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GERMAN MINISTER ATTACKS COMPENSATION

Ill-Founded Speech by Dr. Schaeffer

On the 30th of this month it will be twenty-five years since jubilant columns of National Socialist followers hailed, with glowing torches, the night Germany was entrusted to their leader. On that night anxious patriots might have had a vision of German cities, or even those of all Europe, set alight by the torches that lit the night of January 30th, 1933. Knowing the criminal character of the National Socialist leaders, some patriotic men tried to save Germany at the eleventh hour from the horrors which were threatening. The far-seeing and courageous Minister of Hesse, Leuschner, travelled through Germany trying to unite men and groups of widely differing political camps for common, audacious action. One of the hopes of those patriots was the Bavarian Minister-President, Dr. Fritz Schaeffer, whose anti-Nazi views were well known and from whom an energetic stand might have been expected.

On March 9th, 1933, two Bavarian National Socialist leaders went to see Dr. Schaeffer in his office, unaccompanied by brown-shirted battalions, and demanded the handing over of the Government. The swastika went up on the Stachus, hoisted rather shyly and clandestinely, because the Nazis of Munich were not so sure that victory in Bavaria would be easily won. In fact, it was Dr. Schaeffer handed over the Bavarian Government—the last bulwark of democracy in Germany—although the torchlight procession of January 30th had been followed by the Reichstag fire, revealing, if any revelation was necessary, the criminal character of the upstarts. The audacious deed expected of him remained undone.

Reminders of the Past

In Germany one is not glad to be reminded that this torchlight procession was merely the forerunner of other acts of conflagration, which will burn in the memory of Jews and honest people inside and outside Germany as long as the witnesses of those deeds live. On the night from November 9th to 10th, 1938, all the synagogues in Germany went up in flames and, five years later, the Polish skies glowed red from the fires of the crematoria burning the corpses of innocent Jewish people, cruelly murdered.

One is not glad in Germany to be reminded about books like the documentation on the S.S. just issued by a German reporter, Reimund Schnabel, and rightly called "Might Without Morals." He who can look at the photographs in this book and can read the uncommented documents of the S.S. unmoved, must have that combination of criminal and pathological mentality which was typical of the National Socialists.

That there are all over the world hundreds of thousands of sufferers from the régime, who have lost their limbs, whose health has been impaired for ever, who mourn their beloved ones, or who eke out a meagre existence, having been deprived by the régime of the fruits of a life's hard work, is also a fact of which some people in Germany do not like to be reminded.

There were, however, and fortunately still are, men in responsible positions resolved to make good the dastardly deeds of the régime as far as this is humanly possible. The world at large, Jewish victims and their representative bodies, have hailed legislation enacted by Dr. Adenauer's Government. New hope was instilled in those who had nearly lost all expectation of an old age without anxiety and misery; at long last, some people living on the lowest level of society

have been able to return to a tolerable and dignified mode of life.

During the negotiations in The Hague, which resulted in the well-known agreements on global recompense and legislation on individual compensation, Dr. Fritz Schaeffer, the former Minister-President of Bavaria, was in charge of the Federal Ministry of Finance. On more than one occasion he threatened to resign his office if certain requests were complied with. Dr. Schaeffer did not resign; the requests were granted and German economy was none the worse off.

Purported Currency Danger

Since March, 1957, however, Dr. Schaeffer has donned Cassandra's cloak and he has not ceased to play his rôle, even since leaving the Ministry of Finance and taking over the position of Minister for Justice. On the contrary, on December 15th, 1957, he addressed the members of his constituency in a little Bavarian town, Plattling, where, by mere chance we take it, the correspondent of the leading German press agency was present. The next day the German press reported Dr. Schaeffer's forebodings: the German Deutschemark was in danger of devaluation, if compensation payments, mainly to the Jews, were continued at the present rate. DM 28-29 milliards would be payable, if the compensation law were not altered, and foreign lawyers would pocket six milliards of this amount. Only for fear of being considered anti-Semitic had German politicians refrained from suggesting the overdue change of the law which, by the way, under Finance Minister Dr. Schaeffer's guidance came into force only seventeen months ago.

The estimates as to how much indemnification will eventually cost differ widely. No one, however, has yet thought of the figure mentioned by Dr. Schaeffer. There are too many factors at present unknown which have to be taken into account when computing the cost. Thousands of people register each and every claim, in order to safeguard the time limit. Many may lodge claims which will prove to be without legal basis. The mortality rate among the advanced victims, especially those claiming damages for loss of career, is very high indeed. Payments since 1949 resulting from previous and present legislation amount to 4½ milliards only—a sum which partly refutes Dr. Schaeffer's exaggerated estimate. Statements issued by Dr. Schaeffer's successor at the Ministry of Finance do not endorse Dr. Schaeffer's figures, to say the least. People more and better versed in the intricacies of political machinery and personal jealousies in Germany venture to presume that there are quite different motives behind Dr. Schaeffer's speech than his anxiety for the German currency.

On German economy and finance some other factors may have a bearing, conveniently forgotten in Dr. Schaeffer's Cassandra speech: perhaps the defence budget? Perhaps the expenditure on the equalisation of burdens? Perhaps the huge payments to former Nazis, now reinstated as so-called "131s"? Strangely enough, this host of guilty people has been omitted. Is it because all of them have the right to vote, whereas the claimants for compensation have not and are far away?

It is a sad reflection, twenty-five years after January 30th, 1933, that a German politician and representative member of the Government should try to throw a spanner into the already slow-

COUNCIL PROTESTS TO DR. ADENAUER

The Council of Jews from Germany, of which the AJR is the British constituent, has sent the following telegram to Dr. Adenauer:

"Our Council, the association of Jewish emigrés from Germany, has followed with perturbation the repeated attacks on indemnification by the Federal Minister, Dr. Schaeffer. We protest in particular against the statements made by Dr. Schaeffer in Bavaria on December 15th.

"The Federal Government and the qualified representatives of the German nation have repeatedly acknowledged, in solemn declarations, that they consider indemnification as a moral obligation of the German people.

"The Federal Indemnification Law, the core of indemnification, was drawn up in 1956 by a unanimous resolution of the Federal Government and by both the Upper and the Lower Houses. The Federal Ministry of Finance, then directed by Dr. Schaeffer, was in charge of indemnification.

"Now Dr. Schaeffer is attacking the implementation of this legislation on the basis of estimates which disagree with those emanating from official quarters and have no relation to the payments already made. Dr. Schaeffer's declarations are liable to exert a stultifying influence on the work of the organs of indemnification; to shake the confidence of the victims of National Socialism and of the public all over the world in the promises made by the Federal Government, and they are moreover capable of arousing once more anti-Semitic feeling amongst the German people.

"We hope that the Federal Government will, by making a public statement, remove the anxiety which has been caused among the victims of National Socialism by the utterances of Federal Minister Dr. Schaeffer.

COUNCIL OF JEWS FROM GERMANY

W. Breslauer, W. M. Behr, H. Reichmann."

working machinery of compensation for Nazi victims. This is what Dr. Schaeffer's embarrassing and ill-founded speech amounts to. We are not afraid that a law unanimously passed so short a time ago will be changed. The only effect of Dr. Schaeffer's action may be a retarding influence on the civil servants dealing with the routine work of the compensation offices. Still, Dr. Schaeffer's speech has been widely reported in this country and possibly even beyond it, and it will be necessary that the German Government clearly states its attitude. We have no reason to doubt that those who have initiated the work of compensation will stand by their word. We hope they will make it clear to the German public that compensation of the victims of the Nazi régime is not only a legal but a moral obligation, which should be met, even if it should call for financial sacrifice.

H.R.

FROM THE GERMAN SCENE

NEW MEMBERS OF THE BUNDESTAG

One of the new MdBs of the Christlich-soziale Union (the Bavarian Branch of the CDU) is Dr. Fritz Kempfer. Since 1932 he was an active member of the NSDAP, where he held the post of "political leader", later to become an SS-Standartenfuhrer. After 1945 he was interned for three years.

A welfare organisation for internees of this kind is in existence. One of its founders, Otto Dowidat, who started the periodical of the de-nazified persons, *Der Ring*, was elected an MdB of the FDP.

DRP LOSSES IN HAMBURG

At the local elections in Hamburg on November 10, the Deutsche Reichspartei received 0.4 per cent of all votes cast, as against 0.8 per cent at the elections for the Bundestag in September last. The SPD increased their votes from 45.8 per cent to 53.9 per cent at the cost of all other parties.

THE NEW BAVARIAN MINISTER OF EDUCATION

The opponents of Theodor Maunz, the Minister of Education in the new Bavarian Government, reproached him with having fawned upon the Nazi leaders. The *Sueddeutsche Zeitung* comments: "We can probably assume that the new Prime Minister has studied these publications by Maunz before appointing him". In a letter to *Die Zeit*, a reader quotes from Maunz's book about administrative law—published in 1937—in which the author describes the state "as a means of the Fuehrer for the purposes of the national community". The letter continues: "Perhaps one could say in favour of Professor Maunz, that the greater part of what he wrote and taught at Freiburg during the millennium was not his true conviction (but who forced him to write at all?). But even so, one should prefer not to see him at the head of a Ministry which is responsible for education in a democratic state."

FORMER NAZI GUARD JAILED FOR LIFE

Otto Locke, a Kapo at Auschwitz concentration camp, was convicted by a West Berlin court for murdering seven Jewish prisoners during 1943-44. He was sentenced to life imprisonment on each charge.

The 43-year-old Locke was convicted 16 times on criminal charges before the Nazis gave him a job at Auschwitz.

The presiding judge, Dr. Lothar Muenn, said there was no possible doubt of Locke's guilt in seven of the 13 cases with which he was charged. These included two men who were hung by their hands, which were bound behind their backs. "They died as a result of this terrible torture which brought about internal injuries and suffocation", he said.

Another proven case was that of a prisoner whom Locke forced to dance barefoot on top of a hot stove, and another who was fatally beaten when he was ill.

The judge said: "It is recognised that in this concentration camp, Auschwitz, the prisoners were labour slaves and those who could not work were gassed. Before every prisoner stood the same fate: 'If I lose my strength I shall die'. In every case when he beat prisoners or subjected them to other maltreatment, the accused knew exactly what the consequences would be. But these seven died directly as a result of his ill treatment."

This treatment bore no relation to offences which they had allegedly committed, the judge said. One of the murdered men had not shaved, another had baked an onion to eat.

PROCEEDINGS AGAINST JUDGE

A disciplinary investigation has been started against the Senatspraesident, Dr. Arthur Neumann, at the Landgericht, Berlin. At the trial against Schoerner, Neumann was not allowed to take the oath as he was suspected of complicity.

NATIONAL OPPOSITION

An "Arbeitsgemeinschaft der nationalen Opposition" was founded in Hamburg, at a meeting preceded by fanfares and a procession of flags. The new organisation comprises the local groups of the Deutsche Reichspartei, the Deutsche Block and Otto Strasser's Soziale Union. It is reported that the executive of the DRP does not agree with the participation of their Hamburg branch, and that it has, therefore, appointed a new provisional Chairman in Hamburg.

SPD APPREHENSIONS ABOUT BRAEUTIGAM

The Federal Foreign Minister, Dr. von Brentano, informed the parliamentary group of the SPD that the result of the investigation against Braeutigam, the high official in the Federal Foreign Office, justified his re-employment. The executive of the SPD parliamentary group decided that they would not oppose the decision of the Minister, but that after a study of the Braeutigam file, the Socialist apprehensions had not been removed.

GERMAN ARCHAEOLOGICAL INSTITUTE IN CAIRO

The German Archaeological Institute in Cairo, which had to close down during the war, has recently been reopened.

WHAT IS THE DRP?

The conflict about the Deutsche Reichspartei in Lower Saxony continues. The joint parliamentary party of the Freien Demokraten and the Gesamtdeutscher Block in the Landtag allowed the Deputies of the DRP to join them, and thus started a Government crisis. After the formation of a new Government in Lower Saxony the Prime Minister, Hellwege (Deutsche Partei), declared that the coalition partners SPD, DP and CDU agreed that "people who formed the DRP must never gain power in our country".

The periodical, *Fortschritt*, whose editor is the former Hitler Youth leader and present Deputy of the FDP, writing about the new Government in Lower Saxony states: "The same people who with black-white-red banners are trying to curry favour with patriotic voters or who even appoint former officials of the SS and SA to posts of Federal Ministers, suddenly consider democracy to be endangered because six Deputies of the DRP, who were legally elected, now join the parliamentary party of the FDP/BHE".

RIGHT-WING PARTY IN AUSTRIA

At the elections for the Diet of the Tyrol the votes cast for the right-wing opposition party Freiheitliche Partei Oesterreichs were 8.5 per cent as against 6 per cent at the general elections in 1956. Yet compared with the last elections for the Diet in 1953, when the FPOE received 13.4 per cent of the votes, the party lost some popularity. Some of their candidates were well-known personalities during the Nazi régime.

RUECKERSTATTUNGSGESETZ

Ansprueche von Oesterreichern

Der Austrian Desk des United Restitution Office teilt mit: Das deutsche Bundesrueckerstattungsgesetz, dessen wesentliche Bestimmungen von Dr. Ernst Schaefer in der Sonder-Beilage zur Juli 1957-Nummer der "AJR Information" dargestellt wurden, ist auch insbesondere fuer aus Oesterreich stammende Opfer der nationalsozialistischen Verfolgung von Belang.

Auf Grund dieses Gesetzes besteht ein Anspruch auf EntschaeDIGUNG fuer die in Oesterreich erfolgte Entziehung feststellbarer Vermoegensgegenstaende durch das Deutsche Reich sowie durch die nationalsozialistische Partei und andere nationalsozialistische Einrichtungen.

Personen, denen solche Vermoegensgegenstaende in Oesterreich entzogen wurden, sind ohne Ruecksicht auf ihre Staatsbuergerschaft anspruchsberechtigt, wenn diese Vermoegensgegenstaende nachweislich nach der Entziehung in das Gebiet der Bundesrepublik Deutschlands oder von Gross-Berlin, d.h. einschliesslich Ost-Berlin, gelangt und nicht mehr vorhanden sind.

Die volle Tragweite der Bestimmungen des Gesetzes wird sich erst im Laufe seiner Handhabung erweisen.

Fuer die aus Oesterreich stammenden GeschaeDIGTEN, moegen die folgenden Hinweise von Belang sein:

In der nationalsozialistischen Aera mussten Gold, Silber und andere Wertgegenstaende an das Wiener Dorotheum abgeliefert werden, das in sehr vielen Faellen die Uebersendung nach Berlin vornahm. Die Aufzeichnungen hierueber sind gresstenteils

noch vorhanden. Interessenten moegen daher beim Dorotheum unverzueglic nach dem Schicksal der in Frage kommenden Voermoegensgegenstaende Erkundigungen einziehen.

