

FOCUS ON JERUSALEM

Conference of the Council of Jews from Germany

For the first time since its inception the annual conference of the Council of Jews from Germany, of which the AJR is the British constituent, took place in Israel. The choice of venue was no accident, for this year's conference was to have a meaning beyond the usual exchange of views on day-to-day activities. Its wider object was to commemorate the happenings of 1933 and 1938, not for the sake of looking back on past sufferings, but to become aware of the wider historical context of our position.

For a gathering with such motivation Israel was the obvious place. There, work for Jews from Central Europe is not a subsidiary activity, supplementing the work of the public authorities, but an integral part of the country's life. To be received by the Head of State, to meet among the participants of the committee meetings Ministers and Parliamentarians of German-Jewish origin, to see the homes built up by and for former Central European Jews as part and parcel of steadily expanding cities and suburbs—all this would not have been conceivable in any other country. Under this aspect the Jerusalem meetings fulfilled the expectations which we had anticipated. To be truthful, the original idea of a mass reunion of Jews from Germany did not materialise: Great Britain was the only country from which, in addition to the official delegates, other friends, most of them connected with the work of the AJR, participated. On the credit side tribute must be paid to the devotion and efficiency with which the Jerusalem offices of the Council and of the Irgun Oley Merkaz Europa (the AJR's Israeli sister organisation) had created the appropriate atmosphere and had given thought to all the technicalities involved.

The following countries had sent delegates to the conference of the Council: United States (American Federation of Jews from Central Europe), Great Britain (AJR), France (La Solidarité, representing at the same time Coref, the Council's affiliate in Belgium) and the South American countries represented by Centra. In addition, representatives of the Leo Baeck Institute's London and New York centres and several other honorary officers and close friends of the Council and the Leo Baeck Institute (some of them at present working in Germany) took part. All the meetings were presided over by Dr. Siegfried Moses.

The meeting of the Council was opened by reports of the delegates on the work of their organisations; the main present activities of the AJR were outlined by its Chairman, Mr. A. S. Dresel. It transpired that in most countries the establishment and administration of Old Age Homes and Flatlet Homes for elderly people now plays a prominent

part. This, in turn, involves heavy financial obligations to which the Council is expected to contribute out of its share of the proceeds from the heirless and communal Jewish property recovered in Germany. As these funds are limited, and as a certain portion has also to be allocated to the cultural work of the Leo Baeck Institute, it was understandable that each affiliated organisation strongly put forward its own needs. However, after prolonged amicable discussions, an agreement on the distribution of the means available was reached. After this had been settled Dr. F. Goldschmidt (London) gave a report on the Council's current efforts in the field of restitution and compensation. The Council also debated the questions arising from recent publications levelling unjustified and undignified accusations against the responsible Jewish leaders under the Nazi régime.

Cultural Tasks

The deliberations the following day were held under the auspices of the Leo Baeck Institute. The unique collection of books and documents built up in New York by the Institute's American section and the Year Books edited by Dr. Robert Weltsch (London) have now become established features. However, of no lesser importance are the manifold other publications and research activities initiated or sponsored by the L.B.I. Among the publications which will be ready shortly are a symposium on the situation of the Jews in Germany during the last years of the Weimar Republic and a German selection of articles which have appeared in previous volumes of the Year Books. The meeting was honoured by the presence of Martin Buber who, as a member of the Institute's Jerusalem Board, has always been associated with the L.B.I. As readers will remember, Professor Buber was recently awarded the Erasmus Prize and dedicated the major part of the award to the Institute to be used for the publication of a work on the Jewish position during the European crisis. Several questions regarding the terms of reference of the work and the prospective author or authors were discussed with Professor Buber who, himself, contributed important proposals to the scheme.

The meetings of the Council and the Leo Baeck Institute were followed by the biennial conference of the Irgun Oley Merkaz Europa. At a reception held in the Irgun's beautiful "Elternheim" in Jerusalem the delegates from abroad briefly reported on the position of the Jews from Central Europe in their respective countries. Mr. Hans Leschnitzer (Montevideo) referred to the spiritual revival of Jewish life in South America, to a high extent due to the former German Jews, and described as one of the most important recent

achievements the opening of a Rabbinical College (based mainly on the Breslau tradition) in Buenos Aires. Mrs. Ruth Fabian (Paris) dealt with the special problems of the survivors of the catastrophe in France who, after their emigration from Germany, had to endure persecution again when the country was occupied by the Nazis. Dr. W. Rosenstock (London) recalled Great Britain's outstanding contribution to the rescue of German Jews after the November pogroms, and Dr. Curt Silbermann (New York) described the position of the German Jews in the American, pluralistic society.

The conference of the Irgun on the following day was attended by about 200 delegates from all parts of the country. Its composition differed in so far from that of the AJR Board Meetings with their predominantly London members, as in Israel there is not such a strict division between the capital and the "provinces": the three main cities—Jerusalem, Tel Aviv and Haifa—are of equal importance and there are also rural settlements built up by German Jews. A detailed report on the Irgun's activities was given by the General Secretary, Dr. Hans Tramer. It reaffirmed that a great number of problems which the Irgun has to face are similar to those of the AJR. One aspect on which the speaker laid stress is of particular importance for us as well: the necessity of raising in time by our own efforts the means which will be required for the continuation of our social work after the funds available at present have been exhausted. A report on the meetings of the Council and the Leo Baeck Institute was given by Dr. Siegfried Moses.

