

ISSUED BY THE

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THE DREAM AND THE REALITY

Some Reflections on the Herzl Centenary

Theodor Herzl, commemorated by Jews all over the world in these days, was born 100 years ago in Budapest, but for all practical purposes he must be described as a Viennese Jew and a Liberal in the old nineteenth-century tradition of Central Europe. At his time German was the *lingua franca* of European—and to some degree even of American—Jewry. Leo Pinsker, a Russian Jew and Herzl's most prominent forerunner in the field of Zionism, wrote his book "Auto-Emancipation" in German. In a wider sense Herzl can safely be described as a "German" Jew (though naturally not in the political meaning of "reichsdeutsch"). Looking back at his life in historical perspective, without the tension of the political controversy of his days, we are tempted to say that his personality and his way of thought may be more properly understood by people who originated from the same intellectual and cultural background.

Jewish State Founded

Herzl was the founder of political Zionism and is naturally venerated in the State of Israel today. On September 3, 1897, after the first Zionist Congress in Basle, he wrote in his diary: "In Basle I have founded the Jewish State. . . . In five, certainly in fifty years, everyone will see that." Exactly fifty years after, the United Nations decided on the establishment of the Jewish State. Herzl's political endeavours in the short seven years of his leadership were widespread and fantastic: he wanted to win over the German Kaiser (with the help of his friend, the Grossherzog of Baden), and tried to induce Britain and Russia to take the lead in inducing the Sultan to agree to a Jewish State in Palestine. It is a fascinating story, though understandable only in connection with the political constellation of those days when the "Oriental Question" hung like a menacing cloud over Europe for forty years. Ultimately it all ended in frustration. In Israel today Herzl is a legendary figure and the cult of his name and his tomb is part of the paraphernalia of the State, but it is no secret that the young generation has only a very faint idea of who he really was, nor are they much interested in this question. Anyhow, Herzl was more fortunate than other founders of young States, e.g., Thomas Masaryk, whose name must not even be mentioned in the nation he "liberated" (in 1919 he was given the title of "President Liberator"). History goes on and times are changing fast. The times of Theodor Herzl have faded away and his world has vanished. The legend has taken the place of reality. On the other hand, in the mind of the man in the street, the emergence of the State of Israel in 1948 is rather linked with the ignominious and disgraceful name of Hitler than with the noble and moving personality of Herzl.

It is one of the enigmas of history that in 1895 in Vienna, of all places, a man of the origin and education of Herzl conceived this idea, which seemed revolting, if not ridiculous, to his contemporaries and to the social class to which he belonged. All were shocked by the Dreyfus affair, but only he drew such far-reaching conclusions. The profound indignation about the blow to truth and humanity, where a Jew was concerned, had

shaken him to the bottom of his soul. This experience changed his whole personality almost overnight and transformed him into a man of destiny.

Although he rose against the predominant old way of thinking and had to fight the opponents within his own world, he was part of this world. What kind of a world was that? Let us look back at the end of the last century in Central Europe. It was a time of ferment and unease. Some men who gave this period its specific character and reached a creative and active life at about 1900, were born a hundred years ago. Among them are several Jews of world fame; after 1848 a new Jewish type had slowly emerged in Central Europe—the post-assimilation intellectual Jew.

Two years ago the civilised world celebrated the centenary of the Moravian Jew Sigmund Freud, who has revolutionised the thought of mankind in many fields of life. Last year there was the centenary of a great thinker who opened new lanes of thought and became the founder of a philosophy from which was derived what is today called Existentialism, Eduard Husserl, a Jew from the Moravian town of Prossnitz. This year we celebrate two centenaries of great Jews of similar geographical and cultural origin. Gustav Mahler, who expressed in music the suffering of the human soul and its redemption, the totality of life and the never-ending search for God; Theodor Herzl, who was revered by his followers, but posthumously came to world-wide fame, as many writers and historians, concerned with explaining the "miracle" of the State of Israel, discover suddenly that a Viennese Jew conceived that idea in 1896.

Austro-Hungarian Civilisation

These men who came from the old Austro-Hungarian Empire, were rooted in an old cosmopolitan civilisation which at that time was already in decline—perhaps decadent—but with the highest refinements in art, music, thought and poetry. In many pronouncements of art and literature from this "world of yesterday"—as Stephan Zweig called it—we feel in retrospect a slight, moving melancholy, a foreboding of approaching doom, sometimes unconscious, sometimes identified with human destiny as a whole, as in the symphonies of Gustav Mahler. Reality assumes a somewhat dreamlike character. Dreams are a regular feature in the poetry of all ages and all peoples, not least in the Bible. In that Vienna they became the token of a philosophy of resignation. Shakespeare's famous lines: "We are such stuff as dreams are made on", were almost literally re-created, consciously quoted or not, by Hugo von Hofmannsthal:

"Wir sind aus solchem Zeug wie das zu
Traumen . . ."

At the same time as a whole series of Schnitzler's—100 years in 1962—novelettes circle around the tension between Dream and Reality, Beer-Hofmann wrote "Ja'acob's Traum", and, of course, Sigmund Freud explored the underground of the human soul that expressed itself in dreams. In the same city another man wrote a kind of novel, if you want to call it so, into which he poured out all his longings for a better world,

a book written with an almost broken heart, and at the end he put the following lines:

" . . . Dreaming is also some sort of filling the time which we are spending on this earth. A dream is not as different from action as many believe. All actions of men were dreams at first and become dreams again."

These were the last words that Theodor Herzl published, apart from the political struggles of his last months. He was a dreamer of a new kind, a dreamer who went on to action. The basic categories of his thinking are those of the liberal world around 1900 in Central Europe, but he also had a critical eye for the political and social intricacies of an age which was the beginning of radical change, although most people did not realise that at the time. The Industrial Revolution had conquered the whole of Europe, emancipation had over-reached itself as the Jews produced an increasing number of middle-class intelligentsia and professional men. Herzl realised that the anti-Semitism which raised its head in Central Europe was not a transient phenomenon, not a matter that could be minimised as the "socialism of the fools", but the symptom of the emergence of new classes and a new philosophy of nationalism combined with racialism, supported by the jealousy of the newly rising middle-class against the Jews and their occupations.

Utopia Conceived

In contrast to the predicament of dispersed Jewry in a world of growing anti-Semitism, Herzl conceived his glowing vision of a Jewish life that should be perfect in every respect. His Jewish State idea cannot be equated to the nationalist aspirations of other European—and in our age also Asian and African—nationalities, which were directed solely towards independence. To him, independence had to provide an opportunity of creating a form of community life in which the highest human—not nationalistic—ideals should be implemented. His book "Judenstaat", and still more his novel "Altneuland"—the "dream" to which he wrote the epilogue quoted above—are both in the nature of Utopia. In this respect he was influenced by a book published shortly before in Vienna by one Theodor Hertzka, "Freiland", describing a human society of social perfection. Herzl believed that thanks to the progress of technical science such a blueprint could for the first time in history be transformed into practical results. He was not concerned with saving Judaism or Jewish culture. The seven-hour working day was more important to him than the Hebrew language. The national flag which he suggested was not decorated with nationalistic or religious symbols; it consisted of the seven stars that symbolised the short working day, which at that time was an ideal of socialists and reformers—albeit then considered in the region of Utopia.

For Herzl, the form of political independence was not as essential as its content, the establishment of what he called a *new society*. Herzl, as a man of the nineteenth century, was far too power-conscious to believe in the viability of miniature States without international backing. He thought of such precedents as the old East India Company, which had been established by a Charter. This was the very word which Herzl applied to the Zionist aim. But naturally the Concession granted to the Jewish Company would be worthless without a guarantee by the Great Powers. The Jewish State would have to be underwritten by what Herzl called the Council of Civilised Nations—"Rat der Kulturvoelker"—an anticipation of the United Nations.

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THE GERMAN SCENE

POLICE OFFICIALS INVESTIGATED

Dr. Hans Maly, head of the Criminal Investigation Department at Bonn, has been relieved of his post in connection with charges against him. During the war he was a member of the S.S. and worked for the Nazi security service.

Special Branch officials are investigating nearly 100 members of the North Rhine-Westphalia police. This is the latest attempt by West German authorities to purge former Gestapo and S.S. officials from the police, and charges of participating in Jewish massacres during the war are expected to be pressed.

Herr Dufhues, the Minister of the Interior of North Rhine-Westphalia, has acted on information supplied by the police branch of the influential Trade Union of Public Services and Transport and by the Association of Former Concentration Camp Victims. The matter is, however, complicated by the existence of a rival police "trade union", which is reluctant to probe allegations of Gestapo affiliations of some of its members.

At least six senior posts in the Ruhr have fallen vacant owing to orders issued by Herr Dufhues that senior police posts may not be occupied by former Gestapo or S.S. officials. No replacements can be found and this has partly accounted for the authorities' reluctance to remove efficient police officers because of their former activities.

DEATH OF HIMMLER'S DOCTOR

Dr. Felix Kersten, the Finnish-born physiotherapist who acted as Himmler's personal physician, has died in Hamm (Germany), at the age of 61. On many occasions he successfully used his influence on the Gestapo chief for the benefit of Jews and other persecutees, and saved large numbers from deportation. He played an important part in persuading Himmler to permit the transfer of Jews to Switzerland. Above all, by arranging a meeting between Himmler and a representative of the Swedish section of the World Jewish Congress shortly before the end of the war, he is credited with having averted the intended murder of the concentration camp inmates when the Allies were approaching.

In recognition of his effective interventions on behalf of the Dutch, he was awarded The Netherlands Grand Officers' Cross.

DESECRATION OF CEMETERIES

At the Jewish cemeteries of Assenheim (Kreis Friedberg) and Grosskarben, tombstones were recently turned over. In both cases schoolboys admitted to committing the offences.

The old Fuerth cemetery which has been out of use for the past 30 years was also desecrated. The culprits have not yet been found.

CHILDREN'S IGNORANCE

The educationalist, Ute Bernhard, has carried out an investigation on the subject "What Do You Know About the Jews?" among 13- to 14-year-old pupils at eleven Munich Council Schools. Some of the answers, reported in the *Frankfurter Rundschau*, reflect an alarming degree of ignorance and prejudice. Two-thirds of the 344 pupils expressed the view that it would be in order if no compensation were made to the Jews, because "our parents would not have to pay such high taxes". Most of the children had heard something about the persecution of the Jews, but did not find it necessary to elaborate on it very much. A boy of fourteen wrote: "My father has said that the Jews started the war—therefore they had to be punished." The report also reveals that there was considerable resistance against the questionnaire both among teachers and parents.

ANTI-SEMITE SENTENCED

Werner Teicher, a 41-year-old merchant and former S.S.-Obersturmfuehrer, was sentenced to six months' imprisonment by the Darmstadt Criminal Court. Teicher, whilst drunk, had insulted a Jew, calling him "Judenschwein" and saying: "Too few of you have been gassed".

The West Berlin Criminal Court has promulgated sentences of two months on probation and of six months for anti-Semitic remarks.

EDUCATION FOR DEMOCRACY

At a Conference of the North Rhine-Westphalia Education and Science Trade Union, one of the speakers, Prof. Th. Wilhelm (Kiel), dealt with the difficulties in bringing the idea of democracy home to young people. Youth, he said, felt attracted by fundamental postulates, whereas the idea of democracy did not offer anything glamorous and did not ask for an "heroic" attitude. To educate pupils to become responsible citizens, it was also essential to avoid any dictatorial methods in running the schools.

WUERTEMBERG EDUCATIONALISTS MEET

A conference on "The Jews in Our Midst" was held in Stuttgart. One of the speakers, Dr. Arno Sachse, Lecturer at Mainz University, stated that it would be wrong to treat National Socialism merely as a subject of past history; the German-Jewish problem had to be dealt with in all spheres of school education. He, as well as Rechtsanwalt Dr. Kuester (Stuttgart) and Dr. Ernst Ludwig Ehrlich (Basle), also dealt with various anti-Jewish arguments which were based on insufficient knowledge of the actual facts.

YOUNG GERMANS VISIT SYNAGOGUES

In its latest issue of the *Mitteilungsblatt* for the Jewish communities in Westphalia, Mr. Siegfried Heimberg (Dortmund) reports that, after the swastika daubings, interest has been displayed in getting some information about Jewry and Judaism by a number of young people. At their request, school classes were shown round the synagogue on several occasions and Jewish teachings and rituals were explained to them by the Rabbi. Dr. Hans Chanoch Meyer.

Similarly, more than 1,200 young people saw the Synagogue in Essen under the guidance of Rabbi Dr. L. Salomonowicz.

DISSOLUTION OF NEO-NAZI STUDENT GROUP

The Hamburg police have announced the dissolution of the Nationalist Student League, the city Senate having found that the group was neo-Nazi and anti-Semitic, and thus treasonous to the constitution. The Hessian Ministry of Culture ordered the group to be banned last January at the Free University in West Berlin and in April at the Marburg University.

AWARD FOR COURAGE

The Berlin Senate has allocated DM 200,000 to be awarded to Berliners who excelled by their humane attitude, whilst the Nazis were in power. It was stated that there were about 105 persons who, at great personal risk, rendered their assistance to persecutees. One of them, a woman, had hidden and cared for no fewer than 80 Jews. Where persons qualifying for the award are not in financial need they are to receive an illuminated address.

COMPENSATION FOR RESTITUTION SOUGHT

According to a contention put forward by the Federal Association of Persons Injured by Restitution, Germans who bought Jewish property during the Nazi régime "in good faith" are entitled to compensation from the West German Government for being forced, under present laws, to allow the original Jewish owners to reclaim their property.

Dr. A. Seeger, President of the Association, is of the opinion that the "loyal purchasers" actually aided the Jewish persecutees because by buying Jewish property they "saved Jewish lives, freeing persons from concentration camps by enabling them to emigrate". He has announced that a test case has been filed by a member of the Association in the Frankental district court. Dr. Seeger hopes that this test case will provide judicial backing for compensation to "loyal purchasers" of Jewish property.

The Dream and the Reality

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All this proved unfeasible, as Herzl had to learn. The Choveve Tzion had started practical work of settlement in Palestine without political safeguards, in a more pragmatic spirit. Perhaps without knowing it, their method was to establish in Palestine an actual population, though a minority, which could claim rights when the moment came.

Herzl was vehemently opposed to such patchwork that lacked the great heroic stir. For him all silent and modest work was without real decisive effect. It was a product of cowardice and ghetto mentality. The difference between all pre-Herzlian Jewish politics and Herzl's Zionism was the despatch of small and cautious steps, and the stress on the great dramatic gesture. Herzl regarded himself as the hero of a great historical drama. He was a playwright who conceived everything in terms of the sweeping dramatic impact. As revealed in his own Diary, he always laid the greatest emphasis on appearance and dress and was eager to display visible grandeur.