Auch oesterreichische Bankinstitute verfuegen ueber Nachweise ueber die Entziehung und Verbringung von Juden gehoerigen Vermoegensgegenstaenden nach Deutschland oder Berlin, insbesondere von Wertpapieren.

Bankguthaben wurden wohl in der Regel bereits in Oesterreich liquidiert. Wenn der Saldobetrag dann nach Deutschland geschickt wurde, besteht, da Geld kein "feststellbarer Vermoegensgegenstand" im Sinne des Gesetzes ist, kein EntschaeDIGungsanspruch. Nur in Faellen, in denen ein Guthaben als Ganzes unliquidiert nach Deutschland verbracht wurde, kommt die Geltendmachung eines Anspruchs in Frage. Dies scheint insbesondere der Fall bei Postsparkassenkonten gewesen zu sein, da nach dem sog. Anschluss die deutsche Postsparkasse in Berlin angeblich saemtlliche (also nichtjuedische und juedische) Konten der oesterreichischen Postsparkasse uebernommen hatte.

Fuer Umzugsgut (Liftvans), welches von Oesterreich nach einem deutschen Hafen gebracht und dort beschlagnahmt wurde, besteht ein EntschaeDIGungsanspruch, auch wenn das Umzugsgut vom deutschen Hafen nach Oesterreich zurueckgeschafft und dort versteigert wurde.

Die Anmeldefrist laeuft am 1 April, 1958 ab. Es empfiehlt sich daher die unverzueglic Vornahme von Erhebungen ueber das Schicksal entzogener Vermoegensgegenstaende.

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SEASON FOR BLUEPRINTS

No future historian will be able to trace the multitude of two, three and five-year plans which have been launched in Israel by various Ministries or Jewish Agency departments during the past nine years, only to be scrapped after a while and substituted by other plans. Sometimes the programme presented by one Ministry would have made fascinating reading had it not clashed with a blueprint worked out by another governmental agency. It happened, for instance, that an agricultural authority prepared a plan to make Israel self-sufficient in food produce within a certain period—an idea promoted by those who thought that the country should not depend for its daily bread on long and hazardous lines of communication. Yet, at the same time, other official circles, in order to make Israel's agriculture a going concern from the economic viewpoint, favoured just the opposite—the planting of export crops attractive to foreign markets so that from their sale those supplies could be imported which the home soil could produce only at great cost.

In a dynamic country such as Israel, planning is a national sport. Almost everybody has his own private five-year plan, be it for the buying of a house, a journey abroad or some other alluring scheme, which more often than not is adjusted by time and events. Nevertheless, mapping out the future—in a world whose morrow is uncertain and veiled in a mist of atom war and cosmic conflict—is a sign of youth, faith and optimism.

Population Increase

The Ministry of the Interior strikes the boldest note by announcing something like a twelve-year plan, although this is the fourth plan drawn up by the Ministry in recent years on one and the same subject. According to the experts, Israel's population will by 1969, through immigration and the natural increase, reach a figure of 3,325,000. The intention is to develop small towns and to retard the growth of the three main cities, Jerusalem, Tel Aviv and Haifa, which today contain over half of Israel's population and are expected by then to hold no more than 41 per cent. "Southwards Ho!" seems to be the motto. The Ministry wants to move many of the newcomers and other sections of the population to the Negev and the Darom. The Negev's population is to jump from its present 50,000 to 260,000, and the Darom—the region between Tel Aviv and the Negev—will see an increase from 55,000 to 140,000 inhabitants.

The greatest development is foreseen for Ashdot Yam, recently in the news when Premier Ben-Gurion revealed that it was the terminus of the oil pipeline from Elath. Mr. Israel Rogosjnsky, the American industrialist, chose Ashdot Yam for the site of his 20 million dollar rayon manufacturing plant, and the place has been mooted as Israel's second deep-water port. The forecast for Elath, with a population today of 3,500, is no less spectacular; within twelve years, its population is to increase by twelve times to 40,000.

While the Ministry of the Interior, headed by Y. Bar Yehuda, deals with population moves within the country, population moves into the country, namely immigration, are in the hands of the Jewish Agency. Its Treasurer, Mr. Dov Joseph, has promoted a plan of his own. On his assumption, Israel will, during the next five years, have an immigration of between 350,000 and 400,000 persons or, on the average, 70,000 to 80,000 per annum, but not necessarily the same number each year. Leaving out the Jewries of the United States, of Israel and Soviet Russia, this

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empfiehlt sich für sorgsame Verwaltung von Häusern und allen Verkehr mit Behörden. Ausgezeichnete Referenzen in England stehen gerne zur Verfügung.

figure constitutes 12 per cent of the three million Jews dispersed throughout the rest of the world. Being a man of finance, Mr. Joseph does not fail to present the bill: the arrival of 75,000 immigrants a year means an annual outlay of 180 million dollars.

There is also the "Sapir Plan" for industrial expansion. Mr. Pinhas Sapir, Minister of Commerce and Industry, envisages an investment of over 250 million dollars in manufacturing, and thereby creating 45,000 new industrial jobs, within the next five years. With large-scale immigration, Mr. Sapir points out, about 150,000 new places of employment will be needed by 1962. Today, industry supports 130,000 families. According to the Sapir Plan, over 30 per cent of the increased need for employment will be satisfied in various branches of manufacturing.

The largest growth is anticipated for the metallurgical industry. Projected enterprises include a shipyard, a diesel-manufacturing plant, a metal container factory and a scooter assembly plant. Output in the paper and pulp production is to double. Similar plans are outlined for the leather, chemicals, ceramics, glass, building materials, food, wood, printing and diamond cutting and gem industries.

How will this variety of produce reach the foreign markets? There is a special plan dealing with the expansion of Israel's merchant fleet. The tonnage of Israel's ships, at present 150,000, is to rise to two million tons in ten years' time. Calling for an investment of 350 million dollars, the programme foresees the construction of 85 ships of different sizes, the largest of which will be an oil tanker of 65,000 tons.

In a recent press conference in Tel Aviv, Dr. Nahum Goldmann, in his capacity as President of the World Zionist Organisation, warned that Israel will be faced with a severe crisis unless there is an over-all plan for the absorption of the new immigrants. What a pathetic appeal after all these blueprints and schemes. What is needed, so it seems, is a comprehensive programme which would interlock the various departmental prophecies and projects.

Germany and the Near East

The Council of the Arab League has approved a resolution in which Arab diplomats in Bonn are urged to carefully watch the development of relations between the Federal Republic and Israel, and to point out to the Federal Government the disadvantages which would result from the establishment of diplomatic relations with Israel. A spokesman of the League said in Cairo that the establishment of such relations was unlikely but if it did occur, the Arab States would certainly recognise the Soviet Zone.

The Soviet Zone held an industrial fair in Cairo. During the fair the Soviet Zone Minister for External Commerce visited Cairo at the head of an official delegation. He was received by President Nasser, who agreed to the creation of an Egyptian commercial delegation in the Soviet Zone. It was reported that the establishment of commercial delegations of the two countries in East Berlin and Cairo had been decided in 1955, but Egypt had delayed the carrying out of this decision.

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ANGLO-JUDAICA

Shame into Pride

Much of the experience of a Jewish generation was revealed, in a remarkable personal confession, by 34-year-old Miss Judith Montagu, a niece of Lily Montagu—social worker, daughter of a former Secretary of State for India and long-time friend of Princess Margaret. Miss Montagu had been brought up an indifferent Jew. Indeed, she "felt shame at being" one. "The word 'Jew' was a stigma", she said: "It was the fashion of the '30s to deny one's race", and "people were saying about Hitler 'at least that fellow is getting rid of the Jews'". But in her, Miss Montagu confessed at an Anglo-Jewish Association meeting, "the shame changed from guilt without reason to guilt from hypocrisy" and, in a "new-found liberation", she began to feel a deep pride in being Jewish as well as English.

In Memory of Balfour

When Parliament decided to erect a monument at Westminster to the memory of Lord Balfour, the Prime Minister, Mr. Macmillan, said that Balfour would always be remembered in connection with the Declaration which bore his name with regard to a home for the Jewish people in Palestine.

The Hebrew University of Jerusalem will have a Faculty of Architecture and Fine Arts owing to the generosity of a Birmingham Jew, Mr. Jack Cotton, an architect himself, who gave £70,000 for a Chair in these subjects.

Anglo-Jewry is to raise £50,000 for a Merchant Navy trades school in Israel, to train skilled craftsmen for the merchant fleet.

Anglo-French Parade

For the first time the Jewish Ex-Servicemen's annual parade was joined by a French contingent. Remembering not only the fallen but also the six million murdered Jews, the President of Ajex, Colonel Bean, protested against the appointment of a German as C-in-C, Central European Land Forces, Nato.

Jewish Studies

A call for greater appreciation among Anglo-Jewish leaders of the "new science we call Jewish Studies" was made in the second Hillel Foundation Annual Lecture by Dr. A. Altmann, Communal Rabbi of Manchester and Director of the Institute of Jewish Studies there.

Anti-Semitism

On the 21st anniversary of the Board of Deputies' Defence Committee, it was stated that "while there is no analogy between the mentality of the German and the British people, there is enough proof that anti-Semitism is far from dead". Special attention is being given by the Board to the Arab boycott, which has been found to work in such a fashion as to create discrimination in trading against British Jews.

Shechita was ably defended, on both religious and psychological grounds, by two Jewish M.P.s, Messrs. B. Janner and B. Stross, during a parliamentary discussion of the Slaughterhouses Bill, when suggestions were made that animals slaughtered for consumption by Jews should first be stunned.

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UNBIASED RESEARCH OF THE PAST

Second Year Book of the Leo Baeck Institute

"We want to give a faithful presentation of all that Jews in German-speaking countries have done and felt, thought and created, where they proved themselves and where they failed." These principles laid down in the founding manifesto of the Leo Baeck Institute have also designed the Institute's latest publication, its Second Year Book.* At the same time, the publication under review also testifies to the sound foundations and methodical work of its sponsoring body: more often than not, in the Jewish and non-Jewish sphere alike, ventures of this kind die an unobtrusive death after the first enthusiasm has receded, and it is therefore the second step rather than the first one that counts. That this second step, the issue of the Second Year Book, has been taken is, above all, due to the perseverance of the expert editor of the Year Books, Dr. Robert Weltsch. He has succeeded not only in obtaining outstanding contributions, many of which bring hitherto unknown facts to light, but also in wielding the diverse subjects of the book into an organic entity. The first section is dedicated to the memory of Dr. Leo Baeck, the second deals with Jewish life in pre-Nazi Germany from the organisational point, while the third section lays stress on the spiritual aspects. Some of the articles may be classified as comprehensive monographs of the particular subject, whereas others will serve as invaluable sources on which future historians may elaborate.

Language Problems

Like its predecessor, the Second Year Book has also been published in English. This decision has already raised some controversy: it was criticised not only by German-speaking Jews in South America but also by other readers, who expressed the view that German was the link between the members of a dispersed community and that a German publication would help many non-Jewish circles in Germany to obtain a clear picture of what was once German Jewry. It cannot be denied either that in some instances articles by German-speaking authors lose their colour by being translated and that the book is interspersed with terms printed in italics in their German original, for the simple reason that they do not lend themselves to adequate translation. However, in spite of these unavoidable drawbacks, the decision on the choice of the language seems to be the right one. For, as Robert Weltsch points out in his introduction which, by its profoundness, helps the reader to discern the common denominator of the whole publication: "We have to adjust ourselves to the fact that the English language has become the most important, not only in the Western world as a whole but as the sole instrument of addressing a maximum of Jews, too". At the same time the position will to some extent be alleviated by the publication in German of extracts of the Year Book and also of some monographs.

To a great extent the Jewish position in Germany was designed by a constant tension between the Jews and the majority population. This tension was due to the fact that, contrary to the masses in Eastern Europe, the German Jews were integrated into the life of the nation but, at the same time, kept their identity or were at least considered by the non-Jews as being different. The complications, arising out of this situation in the cultural field, are dealt with in the Year Book by Moritz Goldstein, who describes the history and the effect of his famous article in the *Kunstwart* (1912), published under the

heading "Deutsch-Juedischer Parnass". Looking back, he claims that the most quoted sentence of his article—"the Jews administer the cultural property of the Germans"—was misunderstood: "I doubted neither our capacity nor our right to engage in cultural activities. The emphasis was on the fact that both these suppositions were denied by the others". Goldstein's article is headed "German Jewry's Dilemma Before 1914". However, the dilemma appears to have been still greater between 1918 and 1933, when assimilation had reached a further stage and when, under the Weimar Republic, the Jews had even more opportunities than before the 1918 Revolution.

In the field of arts the position of the German Jew is exemplified by Heinrich Strauss's article "The Problem of Max Liebermann". According to the author, no special Jewish note is discernible in Liebermann's work. Nevertheless, according to a German saying quoted in Goldstein's *Kunstwart* article, "only a Jew can regard Liebermann as a German painter".

The psychological aspects of the Jewish problem are dealt with in the contribution by Ernst Simon "Sigmund Freud, the Jew". This stimulating 35-page monograph excels both by its wealth of new and often surprising material, and by its methodical exposition. "Freud's positive attitude to spontaneous and undogmatic Jewish nationalism was coupled with a fervent hatred of the Jewish religion, and particularly its commandments and practices" (p. 277). On the other hand, according to Simon, many traits in Freud's teaching and in his personal ascetic attitude to sex—he is supposed to have avoided any artificial attempt at birth control and to have ceased his marital life at the age of 41—are to be ascribed to the fact that he was the offspring of Talmudic scholars.

The reaction of the Gentile to the Jew is reflected in the novels of various German authors. Two of them—Felix Dahn's "Kampf um Rom" and Gustav Freytag's "Soll und Haben"—are analysed by George L. Mosse. The underlying trend in their works, as far as the Jews are concerned, is that "good" Jews do not redeem their race but have lost their "Jewish" characteristics. It is remarkable that Freytag, notwithstanding his anti-Jewish criticism, was an adherent of political liberalism.

The historical background of the German-Jewish "dilemma" becomes evident in Hanns Reissner's illuminating article, which deals with the struggle of the members of the first generation after the emancipation—Eduard Gans, Heinrich Heine, and other associates of the Kulturverein.