Impressive Public Meeting

The conference was concluded by a public meeting in the Wise Auditorium of the Hebrew University in memory of the events of 1933 and 1938. Almost one thousand people were present and many had to be turned away. Dr. S. Moses, who was in the chair, stressed that the achievements of the organisations built up by Jews from Germany testified to their solidarity. The first speaker, Rabbi Dr. Max Gruenewald (New York), recalled the courageous attitude of the leaders of German Jewry under the Nazi régime. Mr. Bruno Woyda (London) presented the chairman with a recently completed volume of photographs and biographical data of the German-Jewish communal leaders who perished under the Nazis; the work will ultimately be exhibited in the Memorial Hall of the Wiener Library (London). Mr. Woyda also stated that a book dedicated to the memory of these communal leaders will be published shortly. The names of Otto Hirsch, Julius L. Seligsohn, Arthur Lilienthal, Heinrich Stahl and Alfred Klee were but some among the great number of personalities who came to mind at this hour of remembrance, he said. Professor Martin Buber, in a message read by Professor Ernst Simon,

Continued on page 2, column 1

Focus on Jerusalem

Continued from page 1

pointed out that in their period of grave trial the German Jews had stood the test. The main speaker, Professor Ernst Simon (Jerusalem), analysed the situation with which the Jews from Germany were faced after 1933. Active physical resistance was inconceivable, but their cultural resistance by the preservation of the humanitarian values amidst Nazi barbarity, was one of the characteristics by which this period was marked. Space does not permit us to give a detailed report on the important addresses. As a manifestation of the past record and the present strength of the world-wide community of the Jews from Germany the meeting was an unforgettable experience.

The last of the Jerusalem functions was fittingly dedicated to a gathering at Yad Vashem, the Memorial Centre outside the City of Jerusalem, amidst overwhelmingly beautiful scenery. The Centre houses a unique and steadily increasing collection of documents relating to the Nazi holocaust. To mark the occasion the administrators had arranged a special display of exhibits (photographs, Gestapo decrees, letters, etc.) referring to the November, 1938, pogroms. After having been shown round the exhibition we assembled for a moving special Service in the Memorial Hall.

As already mentioned, the delegates were received by the President of the State of Israel, Mr. S. Shazar. In his welcoming address Mr. Shazar, who had spent several years in Germany, expressed his appreciation of our efforts and paid particular tribute to the Leo Baeck Institute with whose achievements he was very familiar.

Visits to Old Age Homes

Of course, we also took the opportunity of visiting the Homes established by the Irgun in Jerusalem, Haifa and Tel Aviv. They have much in common with those in this country. As in England, special accommodation has now been provided for the more infirm elderly people. Apart from some homes which have already been in existence for a comparatively great number of years, the standard is similar to that of the London homes. However, while our Homes consist of converted houses extended by new wings, the planners in Israel have had the advantage of starting from scratch on vacant sites.

In summing up the impressions gained in Israel, we have to restrict ourselves in this report to a few brief remarks, but we hope that an opportunity to go into greater detail will arise on a later occasion. What became evident anew was the spirit of solidarity among the Jews from Germany, their organisational ability and their constructive achievements both in the social and in the cultural spheres. However, while this is realised by the rank and file as far as the social work is concerned, especially with regard to the establishment of Homes, appreciation and support of the equally important cultural work of the Leo Baeck Institute are not as widespread as they deserve. Yet it must be realised that, from the historical aspect, this work is at least equally essential. It was gratifying to notice at the Conference that the list of scholars who carry out research work on the German-Jewish past includes quite a few members of the younger generation. The awareness of the forces which have designed our outlook seems to be stronger now than it appeared to be during the first post-war years.

This leads to the general question of the

"younger generation", a question which played a great part in the Jerusalem deliberations. We are faced with the situation that the work will have to go on for a considerable time to come and that those who initiated it will gradually have to hand over to members of a comparatively younger age group. We feel justified in the expectation that, as long as tasks have to be carried out, there will also be people to shoulder them. Yet there is much more involved in the problem, and it would be gratifying if those concerned would contribute to a discussion on the wider issues of the matter. To be associated with the work of the Council of Jews from Germany and of the AJR does not only mean loyalty to the past. It calls for dedication to a great number of activities which are of the greatest importance in the present and which will have to be carried on in the future.

W.R.

"ANSWERING HANNAH ARENDT"

A Symposium held in London

On October 29 the World Jewish Congress, British Section, held a symposium in the Stern Hall to refute the charges which Hannah Arendt, in her book "Eichmann in Jerusalem", has levelled against the Jewish leaders in Germany and German-occupied countries as well as against the Jewish victims of persecution who, she claims, allowed themselves to be slaughtered like sheep. A large audience filled the hall nearly to capacity.

Mr. A. L. Easterman, Director of the International Affairs Department of the W.J.C., was in the chair. In his introduction he quoted some of the most reprehensible passages of the "offensive and revolting book". He then called on the five speakers of the panel, following the chronological sequence of the advance of Nazi barbarity. All of them had held responsible positions in the Jewish community of their respective countries during the crucial time of persecution and were therefore in a position of contradicting Hannah Arendt's statements and arguments from first-hand knowledge. Dr. Eva Reichmann spoke on persecution in Germany prior to the war*; she was followed by Dr. C. I. Kapralik (Austria), Dr. O. M. Arie (Czechoslovakia), Dr. W. Schindler (Poland) and Dr. S. J. Roth (Hungary). By numerous examples the speakers illustrated the factual misstatements on which Hannah Arendt has based her irresponsible theories and conclusions. Gathering her information in a superficial manner and presenting it with a bias so as to prove her preconceived thesis, she has failed as a historian and, at the same time, damaged her international renown as a sociological and philosophical author.