There was significant pathos in this attitude. Herzl was rooted in the humanitarian idealism which was the secularised religion of the educated classes of his nineteenth-century generation. He was convinced that an ethical appeal for a cause whose beauty and greatness should be obvious to all, was the most powerful approach. As all people in German-speaking countries, he was educated under the influence of the dramas of Friedrich Schiller. When we read Herzl's own account of his interviews with the potentates of the world, and even his preparations for addresses to mighty Jews (for example, the great Speech to the Rothschilds, which was never delivered in this form), we cannot help thinking of the classical example of such an oration, namely, of course, Marquis Posa standing before King Philipp. The proud, free, idealistic hero arguing his case before this most powerful man, who had never before listened to such bold language. It was the entrancing Song of Songs of freedom and human dignity, which could not fail to make an impression on the most hardened soul.

It was also fundamental to Herzl's thought that the implementation of Zionism would have to be carried out in accordance with the principles of humanity. Nothing was more remote from his mind than the expulsion of native peasants from their ancestral soil. He actually did not know that Palestine was an inhabited country. He imagined it as a kind of neglected waste land under the rule of the Sultan, which could be restored to fertility and civilisation under a Charter, devised in the Colonial way of his time. The Jews would bring to the country intelligence, money, good organisation, and modern technical methods. They would transform it in a short time; that would also benefit the sultan ruler, and whatever natives there might have been, and they would be grateful for that. Herzl never conceived the Palestine problem as a clash of nationalisms. Nobody thought of nationalism in the Oriental world of 1900, that was even before the revolution of the Young Turks.

In so far as Herzl envisaged a mixed population in Palestine, he adhered strictly to the ideas of equality and tolerance. In this respect his Utopian novel "Altneuland" reads like a paraphrase of Lessing's "Nathan the Wise". This eighteenth-century German anthem of religious equality was the stronghold of Jewish assimilationists in Germany in their fight for full emancipation; in Herzl's visionary Jewish State it got its first application in an opposite direction, namely justice and tolerance not demanded by Jews for themselves but applied by Jews to their fellow-citizens of other denominations and races. Unjustly, Ahad Haam interpreted this Herzlian demand as a wish to please the *Goyim*. It is strange that Ahad Haam, himself a great humanist, who in 1923 strongly denounced Jewish acts of terrorist vengeance, did not understand Herzl's genuine conviction. Zionism was to Herzl an "eternal ideal". It would not cease after the establishment of the Jewish State. "For in Zionism", he wrote, "... there is not only the striving for a legally secured soil for our poor people; there is the striving for moral and spiritual perfection." These words can be regarded as his legacy, to be heeded by the new State. But, of course, never in history does reality live up to the dreams of prophets.

NEWS FROM ABROAD

NAZIS IN SCANDINAVIA

A new Nazi Party was formed in Sweden on April 30th, the 15th anniversary of Hitler's death. A report in a Swedish daily paper states that the new party was instigated by neo-Nazis in Germany, with the aim that it become the central movement of National Socialism in Sweden. All former Nazis or Nazi supporters in Sweden have been informed that they have been granted automatic membership of the new party.

A memorial meeting for Adolf Hitler was held by the small Danish Nazi party which still publishes a pamphlet, *The Fatherland*, which was a Nazi organ during the German occupation.

In the Danish Parliament, the question of the legality of agitating against a race was brought up.

GREEK CHURCH'S STAND AGAINST ANTI-SEMITISM

The Primate of the Greek Orthodox Church—one of the most conservative Christian churches—called a special Press conference in Athens to denounce anti-Semitism as anti-Christian. He pointed out that Jesus and the teachers and apostles of Christianity were, "in terms of flesh", Jews. This is an important departure from the inveterate Greek Orthodox tradition which has based faith among the illiterate peasants on fanaticism and hatred for the Jews who crucified Jesus.

The Greek Primate, questioned on objectionable passages referring to the Jews in liturgical texts, said he had in mind many of them which should be removed, but that the other Orthodox churches and Patriarchates would have to be consulted.

MOROCCAN JEWS RECEIVE VOTING EQUALITY

Moroccan Jews have, for the first time in their centuries-old history, been allowed to take part in municipal and rural elections held in Morocco last month. Jews have been given equal voting rights, and there were half a dozen Jewish candidates in both main parties, the Istiqlal and the Union National Populaire. There has been much conflict between those who support official Moroccan policy for Jewish integration into the life of an independent Morocco and others who hesitate to take the plunge until the situation has become more stabilised. Among the latter are a number of religious leaders, who object to any Jewish participation in political life. While Jewish organisations continue to function, those responsible are not altogether free from anxiety, no doubt caused in part by the growing ties between Morocco and the Arab League.

Chambers of Commerce Elections

Eleven Jews have been elected to Chambers of Commerce and Industry in Morocco. They received a total of more than 7,000 votes out of 90,000 cast for 261 seats in 20 different Chambers.

EGYPTIAN REFUGEES HEAVILY TAXED

According to Jewish refugees from Egypt now living in Britain and France, the Egyptian Government has imposed heavy taxation on former British and French citizens, including Jews, who were expelled after the Suez crisis in 1956. The Egyptian Finance Ministry has deducted large amounts as "income tax" from all refugees' cash accounts. This unilateral decision forms no part of the financial agreements signed last year between Britain and Egypt and France and Egypt.

FLATS FOR REFUGEES IN PARIS

With the help of funds partly allocated by the Federal Parliament and partly derived from private collections in Germany, 21 flats in a block of flats in Vanves, at the outskirts of Paris, have been acquired by the AJR's sister organisation in France, "Solidarité". They were formally opened at a ceremony where addresses were given by Professor Carlo Schmidt, Vice-President of the Federal Parliament, Minister J. Jansen, Chargé d'Affaires of the German Embassy in Paris; Monsieur Jacques Vernant, General Secretary of the Centres d'Etudes de Politique Etrangère, and the Solidarité's Chairman, Mr. C. L. Lang.

Seven of the flats have three rooms and have been allocated to families of five; the remaining 14 two-roomed flats are to be used by families of three or two. There were urgent applications from 150 families, amongst which the most urgent cases had to be selected.

FRANCE HONOURS JEWISH VICTIM

The French Government has issued a postage stamp bearing the portrait of the late Pierre Masse, one time Under-Secretary of State for Justice. He was among the first French victims of the Nazi extermination policies.

AGADIR'S JEWISH SURVIVORS

It is considered more than doubtful whether Jewish survivors will want to restart their lives in Agadir when it is rebuilt after the catastrophic earthquake there. The reluctance to return of most of the Jewish survivors is due to the fact that there are rumours that further tremors are likely, and that there is widespread superstition among them that Agadir is under a curse.

All aid received is being divided among the victims. The major part of this assistance came from foreign welfare organisations, amongst which the aid given by the "Joint" is considered to have been magnificent. *The Jewish Chronicle* was the only newspaper to help through its appeal fund.

LENIN PRIZES

This year's Lenin Prize winners in Russia include a fair percentage of Jews. The best known is David Oistrakh, whom the official Soviet Press describes as "the first violinist of the world".

ANNE FRANK HOUSE OPENED

The Anne Frank House in Amsterdam, where Anne Frank wrote her diary between 1942 and 1944 when she was hiding from the Germans there, has been officially opened by the burgomaster of Amsterdam.

DR. HEUSS IN ISRAEL

Alt Bundespraesident Dr. Theodor Heuss has just concluded a fortnight's visit in Israel.

During his stay in the country, he gave a lecture in German, "Selbstgestaltung der Demokratie". Amongst other things, he dealt with the mutual relationship between State and people; he also stressed that the recognition of the contribution of the Jews to Germany was an indispensable facet for any evaluation of German history. The function was opened by Professor Martin Buber, and a vote of thanks was moved by Professor Ernst Simon.

TAXATION AND COMPENSATION

DELEGATION TO U.K. TREASURY

On May 17th, a delegation, led by Sir Henry d'Avigdor Goldsmid, M.P., called on the Financial Secretary of the Treasury, Sir Edward Boyle, M.P. The delegation, which was organised by the Anglo-Jewish Association included, among others, Mr. John Foster, Q.C., M.P., Sir Hugh Lucas Tooth, M.P., and Professor Norman Bentwich, as well as Dr. F. E. Falk and Dr. F. E. Koch, in the capacity of experts, who have been active in the matter on behalf of the AJR for many years. The delegation stressed the moral claim for letting the Nazi victims have the full benefit of the compensation payments without tax deductions. Sir Edward Boyle promised to look further into the matter.

An amendment clause to the Finance Bill 1960, aiming at the exemption of compensation payments from taxation in the United Kingdom, has been tabled by Liberal Members of Parliament and will, it is expected, be supported by members of other parties. As readers will remember, an amendment clause was also tabled in previous years, but was negated on 1957 and not called in 1958 and 1959.

AUSTRIAN DEVELOPMENTS

The Jewish community in Vienna has issued a statement deploring the fact that, despite promises by Vice-Chancellor Pitterman and Finance Minister Kamitz, the amendment to the law for rehabilitation of Nazi victims has not been implemented. The statement goes on to say that Jews must now seek ways and means to compel the leaders of both coalition parties to carry out their pledges.

A meeting of Austrian resistance fighters in a resolution stressed that compensation has not yet been paid to the victims of Nazism, fifteen years after the war.

At a meeting of the British Section of the World Association of Jewish Victims of the Nazis from Austria held in London recently, fresh appeals to the Austrian Government "to fulfil its moral and legal obligations" were made.

It was announced at the meeting that the Association had received a message from the leader of the Austrian People's Party promising to press the members of the Austrian Government to make a decision over restitution. The gathering was also told that the British Foreign Office had stated that negotiations were under way for the compensation of Jewish victims from Austria who were British subjects at the time of the signing of the State Treaty in 1955.

Dr. Nahum Goldmann stated in a broadcast in Tel Aviv that there were "good prospects" of renewing reparations talks with Austria. During his visit to Vienna he discussed Jewish demands with Chancellor Dr. Raab. The topics brought up included proposals for a property restoration fund, claims for destroyed Jewish communal property, trust corporations for heirless property, compensation for victims of Nazism and a pension law for self-employed persons. Government sources indicated that the Chancellor promised the utmost restitution possible within the framework of Austria's financial capacity.

Dr. Goldmann also attended a ceremony at which a large block of Council flats in Vienna was named after Theodor Herzl.

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PROSECUTION OF NAZI CRIMES

WEST GERMAN REACTIONS

The German Press and public have been greatly agitated by the possibility that a loophole in the law may allow some Nazi criminals to escape justice. According to the provisions of the Statute of Limitations, offences committed under the Nazi régime, with the exception of murder, cannot be prosecuted after May 8th unless charges were officially proffered prior to that date. This threatens the taking of action especially against Nazi-tainted members of the Federal judiciary, whose activities on Nazi special courts have only recently come under public scrutiny.

According to a report by Dr. Fritz Schaeffer, Federal Minister of Justice, certain German Laender, in an effort to beat the time limit, have issued writs against some former Nazis suspected of manslaughter. According to a report in the *Frankfurter Allgemeine*, the Central Agency for the Prosecution of Nazi Crimes at Ludwigsburg was instructed to submit all documents pertaining to its current investigations to the prosecuting authorities concerned before May 2nd. Where the authorities took the required legal actions immediately, the provisions of the Statute would not apply. Thus crimes perpetrated in concentration camps or by "Einsatzkommandos", as well as those committed by Nazi judges and prosecutors would escape falling under the Statute of Limitations.

The *Sueddeutsche Zeitung*, while welcoming these steps, wonders whether they can make good the accumulated neglect of the past. A conference of the combined Laender Ministers of Justice at Wiesbaden opposed the possibility of extending the time limit. Press reports quoted the Ministers as saying that they considered existing provisions as adequate to initiate proceedings in all major criminal cases, a view not shared by Thomas Gnielka, of the *Frankfurter Rundschau*, who expresses doubts as to whether all necessary steps will really be taken. His suspicions are aroused by the failure to include in the investigation of judicial crimes perpetrated by Nazi judges and public prosecutors "the vast amount of evidence available in Alsace, Austria, Poland, and Czechoslovakia". He deplors the "belated interest" displayed by the authorities who only "bestirred themselves after the East German propaganda campaign had reached its full crescendo and when the statutory limit set for prosecution had drawn perilously near".

Bulletin No. 70 of the Federal Government's Press and Information Office carries an article by Dr. Schaeffer, in which he refutes the allegations levelled during the past three years in East German and Czechoslovakian publications. He states that, in all, these publications accuse 1,146 persons. Of the 230 persons listed in a recent Czechoslovakian publication, Dr. Schaeffer states that 213 are described as having been judges or public prosecutors in the C.S.R. These 213, the Minister goes on, could be classified as follows: 47 were employed by the ordinary law courts; a further 100 were also members of N.S. organisations; 32 were employed by a Sondergericht and five by a Volksgericht. Only the remaining 29 judges and prosecutors were specifically accused of having miscarried justice, and of these 20 had already been listed in East German publications.

The Minister mentions cases taken up by the criminal courts and by the public prosecutors. Some of the accused had been acquitted, and in other cases the proceedings were still pending. Several cases had been taken up by the disciplinary authorities and some officials had been suspended for the time of the investigations. The Minister stated that he had asked the Ministers of the Laender for judges to take the steps necessary to interrupt the expiration of the time limit in all cases where accusations were raised with the legal authorities.

Dr. Schaeffer rejects as inadmissible charges against members of the Bench merely because they "had passed death sentences". According to the Minister, the Nazi "Special Courts" dealt largely with ordinary offences under criminal law. He points out that jurists were detailed to serve them without regard to their personal predilection. Each case, states Dr. Schaeffer, should be considered individually. The signing of a death warrant or the imposition of long terms of imprisonment

should not be held against any judge unless such verdicts can be proved to "represent a miscarriage of justice or to have been excessively brutal".

Dr. Schaeffer's views have been opposed by some German legal experts, and the Association of German Judges also passed a resolution demanding the setting up of an investigation committee at the Federal Court, charged with "disqualifying anybody from holding public office found guilty of having treated fellow-citizens in a manner incommensurate with the commandments of humanity".

A spokesman of the Federal Ministry of Justice has stated in Bonn that a motion by the Social Democrats to extend the term of limitation which is presently being debated by the Parliamentary Legal Committee had no chance of success. He contended that an extension was impossible for constitutional and other legal reasons. The spokesman declared that Nazi crimes in connection with mass executions had been carefully and systematically investigated by the Central Agency at Ludwigsburg and handed over to the competent public prosecutors.

The Social Democratic Party has vigorously attacked the Federal Government's attitude, declaring that the Government was helping Nazi criminals to evade their just punishment. It was intolerable that these persons should go unpunished for merely formal reasons and the good name of German democracy would be discredited if the Government persisted in its attitude. The Party demands that the terms of limitation should be extended by several years.

East German representatives have told the Press in Bonn that thousands of files of Nazi special courts had been found in several Polish cities lately, containing new material against West German judges.

The West Berlin Committee of Free Jurists, which collects information about Eastern Germany, has just published a third edition of its booklet, "Former Nazis in the Service of Pankow". According to the *Frankfurter Allgemeine*, the list includes the editor of the East German *Deutsche Aussenpolitik*, Hans Aust, who is charged with having joined the Nazi party in 1933. *The Guardian*, which also carries a reference to the publication, reports that the list includes two East German Cabinet members, Hans Reichelt, Minister of Agriculture, and Curt Merkel, Minister of Supply.