Eastern Jews in Germany

Turning to the organisational section of the Year Book, S. Adler-Rudel's article on "East European Jewish Workers in Germany" is of particular interest, in that it breaks new ground. What, in the light of this article, is German Jewry's record as regards its attitude towards the "Ostjuden"? The fact that for the average German-Jewish reader probably most of the material will be of some news value indicates the aloofness of the indigenous Jewish population to "the stranger in their midst". On the other hand, it stands to the credit of the German-Jewish community that, by founding and running the "Arbeiterfuersorgeamt", all Jewish organisations, Zionist and "assimilationist" alike, strove at constructive solutions of the problems involved. The tasks with which the responsible organisations were faced were not restricted to questions of employment, legal status and permission for residence and work. In the light of anti-Semitic tendencies the "Ostjuden" problem also had a political aspect, and therefore called for a dignified approach and a strong sense of solidarity. That the leaders of German Jewry did not fail in this respect becomes evident in the article.

The heroism of two leading German-Jewish women, Cora Berliner and Hannah Karminski, comes back to our minds when we read the letters they wrote to a friend in a neutral country prior

LETTER TO THE EDITOR

"HEINRICH HEINE AN EDUARD GANS"

Sir—With reference to my analysis of Heine's letter to Gans, in your December issue, I would like to amend my interpretation of Heine's epigram, "An Eduard G." A. Strodtmann had, in his first edition of Heine's Collected Works, identified the initial "G" with Gans, but in his second edition he related it to the French politician Grenier. Other Heine scholars followed him in this regard. Conversely, there is agreement that the poem known under the title "Einem Abtruennigen" may have been composed by Heine with Eduard Gans in mind. If so, this would be another instance of Heine castigating himself when sitting in judgment over the friend of his youth.

Yours, etc.,
H. G. REISSNER.

New York.

LEO KESTENBERG 75

Nobody who in the Prussia of the Weimar Republic had anything to do with schools or musical education, will have forgotten the name of Leo Kestenberg. This son of a Jewish chazan from Hungary was a high official in the Prussian Ministry of Education and was in charge of "musical affairs". He reformed music teaching in state schools, he reorganised the training of music teachers and, in 1925, introduced an examination for private teachers of music. A still wider public consisting of educationalists and laymen will be grateful to him for founding the Zentralinstitut fuer Erziehung und Unterricht, from where new ideas radiated into the smallest village school in Prussia and beyond.

Kestenberg was responsible for the new look of the "Kroll Oper" under Otto Klemperer; for the appointments of Arnold Schoenberg to the Academy of Arts and of Fritz Joede to the Academy for Sacred and School Music.

Leo Kestenberg, the author of several books, has since 1938 been the Director of the Institute for the Training of Music Teachers in Tel Aviv.

EX-NAZIS AS JUDGES

On November 25th Mr. Lewis, M.P., asked the Secretary of State for Foreign Affairs on what date he requested the Bonn Government to give information concerning allegations that they were, contrary to the Potsdam Agreement, employing about 200 persons as judges and public prosecutors who were personally concerned as judges in the infliction of death and other heavy sentences under the Nazi régime; on what date the Bonn Government replied to his inquiry; and whether they have intimated when they expect to conclude their investigations.

In a written reply, Mr. Ormsby-Gore stated that the matter was raised on July 5th with the Federal German authorities, who at once replied that an investigation into these allegations had already been initiated. There is, as yet, no indication as to when the investigation will be concluded.

to their deportation. By reprinting these "documents humains" the Year Book has at the same time paid tribute to the great number of Jewish communal workers who, under the leadership of Leo Baeck and Otto Hirsch, voluntarily stayed with those in their trust in German Jewry's darkest hour.

Within the framework of this article only a few of the twenty contributions of the Year Book can be specially mentioned, and even they cannot be adequately appraised in view of the unavoidable limitations of space. However, this does not imply that the other essays are of lesser importance. It is not the object of this review to supply the reader with a précis of the Year Book's contents, but rather to stimulate the urge to make first-hand acquaintance with this important publication.

* Year Book II of the Leo Baeck Institute of Jews from Germany. East and West Library. 27/6. Members of the Society of Friends of the Leo Baeck Institute receive the Year Book free of charge.

Gabriele Tergit

ANTONINA VALLENTIN

Antonina Vallentin, whose untimely death was announced in the last issue of this journal, was not only a brilliant biographer, on a par with Stefan Zweig and Emil Ludwig, but was one of the most outstanding personalities amongst the women of my generation.

She was the daughter of Dr. Silberstein, of Lemberg. She had studied art but had realised, at an early stage, that though she was a gifted painter this was not her forte. In Florence she studied the history of art and, after the First World War, came to Berlin as the wife of a wealthy German-Jewish husband, whose name she made famous. She was an accomplished European at a time when we were only Berlin Jewesses, caged in by the inflation. She spoke Russian, Polish, German, French and Italian with only a very slight accent. Art was an important factor in Antonina Vallentin's life, and I will never forget her rapture at a screen in St. Marks in Venice, and how her hands caressed the figures created by great artists.

After her divorce from her husband in the beginning of the 'twenties, her mother came to live with her, and Tozia—as all the world called her—who had quickly learned English, became Berlin correspondent of the *Manchester Guardian*, Chief Editor of *Nord und Süd*, and the brilliant interviewer of the United Press. She had one of the most important "salons" in Berlin—a city rather devoid of this fruitful institution. I must admit that I, like many others at the time, could not see the sense in the coming together of people who said in six different languages: "How do you do?", "Do you know that Prince X was at Y's luncheon?", and so on. But we were mistaken. From these seeming banalities Tozia built up something very important.

Biographer of Stresemann

She was the very first to recognise the genius of Stresemann. In 1922 she said of Stresemann: "That man is the coming German statesman". She wrote an article about him in the *Manchester Guardian* at a time when he was only one of many parliamentarians, and it was said that she was a great influence, to the good, on his foreign policy of Franco-German reconciliation. She admired Stresemann and she had faith in the correctness of his policy. Stresemann never forgot this. There was never a more important dinner party at the German Foreign Ministry without Tozia. After Stresemann's death she published his biography.

It was at her big, ill-lit ground-floor room in Landgrafenstrasse, filled with dark Renaissance furniture and red plush, that the German aristocracy met the Socialists of the Government; where Lord d'Abernon, the English Ambassador, M. de Margerie, the French Ambassador, the Italian Count Bosadari, met Stresemann.

Antonina Vallentin was not a particularly good-looking woman. She dressed abominably and was a bad talker, beginning phrases without ending them, but she had the great generous heart of a Polish Jewess. She was serious-minded, she was selfless and never spoke of herself. She referred to everybody as "a wonderful person" and sincerely believed it. She never forgot her Jewishness and went regularly to synagogue.

She visited Frank Harris, the friend of Oscar Wilde, and wrote a book about him in English. She wrote "Die purpurne Flut", a book of little value, but in German, and the sparkling "Mirabeau" in French, for she left Berlin in the 'twenties and married the writer Luchair, whom she had met at the League of Nations in Geneva where she was a well-known figure. Shortly afterwards she became a star author of the Viking Press, New York, which commissioned one book after another from her. In 1934 she published "Poet in Exile", a Heine biography; in 1938 her "Leonardo da Vinci" became the "Book of the Month".

When Hitler came to power she opened her Parisian home for German-Jewish refugees, regardless of her standing in snobbish Parisian society. This woman, who was always so busy,

spent every afternoon sitting knitting in her home, listening to the uprooted people who crowded her drawing room from 1933 till 1939.

During the occupation of France she had to hide and to flee, again and again, with her husband and her aged mother. Her husband's son, the collaborator, Luchair, and his grandchild, the actress Corinne Luchair, were friends and helpers of Abetz. In that time Antonina Vallentin did not stop her work. Every evening her husband dug a hole in the garden to hide the pages of her manuscripts.

After the war she wrote a book on her experiences under Hitler, but could not find a publisher for it. "The fate of a Polish Jewess is not interesting enough", she said rather bitterly, but she began afresh. A very conscientious historian, she wrote "This I Saw". Her biography of Goya became an international success, and she wrote a biography of Greco and also of Albert Einstein—a very good friend of this woman, friend of great men. In the last three years of her life she was commissioned by the American publishers Doubledays to write a life of Picasso, of which the French edition had just been published by Alban Michel. Although the writing of the "Picasso" was a nightmare for her, she began immediately after its completion with the collection of material for a "Breughel".

Antonina Vallentin, a great link for the intellectuals of pre-Hitler Berlin, an erudite woman of the highest integrity, a wonderful influence for the good, has died—much too early for her friends.

JEWISH MUSIC

The question "what is Jewish music?" is often asked. Frequently, the answers are based on individual feeling rather than on historical facts. Yet for more than fifty years the music of the Jewish people has been the object of scientific research. In Vol. I of the "New Oxford History of Music" (1957), Professor Eric Werner*—who comes from Germany and is now Professor of Jewish Music at the Jewish Institute of Religion in New York—sums up the present state of knowledge as regards the post-Biblical periods up to the beginning of the nineteenth century; later developments are to be dealt with in Vol. X.

With the help of musical examples, Professor Werner demonstrates the link between the oldest Jewish tunes in existence—those of the Yemenite Jews—and certain ancient tunes in the plainsong of the Church. Both originate from the music used in the Synagogue—but not in the Temple—before the destruction of the Jewish State.

Medieval German Jewry made an outstanding contribution with the so-called "Missinai" melodies (considered as sacred as if they had come "from Sinai"). They include such tunes as Kol Nidre, the Oleni for the High Holydays, the Tal Kaddish and a few others. Although these tunes contain such diverse elements as accents from the traditional readings of the Bible and phrases from the West European music of the period, the result is quite homogeneous. These chants "represent the highest musical accomplishment of German Jewry up to the nineteenth century and reflect in every phrase of music and text the eschatological and mystical longings of a persecuted people".

An early attempt at radical assimilation occurred in Venice at the beginning of the seventeenth century, when both Rabbi Leon de Modena and the first prominent Jewish composer, Salomone Rossi "il Ebreo", wrote Hebrew choral music in the style of contemporary Church music. Rossi's settings show the great craftsmanship of the period but bear hardly any trace of Jewish tradition.

Professor Werner's concise essay unfolds the vast canvas of Jewish music in the Orient as well as in the Occident throughout the centuries. In connection with this new publication, HMV are issuing a "History of Music in Sound" on records which include three Synagogue melodies: Psalm 8, a Hymn for Hashanah Rabba and Psalm 137.

H. W. FREYHAN

*Recently, a first Congress of Jewish Musicologists was held in Paris at which Prof. Werner was one of the speakers.

Old Acquaintances

"A Study in Perversion":—Under that headline the *Manchester Guardian* reports Veit Harlan's new film "Anders als die Anderen" ("Different to the Others"), dealing with the subject of homosexuality. Because the director of that bitterly anti-Semitic picture "Jud Süß" could not resist airing xenophobic tendencies the Stuttgart press refused to come to a reception attended by Paula Wessely who stars in his new opus. The villain in the film is gratuitously given a Slav name, Boris, and the principal character is a young and blameless German who is perverted by "strangers" while the impersonal enemy is abstract "foreign" art. Many Germans deplore Harlan's comeback. Erich Lueth, of Hamburg, who instigated a boycott of an earlier Harlan picture and was stopped by law, launched an appeal which will shortly be heard by the Federal High Court—five years after this could have had any real purpose.

News From Everywhere:—Albert Lieven who lived in London during the Hitler years and who returned to Germany after the end of the war to act in German pictures, is coming back to England again to work here.—Emmeric Pressburger, the Hungarian film producer and author who did the scripts for "Red Shoes" and "The Battle of the River Plate", will base his next picture on the Berlin air-lift on location in Germany.

Home News:—The Anglo-Austrian Society gave a farewell party for Dr. Hans Flesch, who is returning to Vienna for good in the new year. Afterwards Martin Miller read Karl Kraus's "Die letzten Tage der Menschheit" in German at the Royal Court Theatre here.—Bernard Grun did the script for a Richard Tauber feature for the B.B.C. Home Service, which will be broadcast on January 8, the tenth anniversary of Tauber's death.—Peter Illing will act with Sir John Gielgud in Graham Greene's "Potting Shed" in the West End.

Obituaries:—Professor Eugen Jensen, 85, the well-known Viennese actor who was in Switzerland during the Hitler years, died in Munich at the age of 85.—Ernst Proeckl, the 70-year-old actor of the "Burgtheater", died in Vienna.—Grete Ilm, actress and former Vice-President of the German "Buehnengenossenschaft", died in California, where she went to live before the war.—Berlin's once famous doctor, Ernst Graefenberg, died in New York aged 76.

Not very courteous:—When the new German film "Der Hauptmann von Koepenick", with Ruchmann, was shown in New York a few weeks ago, the German Embassy gave a reception. Among the guests was Marlene Dietrich who has never returned to her native country. More out of politeness she said "I would very much like to appear in a German picture again". Consequently the satirical weekly *Simplicissimus* published a not very flattering cartoon of her with the caption: ". . . uff eenmal kann se wieder Deutsch" ("Suddenly she can speak German again").

Milestones:—Max Hansen who started as the "little Caruso" and became Leopold in Charell's production of "The White Horse Inn", is 60 this month. He lives with his family in Copenhagen and runs his own theatre in the Tivoli.—Hans Wallenberg, son of the former Editor of the *B.Z. am Mittag* and himself Editor of the U.S. sponsored *Neue Zeitung* in post-war Germany, turned 50 years of age in New York.—Actress Else Reval celebrated her 50th stage anniversary in Karlsruhe.—To honour Ernst Lubitsch, who died ten years ago in Hollywood, the city of Berlin will put up a memorial tablet at the new "Zoo-Palast", and the daughter of the famous director will attend the ceremony.

Vienna:—Hans Jaray turned his own comedy "Ist Geraldine ein Engel?" into a musical and produced it successfully at the "Kammerspiele", with himself in the lead originally played by the late Oskar Karlweis.—The "Burgtheater" celebrated the 80th birthday of critic and playwright Rudolf Holzer two years too late, with the production of his play "Justitia" starring Balsler and Moog.—Johanna Terwin-Moissi successfully played "Mein Bruder Jacques" at the "Volks-theater", with Johannes Heesters in the lead.—

PEM

TAGEBUECHER UND GEDICHTE AUS DEM KZ

Vor Büchern wie "Auschwitz, Ein Tatsachenbericht" von Lucie Adelsberger (Lettner-Verlag, Berlin, DM 6.80) und "Mahnmal", Gedichte aus dem KZ von Ilse Blumenthal-Weiss (Christian-Wegener-Verlag, Hamburg, DM 3.50), fühlt man sich der Sprache beraubt. Und deshalb kann man, wenn überhaupt, auch nur in der Sprache von ihnen zu sprechen versuchen, in der sie geschrieben sind.