Worse than that, she has—as Mr. Easterman pointed out in his concluding summary—irresponsibly provided Nazi criminals with a welcome weapon to dispute their guilt by laying part of the blame for the catastrophe at the doors of the innocent and defenceless Jews themselves. It seems, he said, inconceivable that a Jewish woman of her prominence who, for many years, had taken an active part in the work of Jewish and Zionist organisations should, for the sake of facile originality and journalistic sensationalism, have contributed to an apology of the greatest crime in recorded history. However, he concluded, discerning readers will not fail to note the glaring inaccuracies and obvious contradictions in this objectionable book as well as her wicked misrepresentation of Jewish leaders of our time, many of whom, refusing to save themselves, staved with their flock and paid for their gallant sacrifice with their lives.

* Extracts from her address will be published in the next issue.

FORMER REFUGEES' THANKS TO BRITAIN

Collective Gesture of Gratitude Planned

As already mentioned in this journal, the AJR Executive plans to mark the 25 years' stay of the former refugees in this country by a visible expression of their gratitude to the British people. In the meantime, Mr. Victor Ross has published a letter in several national papers in which he too proposes such a gesture of collective gratitude. The response to this letter has been most encouraging; co-operation was also offered by many former refugees who usually are not associated with their community of origin. Together with Mr. Ross we are now considering several constructive schemes which have been suggested, and as soon as a decision has been reached, an appeal will be launched on the widest possible basis.

HERRENLOSES VERMOEGEN IN DER SCHWEIZ

Wie bereits in der Mai-Ausgabe von AJR Information mitgeteilt wurde, ist in der Schweiz ein Gesetz ergangen, nach dem alle in der Schweiz liegenden Vermögen auslaendischer Staatsangehoeriger oder Staatenloser, von denen seit dem 9. Mai, 1945, zuverlaessige Nachrichten fehlen, und von denen man weiss oder vermutet, dass sie Opfer der Nazi-Verfolgung wurden, von den Verwaehrern solcher Guthaben (Banken etc.) bei dem Schweizer Justiz- und Polizeidepartement in Bern anzumelden sind. Die Anmeldefrist laeuft am 29. Februar 1964 ab.

Personen in der Schweiz oder im Ausland, die glauben, auf solche Guthaben Anspruch zu haben, wird empfohlen, bis Ende Februar 1964 abzuwarten, bevor sie irgendwelche Schritte unternehmen, da ihren Eingaben vor diesem Termin keine Folge gegeben werden koennte.

FEDERAL PARLIAMENT DEBATES INDEMNIFICATION

As this issue was going to press the Draft Amendment Bills to the Federal Restitution Law and the Federal Indemnification Law were read for the first time in the Federal Parliament. The Bills, main contents of which were described in previous issues of AJR Information, were referred to Parliament's Indemnification Committee, and further developments will be reported in due course.

INVEST YOUR SURPLUS CAPITAL IN

TRUSTEE INVESTMENTS

which are :

1. Fully secured on property.
2. Guaranteed at an Interest Rate of between 6%-8% per annum.
3. Insured against inflation by a unique built-in safeguard.

For further information contact :

Mr. P. Abbey (London Consultant)

BRICE, TARRY & CO., LTD.

Telephone : CHAncery 2345

Evening, WORDsworth 1148

HOME NEWS

"THE REPRESENTATIVE"

In a B.B.C. sound programme on the play, Sister Marie-Louise Gabriel said that Pope Pius XII had acted "according to his conscience, according to his knowledge at the moment . . . and he believed this right. It is possible that he took the wrong decision and that another man would have acted differently". Professor Gordon Rupp, Professor of Church History at Manchester University, considered that Hochhuth had "a legitimate right" to launch his attack on the Pope. In his introduction to the programme, the chairman, the Rev. Paul Oestreicher, head of the B.B.C.'s religious broadcasts, traced the history of antisemitism which, he said, had been sown by the Church. "Hitler made a doctrine of it and the Jewish people of our own time have reaped a bitter harvest. The manner of their death defies our imagination."

Mr. Billy Rose has relinquished the production rights to "The Representative", called "The Deputy" in its American production. The rights have been acquired by Mr. Herman Shumlin who, it is understood, will stage the play in New York in January next year. It is believed that Mr. Rose's action was due mainly to pressure from prominent American Jews opposed to presentation of the play. He said, however, that his faith in the play had not diminished and that it had his blessing.—(J.C.)

JOINT TASKS FOR CHRISTIANS AND JEWS

Speaking at the annual meeting of the Council of Christians and Jews, Hampstead branch meeting, Mr. Richard Hauser, the sociologist and director of the Institute for Group and Society Development said: "The time has come when the 'J's' and the 'C's' should stop patting each other on the back and telling each other what fine people they are, and instead work together on behalf of others who are in a worse predicament or under greater stress than themselves".

Christian-Jewish relations in Britain were at present in a state of "pleasant stagnation", while the role of the traditional scapegoat had been imposed on the latter-day arrivals, such as coloured immigrants from Africa and the West Indies or Roman Catholics from Ireland. Mr. Hauser suggested that the Council should engage in the work of "conciliation", and that Jews and Christians should undertake it jointly if they really wanted to "pull together".

The Rev. Dr. I. Levy, minister of the Hampstead Synagogue, supported Mr. Hauser's views, stating that he has for some time advocated widening the scope of the society's activities beyond the common interest of Jews and Christians. But Alderman E. P. Wallis-Jones, the branch treasurer, thought that there were other bodies, both professional and voluntary, already working in the fields indicated by Mr. Hauser, and that the Council and its branches should concentrate on those specific tasks for which it had been founded.—(J.C.)

Gorta Radiovision Service

(Member R.T.R.A.)

13 Frognal Parade,
Finchley Road, N.W.3**SALES REPAIRS**Agents for Bush, Pye, Philips,
Grundig, etc.

Refrigerators, Washing-Machines Stocked

Mr. Gort will always be pleased to
advise you.