Among East German judges described as ex-Nazis are the President of the East German High Court, Dr. Kurt Schumann, and the Chairman of the Judicial Affairs Committee of the East German Volkskammer, Siegfried Dallmann. Major-General Arno von Lenski, who has played a leading part in building up the East German armed forces, is also alleged to have served on the Nazi "Volksgericht".

BRITISH M.P.s' CONCERN

A meeting of M.P.s of all parties, sponsored by one Liberal and three Labour M.P.s, was recently held at the House of Commons.

Herr Reinhard Strecker, the young Berlin student who for several years has been investigating records, mainly from East German sources, to discover details of the past of former Nazi judges still in office in West Germany, addressed the meeting. Members were provided with documentary details of 26 cases from a hundred or more, giving particulars of cases in which sentences of death had been passed by Nazi courts for trivial offences. One case concerned that of a man who kicked the dog of a customs official, another of a 26-year-old Czech woman, six months pregnant at the time of the trial, who was condemned to death and executed for giving bread and clothing to a Russian prisoner of war. In another case, a young Pole was condemned to death and executed for illegally slaughtering two pigs.

Other instances are those of Dr. Reichelmann, the presiding judge responsible for sentencing to execution a Czech Jew Franz Thein, whose crime was failure to wear the Star of David and attempting to leave Nazi-occupied Czechoslovakia, and Dr. Reichelmann's assistant Kohlstadt, who are now judges in the Federal Republic.

Herr Strecker has issued writs against 43 individual judges in an attempt to provoke some action by the West German Government, and official investigations are going on in several of the cases. He is investigating the judiciary before any other field because of its basic importance. In an interview with *The Jewish Chronicle*, Strecker stated that, being denied access to official archives in West Berlin, he was forced to rely mainly on records kept in East Berlin and other parts of Eastern Europe.

The *New Statesman* also carried a reference to Strecker's presence in London. The Federal German Government's own investigations, the journal writes, "appear to be singularly lethargic and unfruitful". It goes on to say that the German Government asserts that the U.S.A. Government denies it access to records and argues it cannot send investigators to inspect East German records since it does not recognise the régime. But it has made no effort to enlist the co-operation of the Czech and Polish authorities, both of which hold substantial records, or even to inspect files in Vienna and the Strassbourg Document Centre. Strecker has, moreover, discovered that many files are still held by the West German authorities themselves, such as the records of 670 death sentences carried out at the Stadelheim Prison in Munich. No efforts have been made even to compile a list of known war criminals and, for instance, to trace the 40,000 concentration camp wardens classified as war criminals who remain unpunished.

Rheinhard Strecker, answering questions put to him in the course of a Press conference organised in the House of Commons by a committee of Labour and Liberal M.P.s who are sponsoring his campaign, said that there were enough of the present judges in the German Federal Republic guilty of judicial murder which they committed in their capacity as members of the judiciary of the Third Reich, to warrant a complete examination of all the records of Hitler's criminal courts. "The allegation is not that those judges are ex-Nazis, but that many of them are guilty of criminal offences committed in the exercise of their judicial capacity during the Hitler period", said Mr. J. Thorpe, Liberal M.P.

Mr. Thorpe also said that the investigation which Herr Strecker and his supporters demanded would give the Federal Republic an opportunity to weed out the guilty ones, while those judges who were not guilty would have an opportunity to clear their names.

On May 16th, in the House of Commons, Labour Members pressed for the removal of the difficulties in obtaining access to the captured Nazi documents now in the possession of the United States Government. The Parliamentary Secretary of State for Foreign Affairs, Mr. R. Allan, stated that discussions would be held with the U.S. authorities to see whether any improvements could be made in the detailed arrangements under which these documents are made available.

OBERLANDER RESIGNS

Dr. Oberländer has now tendered his resignation. This was done a few hours after his colleagues in the Christian Democratic Party had agreed to support his demand for a Parliamentary Committee investigation into the charges against him. He will retain his seat in the Federal Parliament since it is stated that his denazification documents showed no reason to condemn any of his activities in the past.

At its session on May 6th, the Federal Parliament referred the petition for a Parliamentary investigation to its Judiciary Committee for further consideration. It is understood that both Christian Democrats and Social Democrats have legal and constitutional doubts as to the possibility of setting up a committee to investigate a Cabinet member's activities before he took office. This, it was stated, was rather a matter for the ordinary law courts. Members expect that the reference to the Judiciary Committee will be tantamount to burying the affair, as far as Parliament is concerned.

In the meantime, the East German trial of Oberländer has concluded, with the Supreme Court finding him guilty of crimes against humanity and with the preparation and carrying out of war crimes. Oberländer was sentenced to death should he ever step on East German territory.

APARTHEID AND THE JEWS

In a special interview for *The Jewish Chronicle* given by Ronald Segal, editor of *Africa South*, who recently arrived in this country from South Africa, Mr. Segal warned that if the economic situation in South Africa became desperate, the Government would find a scapegoat—the Jews.

The South African Government, he said, had a long history of anti-Semitism behind it, the Prime Minister, Dr. Verwoerd had remained a pious Nazi, and it would not take much for the present leadership in South Africa to become violently anti-Jewish.

The general approach of the South African Jewish community, said Mr. Segal, was that they should be left alone as they had enough problems of their own to contend with. They felt that if they criticised apartheid, they would incite the Government against them. They did not seem to realise that their approach to the problem was noticed by other religious groups who had been more forthcoming in their criticisms. Even the Chief Rabbi, Rabbi L. Rabinowitz, had been criticised by his own congregation when he expressed anti-apartheid views. The Jewish community at the moment was very frightened. The majority of the Jews kept quiet, although individually, while remaining loyal to their ghetto past, they often expressed very strong views against apartheid in private.

The South African Jewish Board of Deputies, at a discussion at its inter-provincial conference held in Johannesburg, on whether the Board could give any useful guidance to the Jewish community in the present situation, has merely repeated its usual standpoint. The conference was told that since there were many differences of opinion among members of the Jewish community on how lasting peace between black and white in South Africa could be accomplished, there could be no individual spokesman for the Jewish community. The Board's General Secretary stated: "Although we are not in a position collectively as a Jewish group to make specific proposals for ameliorating the present situation, every Jewish citizen can

make his contribution. In his personal sphere and in his daily life he can endeavour to mitigate hardship, promote humanitarian attitudes, and work for greater understanding and good will between all groups and races in South Africa."

In a letter to *The Jewish Chronicle*, Mr. Edgar Bernstein, a Jewish journalist and an executive on the South African Jewish Board of Deputies and other Jewish organisations, strongly denies the correctness of Mr. Ronald Segal's contentions that "beneath the surface the Government was anti-Semitic". He states that, although infected by Nazi anti-Semitism during the Hitler period, the Nationalists purged themselves of that infection after the war, and that the Party has repeatedly stated its policy of non-discrimination against any section of the white population in South Africa. Also, the Government has shown friendliness and helpfulness in regard to Jewish communal needs, and keen interest in Israel.

Mr. Bernstein goes on to state that the reason the South African Jewish community does not take a communal stand on apartheid is because, as stated at a recent meeting of the South African Jewish Board of Deputies, "there were as many differences of viewpoint among members of the Jewish community as among the public at large in regard to how lasting, peaceful coexistence between black and white in South Africa may be accomplished. There could, therefore, be no individual spokesman for the Jewish community as such, on these political problems." He ends by stating that separation between races is not necessarily opposed to social justice.

Mr. Bernstein's defence of the South African Government and the stand taken by the South African Jewish Board of Deputies has provoked a spate of protest in the form of letters to *The Jewish Chronicle*, including letters from Brian Glanville and C. C. Aronsfield. Mr. Glanville sums up Mr. Bernstein's "nauseating apologia for the Jews of South Africa" in a brief sentence: "Never mind about the Africans; we're being left alone, thank God".

The *South African Jewish Times*, stung by criticism from Jews abroad, has published an editorial on race relations in South Africa, entitled "Breaking Our Silence". The paper states: "... our caution was dictated by the fact that we did not wish to implicate the community by taking a definite political stand" but in reply to critics (Jewish journals and institutions abroad) "let us state forthwith that we fully concur with the policy pursued by the S.A. Board of Deputies".

The paper said, in part: "... it is simple enough for the Liberals and Socialists 7,000 miles away to proclaim a policy of full equality between Whites and Africans but, in effect, this means calling for a social revolution—more so, in fact. For to accede here would be to make of the White man an oppressed minority."

In the meantime a list of nearly all the 1,700 or so persons detained under the Emergency Regulations has been issued. This list includes a number of Jewish persons among approximately 95 Whites, but, with one exception, does not mention any Jews detained in the Cape Province and Natal.

In London, the Association of Jewish Ex-Service Men and Women at its annual conference strongly condemned the policy of apartheid. A special resolution attacking that policy was unanimously passed, the text of which was sent to the South African High Commissioner in London. At a meeting of the Anglo-Jewish Association, the Association reiterated its sympathy with the African victims of racial discrimination, and condemned the way in which they were being treated by the South African Government. The Board of Deputies of British Jews has decided not to make any public pronouncement on apartheid.

The Conference of Anglo-Jewish Ministers and Preachers passed a resolution condemning apartheid at its recent meeting. The resolution stated that the conference regarded the policy of apartheid and all forms of racial discrimination as abhorrent to Jewish teachings of the brotherhood of men and their equality before God, and earnestly prayed that the South African Government would seek to find an equitable solution to the problems of race relations in that country.

EVENTS AT HOME

REPORT OF JEWISH TRUST CORPORATION

Sir Henry d'Avigdor Goldsmid, Chairman of the Jewish Trust Corporation for Germany Ltd. (J.T.C.), presented the Ninth Annual Report at the annual meeting recently held in London.

The year under review was the most successful in the Corporation's history, thanks to the conclusion of a number of global settlements with the Laender of the former British Zone concerning compensation for damaged and destroyed communal property. As a result, the total recoveries from heirless, unclaimed and communal property in the former British Zone of Germany and the British Sector of Berlin, reached DM 134 million (approximately £11½ millions), and of this the Corporation had so far distributed over DM 115 million for help to Nazi victims all over the world.

Reporting on that part of the proceeds which is to be used for social work in the United Kingdom under the auspices of the Allocations Committee of the Central British Fund, the Report pays special tribute "to the splendid co-operation and invaluable assistance received from the AJR in the selection of residents and in the management of the Old Age Homes".

WORLD REFUGEE YEAR

A lengthy discussion, remarkable for its unanimity, ensued in the House of Commons on an amendment put forward that H.M. Government should increase its contribution to the World Refugee Year appeal to a sum not less than £500,000. The amendment also called on the Government to continue, as long as there is need, the facilities afforded with the recent relaxation in the health regulations, allowing hardship cases to enter this country under sponsorship during World Refugee Year. It urged the Government to give special consideration to those who are the victims of Nazi concentration and slave labour camps.

The House, as the Joint Under-Secretary of State for Foreign Affairs pointed out, showed sincerity and understanding of what is one of the most tragic human problems. He regretted

that he could make no commitment, although the Government was by no means unresponsive, either to the appeal that had been made or to the needs of the refugees themselves. He asked the House to wait until the end of the year for the Government's final response, and the motion was withdrawn.

LORD BATH AND HITLER

Two paintings by Hitler were sold at Sotheby's and were bought by the Marquess of Bath for £600, half of which goes to the World Refugee Year funds.

Mr. Jacques O'Hana, director of the O'Hana Art Gallery, and other dealers, protested against the sale. Mr. O'Hana offered to give £50 for the pictures and to destroy them.

The Marquess of Bath, in an interview reported in the *Evening Standard*, said of Hitler: "Well, I just think he was one helluva man—and you can interpret that helluva how you like—in whichever way you think." He stated he had bought the paintings because he thought that in time they would be very valuable. "Democracy?" said the Marquess, "leadership—it's a matter of who leads the wolf pack. The leader may lead the pack into destruction. But that doesn't matter. At any rate he is the leader. . . . I admit that I do admire ruthlessness a bit. I think it is a necessity to get anything done in life. . . ."

In a telegram the next day prominently featured in the *Standard* Wolf Mankowitz said: "The right of free speech which Lord Bath is prepared to sacrifice for ruthlessness and the spiritual strength of Hitlerite brutality allows him to express his odious and simple-minded opinions. And it is right that the *Evening Standard* should publish them and thus expose the fact that there are gullible picture collecting members of the defunct British aristocracy to leader the gutter swastika smearers into a spiritual future of extermination camps, massive murder and mass insanity. Let us always remember that the jaundiced Lord Bath is a helluva Hitler fan."

AJEX ON WEST GERMANY

The Association of Jewish Ex-Service Men and Women held its annual conference in London on April 24th.

Apart from the sharp comment evoked against apartheid in South Africa, reported elsewhere in this issue, strong feelings were expressed against allowing West Germany to have military bases in Britain and against her possession of nuclear weapons. A resolution was passed asking for a campaign in the Press, on television, radio and in cinemas to emphasise the horrors in concentration camps, so that all might know the dangers and horrors of Nazism and fascism.

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JEW S IN GERMANY

REPORT FROM EAST BERLIN

The Secretary of the East Berlin Jewish Community, Herr Heinz Schenk, recently paid a visit to London. Before the war he was an active member of the German-Jewish Youth Movement, and he survived the Hitler régime in several concentration camps.

Herr Schenk stated that at the time of the Slansky trial in Czechoslovakia and the doctors' trial in the U.S.S.R., a number of Jews had, in his view, wrongly considered it advisable to leave East Germany and East Berlin. Now the East Berlin Jewish Community comprised only about 980 members. To these, about 300 Jews had to be added who were not members of the community. In the other parts of East Germany, there were altogether 620 Jews, the largest community being Leipzig, with 120 members.

The Community is extremely over age, about 550 members being more than 60 years. Most of the members lived in Berlin before the war and survived incarceration in camps or living underground.

Persons of Jewish origin who held responsible political or cultural positions in East Germany were usually not members of the Community. However, there were exceptions such as the author, Arnold Zweig. Whilst the Socialist United Party (S.E.D.) expected its non-Jewish members to resign membership in the Christian churches, they did not press Jewish members to disassociate themselves from the Jewish Community.

One of the Berlin Jewish institutions for which the Community feels a particular responsibility is the cemetery in Weissensee. Because of the great shortage of labour, it had for the time being, however, not been possible to obtain sufficient workmen to keep the cemetery in order. This was greatly regretted by all concerned, and it was realised that it was particularly disappointing for Jews abroad who in previous years had paid contributions towards the upkeep of relatives' graves.

The Community maintains an Old Age Home accommodating forty residents, at Niederschoenhäusen, the former Jewish Children's Home. There was also a kosher butchery owned by the Community. During the past holidays, matzo had been received from Czechoslovakia and wine from Bulgaria. Religious services were held by the East Berlin rabbi, Martin Riesenburger, at the Rykestrasse Synagogue.

There was hardly any contact with the West Berlin Jewish Community. However, occasionally, the West Berlin Cantor Nechama officiated at East Berlin funerals.

The small number of members was not able to meet all the financial requirements out of its communal contributions, but the Community had been able to elicit the support of the City of East Berlin.