Lucie Adelsberger ist eine Aertzin, die zwanzig Jahre lang in Berlin praktizierte, bevor sie im Mai 1943 nach Auschwitz deportiert wurde. Dort wurde sie, mit einigen anderen juedischen Kolleginnen und Kollegen, als "ärztliche Hilfe" den Zigeunerinnen des Frauenlagers Birkenau zugeteilt, die man am Fleckfieber zugrunde gehen liess, soweit man sie nicht in den Gaskammern ausrottete. Lucie Adelsberger überlebte Auschwitz, wurde im Winter 1945 beim Herannahen der Russen mit einer Anzahl anderer Ueberlebender und noch transportfähiger Kranker nach Ravensbrück geschafft und hier im Mai 1945 von den Amerikanern befreit.

Sie hat ihre Erlebnisse, wenn man den zweijährigen Aufenthalt in der Hölle und im letzten, äussersten Grauen noch ein "Erlebnis" nennen darf, später in Tagebuchform aufgezeichnet. Vor dem kleinen, rund 170 Seiten umfassenden Buch, das daraus entstand, esweist sich die Unzulänglichkeit aller Worte, die Unmöglichkeit einer "Besprechung". Aus grossen Standardwerken wie Kogons "Der SS-Staat", G. Reitlingers "Die Endlösung", H. G. Adlers "Theresienstadt" kennen wir im einzelnen und wenn das Wort hier erlaubt ist—gleichsam wissenschaftlich die Organisation, das System, die Methoden dieses bisher entsetzlichsten Phänomens unserer Zeit, der nationalsozialistischen Konzentrations- und Vernichtungslager. Lucie Adelsbergers Aufzeichnungen geben dazu ergänzend ein persönlich-menschliches Dokument der Unmenschlichkeit. Zum Schluss schreibt sie über die KZs: "Menschliche Vorstellungen und Massstäbe lösten sich auf. Alles dort war überdimensional und übersteigert in der Dynamik, so dass unsere Begriffe verändert sind . . ."

Seelenadel und Verzweiflung

Was den, dem die Greuel eines KZ erspart blieben, der sie nur aus geschriebenen oder erzählten Berichten kennt, immer wieder aufrührt und erschüttert, demütig-ehrfürchtig und fassungslos-verzweifelt vor den Aussagen der Ueberlebenden verstummen lässt, das sind die extremen, jenseits von allem Menschenmass liegenden Widersprüche und Gegensätze, die unter diesen aussermenschlichen Lebens- oder richtiger Todesbedingungen hervortraten. Es gab Häftlinge, die sich am letzten, armseligen Hab und Gut von Neueingelieferten bereicherten, bevor diese—wie es bei Lucie Adelsberger und in der Sprache des KZ heisst—"ins Gas kamen". Es gab andere, die nicht nur ihren letzten Bissen Brot, sondern ihr Leben hergaben, um das ihrer Mitleidenden zu retten. Seelenadel und Seelengrösse, Abstumpfung und Verhärtung der Gefühle standen sich, diese in ihrer Erhöhung, jene in ihrer Erniedrigung bis zur Verzerrung gegenüber in einer Schreckens- und Grauenswelt, in der die gequälte Kreatur tagtäglich vor unmenschlichen Entscheidungen gestellt war. Lucie Adelsberger war zuletzt, auf dem Zwangs- und Gewaltmarsch durch Eis und Schnee von Auschwitz nach Ravensbrück, noch einmal vor eine solche Entscheidung gestellt: "Auf jener Schneewanderung war ein Mädchen mitgezogen, das ich gern leiden mochte. Sie war frisch aus dem Krankenbett gekommen, und der Weg ging über ihre schwachen Kräfte. Mühselig schleppte sie sich weiter und zerrte sich an meinem Rucksack nach. Ich, selber bis zum Aeussersten erschöpft und kaum imstande, mich aufrecht zu erhalten, habe es abgelehnt, sie zu schleifen. Das Mädchen, das noch die Eisenbahnfahrt überstand und mit schwerem Hungerödem und einer eitrigen Mundentzündung in Ravensbrück ankam, wäre doch gestorben. Und dennoch . . . wenn es meine Schwester oder mein Geliebter gewesen wäre, hätte ich geholfen?"

Und dies noch auf der letzten, schliesslich in die Freiheit führenden Station des Leidsweges, nachdem Lucie Adelsberger in Auschwitz, soweit

sie es vermochte, viele Mitleidende vor der Gaskammer oder dem Tod durch Hunger und Krankheit gerettet hatte, nachdem andere durch ihre Hilfs- und Opferbereitschaft sie vor Hunger- und Fleckfieber Tod bewahrt hatten.

Wie Lucie Adelsberger ihre Tagebuchaufzeichnungen, so hat auch Ilse Blumenthal-Weiss ihre Gedichte mehrere Jahre nach ihrer Rückkehr aus den Konzentrationslagern geschrieben. Sie sind von der Mainzer Akademie der Wissenschaften und der Literatur herausgegeben. Jene furchtbaren Kontraste, wie sie uns aus dem Buch der Ärztin entgegentreten, sie leben auch in den Versen und Strophen der Dichterin wieder auf. Es handelt sich dabei nicht nur um übermenschliche Belastungsproben der sittlichen Menschennatur, sondern auch um erbarmungslose Verschärfungen und Zuspitzungen im Erlebnis der äusseren, elementaren Natur. Es ist seltsam, unheimlich und unheimlich ergreifend, wie sich beiden Frauen die Schönheit der Welt aus dem grauenvollen Gegensatz zwischen der tödlichen Barackenlandschaft des KZ mit seinem Unrat, Schmutz, Blut und Stacheldraht und den jenseits des elektrisch geladenen Stacheldrahts gelegenen Feldern, Wäldern und Wiesen erschloss—and zwar gerade dadurch, dass sich diese schöne Naturwelt, weil unerreichtbar geworden, weil aus der Hölle und dem Abgrund wahrgenommen, zugleich auch ins Unwirkliche, Geisterhafte, ja Feindselige und Bösartige verwandelte.

Lucie Adelsberger berichtet auf den ersten Seiten ihres Buches davon, wie bereits auf der Fahrt im offenen Gefangenenwagen durch Berlin die altvertrauten Rasenflächen des Tiergartens das Aussehen von fremdartigen und gefährlich drohenden Kulissen annahmen. Und in Ilse Blumenthal-Weiss's erstem, "Die Einlieferung" überschriebenen Gedicht-heisst es:

"Noch eben war der Himmel Welt
Und war die Erde wunderbar geschmückt.
Nun hat ein Schritt sie zugestellt
Und hat ein Griff das Licht zerstückt."

Aber als Lucie Adelsberger mit ihren Leidensgefährten- und Gefährtinnen die "Wanderung durch den Schnee" nach Ravensbrück antritt, spricht sie davon, dass sie sich schon immer eine "Mondscheinpartie im Schnee" gewünscht habe und dass diese sich ihr nun, selbst unter den grausamsten Vorzeichen, dennoch erfüllt habe: "Der klare Sternenhimmel leuchtete über uns, der Mond erstrahlte in voller Grösse, der Schnee schmiegte sich als grosser samtener Teppich über die Fluren und Wiesen, die Wälder schimmerten in blendendem Weiss, und auf den Zweigen glitzerten die Filigranmuster der Eiskristalle. Und hoch lag der Schnee auf unserem Weg und knisterte bei jedem Schritt unter unseren Füssen."

Glaube an den Frühling

Als genaue Entsprechung und erschütternde Bestätigung dazu lese man das Gedicht "Frühlings-tag" bei Ilse Blumenthal-Weiss:

"Ich glaube, dass es Frühling wird:
Die Luft ist von Verlangen matt
Und streichelt sanft ein Knospenblatt
Ein grüner Strauch steht wie ein Hirt
Inmitten ungepflügter Schollen
Und breitet neue Hoffnung aus.
Ein Kieselstein beginnt zu rollen.
Und irgendeiner denkt: "Nach Haus!"
Und lächelt grundlos in die Ferne
Und fühlt nicht mehr den Kolbenschlag
Und sagt: Ich hab das Leben gerne
An diesem hellen Frühlingstag."

Man glaube indessen nicht, dass dies die einzigen Töne sind, die Ilse Blumenthal-Weiss anzuschlagen vermag. In einem Gedicht "SS-Mann" lauten die ersten zwei Strophen:

"Mit Riemen und mit Stöcken
Marschiert er frech herum.
Er zielt auf gelbe Flecken:
Er bringt den Juden um.
Er füllt die weiten Taschen
Sich voll mit Leichenspreu.
Er zieht das Blut auf Flaschen
Und singt ein Lied dabei."

Dass diese holde Volksliedzeile aus der "Forelei" hier einem SS-Mann "wie auf den Leib geschrieben" ist, beschwört das ganze grässliche Schandbild des nationalsozialistischen.

THE "GOOD GERMANS"

If there had been a true resistance movement against the Nazis in Germany, the last 12 years would surely have produced a record of it. "Conscience in Revolt" can at its best be called only an attempt. The contents of "64 stories of resistance in Germany 1933-1945" collected by Annedore Leber again confirm the widespread opinion that there was no movement worthy of that name. Told in many cases too superficially, the life stories of these men and women murdered by the Nazis reflect the inner struggle of sensitive, good people, whose conscience was finally roused, and they spoke in the face of great provocation. But, and that distinguishes them essentially from resistance fighters, they were just trapped by a chance remark against the war or the Government and thus brought to heel before the People's Court. There, unfortunately, under the presidency of the ruthless Freisler, fighting spirit and vigour was to be found and used against the helpless "enemies of the State". These enemies were men and women of conscience—not of action. ". . . overnight I was branded as a criminal just for making a few derogatory remarks about the Government . . . I had a good enough reputation up to now . . ." writes Michael Kitzelmann, aged 26, after he has been condemned to death.

Most of them insisted on acting on their own; they did not wish to involve others or to resist openly. They regarded their fate as a personal one of necessity. Elisabeth von Thadden, who was sentenced to death for conducting a conversation which was "detrimental to fighting morale and tantamount to high treason" wrote that she did not know any of the people involved in the July 20 uprising—at a time when this was the only organised group of resistance. In Bonhoeffer's farewell letter to his children—a rare document of human dignity—there is nothing which, even in a guarded manner, would suggest fighting the evils of the régime.

There is little indication after the failure of the old socialist guard to form small groups in factories, so that another group could have grown. A short-lived hope was buried with the execution of Professor Huber and Sophie Scholl. They had led and inspired the "White Rose"—a group of students, intellectuals and artists centred round the University of Munich. These people flagrantly rejected Hitler and his régime in order "to strive for a renewal of the mortally wounded German spirit".

After they had been executed in 1943, the remaining force to come to the fore was the handful of individuals who organised the events of July 20, 1944.

Brief sketches recall the personality of Karl von Ossietzky, who, like the Jew Ernst Heilmann and many other Socialists, had the opportunity of leaving Germany but chose "not the convenient but the necessary solution" of going to prison and ultimately dying from tortures inflicted on them in concentration camps.

These 64 lives stand for many others with a similar fate. Today they are known as the "Good Germans", whose existence we never doubted but whose failure to organise action in time contributed to our tragedy.

LUCIE SCHACHNE

* Vallentine, Mitchell & Co., Ltd., London, pp. 270, 255.

Deutschland wieder auf, von dem Bertolt Brecht im Jahre 1933 schrieb: "O Deutschland, bleiche Mutter/ Wie sitzest du besudelt/ Unter den Völkern/ Unter den Befleckten/ Fällst du auf".

Aber nicht, um dieses nächtig-düstere Bild wachzuhalten, hat Ilse Blumenthal-Weiss ihre Gedichte geschrieben. Auf einer der letzten Seiten ihres Gedichtbandes heisst es:

"Ich kann nicht hassen.
Sie schlagen mich. Sie treten mich mit Füssen.
Ich kann nicht hassen. Ich kann nur büssen
Für dich und mich.
Ich kann nicht hassen
Sie würgen mich. Sie werfen mich mit Steinen.
Ich kann nicht hassen. Ich kann nur weinen
Bitterlich."

Aus beiden Büchern, aus dem der Ärztin wie der Dichterin, klingt es wie eine Mahnung auf, dass man, ohne vergessen zu dürfen, dennoch vergeben kann und muss, und in diesem Sinne sind sie beide nicht nur Werke der Klage und Anklage, sondern vor allem auch der Liebe.

BROD GALLERY EXHIBITION

Alfred Joachim Fischer

It is amazing that industry, enthusiasm, and connoisseurship can, at regular intervals, bring together the most enjoyable exhibitions of Dutch paintings. The Brod Gallery has taught us to expect high quality, and it is always with a sense of great expectation that I visit their new collections. This time we find, as usual, the very famous and the less famous represented by works of good quality. Even people with modest means might, this time, find a painting they could afford. There is a "River Scene", by Jan van Goyen, one of the most celebrated names in Dutch art. It is painted in oil, on paper, and is cheaper than his masterpieces. There are some grisailles, interiors of churches, so characteristic of that period of Dutch painting. Oddly enough, in one of them a dog is playing in the foreground. This is advice I should like to give to any visitor to this exhibition: to seek out little oddities and to enjoy them. Pieter van Roestraaten, for instance, has done a still life, which consists of a cocoa service; Jan Breughel paints a minute "Wine Harvest"; a picture by Gillis van Tilborch comes from the collection of Count Czernin; Reiner Hals is represented by the "Young Boy with Bird's Nest", which has a strange Renoir-like quality. And there are some delightful masterpieces. An "Italian Landscape", by the great Adam Pynacker (bought by the Museum in Indianapolis), with its fascinating blend of Dutch and Italian elements; a "Vanitas"—two death skulls—by the mysterious J. Falk (who would be courageous enough to hang this up in his drawing-room?), and a "Landscape", by Jan Wynants, very beautiful in composition and colour, somehow foreshadowing Corot, not costing too much. As a special tit-bit, among all that Dutch solidity and matter-of-factness, there is a beautiful sketch by the eighteenth-century Italian, Tiepolo. Nothing is more fascinating than a comparison of the rhetoric, the wide gestures, and the easy flow of lines with the surrounding company of Dutchmen.

A. ROSENBERG

FROM VIENNA TO ACCRA

Israel's First Ambassador to the Gold Coast

Ehud Avriel, Israeli Ambassador to Ghana, is about forty years of age and came from the Austrian Zionist Youth Movement. His was a bourgeois family background—an understanding mother, a beautiful house in the well-known suburb of Sievering, and the sort of huge orchard children dream about. Israel also became the chosen home for his sister, who was married there, and his younger brother, who was something like Ben-Gurion's right-hand man during the "Schafzuechterzeit" in Sde Boker (Negev).