(HAM. 8635)

DEPUTIES WELCOME CATHOLIC STATEMENT

At a meeting of the Board of Deputies, the President, Sir Barnett Janner, M.P., welcomed "the momentous and highly significant statement" prepared by Cardinal Bea and proposing to remove from Catholic teaching the charge of responsibility of Jews as a whole for the Crucifixion. "We can hope (Sir Barnett said) that the removal of this derogatory interpretation of the Gospel story from Christian teaching, especially to children, will help to eradicate a deeply rooted prejudice."

DEATH OF LORD NATHAN

Lord Nathan of Churt, who died aged 74, was Minister of Aviation in the last Labour Government and one of Anglo-Jewry's most active public workers. He started his political career by contesting Whitechapel as a Liberal in 1924. In 1929 he was elected M.P. for N.E. Bethnal Green. In 1934 he joined the Labour Party, and from 1937 he was M.P. for Central Wandsworth until he was made a peer in 1940.

In addition to his widespread public activities, he held many offices with Jewish organisations, including the presidencies of the British Maccabi and of the Hillel Foundation. As chairman of the Appeals Committee, he was also associated with several J.N.F. afforestation projects in Israel, such as the Balfour Forest (1928), the Weizmann Forest (1949) and the Queen Elizabeth Coronation Forest (1955).

RACE BILL

Mr. Fenner Brockway, M.P., has admitted that he has little hope of achieving greater success at the tenth attempt with his Racial Discrimination and Incitement Bill than he had on the previous nine occasions. The Bill proposes to outlaw racial discrimination in licensed places and to make public incitement to hatred of religious and racial groups an offence. Mr. Brockway is introducing it soon. Addressing the Luncheon Club of the Anglo-Jewish Association, he implied that only a change of Government would enable his measure to become the law of the land.—(J.C.)

GREENWOOD'S CALL FOR PEACE MOVE

Addressing the annual conference of the Jewish National Fund in London, Mr. Anthony Greenwood, chairman of the Labour Party, called for a new British initiative to relax tension between Israel and her Arab neighbours and to stop "the terrifying arms race". Mr. Greenwood said that such an initiative was necessary in the face of the possibility of Chinese arms being supplied to Arab countries, of the dreadful prospect of the development of nuclear power in the Middle East and of the "deplorable fact" that German rocket engineers had been hired by Egypt. Initiative would also be timely because of the improvement in the relations between the Soviet Union and the West.

Mr. Greenwood added that he would like the British Government to invite the governments of the United States, Russia and France "to join us in declaring that we recognise and are prepared to guarantee the existing frontiers of all the States in the Middle East. In that way we could remove this area from the cold war."—(J.C.)

BRITISH TRADE UNIONS INVEST IN HISTADRUTH

British trade unions will invest £250,000 in Histadruth enterprises, mainly in housing and industry. This was reported by the Histadruth representative in London, Mr. Gideon Neeman. This sum includes £60,000 which had been promised by the General and Municipal Workers' Union, whose delegation visited Tel Aviv recently.

ANGLO-JUDAICA

Remembrance Parade

Over 4,000 Jewish Ex-Servicemen attended the annual Remembrance Service held at the Cenotaph on November 17th. The Parade was to have been reviewed by the Duke of Gloucester, but due to his absence because of illness, it was inspected by his official representative, General Sir Richard Hull, Chief of the Imperial General Staff. The Home Secretary, Mr. Henry Brooke, also witnessed the Parade.

The principal speaker at the rally at the Odeon, Hammersmith, was Mr. Maurice Edelman, M.P., president of the Anglo-Jewish Association.

J.N.F. Target

Having reached yet another fund-raising peak in the past year, the Jewish National Fund of Britain and Ireland has set itself a still higher target figure of £1 million for each of the next two years. The Fund will thus be enabled to finance the development of Ma'alot in the heart of Galilee—a most ambitious project.

Gentile Tribute

A non-Jewish woman has sent £250 to the Jewish Blind Society so that a bed at Braemar Royal, the Bournemouth Home for the Blind, can be named after her father. At the donor's request the bed was consecrated at a Jewish service. In a letter to the chairman of the Society the woman wrote that her donation was but a "drop in the ocean compared with what your community has done for every race and creed throughout the centuries."

Illegitimate Births

At the eighth biennial conference of the Association of Jewish Social Workers held at the Stepney Jewish Girls' Club and Settlement, East London, an attack was made upon the Jewish community for not paying its professional social workers enough. An increase in the number of unmarried Jewish mothers was reported and it was revealed that last year the Board of Guardians dealt with 100 cases. It appeared that, among the Jewish community, there was a higher proportion of separation of illegitimate children from their mothers after birth than was the case in the general community. Hardly any of the fathers of these illegitimate children were Jews, it was reported.

Menuhin Concert

More than 100 tickets at 25 guineas each were sold at a reception at the Savoy Hotel to launch a recital to be given by Yehudi and Hephzibah Menuhin. The reception was held by the Friends of the Israel Philharmonic Orchestra and the Yehudi Menuhin Trust, which will both benefit by the recital.

Lady Wolfson, president of the Friends, expressed admiration for Yehudi Menuhin's endeavours in giving violin training to exceptional children—it was stated that 14 children were receiving instruction.

Books for Museum

The already rich Yiddish library of the British Museum has been augmented by an important collection of books. The Yiddish Scientific Institute has handed over about 300 Yiddish books, each of them subscribed in memory of the late Mr. Yona W. Podolsky, a communal worker, and donated by his many friends in London.

All the books are very recent publications from the remaining centres of Yiddish literary activity—New York, Tel Aviv, Buenos Aires and Warsaw—and are devoted mainly to the extermination of East and Central European Jewry and to its vanished communities and personalities.