"LEVETZOWSTRASSE 7"

The history of the former synagogue in the "Hansaviertel" of Berlin was the subject of a Berlin broadcast for schools. The building was consecrated in 1914. Like all synagogues it was set on fire during the pogrom night in November 1938. However, it was not entirely destroyed and the most tragic period of its history was still to come: during the years 1942 and 1943 it served as an assembly centre for the Jews of the district who were to be deported. Shortly afterwards, it was severely damaged by a bomb. Later on, Jews used the cellars for hiding to escape deportation. Some years after the war, the remnants of the building were demolished and the site is now vacant. Among those who gave eye-witness reports in the broadcast were Mr. Siegmund Weltlinger, as well as the former caretaker of the synagogue and inhabitants of the adjoining houses.

HEINRICH STAHL PRIZE

This year's Heinrich Stahl Prize of the Berlin Jewish community was awarded to the writer Hans Scholz. At the ceremony, Mr. H. Galinski described Scholz as a staunch friend of the Jewish community who, by his work, had rendered signal services in trying to overcome the spiritual legacy of the Nazi past.

LIEBERMANN MEMORIAL EXHIBITION

To mark the 25th anniversary of Max Liebermann's death, a Memorial Exhibition displaying 60 of the artist's works was held in Bielefeld. Most of the paintings and drawings had been lent by the Wolfgang Gurlitt Gallery in Munich.

MUELHEIM SYNAGOGUE CONSECRATED

In the presence of representatives of the public authorities and of the churches, the newly erected synagogue in Muelheim (Ruhr) was recently consecrated by Rabbi Dr. Salomonowicz. The synagogue, the building costs of which were contributed to by the Federal Government and the Land North Rhine-Westphalia, is a converted private house at Kampstrasse. The joint Jewish communities of Duisburg and Muelheim, which it is to serve, comprise 76 members. Before 1933 the Jewish population amounted to about 3,000 in Duisburg and to 800 in Muelheim.

ANNIVERSARY CEREMONY AT BELSEN

To mark the 15th anniversary of the liberation of Belsen, a memorial meeting at the site of the former concentration camp took place on April 10th. In his address, the Minister of Interior of Lower Saxony, Herr Bennemann, said: "What happened here was not due to the misdeeds of one single man. He had had many active helpers, but even greater was the number of those who supported him by their indifference." Herr Bennemann went on to say that today the evil spirit of the past was by no means dead, and the utmost vigilance was required.

Dr. H. G. van Dam, General Secretary of the "Zentralrat" of the Jews in Germany, recalled the heroic work carried out by the British Forces after the liberation, when thousands of camp inmates were living corpses and required superhuman attendance. Professor Franz Boehm, who spoke in the name of the organisations of persecutees, warned of those Germans who pretended to fight against totalitarian threats from without, but who took a lenient attitude towards totalitarian trends inside the country.

STATISTICS OF BERLIN COMMUNITY

According to the latest report of the West-Berlin Jewish community it had 6,164 members in March 1960.

STATISTICS OF VIENNA JEWISH COMMUNITY

According to the bulletin of the Vienna Jewish Community, *Die Gemeinde*, altogether 9,265 persons were registered as members of the Community on December 31st, 1959. It is estimated that there are a further 1,000 to 1,500 Jews in Vienna who are not members of the Community. Of the 9,265 members, 7,827 are of Austrian nationality and 1,438 of foreign nationality or Stateless. During the year there were increases of 812 members (750 of them new residents) and decreases of 730 members—an absolute increase of 82 persons.

REVIVAL OF SUDETENLAND CLAIMS

The Spectre of Munich

There seems to be a disturbing revival inside Germany of Hitler's Sudetenland claims, which have recently received the support of Herr Seeböhm, the Federal Minister for Transport. As speaker for the "Sudeten German Association", he claimed that Sudetenland's incorporation into the Czech Republic was directly responsible for the outbreak of World War II.

The influential Hamburg weekly *Die Zeit*, in a leading article by the well-known historian, Professor Eschenburg, sharply attacks this point of view, and takes the Minister severely to task for alleging that the death of 54 Sudeten Germans in 1919, killed by Czech soldiers while demonstrating against the inclusion of their homelands into Czechoslovakia, was the "beginning of a chain of events that lead to the outbreak of World War II". These remarks, states the article, are a deliberate falsification of history. According to Professor Eschenburg, the Federal Government has now, apart from the Oberlaender case, to face in its own ranks a "Seeböhm affair".

The *Frankfurter Allgemeine* underlines the fact that Seeböhm's "mythology" not only defies all historical evidence, but places him in direct opposition to the "basic assumptions of the Federal Republic's foreign policy for which he, as a Minister, bears Cabinet responsibility". As pointed out in *Die Zeit's* article, it is a well-known fact that the "undisputed recognition of Hitler's sole and exclusive war guilt constitutes one of the basic and essential concepts of the Federal Republic's foreign policy".

The Federal Minister for Transport is by no means the only prominent politician to hold these views. The *Frankfurter Rundschau* reports that Dr. Heinrich Schneider, Deputy Chairman of the Free Democratic Party, during a party conference in Aachen demanded a return of the Sudeten territories as negotiated in the Munich agreements of 1938. The paper, condemning Munich as an act of aggression, wonders how these claims will impress the all-important Summit Conference in Paris, and called such statements a "disservice to the national cause", all the more serious because they were formulated during a state congress of Germany's third largest political party, and were not made by "refugees agitating for the return of their homesteads nor by politically irresponsible elements".

The *Reichsruf*, organ of the neo-Nazi Deutsche Reichspartei, absolves Hitler of all guilt in his dealings with the Czechs, stating that no German Government "would have been able to remain inactive in 1938 while Sudeten Germans were being terrorised and outlawed". The paper asserts that "as long as a Peace Conference has not resolved otherwise, the Sudetenland remains an integral part of Germany".

Dreams of a return to Munich are not the exclusive prerogative of the ultra-nationalist Right-wing parties. According to the *Sueddeutsche Zeitung*, the Socialist M.P., Wenzel Jaksch, President of the "Federal Congress of Sudeten German Refugees", suggests a constitution for Czechoslovakia on the lines of the Benelux countries, allowing the "Sudeten Germans to become, together with the Czechs and the Slovaks, an independent nation". The paper quotes Jaksch as saying: "If the spectre of Hitler would not stand behind them, the arrangements then made—allowing the German-speaking territories to join Germany—would still appear to be the most sensible solution."

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Egon Larsen

AN EVENING WITH THE JEWS OF LENINGRAD

I went into the hairdresser's shop at our hotel to take a look at the row of rustic women under the drying helmets. Another half-dozen were waiting patiently for their turn. The "Perukmacher" business—the eighteenth-century German word means "hairdresser" in Russian—seems to be very brisk in the Soviet towns; the shops are State-owned, worked by small collectives under a senior specialist, the boss.

In our hotel he was a jolly, middle-aged Jew; when he had finished serving a customer he came out in the hotel hall and asked me if I was a "Yevrei". I wanted to know what it was like being a Jew in Russia today. "Not bad", he replied. "By the way, why don't you come to our *shool* tonight? It's Passover service." He gave me the address.

From the Jews themselves I heard that they number about five million in the whole of the Soviet Union today (over-all population: 210 million); that Moscow has half-a-million Jews among its five million inhabitants, and Leningrad 400,000 among 3.3 million inhabitants, amounting to more than 12 per cent of the population. I was also told that approximately half of them declare themselves in their documents as Jews; many of these still practise their religion. The rest are assimilated (one of them, a Communist Party member, in his early twenties, told me that his father spoke Yiddish, but he himself did not).

The synagogue to which I went in the evening is Leningrad's only one. It might have held two thousand worshippers, and it was full, with many people standing in the gangways, but not overcrowded. A *shammes* at the door, on hearing that I was from London, pushed me at once through the standing men to the first row of seats, where he made someone get up so that I could sit down; another *shammes* gave me a prayer-book. It was in Hebrew and English, probably a gift from America; I saw that one of my neighbours had the same edition, but another one had a Hebrew and Russian book.

The people were lively and seemed to relish the gathering as a social no less than as a religious meeting. There were hardly any men under the age of forty among them, and few under fifty. The women's gallery was nearly empty, but this must have been because the men's wives and daughters were at home preparing the *seider*.

Much money and labour had been spent on the decoration of the hall. A huge Star of David, made of neon tubes, shone above the thora shrine, flanked by tall neon candles. The service was a most enjoyable concert; the cantor had a magnificent voice, and he was supported by six excellent singers, conducted by a spirited choirmaster.

After the service the crowd, all of them speaking Yiddish, pressed towards the exit. Beside me, an army officer in uniform, with a colonel's "pips", came down the stairs, wishing his friends "Gut Yontev" (which was especially interesting to me, as I had read in a German paper that in the Soviet Union Jews could become neither officers nor civil servants). Outside, in the yard, a group of people gathered quickly around me, asking me questions about the Jews in England and about Israel, which appeared to occupy their minds very much. They were equally ready to answer my own questions: how did they live? Was there any anti-Semitism?

"NOW THAT BERIA HAS GONE"

Again and again they said: "We are doing all right—now that Beria has gone. There was much anti-Semitism under Beria, from 1947 to 1953. Of course, there are people who don't like the Jews. But there is no official prejudice against us. We can get into any profession or trade." And one of them, linking his hands, said: "Russian and Jew—now like this!" He explained that he was a television engineer.

Only one of the group, who spoke English very well, answered my question about prejudice against the Jews with an expressive gesture. "I don't want to talk about it here", he said. I asked him to come to our hotel. "I don't want to be seen at the hotel", he said. Eventually, however, he explained that he had been working in an atomic establishment; now, in his middle fifties, he was pensioned (men's pension age in Russia begins at only 50, women's at 45). What I gathered from him was that there is a prejudice against employing Jews in senior posts in armament establishments, probably because of the fear that they might betray secrets to Israel. His pension, he said, was "very good".

Several wanted to know what life was like in Israel. "Hard, isn't it?" said some. (Later, a youngish man whom I met at a restaurant told me that his mother was returning to Russia from Israel because she had found conditions "too difficult".) The group outside the synagogue became quite emotional when someone asked: "Why does Ben-Gurion do an armaments deal with the Germans? We don't understand that." And one of them suggested: "He should come to Russia and talk things over."

I asked about Jewish cultural life. I was told that there is one Yiddish newspaper, *Der Emmes*, which appears in Moscow. There are no permanent Yiddish theatres, but Yiddish concert troupes, among them some famous artists, are touring the towns. "Only 11 per cent of the Jews use Yiddish still as their everyday language", I heard.

After that evening I kept meeting Jews in several walks of life—from newspaper photographer to museum guide (the young "intellectual" who took us round the Museum of Religious History in Leningrad, for instance, was a Jewess). And there seem to be some professions in which Jews figure as prominently as they do in the Western world: I brought a tape with a selection of new Russian popular music, prepared for me by Radio Moscow, back to England. Now, as I look at the programme notes, I discover among the composers, singers, and conductors a very high percentage of names such as Feltsman and Lifshitz, Saulski and Davidov, Elstein and Katz.

ANGLO-JUDAICA

Jewish Art

Dr. Helen Rosenau, History of Arts Lecturer at Manchester University, who is also a regular contributor to this journal, recently addressed a meeting of the London Society of Jews and Christians in London on Jewish art.

Anglo-Israel Cultural Association

The Anglo-Israel Cultural Association at a meeting on the subject of Israel and the Middle East, was told by Mr. Ian Mikardo that it was a gross error for "naïve" Zionists to derive some pleasure from conflict between Arab States. Hostility between one Arab State and another and, above all, rivalry for leadership in the Arab world, was highly detrimental to Israel, stirring anti-Israeli feelings. Mr. Mikardo said that Britain's national interests in the Middle East were primarily to maintain a military foothold in the area, the maintenance of which he described as a "monstrous irrelevance".

Dr. Warburg's Appointment

Dr. Gustav Otto Warburg, a senior member of the Board of Deputies of British Jews since 1951, has been appointed Director for United Nations Affairs at the Geneva Office of the International Council of the B'nai B'rith. He was assistant editor of the *Hamburg Echo*, the Social Democratic paper, in Germany, and came to Britain in 1933. Dr. Warburg has been a member of the A.J.R. since its inception and has on several occasions, contributed to *AJR Information*.

Board of Deputies' Meeting

A message of appreciation from the Duke of Edinburgh for the Board of Deputies' recent bicentenary dinner was read out at the Board's recent meeting. The heroes and martyrs of the Warsaw Ghetto Uprising were remembered and the education of youth was discussed.

Synagogue's Bicentenary

The New Synagogue is 200 years old. Its great and virtually unbroken record of communal service over two centuries, first in Bishopsgate and, since 1915, at Egerton Road, Stamford Hill, was celebrated by a special Thanksgiving Service conducted by the minister, Rabbi Dr. S. M. Lehrman. The Chief Rabbi, Dr. Brodie, who himself was inducted into his office twelve years ago at this synagogue, was also present and addressed the gathering. A reception was held after the service and a festive dinner at Guildhall in the City of London on the following Monday.

Liverpool Home for Aged

A twenty-bed hospital wing of the Home for Aged Jews in Liverpool, built and equipped at a cost of £30,000, has been consecrated and formally opened by Lord Cohen of Birkenhead, Hon. President of the Home.

Conference of Ministers and Preachers

The 13th Conference of Anglo-Jewish Ministers and Preachers, reported elsewhere in these columns, was on the theme "Judaism and the Social Order"—a theme of such wide range that it enabled the participants to discuss a variety of social and moral issues. Papers on "Jewish Ethics and their Application to Modern Commerce and Industry" and "The Individual and the Family", which dealt particularly with inter-marriage, were read.

London Ort Congress

Britain is, for the first time, to be the venue for the quinquennial Congress of World Ort, to be held in London from October 23rd. The Congress will also mark the 80th anniversary of the organisation.

Jewish Woman Mayor

Councillor Mrs. Sally Sherman is the new Mayor of Hackney. Alderman Louis Sherman, her husband, is Leader of the Council, and both are members of the Stoke Newington branch of Poale Zion.

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ERINNERUNG AN ROBERT CHAUDRON

Robert Chaudron war Professor für klassische Sprachen am Collège von Commercy. Commercy ist ein Landstädtchen in Lothringen, ungefähr eine halbe Eisenbahnstunde von Nancy entfernt. Das Pariser Unterrichtsministerium hatte mich dorthin geschickt, um deutschen Unterricht zu geben. Es handelte sich um eine recht provisorische Stellung, denn es durften keine Ausländer im Staatsdienst beschäftigt werden, es sei denn, sie erwürben die französische Staatszugehörigkeit. Auf diese aber durfte man sich keine Hoffnung machen. Dennoch hiess es, dass die Absolvierung einiger vorgeschriebener Examina die Dinge fördern könne. So ging ich denn mit einer Art hektischen Eifers an die Vorbereitung des ersten Baccalauréat, des französischen Abituriats, 15 Jahre nachdem der Albtraum dieser deutschen Prüfung hinter mir lag. Der Aufwand, den wir damals trieben, macht uns heute lächeln. Aber wir waren noch in den Anfangs-, den goldenen Zeiten des Exils, und jeder von uns betrieb mit inbrünstig-lieblichem Glauben seinen "Existenzaufbau". Wir waren noch in dem Wahne befangen, unser Gepäck abstellen und Wurzeln schlagen zu können. Wir sind eines anderen belehrt worden.