Ehud Avriel (formerly Georg Ueberall) was one of the most brilliant scholars at his school. His Greek paper for his final examination is still considered as the best in the history of Austrian schools. Perhaps that, too, was a bridge leading to Ben-Gurion.

Members of the "Brit Bilu" and later of the "Nezach" saw in Avriel the ideal youth leader, for he knew how to inspire others, how to get the best out of them, and he understood completely the mentality of the younger generation. Ideological indoctrination was not enough to hold them so he included games, folk dancing and Hebrew music.

His great test came after the Anschluss, for the mass youth emigration to Israel was in his hands. He had the unenviable task of seeing Eichmann almost daily and to battle for every Jew he eventually managed to save. Of course Avriel realised that the notorious "Judenkommissar" had a good command of Hebrew. So he warned his friends to take great care, as it was that monster's speciality to listen to Hebrew conversations and then to punish severely anyone who thought it was perfectly safe for him to speak openly.

In Upper Galilee Avriel eventually joined the Kibbutz "Neot Mordechai". But, soon, he was

again urgently needed to carry out special missions, including the representation of the Jewish Agency in Istanbul, so vital during the war. After the foundation of the State of Israel, Avriel was sent to Prague. However popular he may have been at first, later he was bitterly attacked as a consequence of the Stalinist policy and the Slansky-Rajk case. The second episode in his diplomatic career was Bucharest.

Ben-Gurion then recalled him to Jerusalem. There he became the President's chief administrator. In this capacity he was responsible for the minorities, and it was a tremendous advantage for Avriel that he had already studied Arabic most intensively when he was eighteen.

Once more he changed his post—to the Ministry of Finance, again as the chief administrator. "But then one day", he told me, "I had had enough". And back he went to "Neot Mordechai". He got up on to a tractor and found this atmosphere of work so far from politics most beneficial and relaxing. At last he could devote more time to the education of his three daughters. Avriel's wife, Hanna, comes from Germany and is the daughter of the well-known psychoanalyst, Eliasberg. To her, any political or diplomatic post is a necessary personal sacrifice, whereas she is only in her true element living in a kibbutz.

Mapai, Ben-Gurion's party, elected Avriel to Parliament. Modelled on French custom, the Member of Parliament also becomes Mayor. Near the kibbutz, in Upper Galilee, Avriel founded the town of Kirjat Schmona. This was an economic necessity for this new and flourishing area.

Fresh tasks, of great interest, await Ehud Avriel in Africa. For the Israeli Government has recognised the true importance and significance of the Black Continent, and knows that the best man is only just good enough for it.

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SHADOWS OF THE PAST

NAZIS ACTIVE

The organ of the Bundesverband ehemaliger Internierter und Denazifizierungsgeschädigter, *Der Ring*, publishes an article "Emigrantenkarriere" in which it virulently attacks the new Lord Mayor of Western Berlin, Willy Brandt. The paper criticises him for his emigration to Norway and repeats what a member of the "Ludendorff-Bewegung" had previously stated, that Brandt had threatened with murder "a million Nazi scoundrels". *Der Ring* writes further: "West Berlin, today still the centre of de-nazification in Germany, seemed to him the most fertile soil for his new political career. . . . With the benevolent assistance of Comrade Lipschitz they can go on with de-nazification".

In the same number, the fact that the former Generalfeldmarschall Schoerner was sentenced to four-and-a-half years' imprisonment, is described as the victory of paragraphs over national merit.

The Bavarian Landtag unanimously approved the Government proposal that for civil servants who were dismissed for political reasons in 1945, the time they were unemployed will be counted as time on active service.

ACCUSATIONS AGAINST HANS GLOBKE

The Social Democratic Member of the Bundestag, Dr. Adolf Arndt, has published a report on the rôle played by the Secretary of the German Federal Chancellery, Dr. Hans Globke, under the Nazi régime. Dr. Globke has written a commentary to the racist Nuremberg Laws of 1936. He is accused by Dr. Arndt of having introduced the marking of passports held by German Jews with the letter "J", at the request of the Swiss Chief of Police, Rothmund, thus preventing Jews from fleeing to Switzerland. Dr. Arndt stated that the marking of the passports was one of the steps which made easier discrimination against Jews.

THE GAULEITER AND HIS AIDE

Whilst the former Gauleiter of Suedhannover, Hartmann Lauterbacher, is supposed to be one of the advisers of President Nasser, his former aide, Heinrich Grimm, has been sentenced to three-and-a-half years imprisonment. He confessed to having embezzled 80,000 DM whilst in the employment of the Government of Lower Saxony.

SS-GENERAL LAMMERDING

The General Council of the Département Haute Vienne has appealed to the French Government to ask the Federal Government for the extradition of SS General Bernard Lammerding. He was the Commander of the SS-Division Das Reich, which destroyed Oradour and killed its inhabitants. Lammerding who, in 1951, was sentenced to death by a French Court for the shooting of hostages, is now supposed to be a Director of a building firm in Hamburg.

NAUMANN'S CLAIMS

The former Secretary of State in Goebbels' Ministry of Propaganda, Werner Naumann, has requested the Federal Government to pay him over 100,000DM. Naumann was arrested by the British authorities in Germany as a political conspirator and was later handed over to the German authorities, who released him in June, 1953. He now claims compensation for the costs of his case.

He has appealed against the verdict of the Court which rejected his claims. The Oberlandesgericht in Cologne will give its verdict on December 19.

GOEBBELS' DOCUMENTS

The Berlin Senate will decide whether the literary remains of the former Minister of Propaganda, Josef Goebbels, are to be confiscated. Goebbels' documents are in a bank in Cologne. The Federal archives in Coblenz are very anxious to secure these papers.

FORMER CAMP COMMANDANT ON TRIAL

The former Commandant of the Nazi annihilation camp in Kolditchiev, Sergei Bobke, and two of his assistants, are on trial in Wroclaw for torturing and killing Jewish inmates in the camp, and for participating in mass executions of Jews. The accused claim that they served in the camp as members of the White Russian police and acted on orders from Nazi officers.

FIRST GESTAPO HEAD DIES

The first head of the Gestapo, Rudolf Diels, lost his life in a hunting accident. At Nuernberg he was a witness for the prosecution.

BELATED ACCUSATION

The Public Prosecutor at Bayreuth has started proceedings against the former Kreisleiter of Muehlheim, Thueringen, Paul Vollrath. He is accused of shooting and dangerously wounding the local Rabbi, Max Rosenau, during the "Kristallnacht". Vollrath works in Stadtsteinach as a chemist.

TORTURER OF JEWS SENTENCED

The Spruchkammer in Berlin ruled that former member of the SA, Sturmfuhrer Curt Buchmueller, 67, cannot be elected to Parliament, must not be active in politics or hold a post of public responsibility nor be allowed to draw a pension from public funds. In 1933 Buchmueller, together with others, broke into and raided Jewish houses, man-handled their inhabitants and took some of them into his SA quarters, which he himself called the "Blutburg".

After the war the Soviet authorities in Berlin arrested Buchmueller and, in 1954, he returned from Bautzen prison. In the same town hall of the borough of Kreuzberg where he had terrorised the Jews, he claimed a compensation of 73,050 DM for the loss of a Jewish firm which he had "aryanised" in 1938 and another compensation for the time he had spent in Bautzen.

GESTURE OF ATONEMENT

In Frankfurt a 20-year-old joiner made a candelabra which the Mayor of Frankfurt, Dr. Leiske, handed over to representatives of the Jewish community. The young artist said: "I wanted to make amends and therefore I made this candelabra in my free time which shall be a prayer for forgiveness. It proves that the youth of Frankfurt is not bad and that there are still good boys".

EX-GERMAN JEWS IN THE NEWS

ERICH WOLFGANG KORNGOLD DEAD

Shortly after his 60th birthday the famous Viennese composer, Erich Wolfgang Korngold, died in Hollywood. Born in Bruenn, he showed an unusually precocious talent for music. He was only 11 years old when his pantomime "Der Schneemann" was performed at the Vienna Court Opera. No wonder people talked of him as the "new Mozart". When he was 19, Bruno Walter conducted the first performance of his two one-act operas, "Der Ring des Polykrates" and "Violanta". Two years later he became internationally famous after his opera "Die tote Stadt" had had its first night in Hamburg. It was put on the stage in Austria, the U.S.A., Czechoslovakia, Switzerland, Belgium, Hungary, Poland, and Holland.

His brilliant career was suddenly interrupted when Nazism came into power. With his father, the well-known music critic Julius Korngold, he emigrated to America where his great talent and resilience found a new outlet in film music, and he made Hollywood his home. Millions of people all over the world have enjoyed the sparkle and charm of his music for films like "Adventures of Robin Hood", "Private Lives of Elizabeth and Essex" and "Escape Me Never". It was he who wrote the incidental music for Shakespeare's "Much Ado About Nothing".

In 1950 the Viennese Philharmonic Orchestra, under Wilhelm Furtwaengler, played his "Symphonische Serenade fuer Streichorchester" and in 1954 the spectacular first performance of "Die stumme Serenade" took place at Dortmund.

APPOINTMENT TO CINCINNATI ORCHESTRA

Max Rudolf, a conductor of the Metropolitan Opera in New York since 1946, was appointed conductor and musical director of the Cincinnati Symphony Orchestra. Mr. Rudolf conducted in Germany, Czechoslovakia, and Sweden, before coming to the United States in 1940. He was born in Frankfurt fifty years ago.

KURT TUCHOLSKY RADIO FEATURE

Radio Freies Berlin broadcast a talk by H. G. Sellenthin on Tucholsky's Wendriner essays. The broadcast was under the auspices of the Society for Jewish-Christian co-operation.

ERNST TOCH 70.

Ernst Toch, who celebrated his 70th birthday in December, created a kind of sensation in 1930 when, at a Berlin Festival, his suite entitled "Gesprochene Musik" was performed; its finale was called "Fuge aus der Geographie". It would however be utterly misleading to simply put him in the category of the "Neutoener". His music is based rather on Mozart and Bach. In 1909 he received the Mozart Prize of the city of Frankfurt under the usual condition that he would work for one year in Germany. Thus he left Vienna and in 1929 he moved to Berlin, where he lived until 1933. In 1910 he was given the Mendelssohn Prize and in 1921 he took a Ph.D. degree.

From 1933 to 1934 he found refuge in London. Since 1934 his permanent home has been in the U.S.A. He lives in Hollywood and is a composer and teacher. Among his numerous compositions his chamber music takes pride of place.

DEATH OF FRIEDRICH STAMPFER

Friedrich Stampfer, for nearly 20 years Editor-in-Chief of the organ of the SPD, *Vorwaerts*, and for 13 years a member of the Reichstag, died in Kronberg im Taunus at the age of 82. In 1933 he had to flee from Germany. The first stages of his exile were spent in Prague and Paris, but eventually he went to America. There, together with Max Brauer (Lord Mayor of Hamburg), Rudolf Katz (Judge of the Federal Court at Karlsruhe) and Siegfried Aufhaeuser (Chairman of the Employees' Union in Berlin), he founded the "German Labour Delegation of the U.S.A.". At the same time he was Editor of the *Neue Deutsche Volkszeitung* in New York. Two of his books are specially well known: "Die 14 Jahre der ersten Deutschen Republik" and "Grundbegriffe der Politik".

In 1948 Stampfer returned to Germany where he worked as a free-lance journalist. Until 1955 he was a lecturer at the Akademie der Arbeit in Frankfurt. After his farewell lecture on "Akademie und politische Bildung", the Minister of Education in Hesse, the Lord Mayor of Frankfurt and the Rector of the University paid tribute to his work.

He summarised his attitude to Judaism in the following words: "I have never denied my Jewish origin, of which I am proud, although I was not brought up in the Jewish faith and I was not active in Jewish affairs".

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JUEDISCHE BEZIEHUNGEN ZU NICHTJUDEN

Autobiographische Notizen

Den ersten Antisemitismus erlebte ich in meinem sechsten Jahr bei der Anmeldung zur Schule, wenn mir auch der eigentliche Sinn der Ablehnung, auf die meine Mutter damals stiess, erst viel später verständlich wurde. Die Vorsteherin der Privatschule hatte angeblich keinen Platz für mich und benahm sich so unfreundlich, dass ich mich beschämt fühlte. Was diese Ablehnung bedeutete wurde mir nach ein paar Jahren klar, als bekannt wurde, dass alle jüdischen Schülerinnen jener Schule ausgewiesen wurden und in meine Schule kamen. Bei uns waren daraufhin, wenigstens in meiner Klasse, die Jüdinnen in der Überzahl. Doch dies ereignete sich erst, als ich etwa zehn Jahre alt war. Vorher hatte ich zweimal antisemitische Erlebnisse, die mir tiefe Spuren hinterliessen. Als ich in der achten Klasse war, fehlte ich ein paar Tage aus der Schule und fand bei meiner Rückkehr für mich einen Platz an einem gesonderten Seitentisch vorbereitet. Als Begründung wurde mir gesagt, ich könnte dort besser sehen, was ich als Ausrede empfand und nachträglich bei der als jüdenfeindlich bekannten Lehrerin auf ihren Antisemitismus schob.

Schlimm erging es mir im folgenden Jahr. Ich vermute, dass ich damals noch die einzige Jüdin in der Klasse war, denn als sich eines Tages alle Kinder gegen mich wandten, mich hänselten, mich beschimpften und es auf der Strasse vermieden, neben mir zu gehen, konnte dies kaum einen anderen Grund gehabt haben. Einige der Mitschülerinnen waren Adlige, ein Faktor den man in jener Zeit mit antisemitischer Einstellung zu verbinden pflegte. Als ich mehrmals weinend nach Hause kam und mein Leid den Eltern klagte, forderte mein Vater meinen um zwei Jahre älteren Bruder auf, mich einmal zur Schule zu begleiten und zu sehen "was eigentlich los sei". Mein Bruder fühlte sich so als Ritter, dass er—als ich bereits im Schulhaus war—dem ersten ihm begegnenden Mädlein, Edith, K., eine Ohrfeige gab. Und das war gerade die am meisten geschätzte Schülerin in der Klasse und wahrscheinlich die Anführerin. Natürlich gab es nun grosse Erregung unter den Kindern, und die Angelegenheit wurde der Lehrerin mitgeteilt. Diese beruhigte und schuf Frieden, vermittelte vor allem zwischen Edith und mir. Wir wurden Freundinnen, Edith und ich, und diese Freundschaft besteht—trotz zeitweiligem geistigen Auseinanderleben—noch heute, wo wir beide hohe Siebzigerinnen sind. Die Beziehung überdauerte die Hitlerzeit, oder im Grunde vertiefte sie sich damals. Edith und ihre Schwester holten mich bei dem Novemberpogrom zu sich und waren auf dem Flugplatz, als ich auswanderte, beides Handlungen, die für sie, die Lehrerinnen waren, Gefahr bedeuteten.