Theft from Synagogue

Vandals broke into the Finsbury Park District Synagogue and stole a quantity of silver from the Ark. It is understood that something resembling a swastika was slightly scratched on the Ark door. The thieves caused no damage other than the marks on the Ark.

NEWS FROM ABROAD

WEST GERMANY AND ISRAEL

According to Dr. Nahum Goldmann in an interview with the Histadrut daily, "Davar," Professor Erhard's Government will not initiate any change in West Germany's policy towards Israel and will consequently not establish diplomatic relations between the two countries. However, "formalisation of relations" with Bonn would eventually come as the decreasing tension between East and West made East Germany less important, thus largely neutralising Arab threats to recognise East Germany if West Germany established diplomatic ties with Israel.

Herr Fritz Erler, speaking in the West German Parliament in the debate on the policy of Professor Erhard's new Government, said that the West German Government should consider whether material reparation was a sufficient basis for the new relationship between the Jewish people, the State of Israel and West Germany. He suggested that the question should be taken up in committee and said that contradictory statements by German politicians would not help to solve the problem.—(J.C.)

ERHARD'S PLEDGE

In his first speech to the West German Parliament as head of the Government, Professor Ludwig Erhard said: "Reparation is a binding obligation. We shall pay this debt in full as far as human beings are in a position to pay such a debt."

He talked of the pitiless bearing of the guilt loaded on to the shoulders of all Germans during the Nazi era and expressed respect for those who, on account of their personal experiences, were not yet ready for reconciliation with the new Germany. But Germany had no sympathy for attempts to "derive a hereditary German sin from past barbarity and to use it as a political weapon for all time.—(J.C.)

ADENAUER'S THANKS

Dr. Adenauer, the former West German Chancellor, in an interview with the *Allgemeine Wochenzeitung der Juden in Deutschland*, expressed the hope that diplomatic relations with Israel would be established in the "foreseeable future."

Thanking the country's Jewish citizens for their contribution to its reconstruction, Dr. Adenauer said that German youth today was incapable of intolerance and antisemitism and were determined to be guided by tolerance and goodwill to all.

A former member of Dr. Adenauer's Government, Herr Franz-Josef Strauss, said in Bonn that he would continue to use his influence to try to persuade the new Government of Professor Erhard to establish diplomatic relations with Israel and grant her "active aid".—(J.C.)

GOLD MEDALS IN COMMEMORATION OF ISRAEL'S FIFTEENTH BIRTHDAY

In commemoration of the 15th anniversary of the foundation of the State of Israel the State Mint of the Netherlands has struck some gold medals, the distribution of which has been entrusted to the Schoone's Essaieer-Inrichting En Handel In Edele Metalen N.V. (Amsterdam-C., Rokin 81/83). The medals weigh 6 and 12 grammes, have a diameter of 22½ mm. resp. 20 mm. and have a gold fineness of 900/1,000. The obverse bears the head of King David resp. King Solomon, the reverse side bears the Menorah and the Hebrew word for Israel and 50 shekel resp. 100 shekel, with the symbols of the twelve tribes of Israel as ornamental border. The price of the 6 gr. medal is 42.50 florins, that of the 12 gr. medal 85 florins.

DUTCH AID TO JEWS

The Dutch television service has, since May, 1960, been presenting a series of programmes about the German invasion and occupation of Holland during the war. In one programme it emerged why so few Jews, comparatively speaking, were hidden by the Dutch and saved from extermination by the Nazis.

There were in 1940 140,000 Jews in Holland. Only 20,000 of them were hidden by non-Jews and at least half of this number were betrayed, often by Dutch Nazis, and deported. In contrast, when the Germans started calling up Dutch students and workers for work in Germany 300,000 of them were hidden by individuals or groups.

The reason for this discrepancy is that the Germans deported Holland's Jews in 1942 and early 1943, before the organisation of underground resistance and country-wide aid to people attempting to escape the German net had got properly under way. Moreover, through lack of organisation, the funds and faked papers needed were very difficult to obtain.

Another factor was the reluctance of Jews to endanger the lives of those non-Jews who were disposed to help them, since the Germans had announced that any non-Jews found hiding Jews would be sent, with those who were hiding, to the extermination camp at Mauthausen.

Special mention was made of Mr. Johannes Bogaard, a 73-year-old farmer living in a small village south-east of Amsterdam who had, together with his father and brothers, hidden some 300 Jews from the Germans, who later sent his father, one of his brothers and his son to concentration camps, where they were killed.—(J.C.)

DUTCH COLLABORATOR SENTENCED

A special tribunal of the Rotterdam District Court sentenced an unnamed 53-year-old man (his initials only, J.K., were disclosed) to six years' imprisonment for betraying a Jewish family to the Germans during the war and causing their deportation and death. During the war J.K., coveting some jewellery he knew was owned by Mr. W. van Dam, of Rotterdam, joined forces with a German security services officer, ferreted out Mr. van Dam and his family and was instrumental in their being deported.

J.K. fled to Wuppertal in West Germany and, in 1949, was sentenced by the Dutch authorities to 15 years imprisonment *in absentia*. But Mr. Benjamin van Dam, the dead man's surviving brother, tracked him down and managed to get him to come to Holland, where he was arrested. The tribunal, in fixing sentence, took account of the fact that the crime had been committed 21 years ago.—(J.C.)

POPE SEES JEWISH GROUP

For the first time since he was elected to the papacy Pope Paul VI recently granted a private audience to a Jewish delegation, including 100 United Jewish Appeal leaders from America. The group was touring Europe and Israel as guests of the Joint Distribution Committee to investigate Jewish welfare needs overseas.

The Pope said that he wanted to express his "respect and reverence" for them, both as people and for the work they were doing for their fellow men. He spoke of the bonds of brotherhood the group were creating by helping people in need and said he would like to strengthen these bonds. Another bond with the Jewish people, he added, was their common possession of the Old Testament as the source of Divine revelation.—(J.C.)