Aber wie es manchmal geschieht, dass wir von der Jagd nach Chimären einen dauernden Gewinn davontragen, so verdankte ich der Betreibung vermeintlich praktischer Ziele das hohe und bleibende Geschenk einer Freundschaft. Es erwies sich nämlich als notwendig, dass ich, immer im Hinblick auf jene Examina, wieder zur Schulbank zurückkehren musste. Und so trat ich denn an Robert Chaudron heran mit der Bitte, an seinem Unterricht der alten Sprachen teilnehmen zu dürfen. Er floss mir, wie manche, die später meine Freunde wurden, bei unserer ersten Begegnung eher Furcht ein, obwohl er um einige Jahre jünger war als ich und kaum dreissig zur Zeit unserer Bekanntschaft. Aber seine schmalen, fest zusammengepressten Lippen mit den abwärts gezogenen Mundwinkeln gaben ihm ein strenges, fast abweisendes Aussehen und hätten unschwer den vor der Zeit grämlich gewordenen Schulmeister in ihm vermuten lassen, wäre ihm nicht eine Strähne hellblonden, bubenhaft-unordentlichen Haares beständig in die Stirne gefallen, und hätte er nicht die verträumtesten blauen Augen, den gütigsten Blick besessen, den ich je in einem Menschenantlitz gesehen habe.

Chaudron stammte aus einem Dorf in den Vogesen, in dem sein Vater als Arzt praktizierte, und er erzählte mir später, dass er die Tage seiner Kindheit am liebsten damit zubrachte, von den Höhen seiner waldigen Vogesenberge in die schimmernd grüne Rheinebene herabzublicken und hinüber zu der bläulich dämmernden Linie des Schwarzwalds. So war ihm von früh auf das Nachbarland im Glanz eines Märchenlandes erschienen, und alles, was ihm später von drüben kam, die Sprache dieses Landes, seine Poesie zumal, von der er einiges auf der Schule lernte, bewahrte für ihn und verstärkte noch diesen frühen Märchenzauber. Es war mir seltsam genug, im Herzen eines Franzosen das Bild des Vaterlandes wiederzufinden, wie ich es selber einst geliebt hatte, das mir aber nun von den eigenen Landsleuten besudelt und zertreten war, noch bevor sie es der ganzen Welt zum Greuel und Abscheu machten und über das Land meines Freundes so namenloses Unheil brachten.

Bei unserem ersten Gespräch verhielt Robert Chaudron sich abwartend. Nachdem ich ihm mein Anliegen vorgebracht hatte, fragte er mich, mit einem leisen Unterton von Missbilligung, wie mir schien:

"Sie führen den deutschen Dokortitel?"

Ich antwortete ihm lachend mit dem uns geläufigen, wahrhaftig nicht mehr neuen Scherz, dass dieser Titel nicht viel bedeute und nicht viel mehr sei als ein zweiter Vorname, den wir unserem ersten hinzufügten. Aber diese Auskunft schien eine unerwartete Wirkung auf ihn zu haben. Er stimmte in mein Lachen ein und forderte mich auf, ihn noch am gleichen Nachmittag zu besuchen. Einige Zeit nachher, als wir Freunde geworden

waren, gestand er mir einmal, dass es diese Antwort war, die mir sein Herz gewonnen hatte. Er wollte in ihr Bescheidenheit und Sinn für Humor erblicken, zwei Eigenschaften, die er sehr hoch schätzte. Es half mir nichts, dass ich ihn nachdrücklich aufklärte, indem ich ihm versicherte, dass ich nur ein Witzwort kolportiert hatte. Robert Chaudron verharrete bei seiner Meinung, und es will mir heute scheinen, dass er der Weisere von uns beiden war. Er liess sich nicht davon beirren, dass es ein Missverständnis war, dem wir den Beginn unserer Freundschaft verdankten. Und in der Tat, wer wüsste nicht, dass viele und oft die glücklichsten menschlichen Beziehungen auf einem solchen beruhen, zumindest von ihm gestiftet werden?

Ein ganzes Schuljahr lang sass ich als Schüler unter den Schülern Robert Chaudrons. Er war ein ausgezeichnete Lehrer; er hatte nicht nur den Ernst und die Gewissenhaftigkeit, sondern vor allem die Leidenschaft und Liebe zu seinem Beruf. Als ich zum erstenmal in seine Klasse kam, las er mit seinen Primanern eines der Virgilschen Gedichte, das berühmte Zwiegespräch zwischen zwei Hirten, von denen der eine durch Unrecht und Gewalt von Hause vertrieben, ein Landflüchtiger geworden ist, während der andere, der sich rechtzeitig zum Diktator Oktavian und späteren Kaiser Augustus bekannte, dafür mit Acker und Herden belohnt wurde. Der Beraubte klagt dem Sesshaften sein Leid, und dieser fordert ihn auf, seine Abendmahlzeit mit ihm zu teilen und die Nacht unter seinem Dache zu verbringen.

"Die Schatten der Berge", so ungefähr sagt er, "fallen schon tiefer ins Tal, ich habe geröstete Kastanien und gepressten Käse in meiner Hütte und ein Lager aus weichem Laub."

Der genaue Wortlaut der Verse ist mir nicht mehr gegenwärtig, und ich habe auch keinen Virgil zur Hand, während ich dies schreibe. Es könnte auch keine Übersetzung, wie gut sie auch sei, einen Begriff geben von der ergreifenden Schönheit des lateinischen Gedichts. Trauer und Trost des Abends sind in diesem Liede, ewige Verlassenheit und vergängliche Zuflucht des Menschen, und der versinkende Glanz der Dämmerung ist schwermütig-friedvoll darüber ausgebreitet.

Robert Chaudron, während er die Verse mit uns übersetzte, liess an dieser Stelle das Buch sinken und sah über den Text hinweg lächelnd zu mir herüber. Er hielt das Buch so vor sich ausgebreitet, als wolle auch er mir die gastlichen Gaben des Virgilschen Hirten darreichen, und als bäte sein Lächeln zugleich um Nachsicht dafür, dass er dem Vertriebenen nicht mehr anzubieten habe als Brot und den Wein eines unsterblichen Gedichtes, dazu seine eigene beständige Freundschaft und die flüchtige Gastlichkeit seines Landes.

Solche Augenblicke waren selten mit Robert Chaudron. Er war ein Schwärmer, der sich seines Überschwanges schämte und ihn vor sich und anderen verbarg. Mit Strenge und Nachdruck bestand er darauf, dass ich für meine Examina arbeitete, und verhalf mir dazu, sie zu bestehen. Er konnte mir nicht zu dem Ziele verhelfen, das ich mit ihnen hatte erreichen wollen. Es lag mir auch nicht mehr viel daran. War es noch länger sinnvoll, die Zukunft planen und "aufbauen" zu wollen in einer Welt, die dem Kriege zutrieb? Man liess mich weiterhin deutschen Unterricht geben, obwohl man mich und meinesgleichen immer weniger gerne sah im Lande. Aber solange ich Robert Chaudron noch täglich sehen konnte.... Ich holte ihn jetzt jeden Abend zu einem Spaziergang ab. Er hatte mir den Blick für die Landschaft erschlossen, die mir zu Anfang eintönig und niederdrückend erschienen war. Die Maas floss durch flache Wiesen, die von Kanälen durchzogen waren. Aber gegen Abend stieg oft ein dichter weisser Nebel vom Flusse auf, der sich wie ein zauberischer Mantel über das Land legte und es verwandelte. Die Tiere, die auf den Wiesen weideten, standen unbeweglich—vorweltlich-geisterhaften Kreaturen gleich, in dem stillen weissen Brodem, der alles rings einhüllte.

Wir wanderten eine Weile, selber zwei Schatten, durch das spukhaft nebelichte Land, bis mein Freund stehen blieb, den Arm ausbreitete und den Vers eines deutschen Gedichtes zitierte, das er auf der Schule gelernt hatte: "Und Nebel weit umher," sagte er mit etwas schwerer, an fremde Laute nicht gewöhnter Zunge. Die Worte meiner Muttersprache klangen mir seltsam ans Ohr in dem nächtlichen Schweigen und in den immer dichter, immer undurchdringlicher aufsteigenden Schwaden der fremden Erde. Sie nahmen eine Bedeutung für mich an, die ich erst jetzt ganz zu ahnen, kaum zu verstehen beginne.

Es war am Ende der grossen Ferien, die Schule begann am nächsten Tag, und Chaudron hatte mir für den letzten freien Nachmittag wieder einen Spaziergang vorgeschlagen. Wir gingen den Fluss entlang und durchquerten mehrere Dörfer, bis wir zu den Hügeln kamen, die das Flusstal umgrenzen. Auf einer der Anhöhen liessen wir uns im Grass nieder und blickten ins Land hinab. Es lag vor uns im Licht eines stillen, klaren Herbsttages. Von den Dächern der Häuser stieg der Rauch der Kamine auf, von den Äckern der Rauch der Kartoffelfeuer, die man angezündet hatte. Es war ein Anblick, so friedvoll, dass er einem das Herz zusamm zog. Wir dachten beide an den Krieg, dem Europa in den letzten Monaten wieder ein Stück nähergerückt war.

Plötzlich sagte Chaudron: "Ich hasse den Krieg und fürchte ihn. Aber für dieses Stück Erde und die Kathedrale von Strassburg würde ich dennoch kämpfen."

"Was wird aus uns werden, wenn es Krieg gibt?" fragte ich ihn angstvoll.

Ich habe seine Antwort bis auf den heutigen Tag nicht vergessen. "On fera comme tout le monde", sagte er mit grosser Einfachheit. Dieser Satz, so alltäglich in Chaudrons Muttersprache und hundertmal am Tage in jederlei Zusammenhang benutzt, empfieng in diesem Augenblick und aus dem Munde meines Freundes einen neuen Sinn für mich. Er erteilte mir ein Beispiel, eine Lehre, die ich mir wohl gemerkt habe. Ich kannte Chaudron bisher als einen Mann, dessen Trieb nach persönlicher Freiheit und Unabhängigkeit so stark war, dass er ihn zum Sonderling und fast zum Eingebrotler machte. Eben darum war er mein Freund. Aber da nun etwas über uns kam, das ihm stärker und mächtiger schien als wir es waren, widersetzte er sich ihm nicht, sondern nahm es an. Es bedeutete ihm wie mir die Verleugnung, ja Zerstörung alles dessen, woran er glaubte und wofür er lebte. Aber während ich mich noch angstvoll fragte, was denn aus uns beiden dabei werden würde, ihm und mir, war er schon entschlossen, einem Gesetz zu folgen, das, unbekümmert, ob wir es anerkannten oder nicht, von uns forderte, "de faire comme tout le monde", zu tun und zu leiden, was alle anderen auch erlitten und taten.

Die Münchener Krise fiel wiederum in der Zeit der grossen Ferien, die mich von Chaudron trennten. Er war in seinem Heimatdorf in den Vogesen, ich war allein zwischen unseren alten Klostermauern zurückgeblieben. (Ich vergass zu sagen, dass unsere Schule in einem ehemaligen Benediktinerkloster untergebracht war.) Ein Freund, der von der Schweiz nach Amerika ausgewandert, bat mich, ihn in Belfort zwischen zwei Zügen zu treffen. Die französische Mobilmachung war schon in vollem Gang an jenem Septembersonntag, an dem ich nach Belfort fuhr. In Nancy hatte ich umzusteigen. Der Bahnhof schien bereits in eine Art Heerlager verwandelt und war militärisch besetzt. Die vielen Zivilisten, die man noch sah, reisten nicht mehr zu ihrem Vergnügen, sondern kehrten überstürzt und verstört aus den Ferien zurück. Ich musste den Bahnsteig wechseln und machte unterwegs an einem Zeitungsstand Halt. Als ich einmal von den fettgedruckten Ueberschriften der Blätter aufblickte, sah ich Chaudron neben mir.

Er hatte mich noch nicht bemerkt und ich zögerte, ihn zu begrüssen. Er war aschgrau im Gesicht und sah fürchterlich ernst aus. Der schmale Mund mit den herabgezogenen Mundwinkeln hatte seinen abweisenden Zug verloren, dafür aber einen Ausdruck von tiefem Gram angenommen. Chaudron trug einen graublauen, fast farblos wirkenden Regenmantel, obwohl der Tag heiss und sonnig war, dazu sein rundes blaues Käppchen, das Beret, das von Staub und Alter

Fortsetzung auf Seite 15

Josef Fraenkel

THEODOR HERZL AND THE BRITISH ROYAL COMMISSION

The appearance in London of Theodor Herzl before the Royal Commission on Alien Immigration, was of the greatest importance to the future of political Zionism. It paved the way for the first contacts with the British Government and for the negotiations which ultimately led to the Balfour Declaration.

Although this event was of greater significance than Herzl's meeting with Kaiser Wilhelm II or even with Sultan Abdul Hamid II, it has, strange as it may seem, hardly been mentioned in books on the history of Zionism.

Herzl was a frequent visitor to London. Here he published his first Zionist article, became an honorary member of the Maccabees, addressed several meetings in Whitechapel, and was given a triumphal welcome in the East End. He was enthusiastically acclaimed at the Fourth Zionist Congress (August, 1900) and yet the "official" leaders of English Jewry remained very distant. They turned their backs upon him, completely ignored him and refused to have anything to do with his Movement. Of course, Zionism had several thousand members in London and Herzl had many political friends, but they did not belong to the "official" Jews. The only one was the Haham, Dr. M. Gaster, but his Sephardic community let it be known that Gaster did not represent them as far as Zionism was concerned.

For seven years Herzl tried in vain to see the first Lord Rothschild, the representative of English Jewry. From his first appearance on the Jewish scene there had been a "silent" struggle—a kind of "cold war"—between Herzl and the Rothschilds. Baron Edmond de Rothschild of Paris, it is true, was the soul of the Hovevei Zion, but he was a fierce opponent of political Zionism. Lord Rothschild left the question of Palestine to the Baron and did not wish to be involved in the matter. But Herzl was obsessed with the idea that a Rothschild must be won over to his project. With the help of Lord Rothschild he was certain that he could soon achieve the solution of the Jewish question. But it was simpler to meet kings and ministers and to win them over, than to meet a Rothschild. About half a dozen personalities had intervened on his behalf, but Lord Rothschild refused to receive the "demagogue" Herzl.

Commission Set Up

The invitation to Herzl to appear before the Royal Commission as an expert on the Jewish question altered the picture entirely. The problem of immigration (not only Jewish) had repeatedly occupied the House of Commons and the House of Lords, especially after the pogroms in Russia and Rumania. At the request of Major W. E. Evans Gordon, M.P., a Royal Commission on Alien Immigration was set up to enquire into the "character and extent of the evils which are attributed to the unrestricted immigration of aliens".