Eine Kindergesellschaft

Meine Freundschaft zu der Familie K., nicht nur zu Edith allein, war von grossem Einfluss auf meine Entwicklung. Mein erster Besuch dort im Hause zu einer Kindergesellschaft ist aber eine unangenehme Erinnerung für mich. Mein Vater wollte charakteristischer Weise nicht erlauben, dass ich mein seidenes "Kindergesellschaftskleid" anzüge, er hatte Angst, ich könnte als Jüdin zu gepuzt wirken und von den anderen dadurch abstecken. So musste ich ein dunkles Wollkleid anziehen und stach gerade dadurch beschämt von den anderen ab. Schon bei dieser Gelegenheit fiel mir auf, wieviel einfacher es bei K.'s zuzugang als bei unseren Kindergesellschaften. Trotzdem es auch "Berlin W" war, war es doch ein ganz anderer Anstrich, und dies kam einer Tendenz in mir entgegen, Einfachheit jedem Protzentum, wie ich es oft bei anderen sah, vorzuziehen. Selbst unsere nur als "gut bürgerlich" zu bezeichnende Lebensweise erschien mir weniger wünschenswert als das christliche Milieu, in das ich mehr und mehr hineinwuchs. Edith und ich lebten fast wie Schwestern, waren täglich zusammen und gehörten absolut in die beiderseitigen Familien. Ich lernte ein anderes Familienleben kennen, auch dadurch dass bei K.'s fünf Kinder waren und bei uns nur zwei. Wir hatten zwei Dienstmädchen, wie dies in unseren Kreisen üblich war, K.'s hatten nur

eines der einfachsten Kategorie. Aber dafür hatten sie einen "Burschen" wie alle Offiziersfamilien, der die schweren hauswirtschaftlichen Arbeiten machte, und für uns wie ein immer hilfsbereites Kindermädchen war.

Einen tiefen Eindruck empfing ich, als Edith mir erzählte, dass ihre Mutter alle Kinder selbst genährt hätte. Das war mir etwas unbegreiflich Neues, da wir, wie dies damals in jüdischen Kreise üblich war, Ammenkinder waren. Ich empfing Neidgedühle durch diese Mitteilung und machte meiner Mutter im Stillen bittere Vorwürfe. Andere Unterscheidungen waren weniger eingreifend, doch aber eindrucksvoll genug, um in meinem Gedächtnis geblieben zu sein. Der Vater, der "Herr General", wie er angeredet wurde, bekam sehr oft besondere Gerichte bei den Mahlzeiten, irgendwelche Leckerbissen, die nur für ihn zubereitet wurden. Befremdend war mir auch, dass jedes Kind nur eine bestimmte Anzahl von Brötchen täglich essen durfte, reichte dies nicht für den Hunger aus, musste es sich mit Schwarzbrot begnügen. Meine Eltern freuten sich über jedes Mehr, das wir assen. Ein anderen Unterschied soll erwähnt werden: Wenn meine Eltern Gesellschaft gaben, durften wir Kinder nicht dabei sein und mussten extra früh ins Bett. Bei K.'s blieben die Kinder auf, und auch ich wurde oft dazu gebeten. Dadurch kannte ich die meisten nahen Freunde des Hauses und die Verwandten, und nie habe ich in Gesprächen irgend eine anti-jüdische Bemerkung gehört. Erst viel später fiel mir aber etwas auf: Während Edith oft mit Selbstverständlichkeit bei meinen Verwandten mit mir eingeladen wurde, entsinne ich nicht, jemals bei Edith's Verwandten gewesen zu sein.

Gemeinsame Reisen

Mehrmals bin ich mit Edith's Mutter und einer ihrer Töchter gemeinsam verreist, immer in einer primitiveren Form, als ich es sonst gewohnt war; so fuhren wir dritter Klasse, was meine Mutter nie getan hätte. Ein wesentlicher Unterschied fiel mir bei dem Zusammensein immer wieder auf, nämlich dass viele der mich zuhause umgebenden und mir z.T. anezogenen Aengstlichkeiten bei K.'s vollkommen fehlten. Nie hat mich Edith's Mutter aber ausgelacht, sondern sie war stets bemüht, mir über Schwierigkeiten hinweg zu helfen. Dass mir nie erlaubt war, mit K.'s im Berliner Tiergarten rudern zu gehen, ist etwas, das ich noch heute bedaure.

Eine meiner Kindefreundschaften begann auf einer Reise. Wir waren in einem der Böhmisches Baderorte und wohnten in einem Hotel, wo wir mit der Tochter der Wirtin Freundschaft schlossen, eine Freundschaft, an der auch mein Bruder teilhatte. Die Selbstverständlichkeit mit der wir uns durch 50 Jahre eng verbunden fühlten, ist mir noch heute in ihren tieferen Ursachen unklar da uns eigentlich nichts verband, weder hatten wir gemeinsame Interessen, noch eine gleichartige Erziehung oder Lebensweise. Ella war Katholikin aber hatte keine innere Beziehung zu ihrer Religion. Trotzdem ihr Bruder als Antisemit bekannt war, hatte sie fast nur jüdische Freunde, auch war sie in zweiter Ehe mit einem getauften Juden verheiratet. Es muss dies hier erwähnt werden, um Ellas Situation und ihr Verhalten in der Hitler-Zeit besser zu begreifen. Anfangs stand sie dem Nazismus so verständnislos gegenüber, dass sie es bei ihren alljährlichen Besuchen bei uns in Berlin nicht erfassen konnte, warum ich sie nicht wie sonst in Theater oder Restaurants begleiten wollte; sie hatte auch kein eigentliches Gefühl für die Sorgen und Aengste der Juden. Als dann Hitler die Tschechoslowakei genommen hatte und somit auch Teplitz in Mitleidenschaft gezogen war, erkannte sie erst die Gefahren der Zeit. Als sie sich zu einem letzten Besuch vor meiner Auswanderung bei uns anmeldete, bat sie mich, sie nicht vom Bahnhof abzuholen, es könnte ein Teplitzer im Zuge sein und uns sehen! So verängstigt war diese sonst besonders resolute und selbstsichere Frau, weniger durch das politische Geschehen als durch ihre

persönliche Lage. Die wenigen christlichen Bekannten, die sie in Teplitz hatte, hatten sich von ihr als der Witwe eines getauften Juden ganz zurückgezogen, ihre jüdischen Freunde aber waren entweder ausgewandert, oder aber sie durften nicht mit ihr als Christin verkehren. So war sie ganz vereinsamt, und als sie schliesslich nach Kriegsende als "Sudetendeutsche" Teplitz und damit ihr Haus verlassen sollte, verlor sie jeden Halt und machte ihrem Leben ein Ende. So vermischte sich jüdisches und nichtjüdisches Geschick.

Siebzehnjährig trat ich in das Kindergärtnerinnen—Seminar des Berliner Pestalozzi—Fröbelhauses ein. Dort herrschte eine eher jüdenfreundliche als gegnerische Richtung. Man kam hier garnicht auf die Idee des Antisemitismus. Die Hauptlehrerin befasste sich sichtlich gern mit jüdischen Mädchen, weil sie zumeist die intelligenteren Schülerinnen waren. In der praktischen Arbeit waren die christlichen Mädchen im Durchschnitt den Jüdinnen überlegen, wahrscheinlich weil sie zuhause nach dieser Richtung hin besser vorbereitet waren. Im theoretischen Unterricht standen sie andererseits deshalb oft hinter uns zurück, weil sie vielfach nur Kindergärtnerinnen wurden da sie für die Lehrerinnen-Ausbildung nicht begabt genug waren. Damals gab es für die Töchter der gebildeten Stände eigentlich nur den Beruf der Lehrerin, den sie auch nur dann ergriffen, wenn die geldliche Notwendigkeit es erforderte. In jüdischen Familien des Berliner Westens blieb die Töchter ebenfalls noch ohne berufliche Schulung, und wo wir eine solche bei den Eltern durchzusetzen suchten, geschah es aus rein sachlichem Interesse. Wir Jüdinnen, und ein paar der christlichen Mädchen, die damals ins Pestalozzi-Fröbel-Haus kamen, fühlten uns als Pionierinnen, wollten soziale Arbeit leisten und folgten dabei unserer intellektuellen Orientierung. Meine Verwandten und die Bekannten meiner Eltern fanden meine Absicht, einen Beruf zu ergreifen, durchaus lächerlich, wenn sie nicht sogar munkelten, wie schlecht es meinem Vater gehen müsse, wenn er dies erlaube.

Das Pestalozzi-Fröbelhaus war in seinen pädagogischen und sozialen Ideen Neuland für die breite Masse, und naturgemäss zog es uns fortschrittlich gesinnte Jüdinnen gerade deshalb an. Bei den näheren Freundschaftsgruppen, die sich bei gemeinsamem Studium unter Schülerinnen zu bilden pflegten, ist es mir noch in Erinnerung, dass wir Jüdinnen uns vorherrschend zusammenfanden. Aber das Zusammenleben der Lehrerinnen und der christlichen und jüdischen Mädchen war so interessenverbunden, dass man irgendwelche Trennungslinien bei der Arbeit einfach vergass.

Als ich dann in einem jüdischen Volkskindergarten in der Gegend des Alexanderplatz arbeitete, fand ich sehr schwer Kontakt zu den Kindern und zu ihren Müttern, und ich stand ihnen etwa so gegenüber, wie so viele Engländer zu uns, den "Foreigners", stehen.

Erziehungsfragen

1914 eröffnete ich einen Privatschulkindergarten in Halensee. Jüdische und nichtjüdische Kinder trafen sich bei mir, letztere machten vielleicht den dritten Teil aus. Es war eine interessante Mischung. Mehrere Künstlerkinder in deren Familien die Rassenfrage für gewöhnlich keine Rolle spielt, dann Kinder von Offizieren, und aus Mischehen und jüdische Kinder aus Kaufmannskreisen und studierten Berufen, später auch viele Kinder von Ausländern. Ich pflegte bei der Anmeldung stets auf mein Jüdischsein hinzuweisen und stiess dabei nie auf Widerstand. Nur einmal wurde mir ein Kind abgemeldet, als sein Vater während des Krieges auf Urlaub kam. Er hatte auf dem Bild meines Urgrossvaters bemerkt, dass dieser Hebräisch schrieb und fragte darauf, ob das ein Verwandter sei. Mit höflicher Ausrede zog man sich daraufhin zurück. Die jungen Kinder kannten natürlich keine Rassenunterschiede, für mich aber ergab die Verschiedenheit eine gute Gelegenheit, die unterschiedliche Verhaltensweise zu beobachten und gewisse typische Eigenarten der aus so von einander abweichenden Milieus kommenden Kinder festzustellen. Bei Elternabenden und von mir gehaltenen Vortragskursen trafen sich durch den Kindergartenbesuch ihrer Kinder die verschiedenen Kreise. Ich erinnere mich aber nicht, dass trotz sehr heftiger sachlicher Debatten jemals eine Differenz zwischen Juden und Christen in den Vordergrund gekommen wäre.

(Fortsetzung folgt)

JEWIS IN GERMANY

HEUSS VISITS GRAVES OF NAZI VICTIMS

The Federal President, Theodor Heuss, during his State visit in Rome visited the Ardeatinic caves, where in 1944 355 Italian hostages were shot at the order of the German security authorities. He deposited flowers in the caves.

IN MEMORY OF THE KZ-VICTIMS

On November 9, in Bavaria, the youth organisation of the trade unions and some of the organisations represented in the Kreisjugendring held a memorial meeting in the concentration camp of Dachau. More than 2,000 young people took part. The *Frankfurter Rundschau* writes that more than 75,000 people died in this camp.

JEWISH TOMBS

A delegation from the city of Karlsruhe went to France in order to ensure the care of neglected graves of Jews from Baden. Six thousand Jews who in 1940 were expelled from Baden and the Palatinate to France and who died there in camps are buried in two cemeteries near Toulouse.

Pupils of the Jesuit College at Bueren (Westphalia) have restored the Jewish cemetery which is situated in the neighbourhood.

LECTURES BY RABBI DR. MAYBAUM

At the invitation of the Free University of Berlin, Rabbi Dr. I. Maybaum, of London, gave a series of lectures to the Philosophical Faculty of the University of Jewish Theology from December 2 to 7.

Dr. Maybaum also spoke at a public meeting, under the auspices of the Zentralrat of the Jews in Germany, on "Das Judentum—die Religionen und die Völker". In his address he stressed the particular status of the Jews as a "people of the Diaspora", and he also dealt with the part played by German Jewry in developing spiritual values of Judaism.

IN MEMORY OF LEO BAECK

Publication by the Zentralrat

The Zentralrat of the Jews in Germany has published a handsomely bound and well-edited booklet, to mark the first anniversary of Dr. Leo Baeck's death. The publication includes the addresses given at the memorial meeting held under the auspices of the Zentralrat on December 16, 1956, by Rabbi Dr. G. Salzberger, Professor K. H. Rengsdorf, Dr. H. G. van Dam and Mr. H. Galinski. The lecture on Maimonides delivered by Dr. Baeck in Düsseldorf in 1954 is also included. This impressive publication is introduced by Rabbi Dr. R. R. Geis.

MEETING OF THE MINDS

The organisation of Jewish and Christian youth, Drei Ringe, held their third meeting at the Jugendhof Steinbach, near Euskirchen. The Catholic priest, Dr. Busch, and his Protestant colleague, Gattwinkel, introduced their youthful audience into the poetry of the Bible. A student of theology analysed the work of Martin Buber, who will be 80 this year. Some of the participants read and discussed Romano Guardini's speech, "Thoughts on the Jewish Question".

The third day was given over to problems of the present time. Dr. Hans Lamm, the Kulturdezernent of the Central Council of the Jews in Germany, spoke about the recent history of the Jews in Europe and in Israel.

MEMORIAL VOLUME OF JEWS IN MUNICH

A Munich publishing house has invited Dr. Hans Lamm to edit a volume "The Jews in Munich", which will portray the role Jews played in Munich cultural and economic life during the 19th and 20th centuries. Readers who have material which might be suitable for the volume (memoirs, documents, photographs, etc.), are invited to contact Dr. Hans Lamm, Düsseldorf 10, Ehrenstrasse 3, and to describe the contribution they can make.

