The Prize is to be awarded every three years to personalities who, in the spirit of Heine, devote their cultural activities to the fight for human rights, promote social and political progress, work for international understanding or spread the idea of the unity of men.

PRESIDENT HEINEMANN CALLS ON "GERMANIA JUDAICA" LIBRARY

President Heinemann paid a visit to the Germania Judaica Library in Cologne, the comprehensive collection of 16,000 works on Jewish history since the 18th century. The President was informed that the library was frequented by about 1,400 scholars, students and other interested readers.

KARL BARTH

Sir,—The comprehensive review article by Ignaz Maybaum, published in your September issue, passes a severe judgement against Karl Barth (1886-1966), which is based on a mistaken interpretation. The Calvinist scholar's sentence "Theologie treiben als ob nichts geschehen waere" is taken here as an expression of indifference towards the tendencies which led to the final mass murder committed against our people. But this advice, given to theologians in Germany, was intended as a demand to disregard thought and actions by which the régime attempted to corrupt the religious life of the nation. Barth was a Swiss but until his suspension in November, 1934, followed by dismissal, was employed as professor in Bonn. His clear-sighted and courageous stand against the Nazis is amply documented in the recently published volume of his "Briefwechsel mit Rudolf Bultmann" (Theologischer Verlag Zuerich, 1971). The name of Barth, whose restoration of theology during the twenties exercised a traceable if paradoxical influence on the revival of religious thought in our own circle, is very well established throughout the western world and does not need the support of these lines. But there seems to be a danger that our attempts to assess the impact on our world picture of the atrocious experience which the upheavals of contemporary politics have brought about will lose credibility by lack of interest in the verification of facts.

Liverpool.

HANS LIEBESCHUETZ.

TOO GOOD TO BE TRUE

A recent Bulletin of the Jewish Telegraphic Agency (London) carries the following correction:

"In the report of Moshe Dayan's speech in Nahalal, it should have said, in the penultimate line, 'we will face restless times. . .'. Due to a printing error, the word 'restless' was lost and 'festive' was put in its place. We regret the error."

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