The Chairman was Lord Hereford, a Cabinet Minister. One of the other six members was Lord Rothschild who for many years had interested himself in the welfare of Jewish immigrants. The first public sitting of the Commission was on April 24th, 1902 and, during 49 sittings, 175 witnesses were questioned. Their statements were read with close attention, even with excitement, by the public, particularly the Jews.

The second witness, Mr. Arnold White, the author of the book "The Modern Jew" (1899), drew the attention of the Commission to the Movement which had as its aim the establishment of a "Hebrew State of Zion", and he suggested that Dr. Herzl, as an authority, should be invited to appear. He considered Herzl as influential in "international Jewry" as Lord Rothschild was in the Jewish community of England.

White's suggestion was met by strong opposition—Lord Rothschild's. The controversy within the Commission went on for weeks, but eventually the proposal was adopted, though Lord Rothschild was not enthusiastic. Herzl was invited as "President of the Zionist Congress" and was the only expert on the Jewish question

asked to come to London from abroad. The decision, too, signified the first official recognition of the authority of the Zionist Organisation by England.

It was not until June 4th, while he was in Paris, that Herzl received the invitation. His first reaction was that now, in London, too, the decision had to be reached between himself and Rothschild—"Combat or Reconciliation".

Herzl had hardly arrived in London when a telegram recalled him. His father, Jacob, had died on June 9th, and Herzl returned to Vienna at once. A few weeks later, on July 4th, he came to London again and on the same day he met Lord Rothschild for the first time. The battle on the Jewish problem opened between two honest men with different world conceptions.

"Take Uganda"

Herzl was always willing to link his Zionism with England. When he explained his plans to Lord Rothschild and said "I want a Jewish colony within the British Empire", Lord Rothschild replied: "Take Uganda". Herzl refused. He did not wish to have Uganda, but a country in the vicinity of Palestine—the "Sinai Peninsula, the Egyptian part of Palestine or Cyprus". Lord Rothschild agreed.

Uganda! Herzl heard this name for the first time from Lord Rothschild a long time before the Uganda conflict in the Zionist Organisation. Ten months later, in April 1903, the British Minister, Joseph Chamberlain, said to Herzl: "I saw a country for you on my journey—Uganda."

The first conversation with Lord Rothschild had started on a note of tension, but finished in a friendly spirit. It was continued on July 7th, 1902, when Herzl appeared before the Royal Commission. First of all a lengthy statement by Herzl was read out, in which he described Zionism, the position of the Jews and the necessity for a Jewish State. Jews and Jewish migrants had to have a country which was always prepared to receive them. Thereafter Herzl was questioned by the members of the Commission. Lord Rothschild wanted a definition of the terms "Jewish Nation" and "Zionism" and asked whether a "disciple of Dr. Herzl and a Zionist" could at the same time be a good Englishman or American. Lord Rothschild's questions gave Herzl the opportunity of explaining and clarifying these matters.

From the questions and answers it was clear that Herzl aspired to Palestine or land in the vicinity—on the road to Palestine. Jewish colonisation in the Argentine could not be successful. Though the conditions for agricultural development were very good there, something was lacking—which all the money in the world could not buy—an ideal, an inspiration for the Jews.

The cautious Herzl could not and did not wish to discuss details about Palestine under Turkish rule, or his plans in general in public, and he therefore asked the Chairman for a private talk. Lord Hereford told Herzl that England would collaborate in the realisation of his plan, if Lord Rothschild could be persuaded to take an active interest in Zionism.

Herzl's friendship and co-operation with Lord Rothschild, though not always harmonious, was a blessing for Zionism. In the two years which Herzl still had to live, he managed, with the help of Lord Rothschild, to forge the link between Britain and Zionism.

The Royal Commission on Alien Immigration was appointed by the Salisbury Government, but its Final Report was submitted to the new Balfour Government in August, 1903. The debate on Alien Immigration was long-drawn, and English politicians concerned with it—among them Balfour and young Churchill—had to study Herzl's evidence. Years later, they were both fated to play a decisive role in the realisation of Herzl's dream. On November 2nd, 1917, Arthur James Balfour sent a letter to Lord Lionel Walter Rothschild, the son of the first Lord Rothschild. This letter is known as the "Balfour Declaration".

Old Acquaintances

It started 28 years ago:—Otto Preminger was in his early twenties when he visited Berlin in 1932 for the first and the last time to produce the comedy, "Essig und Oel", with Hans Moser at the Kammerspiele. It was a great success for the young man who had given up his career as an actor because he had already become bald and did not want to play juvenile leads in a wig. A year later in Vienna Preminger sat in Max Reinhardt's chair at the Theater in der Josefstadt. As there was nothing in his native city he could achieve, he accepted the first offer to go to Hollywood and signed a contract with one of the major studios.

Two years ago Preminger read Leon Uris's "Exodus" and decided to turn the novel into a picture, not knowing the book would become a world best-seller. The story of the foundation of the new State of Israel interested Preminger, though the Metro still had an option on it. After long negotiations he acquired the rights. "Exodus" is one of the very few fictional books Ben-Gurion read and liked, and Preminger decided to shoot the violent and moving recent history as and where it happened 13 years ago.

A nation relives its history:—Invited amongst others by Otto Preminger, I flew to Tel Aviv. The director seems to have taken over the entire country for the production of "Exodus", scripted by the boycotted Hollywood author Dalton Trumbo.

Preminger has his own police force for the protection of his prominent cast. David Ben Ami is played by Michael Wager, who relives his real-life adventures in "Exodus". The son of Meyer Weisgal of Tel Aviv's Weizmann Institute (which will receive all the money the film takes in Israel) Wager came as a visitor from the States 13 years ago and became the voice of the secret Jewish radio during the Battle for Independence.

Every evening the film rushes are flown to Hollywood, from where they return a week later to be screened in Haifa's biggest cinema, where the Austrian "Dreimaederlhaus" is now successfully showing. German pictures are still not wanted in Israel. Preminger has signed on General Rome, who commanded the British troops and directed the operations against the terrorists, and the Israeli Government has loaned him Colonel Rivlin, formerly of the Haganah, as adviser. The ex-enemies have forgiven each other now, and they fight the old battles again for the screen.

"Exodus" is a controversial book, and curiously enough the Israelis disapprove of the novel more than the British; they feel the anti-British sentiments of the original are overdramatised.

Obituary:—Wilhelm Herzog has died in Munich at the age of 76. Best known for his play, "Affaire Dreyfus", he edited "Maerz", "Pan" and "Forum", together with H. I. Rehfish, and was married to Erna Morena. He survived the Nazi régime in Trinidad and the States, and returned to Germany a few years ago.—38-year-old Wolfgang Mueller, a gifted cabarettist, who also partnered W. Neuss in films ("Wir Wunderkinder"), died in an air crash near Lugano.—Carl Braun, the 74-year-old opera singer and partner of Emmy Destinn and Frieda Hempel, has died in Hamburg.

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Fourth Year Book of Leo Baeck Institute

Again the Leo Baeck Institute has presented us with a new volume of its annual Year Book, edited by Robert Weltsch.* Its 360 pages comprise 20 contributions on various subjects of German-Jewish history since the emancipation period. The reviewer of such a publication is always in a predicament—if he wants to convey to the reader a proper idea of the full contents, he would have to write several reviews, because each essay is a self-contained entity. Alternatively, if he selects a few contributions for special consideration, he does not do justice to the equally valuable work of the other authors. However, under the circumstances, the latter course seems to be the lesser evil.

Approaching the Year Book in this way, the selection is bound to be determined by the reviewer's personal interests. In the present reviewer's opinion, particular importance has to be attributed to those essays which refer to the last decades of Jewish history in Germany. Their authors do not compile or assess written material already in existence, but base their contributions mainly on personal recollections. They thus preserve for future historiography events which otherwise might fall into oblivion. At the same time, speaking from personal experience, they recapture the atmosphere which gave particular colour to the happenings and which was at least as important as the bare facts. This does not imply that articles which deal with earlier periods might have been written in the same way by any historian now or at a later time. Certainly, these essays too gain stature by the fact that their authors were part and parcel of the Jewish communities in German-speaking countries and can therefore speak with the authority of the insider. The difference is thus not a matter of principle, but of degree. However, the more the Leo Baeck Institute tries to concentrate on recent history, the more valuable, because more specific, its contribution to Jewish historiography in general and to the preservation of the German-Jewish heritage will be.

Essays on Youth Movements

It is under this aspect that the essays on one section of the Jewish youth movement ("Die Werkleute" by Eliyahu Maoz-Mosbacher) and of the Jewish Students' movement ("The Zionist Students' Movement" by Walter Gross) are of particular interest. Contrary to large-scale political movements, these types of communal ventures do not lend themselves very easily to systematic analyses. The human relationship from member to member is often of a greater impact than the "ideology"; also, more than in any other sphere, the author has to rely on his own recollections and not on written programmes or articles. Maoz succeeds in tracing the various trends in the German-Jewish youth movement "Kameraden", one of whose offspring the "Werkleute" was. In their longing for a full Jewish life, the people who were to form the "Werkleute" first found a closer affinity to Jewish national thoughts, then became Zionists and, shortly after 1933, realised their idea by emigrating to Palestine where they built up Kibbutz "Hazorea". Parallel to the change of their Jewish outlook went a revision of their relationship to their non-Jewish environment. They felt that they were in a specific position as Jews and rejected the cosmopolitan attitude of politically left-wing Jewish intellectuals. On the other hand, their Jewish consciousness did not imply a negation of the "Galuth". As Socialists they claimed to have a legitimate place in the Socialist movement of Germany. Disapproving of the politics both of the Social Democrats and of the Communists, they supported the left-wing Socialist "Sozialistische Arbeiter-Partei". Knowing now that the victory of Nazism was by no means the only feasible solution of the German crisis during the last period of the Weimar Republic, one wonders which course the

"Werkleute" as a Socialist Jewish national youth movement in Germany would have taken if history had developed in a different direction.

Whilst for the "Werkleute" Zionism was the last stage, it was the ideological foundation of the Zionist Students' movement, whose history is recorded by Walter Gross. The social background of the members was not different from that of the followers of the non-Zionist K.C. and of the "paritaetische" F.W.V. The author rightly recalls that several veterans of the German Zionist movement originated from the K.C. and that others, such as Professor Franz Oppenheimer, had been members of the F.W.V. Gross describes in detail the various ramifications of the movement, the controversies about a predominantly political Zionism or participation in the work of the Jewish "Gemeinden", and about maintaining or abolishing the typical customs of students' fraternities in Germany. Gradually, the affiliates of the movement ceased to be "schlagende Verbindungen", and, whilst in the non-Zionist camp, there was all the difference in the world between the German-Jewish fraternity K.C. and the German-Jewish youth movement, membership in the Zionist fraternity K.J.V. and the Zionist youth movement "Blau-Weiss" was not incompatible; on the contrary, in spite of many differences at certain periods, both were on the whole closely linked.

Controversies on Integration

However, all these trends among members of the last and last but one generation of German Jewry have to be seen in their wider historical context. Whilst, notwithstanding the numerous repercussions and limitations, for them emancipation was more or less an established fact, the question of whether and under which terms the Jews should be integrated into the life of the nation, was the subject of thorough and even passionate controversies during the first part of the nineteenth century. The starting point of one of these discussions was the pamphlet of the Christian theologian Bruno Bauer, "Die Judenfrage". Its contents and the reaction to it among Jews and non-Jews are dealt with by Nathan Rotenstreich. Karl Marx's famous essay "Zur Judenfrage" was among those publications which were provoked by Bauer, and thus the perennial question of whether the Jewish problem would automatically be solved once the structure of society has been thoroughly changed, is brought home to us anew. The problem had a different complexion in a multi-national state like Austria, where the Jewish participant of the 1848 revolution, Adolf Fischhof, advocated autonomy for the national minorities of the Empire; Werner Cahnman describes the impact of Fischhof's teachings on the aspirations of Jewish national politicians in the Austria of the later days. Interesting new factual material on two representatives of the first generation of emancipated Jews is revealed in Hanne Reissener's essay on Felix Mendelssohn-Bartholdy and Eduard Gans.

The approach of modern thinkers to earlier periods of our history is interpreted in an essay by Robert Raphael Geis who in Hermann Cohen's evaluation of the Reformation detects a strong affinity to Protestant thought. Similarly, based on partly unpublished material, Hans Liebeschuetz deals with Jacob Burckhardt's conception of the relationship between Church and Jewry in the Middle Ages. It would be preposterous to try to give the gist of these two scholarly papers within the limited space of this brief review.

That anti-British and anti-Jewish trends were linked up in the minds of various German politicians, is made evident in the essay by H. D. Schmidt.

The organisation of Jewish welfare in Germany is dealt with by Giora Lotan (Georg Lubinski) in "Die Zentralwohlfahrtsstelle", A. Szanto in "Jewish Aid in the Nazi Era" and Alexander Philippsborn in "The Jewish Hospitals in Germany". Facets from the lives of Rudolf

Mosse and of Walther Rathenau are given in essays by Werner E. Mosse and Eduard Rosenbaum. Of particular value, because of their immediate impact, are autobiographical notes by Selmar Spier of Frankfurt, and by the author, Jacob Picard, whose family lived for many generations in a village by the Bodensee. A survey of Jewish translations of the Bible in Germany is given by Schalom Ben-Chorin.

As in previous issues, the editor Robert Weltsch, in his introduction, succeeds in making the reader aware of the links between the variety of subjects to which this fourth Year Book is dedicated.

In summing up one feels tempted to vary the famous preface of J. H. Voss to his "Iliad" translation: Ignore this "review" which is anyhow only a rather incomplete enumeration of headings, and read the Year Book itself. You will find it extremely informative, stimulating and thought-provoking.

A JEWISH STORY WITHOUT GLAMOUR

At a time when most Jewish-American writers are intent on showing the decadence of the Jewish character it is heartening to find one who has not forgotten the fundamental tenets of the Jewish religion and who, in his novel, brings them to light and shows their unshakable and incorruptible strength. Bernard Malamud in his latest book "The Assistant"* does just that. There are really two stories in the novel. On the one hand we have the story of the Jewish family, simple, straightforward and without ramifications. A poor grocer, Morris Bober, and his wife, Ida, tied to their miserable shop, without hope; their daughter, Helen, thwarted by poverty from acquiring a wider education, working for a nondescript firm, clinging to her integrity which, for her, is the finding in love of the fulfilment of womanhood. Nothing spectacular happens. Within the hopeless circle we see the couple struggling against their fate, which, being self-made, can have no issue. Finally Morris Bober dies.

It is in the delineation of Morris Bober's character that Malamud brings a tender and profound understanding and shows the eternal values of the Jewish ideals. Morris Bober is unsophisticated and simple. He has been unsuccessful throughout his life and yet he has not been a failure. Moulded as he has been by the teachings of the Torah, his supreme arbiter, he remains to the end faithful to the tenets of Judaism, and utterly uncorrupted by experience: true greatness, indeed! Morris Bober reminded me of that other simple man, Ernie Levy, so brilliantly portrayed by Schwarz-Bart in his book "The Last of the Just". Morris is not so blatantly a saint but the springs that move Ernie Levy in his quest for martyrdom are those that dictate Morris Bober's conduct of his life: an identification with the Torah and acceptance of his fate in accordance with God's Law.