PERSONALIA

ERICH MAGNUS 70

Dr. Erich Magnus, who until 1933 was a director in the Ullstein publishing firm in Berlin, recently turned 70 years of age in Tel Aviv, where he now lives.

RABBI DR. P. HOLZER 65

Dr. Paul Holzer, Dortmund, Landesrabbiner of Northrhine-Westphalia, celebrated his 65th birthday on December 18th last. Since the end of the war Dr. Holzer, who had lived in England as a refugee, has played a decisive part in consolidating Jewish religious life in post-war Germany. In this capacity he has acquired the respect of both Jewish and non-Jewish circles. The AJR, with which Dr. Holzer has always been associated, extends its cordial congratulations to him.

RABBI DR. A. LOEWENSTAMM 75

Rabbi Dr. Arthur Loewenstamm recently celebrated his 75th birthday. For more than twenty years he was Rabbi of the Spandau. At the same time he took an active part in many Jewish communal causes in Germany. In this country he was Director of the Society for Jewish Studies. Dr. Loewenstamm has been associated with the efforts of the AJR since its inception. We extend our heartiest congratulations to him.

MR. AND MRS. H. AUFSEESSER

Mr. and Mrs. Hugo Aufseesser, of 190 Chesterton Road, Cambridge, recently celebrated their golden wedding. Prior to their emigration they lived in Munich, where Mr. Aufseesser was the owner of a well-known firm. Since coming to this country, they have been closely associated with the community of Jews from Germany in Cambridge, and have taken an active part in the work of the local AJR Group, whose Chairman Mr. Aufseesser has been for some time. The AJR extends its cordial congratulations and best wishes to Mr. and Mrs. Aufseesser.

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ROTHSCHILD AND THE CZAR

On the Anglo-Russian Alliance 50 Years Ago

It is now almost exactly half a century that Russia, for the first time since the Napoleonic wars, entered Western Europe through her alliance with Britain. She had previously joined hands with France, but France counted relatively little; after her defeat in 1870 she had ceased to set the standard in Europe, and much of what she might have gained through the Russian association she lost through the Dreyfus Affair. But now a very different "Parsha" was read. An alliance of Russia with Britain was bound to produce profounder effects. It could hardly fail to vindicate the tyranny of Czarism and so strike a blow at the cause of freedom everywhere.

Accordingly the alliance was by no means acclaimed in Britain. It was in fact (says Mr. A. J. P. Taylor, the historian) "unpopular as no diplomatic step has been except the policy of 'Appeasement'". Most Conservatives "swallowed it cynically as strengthening the balance against Germany"; Liberal Ministers excused it; the Radicals abhorred it. When, in the wake of the alliance, Edward VII visited the Czar in the spring of 1908, Ramsay MacDonald denounced the "insult to our country" that the King should go "hobnobbing" with a "bloodstained common murderer".

None, of course, had more obvious reason to feel aggrieved than the Jews, whose brethren were the most savagely oppressed of all the Czar's subjects. When rumour of the alliance first became rife, *The Jewish Chronicle* warned that "so long as Jews and others in Russia are subjected to maltreatment, proceeding as it does from their unequal status, so long can there be no real understanding between the peoples of the two countries"; England's reputation for tolerance and freedom was one of her greatest assets which "would not be enhanced by alliance with a Government that persecuted Jews as part of its policy".

"Unholy" Alliance

When the alliance did come to pass, a scathing protest was registered by the distinguished Jewish author and historian, Lucien Wolf. Speaking "exclusively as an Englishman and a liberal", he denounced the Governments of Western Europe as "to a great extent participants" in the Russian atrocities. "The moral consciousness of the free nations of the West—and not least of England herself—is being degraded", he declared. A "sort of Cossack cynicism", he thought, was "gradually substituting itself for the great-hearted impulses of the older generations". If it were argued that "vital national interests" could not be "sacrificed" because of Russia's inhumanity, he replied that "even were Germany the danger she is represented, it would surely be better to risk an intrigue on her part with Russia than to incur the ignominy of complicity in the blackest crime of modern times", and in memorable terms he added: "We could well afford to make Germany a present of the alliance of the bankrupt and eternally discredited Government of the Czar, so long as we secured the permanent affections of the Russian people, whose eventual triumph is as certain as that the day succeeds the night".

Still, whatever the merits of the case, the Jews as loyal citizens must have found themselves on the horns of a particularly cruel dilemma—comparable only to the predicament that would have befallen in this generation had the West made common cause with Hitler. But none of them were less enviably placed than the financiers who were called upon not only to tolerate the evil but to feed and foster it by means of loans. Not all of them refused to compromise, but many were sound enough to keep clear of a proposition which was deficient alike in morality and material prospect, for when the Czarist tyranny at last fell a few years later not a penny was recovered.

In their dire need of money the Russians had made soundings in London as early as 1890, and although the pogromist fury had been raging for at least nine years the Rothschilds did not at once spurn the idea of a loan. The preliminaries were

in fact signed when suddenly fresh outbreaks were reported. The Rothschilds now withdrew from the deal, and such was their horror that not even a special Russian mission could move them. They were by no means actuated only by sympathy for their fellow-Jews. Thirty years earlier they had refused a loan to Russia because of her cruelties in crushing the rebellion of Poland. Throughout the 1890's, until well after the war with Japan, the Czar never had a chance with the Rothschilds, and that meant, for all intents and purposes, anywhere in the City of London.

Resentment Against Persecution

But times changed. Russia, from having been a rival, became an ally of Britain. She was now knocking at the door of a friend, and the City of London could not very well say "no". Not that they were at all eager. They doubtless largely shared the feelings of the King, who remarked upon his highly diplomatic visit to the Czar: "His object is that by my going I should enable him to float a loan. What an extraordinary idea! And one that does not appeal to me in any way." Still, this was Government policy, and the best that Jewish financiers could do was to urge that in exchange for any loan the Russians should begin to civilise their country. On such an errand in 1904 Lord Rothschild saw Lord Lansdowne, the Foreign Secretary, and when Edward VII went to Russia the three Rothschilds earnestly besought him to impress upon the Czar the strong resentment at the continuing persecution. The King did broach the matter (without mentioning the Rothschilds), and he received an assurance that the lot of the Jews would be eased. It was an arrant lie (as the Russian Prime Minister, Stolypin, himself privately admitted), but the Jewish financiers probably felt they had at least, in difficult circumstances, saved their consciences.

Some measure of resistance was also put up by the Rothschilds in Paris. When Russia after the London rebuff in 1890 turned to them, they, too, flatly refused her. Their protest created something of a sensation as it came at a time when the Franco-Russian alliance of 1894 was plainly in the making. Alphonse de Rothschild, the head of the firm, upheld his refusal for many years after the alliance and in the teeth of a terrorism which attempted to blow his bank up. He gave no credence to the lying assurances which the Czarist Government was at all times ready to mass produce, and his forthright behaviour remained not entirely without wholesome effect, at least for a time. "The financial blow from Paris" (Simon Dubnow remarks) "cooled somewhat the ardour of the Jew-baiters. The wholesale expulsions from St. Petersburg were postponed." Yet in the end Alphonse could not hope to stay at odds with official French policy. In 1904 the German Ambassador in Paris wrote home: "Since, being a good Frenchman, he feels he ought to more or less stand by the Franco-Russian alliance, he eventually will probably allow himself to be prevailed upon to throw his bank open, however unfortunate the present situation may seem to him."

Actually, in stoutly refusing, the Rothschilds would have been able to count on a strong force in French public opinion. The case against any Russian loan was put in a resounding appeal by Anatole France, the author, who declared: "The Government of the Czar has failed in authority, honour, reason and humanity. After all these bankruptcies, financial bankruptcy is near and certain." He warned the French people that "a very evil day may come for them if they lend money again to the Russian Government, in order that it may shoot, hang, massacre, pillage at will, and kill all liberty and civilisation throughout the length of its immense unhappy empire. Citizens of France" (he cried), "give no more money for new cruelties and follies; give no millions for the martyrdom of countless people. By refusing to do so, you prove yourselves the friends of Russia."

If this was the situation in the countries allied to Russia, it seems ironical that even less resistance was offered in the countries which were eventually to wage war on Russia. When Austria was, in 1905, courting Russian goodwill, the ubiquitous Czarist loan-mongers found favour with a number of Jewish financiers in Vienna, including the director of one of the foremost banks, the Bodenkreditanstalt, Theodor Taussig. He, however, suffered a penalty at the hands of his fellow-Jews, who promptly forced him to resign from the Executive of Vienna Jewry. "Many decent firms too", remarked an Austrian Jewish leader at the time, "would have nothing to do with this business."

To some extent this also applied to Germany, but the principal German-Jewish bankers had no qualms in dealing with Russia. When the German "Russia Consortium" was launched in 1895, the Frankfurt Rothschilds kept aloof, but willing co-operation was secured from Messrs. S. Bleichröder, Mendelssohn & Co., and the Berlin Handels-Gesellschaft under the direction of Carl Fürstenberg, one of the best-known of latter-day German Jewish financiers, whose relations with the Czarist authorities were in fact so intimate that he described himself as "the banker of Russia". He also managed to rope in the Dutch-Jewish firm of Lippmann, Rosenthal & Co. Of course, the German Jews were conforming to the designs of German policy, which was to enable Russia to count on Germany as an alternative to the West, and the scruples of morality (if only political) which would have been a wiser guide never entered their business calculations.

American Refusal

But if Russia found some money in Europe, she found none in America, which still had the good fortune to be less directly involved. There all Czarist efforts were frustrated, largely through the determined and devoted activity of one man—Jacob H. Schiff, like the first of the Rothschilds a native of Frankfurt and a confirmed Jew who keenly felt the sufferings of his persecuted brethren. At the head of Messrs. Kuhn, Loeb & Co., he, an American Rothschild, wielded far-ranging influence which he vigorously used to champion not only the Jewish cause but, as he once explained, "the most sacred of human rights" in the defence of which "the United States should be only too eager and proud to take the first leading step".

As long as Russia oppressed the Jews Schiff was firmly resolved to deny her access to the American money market, and such resolution, maintained in spite of a plea from the British Government, was to hold good not only during his life-time: he solemnly bequeathed it to his successors. He was fortified by the feeling (as he wrote in 1904) that "the unwillingness of American money markets to take up Russian financing, and the antipathy which has recently been revealed by the American people towards Russia, are due purely to the disgust that is felt here against a system of government which permits such things as the recent Kishineff episodes".

So revolted was Schiff by the Czarist abomination, that he willingly engaged upon what proved his most important international undertaking—financial aid for Japan in her war (of 1904) which he regarded as a welcome opportunity to teach the Russians an object lesson. In this respect his policy differed from that of the London Rothschilds, who hoped that there would be no show-down and avowed their sympathy for Japan only after the British Government had signalled agreement.

But Schiff had a wider and perhaps a fierier vision. Realising the moral stakes involved, he called on Jewish bankers all over Europe to follow his example and "not only decline but work with all their might against any Russian loans so long as existing conditions continue": "We in the United States would have to bow our heads in shame and would have to feel that we had no longer the right to seek the goodwill and good offices of our own Government on behalf of our oppressed brethren in race, if our influential co-religionists in Europe did not at least use the means at their command to make the Russian

Rothschild and the Czar

Continued from page 12

Government feel that it cannot for ever continue with immunity its shameful policy toward its Jewish subjects".

Such an action, he emphatically insisted, was no interference in domestic affairs as the Russians claimed, like so many other evildoers before and after them. "In the face of the horrors now occurring in Russia which its very Government declares itself powerless to prevent", he wrote to President Roosevelt in 1905, "it is the duty of the civilised world to intervene" to forestall that "anarchy and chaos" which was bound to ensue.

As late as 1915, when an Anglo-French Mission came to New York to negotiate a \$500,000,000 loan for the Allies, Schiff staunchly refused to countenance a share for Russia. "Come what may," (he then declared) "I cannot run counter to my conscience; I cannot sacrifice my profoundest convictions for the sake of whatever business advantage. I cannot stultify myself by aiding those who, in bitter enmity, have tortured my people and will continue to do so, whatever fine professions they may make in their hour of need". Eventually he was prepared to join in the loan if the British and French Governments promised in writing that "not one cent of the proceeds will be given to Russia"—a condition which the head of the Mission, Lord Reading, declared impossible of fulfilment.

Schiff relented when a new Government established itself in March, 1917, and he gladly subscribed to Kerensky's "Liberty Loan". He cherished some early hopes of the Soviet régime,

but was soon disillusioned as he, a humanitarian, could never approve of either the methods or the principles of Bolshevism.

Now the question may well be asked (albeit perhaps rhetorically): how much precisely was accomplished by Schiff, Rothschild and other conscientious Jewish financiers who used their money to challenge barbarism? Not very much. It is pathetic to read in a well-meaning British history of the Jews published exactly 50 years ago: "The Jewish financiers of the West constitute a great power, and that power is known to entertain deep and abiding hostility towards Russia. Jewish capitalists the world over are actuated by a strong desire to avenge the wrongs of their co-religionists, and they have the means of gratifying that desire. Once more the Jew's wealth has proved potent enough to blunt the edge of prejudice". Alas, it was not (and has never been) quite like that, though the Russian assurances of good behaviour, however false, certainly showed a deference to civilised standards which vanished when Hitler sought to improve upon the Czar.

Even if many more Jewish bankers had been as forthright as Jacob H. Schiff, the question must still arise whether their concentrated efforts would have produced the desired effect. Some Jewish Socialists have thought so, but it must needs be a moot point. However, success or no success, the great thing remains that the challenge was seen and, with whatever fortunes, met. Many Jewish bankers no doubt fell short, but many, too, strove, as best they could, to escape from that corruption which must at every turn dog and importune the owners of great wealth.

OBITUARY

JUSTIZRAT WILHELM LEVINGER

Justizrat Wilhelm Levinger, formerly of Munich, died in New York at the age of 80 years. He took a prominent part in the work of the Jewish Centralverein as a Board member and later, under most difficult circumstances, as the Syndikus of the Munich Group. He discharged his duties not only with devotion but also with great courage. Whenever anti-Semitic incidents, which were particularly frequent, arose in the "Stadt der Bewegung" Justizrat Levinger was ready to assist his co-religionists without any personal consideration of danger. He also had often to fight against the ritual murder allegation, and similar libels.