JEWISH FILM THEMES

A number of films of Jewish interest are to be made in Prague, mostly by foreign directors. The first, "Das Haus in der Karpfengasse" based on the book by the Israeli writer, M. Y. Ben-Gavriel, will be directed by the well-known West German director, Curt Hoffman, who made "Wir Wunderkinder", and will tell the story of the mainly Jewish inhabitants of the "House in the Karpfengasse" and what happened to them when the Nazis took over in 1939.

An Italian and a Czech director will collaborate on a documentary film for Italian television dealing with Franz Kafka's early life. The various Prague buildings where he lived and studied and where his father had his business will all feature in the film. His book "The Castle" is also to be shot in Prague by the Paris film producer, Louise Ulrich.

A Czech director, Zbynek Brynych, will shortly begin work in Prague on a film version of a book by Hana Belohradská, dealing with the Nazi occupation of Prague. The film, like the book, will centre round the defiance of German persecution by the hero, a Jewish doctor.

"Transport aus dem Paradies", a film directed by Brynych about the Theresienstadt concentration camp, won the main prize at the 16th International Film Festival at Locarno, in July of this year. A further film on a Jewish theme, "Rabbi Loew und sein Golem", an historical piece about the old Jewish quarter of Prague, is also being planned by Mr. Brynych.—(J.C.)

APPEALS FOR MORTON SOBELL

Britain's Chief Rabbi, Dr. Israel Brodie, has joined in the appeal for the release of Morton Sobell, now in the 14th year of his 30-year prison sentence for conspiracy to commit espionage. He was found guilty at the trial where Julius and Ethel Rosenberg were sentenced to the electric chair.

In a message to President Kennedy, Dr. Brodie said he would like to associate himself with those who had appealed on behalf of Morton Sobell, in the hope that the President would exercise his prerogative of mercy and consider favourably the request for parole.

A similar appeal has come from the Sephardi Chief Rabbi of Israel, with an endorsement from the Chief Rabbi of Holland. A number of leading American rabbis have also asked the President for clemency.—(J.C.)

Ackermans Chocolates

De Luxe

IN BEAUTIFULLY
DESIGNED
PRESENTATION
BOXES

MARZIPAN
SPECIALITIES
DIABETIC
CHOCOLATES



43, KENSINGTON CHURCH ST.,
LONDON, W.8
WES. 4359 and
9, GOLDHURST TERRACE,
FINCHLEY ROAD, N.W.6
MAI. 2742

Siegfried M. Auerbach

FRANKFURT AND HER JEWS

In November, 1956, a Jewish Youth Home was inaugurated in Frankfurt am Main, and Dr. Leiske, the burgomaster of the city, stated, in the course of his opening speech, that the City Council of Frankfurt would be prepared to sponsor and finance a publication describing the contribution of the Jewish citizens of Frankfurt to the cultural and economic development of their home town. This statement may have been only an *obiter dictum*, but the AJR followed it up and when Dr. Reichmann was in Frankfurt in March, 1957, he called on Dr. Leiske and Stadtrat Dr. Müller and offered the help of the AJR, the Leo Baeck Institute and the Wiener Library towards collecting all available material concerning the history of the Jews in Frankfurt during the last 100 years. As a first step, some former Frankfurt Jews living in London formed a Preparatory Committee, under the chairmanship of Rabbi Dr. Salzberger, and Mr. S. Bischheim as its very active vice-chairman, which communicated with about 60 ex-Frankfurters in Great Britain, U.S.A., Israel and other countries. The reports received from them were placed at the disposal of the Municipal Archives of Frankfurt. The committee members met frequently; several meetings with the City Council and the Archivdirektor dealing in Frankfurt with "Schicksal und Leistungen der Frankfurter Juden in Neuerer Zeit" took place in London and Frankfurt. It was eventually agreed that in addition to several historical volumes a number of monographs should be published, each of which should have at least 80 pages.

Things did not move as quickly as many might have wished. In order to make a start the autobiographical work by Selmar Spier, "Vor 1914, Erinnerungen an Frankfurt, geschrieben in Israel," was published early in 1961.* Dr. Eugen Mayer in Jerusalem, the former secretary of the Israelitische Gemeinde, Frankfurt a.M., was invited to become editor of the future publications and accepted the task. The material collected by the London Committee was sent to him and the City Council invited him to come to Frankfurt for further discussions.

These discussions and the formal constitution of the "Kommission zur Erforschung der Geschichte der Frankfurter Juden," under the chairmanship of chief burgomaster Werner Bockelmann took place on May 17, 1961. In the meantime, Dr. Dietrich Andernacht had been appointed "Archivdirektor" and he is mainly responsible for the speeding up of the work, of which the first fruit was published in June, 1963. The volume compiled by Dr. Andernacht and by Dr. Eleonore Sterling, lecturer for political education at the Pädagogische Akademie in Frankfurt, contains 344 documents and extends to 533 pages, yet it includes only a small fraction of the enormous amount of material that had to be sifted by the editors. They have preferred

not to arrange the documents in chronological order, but in 14 groups illustrating the various aspects of the persecution of the German Jews by the Nazis. Not every aspect could be documented with equal completeness; the gaps have been closed by nine reports written by persons who witnessed the events. Of course, these nine reports, too, are only a selection of the many stored in the archives of the Wiener Library, London, and the Jewish Historical General Archives, Jerusalem, or *ad hoc* collected by the London Committee. The scrutiny of documents is being continued and the result of this further research will be embodied in a second edition, which no doubt will become necessary in a short time.