On the other hand we have the story of Frank Alpine, a down-and-out, bewildered and lost in a world which he does not understand and in which he has no roots. He is looking for an anchorage and comes to find it in Morris Bober. Here, too, Bernard Malamud shows great compassion in describing Frank Alpine's hesitant gropings and his poignant endeavours to reach maturity and self-respect.

The two parallel stories are bound by the love which slowly and painfully develops between Frank and Helen, who recognises his value as a human being and yet is checked in her feelings by her racial prejudice that he is not a Jew.

There is no glamour in the book; it is an unvarnished picture of the life of the Bober family without frills or adornments; there are no highlights to relieve the miserable monotony of their existence. And yet one closes the book strangely refreshed and reinvigorated; for Malamud, without sentimentality, shows us that he believes in the positive values of human nature and makes us share his belief.

P. AVIGES.

* *The Assistant*, by Bernard Malamud. 222 pp., Eyre & Spottiswoode, London. 16s.

* *Year Book IV of the Leo Baeck Institute*. East and West Library, London, 1959. 35/- Free to members of the Society of Friends of the L.B.I.

Kenneth Ambrose

THE BEST OF BOTH WORLDS

Twenty-four years ago to the day I arrived at my English public school in Somerset, with a good knowledge of English, but otherwise a fairly typical German middle-class teenager of sixteen, who happened to have the wrong religion for his country of origin. Twenty years ago last August the Home Office intimated that it was no longer prepared to extend my permit ("student employee" by then), and Bloomsbury House asked me to call on September 4th, 1939, and discuss with them what I proposed doing next. Needless to say, by the time my interview was due no one worried about the technicalities of our permits.

Twenty-four years after my arrival I am by all appearances one of the British middle-class. I live with my family in a small house with a garden, I work for a large Anglo-Jewish firm, my boys go to or are entered for a good public school (not as boarders, though: I still believe a good home life is better). I march off to work in the morning with briefcase and rolled umbrella to catch my train just like my neighbours, and on Sundays I wash my car if necessary, do the minimum of gardening, and enjoy my family and home. My children only understand the few words of German which they have learnt from "Oma" and "Opa".

Yet I am certainly no British jingo-patriot, and I am making sure, as far as I am able, that my children won't be either. I appreciate and have adopted many of the good characteristics of the British. A couple of Continental holidays have reminded me that it is easier to queue than to fight for access on a bus or tram; reading the papers sometimes leads to the conclusion that the British Government, although far from ideal, compares favourably with that of many other countries. I think the sense of social responsibility is high in Britain: people pay their taxes without mass evasion on the whole, they behave responsibly on the road (it isn't the road-users' fault that the roads are completely inadequate!), they help one another without prying into each other's affairs. Yet they certainly work harder in other countries,

they are more adventurous in some and more inventive in others; the natives of some countries are more forthcoming, and the houses in others are better fitted to the climate than ours. All generalisations are dangerous, and all countries have good and bad points, yet on the whole I feel I would rather live here than in any other country I know.

My war-time experience as an internee, a civilian, and a member of the R.A.F., were, in a way, self-cancelling: internment didn't make me anti-British, nor did the R.A.F. give me a life-long ex-Service mentality.

In what way, then, am I not exactly like my neighbour? Mainly, I suppose, in my sense of the past. I have a pronounced leaning towards history, which to me is not a lot of dates, kings and battles, but an attempt at understanding how people lived and thought in other times than our own. When applied to my own and our collective German-Jewish past, this liking for history takes the form of a desire not to forget, nor to allow the world at large to forget, how we used to live and what horrors some of us had to undergo. I don't mean just the Nazi era by this, but how quite ordinary Jewish people lived in quite ordinary times among their German neighbours.

Take my two grandfathers, for instance, both of whom died quite a long time before I was born. You won't find them mentioned in your "Graetz," "Dubnow" or "Elbogen." One was a shopkeeper in a little town near Danzig. I imagine he was pretty similar to the little Jewish shopkeepers I came across in the smaller South African towns in the last war, but I can only speculate from such scanty evidence as a few old photographs and my father's occasional reminiscences provide. The other grandfather appears to have been a fairly typical provincial town worthy, part shopkeeper, part wholesaler.

And again, I like to remember my father's story of how he first saw a steam train and was afraid the engine would topple over on to him, or my mother's recollections of having been one of the first woman cyclists in her town and having the local boys run after her, throwing stones. The first cinema in our town happened to have been installed in my grandmother's house and, although by the time I knew it it was quite advanced and the movies were just giving place to the "talkies", I still like to think of it as it must have been when "Herr Blauert" first opened it. I remember our elementary school teacher lighting the gas-lamps in class, and how dim our electric light was in the home, made even dimmer by using horrid dark shades, which were completely accepted at the time; our bathroom plumbing seemed quite normal to me when I was young, but in retrospect it was rather primitive.

When my parents mentioned someone's brother or father, and added, "You don't know him, he was killed in the war", this didn't mean anything to me. I couldn't imagine them as people, in a way that I do now in the case of casualties in the Second World War or victims of the Nazis. Now I am most anxious that the last two catastrophes, World War II and the Nazis, should mean something to my two boys in terms of human life, when they are big enough to understand that all people have feelings, hopes and needs when they are alive, no matter whether it is 1860 or 1960, Britain or Bechuanaland. I have a very moving last letter from two of my aunts written in the Polish hell in 1940. I should hate to think that this might be treated as a "curiosity" by my children or anyone else. It is a human document, written by real people, and I hope I shall be able to make them come alive for my children who never knew them.

Yet, though I differ from my British-born neighbour by having this chunk of human history inside me, I cannot say that I differ sufficiently to suffer from the "bei uns" mentality nor the "in the good old days" outlook. Maybe the pipes "bei uns" didn't freeze up in the winter, but sanitation in general is still several times better in this country. Maybe also that the shop assistants "bei uns" were much more anxious to please, but they were equally anxious to please any government, even Hitler's. Of course, "in the good old days" one was able to have servants, but,

frankly, we are much happier on our own, or with a little part-time help. You cannot extract one particular item from a whole way of life in one country or at one time and compare it with a corresponding one from another country or period. But if you have the knowledge and the insight, and can wield a pen or a typewriter, you can re-create an atmosphere before it disappears irrevocably into the past.

If I try to stand back and take a look at myself at the gateway to middle-age and after nearly a quarter-century in this country, it seems to me that I have turned out surprisingly normal. I have become used to being judged not for where I come from, but for what I am. The continuous need of my early days of having to "explain" Jews or Germans to curious islanders has gone. Gone, for instance, is the little boy at my school in Taunton who asked me with wide-eyed astonishment, "Are you really Jewish? I always thought you were German", and who was promptly treated to a lengthy lecture in return. Gone, too, are the days when I thought half of London's societies were waiting for me to lecture to them on behalf of the Jewish Defence Committee (I never, in fact, got further than the training course for lecturers). I am just a relaxed, ordinary citizen now, but one, I hope, who has a good understanding of both the older generation of refugees who were unable to outgrow the habits and thoughts of their earlier days, and of the younger generation to which these habits are strange. I am, it seems to me, getting the best of both worlds.

The little town where my father was born became Polish after the First World War. The bigger town where I was born also became Polish after the Second World War. The vast metropolis in which my children were born may well become part of a much larger unit than it is at present, a European federation, for instance. I should very much like my children to know what it felt like to live "in the olden days" (when I was their age). Perhaps, if I get time, I'll write it all down for them one day. The professional historians will see to it that the dates of the battles and of the kings and dictators aren't forgotten. I hope we shall all do our bit to see that our ordinary lives are not neglected. After all, they are the backcloth of the history of tomorrow.

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ANNIVERSARY OF THE WARSAW GHETTO REVOLT

April 19th, the 17th anniversary of the Jewish heroes who revolted against the Nazis in the Warsaw Ghetto, was commemorated all over the world. In Warsaw, 4,000 people paid silent tribute at the foot of the Ghetto Memorial. The majority were Jews from many parts of Poland but there were also representatives of the Polish Government, of all political parties, the army and of cultural and social associations. The Israeli Minister and members of the Israeli Diplomatic staff as well as representatives of the "Joint", Ort and various Jewish institutions, headed the Jewish delegation which marched to the Memorial. The number of non-Jews who participated in this anniversary was larger than on previous occasions.

The anniversary was preceded by special lectures on the Ghetto Uprising in all Polish schools and it was given special prominence in the Polish Press and radio. It was also televised for the first time. After the ceremony at the Memorial, a mass meeting attended by enormous crowds, was held in the Warsaw Philharmonic Hall. Addresses were given by the Minister of Culture and by the Chairman of the Executive of the Social and Cultural Union of Jews in Poland, who spoke in Yiddish.

Special services and ceremonies were held on Sunday, April 24th, throughout the United States, Canada, Latin America, Europe, Africa, as well as in Israel and a number of communities in the Far East. In Israel, it was a day of public mourning for the Warsaw Ghetto fighters.

The meeting convened in memory of the Warsaw Ghetto Uprising and the six million Jews who

perished, held at the Princes Theatre, London, on May 8th, was attended by a vast audience.

Major Harry Bernstein, Chairman of Ajex, who was one of the speakers, recalled the recent anti-Semitic outbreaks and paid tribute to the reaction by the British Press. The danger of racialism, he said, had also to be our concern if it referred to happenings at Little Rock or Notting Hill.

Mr. Michael Cliffe, M.P., expressed grave concern that no adequate reference to the Nazi atrocities was made in German educational books. Both he and Sir Leslie Plummer, M.P., strongly protested against the fact that the statutory limitation for the prosecution of Nazi criminals had not been extended, leaving many guilty men in Germany at large.

In Stockholm mass rallies were held to commemorate the Jewish victims of Nazism and the Warsaw Ghetto revolt.

Nearly one thousand people commemorated the six million martyrs at a solemn assembly organised by the Sydney Jewish Board of Deputies on the anniversary of the Warsaw Ghetto Uprising.

April 24th was "Deportation Day"—the 15th anniversary of the liberation of the German concentration camps in France. More than a hundred meetings were held in Paris and the provinces, and a minute's silence was observed in all sports stadiums. Two ceremonies were held at the Memorial to the Unknown Jewish Martyr in Paris. The first to commemorate the six million Jews who were killed by the Nazis, and the second to the memory of the Warsaw Ghetto heroes.

OBITUARY

PROFESSOR GOTTHOLD WEIL

Professor Dr. Gotthold (Eljakim) Weil recently died in Jerusalem, in his 78th year. For several decades he held a position with the Prussian State Library in Berlin, and was head of its Oriental Department from 1918 onwards. In 1931 he became a Professor at the Frankfurt University, as successor to Professor Josef Horowitz. Professor Weil was an active Zionist since his student days, and, in 1935, became Director of the Jewish National and University Library in Jerusalem.

BENEDIKT KAUTSKY

Benedikt Kautsky, who, like his father, Karl Kautsky, was actively associated with the Socialist movement, has died in Vienna at the age of 65 years. From 1938 to the end of the war he was imprisoned in several concentration camps; his experiences during those years are laid down in a widely recognised sociological study, "Teufel und Verdammte". Benedikt Kautsky's publications also include the edition of the letters of Rosa Luxemburg (a close friend of his mother, Louise Kautsky) and of the correspondence between Friedrich Engels and Karl Kautsky.

DR. HERMANN VOLLMER

Dr. Hermann Vollmer, the pediatrician, has died in New York. He was an authority on child psychology and, before leaving Germany, he was attached to the Auguste Victoria House in Berlin. In New York he took a particular interest in the treatment and prevention of tuberculosis in children.

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AJR AT WORK

AJR GENERAL MEETING

At the well-attended General Meeting on May 17th under the chairmanship of Dr. H. Reichmann, the Executive and Board were re-elected in accordance with the proposals published in the previous issue. The following members, who have been associated with the AJR through their work for the Old Age Homes or in other capacities for many years, were also elected to the Board: Mrs. R. Abels, Dr. P. Chapp, Dr. Erna Goldschmidt, Mr. E. K. Heyman, Mr. H. C. Mayer, Dr. A. Philippsborn.

After the reports on the general activities of the AJR by Dr. W. Rosenstock and on restitution and compensation by Dr. F. Goldschmidt, which will be published in detail in the next issue, Dr. F. E. Falk of the Executive informed the audience of an interview with the Financial Secretary of the Treasury which had taken place the same morning and which is referred to on page 3.

In opening the discussion, the Chairman reiterated the arguments for and against a change of the AJR's name. Members expressed various views on the subject and those in favour of a change also made several proposals for a new name; the matter will be considered further by the Executive. A number of questions concerning the Homes, the policy of *AJR Information*, compensation and taxation, were answered, and several speakers expressed their appreciation of the effective work carried out by the AJR in the interest of the community it represents.

BAZAAR AT LEO BAECK HOUSE

A Most Successful Venture

More than 300 people, including the Mayor and several Councillors of the Borough of Finchley together with their wives, attended the Bazaar held at Leo Baeck House on May 15th. In opening the Bazaar, the Hon. Roger Nathan paid tribute to the memory of Leo Baeck, "that great Jewish leader," whom he had personally known and after whom the Home had been named. The exhibits included many articles made by the residents themselves who may thus pride themselves on having done some useful work for the refugees of our days for whose benefit a major part of the proceeds of the Bazaar will be used. The remainder is to be allocated to the Home's Comforts Fund. More than £300 was raised, and all present enjoyed the atmosphere of the particularly well-organised function.

AJR CLUB

The work of the AJR Club is steadily expanding and it is very difficult to cater for all needs in the present limited premises. Any readers who may know of larger premises suitable for this purpose are requested to contact us at MAI. 4449.

THE HYPHEN

The June/July programme of The Hyphen is obtainable from the newly appointed Hon. Secretary, Mrs. A. Winter, 8 Priory Mansions, Priory Park Rd., London, N.W.6. (Tel. MAI. 9024.)

HERZL BUND MEETING IN TEL AVIV

A meeting of all members of the Herzl Bund was recently held in Tel Aviv. The Herzl Bund, originally founded in Germany in 1912 and to which, at that time, hundreds of young Zionists working in commercial occupations belonged, was re-established in Israel some years ago. The organisation today has members in Israel, in America, and in many European countries.

The meeting was presided over by Alfred Frank and Erich Roth. Dr. Alex Bein (Jerusalem) delivered a lecture on "The Unknown Herzl and the Unknown Zionism" in connection with the 100th anniversary of Theodor Herzl. Numerous members from all parts of the country attended. Abraham Bargur, Arthur Beermann, Irvin Epstein, Bernhard Kochanowski, Willy Preis, Erich Roth, Martin Salinger, Joseph Wahl, and Max Wolf were elected to the Board of Presidents, with Alfred Frank as Honorary President.

The Herzl Bund, while looking back on long-standing activities in Zionist life, intends dedicating itself now as well to acute problems, especially economic ones, and to be ready to do its share in all real Zionist work.