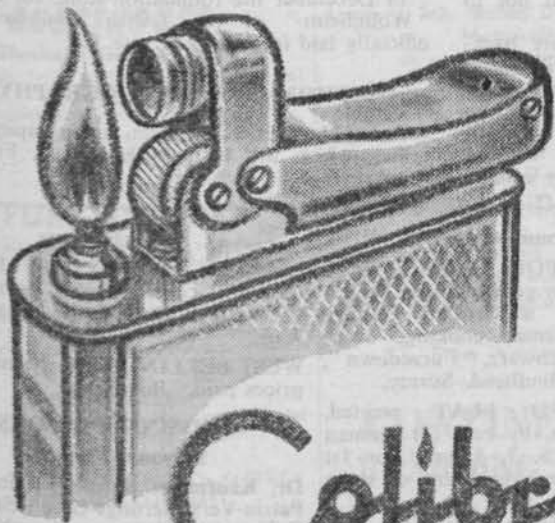
In common with other German Jews, he had to leave his country, and found a new home in the United States, where he lived a modest and retiring life. E.D.

DR. MAX WEISSMANN

Dr. Max Weissmann, senior psychiatrist at the King's County Hospital, New York, has died at the age of 62. In Vienna, where he lived prior to his emigration, he was assistant to the Nobel Prize winner Professor Julius Wagner-Jauregg. He was also an Assistant Professor for psychiatry at the New York State University, and a Fellow of the American Psychiatrists' Society.

DR. GUSTAV MAYER

Dr. Gustav Mayer, who was formerly a lawyer in Freiburg (Breisgau), recently died in New York at the age of 70. He took an active part, in Germany, in Jewish communal work, especially as Chairman of the local group of the Jewish Centralverein.



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Thomas G. Rosenthal

A YOUNG ANGLO-JEW IN GERMANY

I am twenty-two, have been to a public school, been an officer in the Royal Artillery and am now at Cambridge University; in fact a completely conventional member of the English professional classes. But I am Jewish and my parents left Germany two years before I was born. What was it like therefore to go to Germany with my two backgrounds: that of my upbringing and that of my parents' past? Add to that a surname which is an obvious give-away and there is plenty of scope for embarrassment.

I went to Germany with a group of fellow undergraduates from my college. We toured the Ruhr and Cologne with a production of "Hamlet" which we played to capacity audiences who received us enthusiastically. The press reviewed us with an understanding of the play and a theatrical perception unknown in the equivalent English newspapers. We recorded the key scenes for West-Deutscher Rundfunk to go out over the schools broadcasting service. The whole tour was sponsored by Die Brücke, an Anglo-German friendship organisation which does a remarkable propaganda job with great support from the Germans and precious little from the English. In at least two towns it is paid for entirely by the ratepayers.

But it was not the high place occupied by culture (with no overtones of "Kultur") that left the deep impressions; it was the wealth of little things that stuck in the mind and awoke subconscious ideas and suspicions. In the Ruhr towns we were all accommodated by local families, some rich, others not so well off, but all remarkable for their kindness and hospitality. Nothing was too much trouble and my friends with their good old English names were embarrassed only by the lavishness of their reception. Presents were given. One host gave a fellow historian of mine a rare edition of "Mein Kampf". Why...?

Another host, a benevolent husband and father, exceedingly charming, with iron-grey hair, a face carved out of granite, had a photograph of himself on the sideboard. The uniform looked like that of the S.S. and he wore the ribbon of the Iron Cross. How many of the old ideas are still alive...?

I was constantly being questioned. In each

family in which I stayed I had to explain my antecedents. Sometimes there was a fairly easy opening: "Are you related to the porcelain manufacturers?" On other occasions merely "But you have a German name?" or "You have a German-Jewish name". Then would come a sheepish look and a change of subject or more questions. "Where did your father come from?" or "Will he come back?" and of course the inevitable "We knew some Jews in Essen. Terribly nice people". "No, we don't know what happened to them". They had never known any Nazis. Often the father had been a prisoner of war. There was the occasional bitterness as they pointed out some bomb damage, but when I told them that I had spent countless nights in a cellar during the blitz in Manchester the subject was quickly changed.

A Reminder of the Past

In Essen the most striking thing to be seen was an enormous building, a kind of cross between Hagia Sophia at Constantinople and a mosque. The great dome was still intact but where the windows had been there were gaping holes and there was nothing inside. I asked my host what it was. He looked a little embarrassed and hesitated before telling me that it had been the Synagogue. "Bombed?" I asked. He looked even more embarrassed and then said that the synagogue alone had remained intact after a very heavy raid so that the Nazis ordered it to be destroyed, but they had only succeeded in reducing it to the gaunt, erect and curiously Oriental shell which still stood, surrounded by post-war office blocks in white stone. It had not been pulled down. It would obviously never be restored. I wonder how much longer it will stand there? Half a mile away there was a large black slab of stone on which was inscribed an appeal not to forget the unreturned prisoners of war.

Because of my name and doubtless my background I was received by the various families with certain reservations and it was interesting to see these gradually fall away as I casually let slip details of my life, culminating with a wave of almost complete acceptance and respect when I let them know that I had been an army officer.

This always made a great impression and one sensed that even though one was a Jew of expatriate stock, having once been so elevated one was perhaps not so bad after all.

To end on a happy note—my lasting impressions were of Cologne. Here was a city almost totally destroyed, comparable perhaps to Coventry or to Southampton. Yet there was about it a wonderful sense of achievement. Everywhere there were new buildings which toned in with one another; sometimes a very attractive one like the Rundfunkhaus and occasionally a masterpiece of architecture like the Opera House, open only a month when I was there. A building of great beauty inside and striking on the outside, it was acoustically perfect and a model of comfort. While I was there Callas was singing "Sonnambula". It is much easier to remember that rather than the various political implications: certainly much pleasanter.

SELF AID CONCERT

The 1957 annual concert organised by Self Aid on December 16th, at the Wigmore Hall, was again a success both from the artistic and from the financial aspects. A well-balanced programme of Haydn, Mozart, Elgar, and Schubert was performed by the Goldsbrough Orchestra, conducted by Peter Gellhorn, with Olive Zorian (violin) and Frederick Riddle (viola) as soloists. Miss Clariça Davidson, the Chairman of the Concert Committee, announced that £5,000 had been raised by the function.

CORRECTION

In our December issue we published a birthday appreciation of Dr. Martin Gumpert. Our information was based on a usually reliable source but we regret it was not in accordance with facts, as Dr. Gumpert died a few years ago.

SECOND JEWISH HOSTEL IN BERLIN

In December the foundation-stone for a second "Wohnheim" of the Jewish community was officially laid in Baseler Strasse 11.

THOMAS MANN BIOGRAPHY

Erika Mann is working on a biography of her father, which will be published by S. Fischer in Frankfurt.

FAMILY EVENTS

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

Birthdays

Miss Flora Lazarus, formerly of Berlin, now living at Les Berges du Leman, Vevey, Switzerland, will be 90 years old on January 21st. Heartiest congratulations and good wishes from Lydia Freund.

Dr. Salomon Levi, 15 Inglewood Road, N.W.6, was 75 on December 28th, 1957.

Mrs. Berta Fliess (née Baum), formerly Stettin, celebrated her 90th birthday on December 1st, 1957, at 10 Maple House, Maitland Park, London, N.W.3.

Deaths

Mr. Leo Falk, of Garston, Watford, Herts, formerly of Berlin, died on December 6th, aged 82. Deeply mourned by his relatives.

Mr. Franz Carl Urbach, of 63 Lancaster Grove, London, N.W.3, passed away on December 12th, 1957, at the age of 61, after a long illness. Deeply mourned by his wife Hedl, his children, Gerty and Derek Higson, Lily and Leslie Phillips, and by his grandchildren, Roger and Jacqueline.

Situations Wanted

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MISSING PERSONS

Personal Enquiries

Dr. Kaufmann, formerly Director of Patria-Versicherungs-Gesellschaft AG, Cologne. His present address is required by Dr. R. Weyl, 13 Woodside Road, Northwood, Middlesex.

Erich Bader, son of Martin Bader and Irma (née Marx) of Nürnberg. Sought by his cousin, Professor Ernst Alexander, from Jerusalem, now at 7 Upper Addison Gardens, London, W.14.

Enquiries by AJR

Max Gruenbaum, last-known address in Stanmore, formerly of Berlin-Charlottenburg. Wanted for restitution matters.

Willi (William) Hart, born 1890, formerly of Dutch nationality, and Mrs. Erna Hart (née Speyer) born 1892. Believed to have come to London between 1950 and 1952.

Mr. Antscherl, formerly of Amstetten, Land Wuertemberg, now believed to be in England.

John Muller, last-known address 8 Rosemount Road, Westbourne, Bournemouth, sought for restitution matters in Munich.

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AJR AT WORK

AJR SOCIAL SERVICES

Employment Agency

As usual, December was a quiet month as far as offers were concerned. But the number of applicants again increased and, unfortunately, also those in the higher age groups, which means a demand for part-time work.

We would be grateful for vacancies in the new year, for men and women, full- or part-time or home work.

Chanukah Exhibition and Sale of Arts and Crafts

Our friends again came and bought their gifts from us and in this way helped the exhibitors—elderly and disabled people. We thank all of them for their support, and wish to add that the Exhibition and Sale will continue during the year on a smaller scale. Orders are taken for any kind of handicraft and for art work.

THE HYPHEN

The January programme includes a talk on holidays by George Summerfield and Jimmy Baron, an "At Home," and a visit to Odhams Press. Details may be obtained from Mr. O. Winter, 8 Priory Mansions, Priory Park Road, N.W.6. Phone MAI 9024.

COUNCIL OF JEWS FROM GERMANY

Dr. S. Moses Elected President

Having for some time kept open the position of President, which became vacant after the death of Dr. Leo Baeck, the Council of Jews from Germany has lately reconstituted its governing board. Dr. Siegfried Moses (Jerusalem) was elected President. The Vice-Presidents are Dr. Walter Breslauer (London), Mr. Werner M. Behr (London), and Rabbi Dr. Max Gruenewald (New York). Further members of the governing board are Dr. Hans Reichmann (London), Professor Dr. Ernst Simon (Jerusalem), and Dr. Rudolf Callmann (New York).

AJR CLUB

The Club's programme for January includes a talk by Mr. H. W. Freyhan on "Felix Mendelssohn-Bartholdy", with piano excerpts, on Sunday, January 19th, at 5 p.m., at Zion House, 57 Eton Avenue, N.W.3. On Sunday, January 26th, at 5 p.m., there will be a talk and an exhibition of lantern slides, "Holidays in the Sun", by Mr. and Mrs. A. Horwell.

A NEW ADVERTISING SCHEME

Leading Firms in Textile Trade

In this issue readers will find a page of advertisements especially arranged for leading firms in the textile trade, whose directors are associated with the work of the AJR. We are most grateful for their support of our cause, and we hope that other firms in various trades will follow their example.

The textile wholesale trade in woollens, cottons, etc., has left Germany for good with the elimination of the Jewish wholesalers. Since the last war the German textile industry sells direct to stores and German makers-up.

However, some of the old-established Frankfurt and Berlin wholesalers have succeeded in building up a strong link between industry and consumers in London. The transfer of their experienced and efficient activity has again proved to be of benefit to the textile trade in this country.

Apart from the publicity value of advertisements in AJR Information, which has the widest circulation amongst our community, the revenue from advertisements is also most essential to maintain the paper at its present level, and to reduce the unavoidable high expenditure. Inquiries about advertising should be addressed to AJR Information, at 8 Fairfax Mansions, N.W.3.

AJR CLUB

Zion House

57 Eton Avenue, N.W.3

SUNDAY, JANUARY 19
at 5 p.m."FELIX MENDELSSOHN-
BARTHOLDY"Talk and Piano Excerpts by
Mr. H. W. Freyhan.SUNDAY, JANUARY 26
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January 21st: L. J. Cohen, M.A.

"SPINOZA"

February 4th: Rabbi W. v. d. Zyl,
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Mrs. Lotte Schwarz

ZENTRALRAT MEETS IN DUSSELDORF

At the meeting of the Central Council of the Jews in Germany in Düsseldorf, the Secretary-General, Dr. van Dam, gave the annual report. He protested against irresponsible estimations of the alleged costs of restitution and against certain abuses committed by claims against it.

He said that part of restitution was the restoration and care of closed Jewish cemeteries in the Federal Republic. The cost of it was so enormous that the communities themselves could not bear them. The Federal Government was ready to contribute and the Government of Lower Saxony had taken over the responsibility for the big cemetery in Belsen.

Dr. van Dam declared that co-operation with Jewish organisations abroad was most satisfactory, the same was true of co-operation with organisations of Nazi victims in Germany.

The Secretary-General further dealt with the sociological changes among the Jews in Germany. As for the return of Jews from abroad (Rueckwanderung), the percentage of Jews who were born in Germany was increasing as against Jews born outside Germany. The problem of return was complicated by the fact, he said, that the children

of these refugees were born abroad and did not speak German. Dr. van Dam emphasised that the Central Council considered it its duty to help all Jews, but that it never was its policy to make propaganda for a return or to influence people in one way or another.

It was remarkable, he declared, that the age group balance is being reversed in favour of the younger people. The Jewish communities now had to look after the education of 2,000 youngsters. During the last eight years the social structure had been changing for the better.

Dr. van Dam said that the existence of the Jewish group depended largely on the so-called political climate. The governments and the parliaments, with the exception of small extremist parties, had preserved their positive attitude. But there should be no mistake about the existence of under-currents which are anything but friendly. There was, he went on to say, an anti-Semitic potential in Germany which was not removed by a democratic constitution. He said that the existence of a Jewish group in Germany creates problems which are extremely difficult but not insoluble.

SENATOR LIPSCHITZ ON ISRAEL

The big hall of the Jewish community in West Berlin was overcrowded when the Minister of the Interior, Joachim Lipschitz, gave his talk about his visit to the State of Israel. Senator Lipschitz did not find any exaggerated patriotism but "heroes without heroism, quietly self-confident, as we have experienced it in Berlin". The Jewish joke, which Lipschitz called the second most important export after oranges, takes the place of pompousness. Even the German Federal President, he said, had asked him, privately, to bring home a few new jokes. It was difficult to communicate with the inhabitants in English, it was easier in Hebrew, whilst German was an excellent means of communication. As a Socialist he was deeply impressed with the pioneering spirit of the Israeli and in particular with the Kibbutzim. He attacked the Federal Government for not paying enough attention to this democratic outpost in the Islamic world. The Federal Republic should make friendly gestures towards Israel.

It was Senator Lipschitz's lot to speak in Israel as the first representative of a German Land. His apprehensions about angry incidents proved unfounded. Senator Lipschitz said: "The people over there were as nice to me as you are over here".

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