The book makes most impressive reading, but the reading is so painful that one has to put the book down after a few pages. The more time has elapsed since the events which are illustrated by these documents, the less does one understand that they have really happened and that

"... keiner verstand,

"Zu lesen die Flammenschrift an der Wand."

In 1933 (according to a memorandum of the city treasurer presented to the chief burgomaster) Frankfurt counted 26,158 Jews; of these, 14,461 (including "non-Aryans") were still living there on June 17, 1939, and 10,803 were still there for the "final solution." Obviously many, too many, only perceived the seriousness of the situation when it was too late. Even a Jewish gentleman, who himself had emigrated in 1938, was so little aware of the danger threatening his friend in Frankfurt that—in a letter addressed to him from London early in 1939 and printed among the documents—he urged him to be patient!

In their decrees the Nazi authorities used a cautious but unmistakeable language. During the first years of their reign they were obviously afraid lest their actions would create an evil impression abroad. On occasions the strictest secrecy is enjoined, or it is decreed that an order must not be published in the press. On the other hand, the letters addressed to the municipal and the party authorities by party members asking for more stringent measures against the Jews are couched in the most vulgar language; the editors have printed quite a number of examples, changing neither their style nor their spelling. (It cannot be concealed that some of the letters written by Jews to the authorities show a painful lack of dignity.)

Nazis Change Street Names

The party members were most vociferous concerning the renaming of the 40 streets which bore the names of Jews. The City Council was somewhat reluctant to give way to such demands. Some street-names were changed early in 1935, many only in 1936. Generally speaking, the then chief burgomaster (Krebs) endeavoured to steer a less radical course than that advocated by the Nazis. His personal attitude sometimes deviated from the official one: We know, e.g., that on a petition addressed to him he wrote "to be filed without any action," whereas, in fact, he did act. He often opposed the chief of the police (Beckerle), who was an ardent Nazi.

Within the frame of this review it is well-nigh impossible to give a summary of the contents of a book of nearly 600 pages. It gives a heartrending picture of the events from 1933 to 1945, ranging from the boycott

of April 1, 1933, the Nürnberg laws, the internal reorganisation of the Jewish community and its welfare institutions, to emigration and deportation. All the documents refer to Frankfurt, but as Frankfurt was typical of the whole Reich the book will not only interest former Frankfurt citizens but all those who wish to obtain a vivid picture of the period in question. The editors have allowed the documents to speak for themselves; and they speak so clearly that no commentary is necessary.

The Index of Names is a most interesting feature of the book. It lists about 400 names and will evoke the desire that one of the future publications of the Committee will be a kind of "Who is Where?" of as many Jews as possible who lived in Frankfurt at the beginning of 1933.

The index of Reich, Municipal and Party authorities is not quite as satisfactory, because it does not answer all questions as to who signed the various documents. It would, e.g., have been of interest to know who was the judge who, in a judgment dated 11.11.1936, stated that

"die Juden... die seit Jahrtausenden in schamloser und verbrecherischer Weise die ihnen fremden, wertvollen Rassen zu zersetzen trachten... erfahrungsgemäss dazu neigen, die Gesetze der Nichtjuden mit Füßen zu treten".

But the editors were bound by the restrictions imposed upon them by the holders of the documents, in this case the Ministry of Justice.

In his preface the chief burgomaster writes that the volume is the beginning of a number of publications on the history of the Jews of Frankfurt. Several other publications will follow. A new edition of "Frankfurter Rabbinen", by Rabbi Markus Horovitz, is in preparation, also short papers on the Philanthropin and the Samson-Raphael-Hirsch-Schule. Other works under consideration will deal with the religious and cultural trends in the Frankfurt Jewish community, with the important part that the Jews of Frankfurt played in the cultural, artistic and economic life of the city, etc. The City Council and its committee deserve our congratulations on the zeal with which they pursue this kind of moral restitution, and the courage with which they have uncovered the crimes and the shame of their predecessors. The documents are an illustration of the dictum by Franz Werfel in his moving novel "Die 40 Tage des Musa Dag": "Seitdem die Welt steht, ist die Gewalt stets mit stumpfer Unverfrorenheit der Seele verschwistert"

* Reviewed in A.J.R. Information January, 1962.

† Dokumente zur Geschichte der Frankfurter Juden 1933-1945. Verlag Waldemar Kramer, Frankfurt a.M., 1963. 533 pages + Index 21 p., DM 24.

LIBRIS

Wir kaufen Einzelwerke, Bibliotheken,
Autographen und moderne Graphik
Direktor: Dr. Joseph Suschitzky

38a BOUNDARY RD., LONDON, N.W.8
Telephone: MAI. 3030



/Fritz Friedlander

JEWISH PIONEERS OF FRIEDRICH HEBBEL

Centenary of the Dramatist's Death (December 13)

"Sein Verstand gestattete ihm (dem Juden) nicht, an dem Grundgeheimnis der Welt mit zgedrueckten Augen vorueberzugehen."

Friedrich Heibel.

"You are Heibel? I am very glad indeed to become acquainted with you." With these friendly words Heinrich Heine received the young and still little-known writer Friedrich Heibel who, recommended by Heine's publisher Julius Campe, came to see him at his Paris flat in 1843. It took Heibel only a few minutes to be on the best terms with the elder and renowned poet whose personality deeply impressed him.

Heibel was delighted when Heine acclaimed his recently published volume of poems, and he asked for Heine's opinion on his first drama "Judith". Heine read it, was thrilled, and combined his praise with such a deeply penetrating analysis that Heibel, after years, wrote to him: "Sie haben mir in Paris ueber die Judith einmal in einer halben Stunde mehr Tiefes gesagt, als alle deutschen Kritiker zusammen. . ."