A publication of the history of the Bund is planned to mark the 50th anniversary of the foundation of the organisation. The Board, therefore, asks all members and friends to put at its disposal documents, personal memories, etc., to be sent to P.O.B. 2963, Tel Aviv, Israel.

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PERSONALIA

PROFESSOR DAVID BAUMGARDT 70

David Baumgardt, who, until 1933, was Professor of Philosophy at the Berlin University, recently celebrated his 70th birthday. He has been living in the United States since 1939, where he was Consultant in Philosophy for the Congress Library from 1941 to 1954. He also lectured at Columbia University.

ADOLF GRIMME 70

Adolf Grimme, who was for many years Prussian Minister of Culture under the Weimar Republic, recently reached the age of 70.

In common with his colleagues in the Prussian Cabinet, he was removed from office by Papen in 1932. He encountered difficulty under the Nazi régime and, in 1942, he was sentenced for high treason and was imprisoned until he was liberated by the British Forces in 1945. After the war he became Minister of Culture for Lower Saxony and, later, director of the North-West German Rundfunk. He has now retired.

FRITZ VON UNRUH 75

The poet Fritz von Unruh recently celebrated his 75th birthday in Atlantic City. The scion of an old officer's family, he became a pacifist through the experience of the First World War and, unlike most members of his caste, associated himself with the democratic ideals of the Weimar Republic.

ELLA WERNER 80

Ella Werner recently celebrated her 80th birthday in New York. Prior to her emigration, she played a leading part in the welfare work of the Frankfurt Jewish community, where she closely co-operated with the late Bertha Pappenheim. She has continued her efforts on behalf of her fellow-Jews in the United States, where she is associated with "Self-help" and "Help and Reconstruction".

OTTO KLEMPERER 75

The conductor, Otto Klemperer, celebrated his 75th birthday on May 14th. Jews from Germany have additional reasons for joining in the tributes paid to him on that occasion. There are few functions in London at which they participate in such strength as at Klemperer's concerts at the Festival Hall. For them, he serves as a link with the musical life in Germany before 1933. However, he means more for them than a symbol of the past: having overcome physical handicaps with almost unbelievable energy, he is admired and loved by them, as by all those who come under his spell, as one of the great masters of our time.

RUDOPH KELLER 85

Dr. Rudolph Keller, former publisher of the *Prager Tagblatt*, recently became 85 years of age. He now lives in New York.

AWARD FOR GERMAN JEW

Mr. Josef Warscher (Stuttgart), a Board member of the Federation of Jewish Communities in Württemberg and Hohenzollern, was awarded the German Federal Cross, First Class.

AWARDS FOR AUSTRALIAN JEWISH WRITER

Mr. Morris West, a Jewish author in Melbourne, has won two awards with his novel, "The Devil's Jackpot". The American National Conference of Christians and Jews has given him its Fiction Award for a notable contribution to brotherhood and understanding between differing races and religions, and he has received the James Tait Black Memorial Prize for Fiction.

BARONESS ROTHSCHILD WINS CLAIM

Baroness Clarice de Rothschild, who claimed between £60,000 and £90,000 for an estate confiscated by Poland in 1945, has won her claim for compensation. The Foreign Compensation Commission in London, which heard the claim, stated that the Baroness had established the estate was British at the date relevant to the claim, November 27th, 1945.

The claim was made on the grounds that the property was illegally seized by the Nazis in an agreement made under the German anti-Jewish laws in 1938, along with other German and Austrian possessions of the Rothschild family.

DOMPROPST LICHTENBERG
COMMEMORATED

In memory of Dompropst D. Bernhard Lichtenberg, a Roman Catholic St. Bernhard Church was recently consecrated in Berlin-Tegel. Dompropst Lichtenberg was arrested by the Nazis for including prayers for the persecuted Jews in his services at the St. Hedwig Cathedral. He eventually died a martyr's death.

PROFESSOR HEINEMANN'S PUBLICATION

We have been asked to point out that Professor F. Heinemann's "Die Philosophie im XX. Jahrhundert" (Klett, Stuttgart) mentioned in our previous issue is not a Symposium, but an encyclopaedic work, covering the history of Philosophy (including China and India) and the main branches of philosophical research. The discovery of non-Euclidean geometries marks a revolution in scientific thought which is here applied to philosophy. The problems of alternative logics, mathematics and philosophies are discussed by experts.

FAMILY EVENTS

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

Birthdays

Cohn.—Mr. Leopold Cohn, 60 St. John's Park Mans., N.19, celebrates his 70th birthday on June 4th.

Deaths

Bruder.—Emil Bruder (formerly Vienna) passed away on May 2nd at the age of 80.

Wolff.—Grete Wolff (formerly Berlin), 151 Ralph Court, Queensway, London, W.2, passed away suddenly on April 16th, at the age of 71. Deeply mourned by her relatives and numerous friends.

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FORMER sales assistant for carpets, 62, recovered after illness, seeks work as messenger/handyman or similar. Box 684.

CLERK, 80, healthy, active, seeks part-time work f.i. for records or as messenger. Good at figures. No typg. Morn. pref. Box 685.

HUNG. REF., 65, some Engl., fluent Hebrew, healthy, seeks full-time job as stockkeeper, inv. clerk, knowl. typg. Box 686.

Women

CZECH REF., 60, recently arrived. Knowl. German, French, Eng., seeks post, pref. part-time, as sales assistant or receptionist. Box 687.

CLERK, typ., bkbp., 50, widow, reliable, exp. Also knowl. import/export, seeks part-time work, pref. afternoon. Box 688.

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Personal

BACHELOR, 49, 5ft. 7in., business man, London, German-born, orthodox, desires acquaintance suitable lady, approx. 36, view matrimony. Letters in strictest confidence. Box 679.

Miscellaneous

HUNG. REF., 66, intelligent, 3 years in England, would like to practise English conversation, pref. near Wembley. Box 693.

MISSING PERSONS

Personal Enquiries

Ernst and Johannes Juelich (born 1.5.1890 and 1.8.1896 at Koeln). Will any person having knowledge of the whereabouts of these two brothers please communicate with Mr. Helmut Hortmann (Solicitor), Blumen-thalstrasse 23, Koeln, Germany.

Enquiries by AJR

David Borenstein, born 15.10.1898 in Radom, and his wife, **Sara-Sonje Borenstein**, born 8.2.1909 in Radom.

Julius Nussbaum, formerly of Lotharstr., Cologne. Was a representative for sausages.

Marie-Louise Rose, born 10.1.1918, believed to have emigrated to England in 1938.

Ludwig Wolfsohn, born about 1880, son of Rabbi Wolfsohn. Last-known address: Berlin-Halensee, Nestorstr. 3. Persons having any knowledge of Ludwig Wolfsohn's fate are asked to contact this office.

Dr. Walter Zeiden, physicist, born 1904. Formerly of Leipzig. Believed to have left for London in 1939. Sought by his son.

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Erinnerung an Robert Chaudron

(Fortsetzung von Seite 8)

gleichfalls grau geworden schien, und in der Hand hielt er einen fest verschnürten Pappkarton. Diese ganze Ausrüstung verriet mir nur zu deutlich, warum er an diesem Sonntagmorgen auf dem Bahnhof in Nancy war, noch bevor ich es von ihm selber bestätigt hörte. Er war einberufen worden und auf dem Wege zu einer Kaserne in der Nähe von Metz.

Wir hatten uns nicht viel zu sagen in dem erbarmungslosen Lärm und Tumult des Bahnhofs, die zu dieser unserer scheinbar zufälligen Begegnung eine stärkere und ernstere Sprache redeten als wir es vermochten. Man liess uns auch keine Zeit mehr. Chaudron durfte seinen Zug nicht versäumen, der in einigen Minuten abfahren sollte. Ich blickte ihm nach, während er sich dem Trupp junger Männer einordnete, die gleich ihm mit einem Pappkarton oder einem schmalen Koffer in der Hand einer nach dem anderen in der dunklen Unterführung des Bahnhofs verschwanden; und als sich seine graue Gestalt am Eingang des Tunnels wie auf der Schwelle der Unterwelt noch einmal nach mir umwandte, da war es, als sei er schon einer jener Ausgelöschten, einer der namenlosen und unbekannt Soldaten des kommenden Krieges.

Es wurde uns noch einmal ein Jahr Aufschub gewährt. Als dann der Krieg im folgenden September ausbrach, war Chaudron wieder unter den ersten, die einrücken mussten. Ich hatte mich Wochen vorher zum Dienst in der französischen Armee gemeldet und war auch bereitwillig akzeptiert worden. Dennoch wurde ich bei Ausbruch des Krieges mit allen anderen, die in meiner Lage waren, interniert. Es vergingen Monate, bevor ich entlassen und einer Arbeitskompanie zugeteilt wurde.

Chaudron schrieb mir regelmässig ins Lager, mit einer Zuverlässigkeit und Wärme, mit denen

er das Unrecht wieder gutmachen zu wollen schien, das die Behörden seines Landes an mir und meinesgleichen begangen hatten. Er stand mit seinem Truppenteil in der Nähe der Maginot-Linie. Er war Artillerist, und seine Ausbildung lag zehn Jahre hinter ihm. Er hatte sein Dienstjahr als gewöhnlicher Soldat absolviert, denn seine Ueberzeugungen verboten es ihm, Offizier zu werden, was ihm nach Herkunft und Bildungsgang ein Leichtes gewesen wäre, ihm auch mehrfach nahegelegt wurde. Er wollte auch jetzt wieder nichts weiter sein als ein einfacher Soldat. Er klagte nie über die Härten und Entbehrungen seines Lebens, umso weniger, als er auch im Frieden ein einfaches und fast asketisches Leben führte. ("Sobre et austère", nüchtern und ernst, gehörten zu den bevorzugten Worten seines Vokabulars, die ich oft aus seinem Munde gehört habe. Mit ihnen rühmte er auch immer wieder seine geliebten Dichter des grossen französischen Jahrhunderts, Pascal, Racine, La Bruyere.)

Aber es geschah ihm, was vielen seiner Art und in seiner Lage geschieht, die an Einsamkeit und die Arbeit ihrer Gedanken gewöhnt sind: er, der mit dem Herzen und der Überzeugung dem Volke so nahe war, fand sich in der täglichen Gesellschaft des Volkes nicht zurecht. Immer wieder schrieb er mir, dass seine Kameraden gute Jungen, "de braves garçons", seien, aber dass es ihm immer schwerer fiel, Tag und Nacht niemals auch nur einen Augenblick allein sein zu können. Man hatte ihm wiederum mehrfach vorgeschlagen, auf einen Offizierskursus zu gehen, und er hatte sich endlich entschlossen, seine bisherige Weigerung aufzugeben. Nicht etwa, schrieb er mir, weil er sich von der Rangerhöhung mehr Bequemlichkeit und eine Rückkehr in die Welt seiner Herkunft versprach (an denen beiden ihm nichts gelegen sei), sondern einzig, weil sie ihm die Möglichkeit

gewähre, für ein paar Stunden des Tages und der Nacht allein zu sein.

Es kam nicht mehr dazu. Die Nazi-Heere fielen in Frankreich ein, und ich erhielt nur noch einmal eine kurze Nachricht von Chaudron, die letzte. Er schriebe mir, las ich auf einem hastig bekritzelt Blatt Papier, beim Schein einer Kerze, in einem Wellblechverschlag neben einer Eisenbahnlinie. Die Kerze verlösche ihm jeden Augenblick vom Luftdruck der Bomben, die ringsum niederfielen. In den Lüften sei ein Höllenlärm. In den Lüften sei ein Höllenlärm. "Le fiéau, s'est déchainé", lautete der letzte Satz.

Ich stand damals mit unserer Kompanie in der Bretagne, wo wir unter dem Kommando englischer Offiziere und mit englischen Truppen zusammenarbeiteten. Diese verliessen Frankreich an dem Tage, an dem Pétain vor Hitler kapitulierte. Wir sollten ihnen in ein paar Tagen folgen. Aber vorerst rückte eine Abteilung der "garde mobile", der französischen Staatspolizei an, und bewachte unser Lager, das wir nicht mehr verlassen durften. Ein alter französischer "capitaine", eine martialisches Schiessbudenfigur, hielt eine Ansprache, die uns nichts Gutes verhies. Es sah ganz so aus, als wolle man uns den heranrückenden Nazis ausliefern. Viele von uns liefen in zielloser Erregung umher und beredeten Fluchtpläne, andere wurden apathisch, schliefen oder lasen. Manchmal ward noch eine Zeitung ins Lager geschmuggelt, auf die sich alle stürzten. Das Blatt war schon ganz zerlesen, als es mir in die Hände fiel. Es war darin nicht mehr vom Kriege die Rede, da ja doch der greise Marschall seinen Frieden mit Hitler gemacht hatte. Aber eine Namensliste war noch veröffentlicht, eine Liste gefallener französischer Soldaten, denen der letzte Präsident der Republik, M. Albert Lebrun, noch kurz vor seinem Rücktritt vom Amt die Tapferkeitsmedaille verliehen hatte, für hervorragende Leistungen vor dem Feinde. Die Reihe der aufgeführten Namen, deren Träger nichts mehr wussten von der ihnen zuteil gewordenen Ehrung, begann mit dem Namen meines Freundes Robert Chaudron (Celle-sur-Plaine, Département Vosges).



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NEWS IN BRIEF

"AUFBAU" SILVER JUBILEE

As already reported, the *Aufbau* several months ago celebrated the 25th anniversary of its foundation. To mark the occasion a special 144-page Jubilee issue has now been published, carrying messages from Jewish and non-Jewish personalities all over the world. There are a great number of contributions, but several vivid descriptions of the way in which German-Jewish immigrants built up their lives anew in the States are of particular interest. There are also some "success stories" referring to members of the second generation.

INVITATION TO KNESSET

In July, six members of the Israeli Knesset will visit Britain at the invitation of the Lord Chancellor and the Speaker of the House of Commons.

AUSCHWITZ MARCH PLANNED

Contingents from Britain, France, Belgium, Holland and Switzerland plan an Auschwitz March for next year. They will make their way to the site of the former concentration camp in Poland and to that of the Warsaw Ghetto. The organisers are the Memorial Committee, which intends creating a cultural centre in London, with a permanent exhibition of Nazi crimes against the Jews.

MEMORIAL CHAPEL IN DACHAU

The Roman Catholic Diocese Muenchen-Freising has decided to erect a Memorial Chapel at the site of the former Dachau concentration camp.

VIENNA VICTIMS REMEMBERED

On April 12th, 1945, a few hours before the liberation, nine Jewish men and women were killed by the S.S. in the Foerbergasse, Vienna. The crime is commemorated each year by memorial meetings in front of the house. At this year's anniversary, a plaque inscribed with the victims' names was fixed at the house and consecrated at a special ceremony attended by several hundred Jews and non-Jews.

AUSTRIAN SWASTIKAS

The Austrian Parliament unanimously passed a law forbidding Austrians to wear any signs or symbols connected with forbidden organisations. The law was, however, amended from the original draft to permit the wearing of war decorations awarded during World War II, provided that the swastika is removed. In fact, it is thought it will be very difficult to ensure that the swastikas are removed, and the law as it now stands makes it possible for Nazi war decorations to be worn.

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