Heine told Heibel that his "Judith" forced him to revise his views on contemporary literature: he had thought that the period of great classical poetry, the so-called "Kunstperiode", had come to an end, but Heibel had recreated it. He would, however, in consequence be very lonely, even lonelier than Lessing.

Heibel's play "Genoveva" also touched Heine and he kept contact with the young dramatist as long as he stayed in Paris; once they walked together for hours. It is, of course, true that Heine, who had become hopelessly ill, wrote to Julius Campe on September 28, 1850: "Wie freundlich und zuvorkommend Freund Heibel sich auch gegen mich benommen hat, so kann ich ihm doch bis jetzt noch keinen Geschmack abgewinnen." But it would be unwise to lay too much emphasis on such a casual remark. Heine's definite evaluation of Heibel in the preface to his book "De l'Allemagne" must be remembered, where he calls "his friend" one of the great dramatists of modern times, a genius, proceeding in the wake of Kleist, Grabbe and Immermann.

The young Heibel was not free from prejudice against Jews but his outlook was completely changed when, in 1843, he met Dr.

Felix Bamberg in Paris. Bamberg, born a Jew in 1820 in the former Prussian province of Posen, studied philosophy in Berlin and was decisively influenced by Hegel. To make a living he embarked on a writing career, but his ambition was directed at a job in the diplomatic service which he attained by dint of perseverance. His keen logical mind, his sense of aesthetic values and his thorough education appealed to Heibel's enormous intellect which, directed by Bamberg, took an interest in the burning social problems of that time. Aware of Heibel's genius, Bamberg was most indulgent towards the poet's capriciousness; he lent him a helping hand in the matters of everyday life, while Heibel bestowed his confidence on him and sought his counsel in artistic as well as private matters.

Felix Bamberg, called by Heine "der beruehmte Heibelist", was always zealous in the furtherance of Heibel's cause: he was the first who, in an essay, drew attention to the social problems of Heibel's drama. He sketched his hero's life with his contribution to the "Allgemeine deutsche Biographie", and furthermore he edited Heibel's diaries and correspondence. Outliving his idol by thirty years, he died in 1893.

Friendship with a Viennese Critic

Like Felix Bamberg who, as Heine sardonically wrote to his friend Heinrich Laube on February 17, 1850, "mir dieser Tage wieder eine Stunde vorgehebelt hat", another Jewish man of letters, Siegmund Englaender, tried to keep the ailing Heine's interest in Heibel alive. Born in 1839, it is not exactly known where Englaender originated, but it may be concluded from personal statements that the days of his youth were gloomy. Afterwards he won respect as a prolific journalist, but he failed in his attempt at writing fiction. When Heibel went to Vienna in 1845 Englaender wrote an article about him in which he welcomed Heibel "as the most important dramatic talent" of that time. Heibel considered this article as such an original and peculiar one that, though reserved by nature, he made up his mind to go to see its author. Thereupon a close friendship developed between the playwright and his critic: Englaender became a most enthusiastic and faithful follower of Heibel who, on his part, liked to discuss his work with him. It was Englaender who first emphasised that Heibel had to be appreciated as one of the creators of the modern realistic drama placing the presentation of problematical conflicts above the presentation of aesthetic harmony.

When Englaender, carried away by juvenile ecstasy, got entangled in the Vienna revolutionary movement of 1848 and was endangered after its collapse, it was Heibel who helped him escape. After a difficult stay in Paris, during which he got in touch with Heine whom he admired, Englaender achieved a leading position at Reuter's Telegraph Agency in London; nevertheless he was sick with nostalgia, like Heine and, in our time, Wolfskehl.

Heibel missed Englaender very much, but kept in contact with him by correspondence. In one letter he conceded to Englaender that the latter's comment on "Agnes Bernauer"

had placed this drama in a completely new perspective and that he was, therefore, eager to secure Englaender's view on "Gyges". It was also in letters to Englaender that he explained his idea on dramatic poetry. Furthermore, on Heibel's recommendation his publisher Campe accepted Englaender's "Geschichte der franzoesischen Arbeiterassoziationen" for publication.

When Heibel visited London in 1862, he was delighted to meet with Englaender, as he put it, "ganz den alten Menschen von 1846 . . . den tiefsinnigen, genialen Dichterinterpret". Englaender and his wife, he added, did everything to please him.

Siegmund Englaender died in 1903, 40 years after Heibel.

While Heibel's relations with Englaender were unclouded, his relations with Emil Kuh, his third pioneer of Jewish origin, were not free of the tinge of grievous friction.

Kuh, born in 1828, came from a respected Viennese Jewish family. Displeased with the commercial profession into which his parents had directed him, he ventured upon literary work. Like Englaender he failed as a writer of fiction but he was cut out to become an eminent literary critic and historian. Unfortunately, like too many German-Jewish intellectuals of the last century, he embraced Christianity in 1859; afterwards he got a Chair of Literature at the Vienna Academy of Commerce.

Kuh was not yet 20 years old when he was first introduced to Heibel, who at once recognised the young man's talent and was eager to bring it to fruition. Kuh grew into an enthusiastic disciple of the master who, on his side, held his young friend in high esteem and was always available to him. However, in the long run Kuh lacked the patience to bear Heibel's too self-assured manner. Step by step he became estranged from Heibel until he broke with him in 1860. But when he learnt three years later that Heibel was slowly dying, he hastened to become reconciled with him. In his last will, Heibel appointed Kuh executor of his literary estate. Accordingly Emil Kuh paved the way to the recognition of Heibel's works and, after he had already published a fine analysis of the poet in 1854, he began, as "a fruit of genuine affection", to write his monumental "Biographie Friedrich Heibels", certainly the basis of all subsequent research. His premature death in 1876 prevented the completion of this magnificent book. It was indeed strange that death took the pen from his hand at the point when he reached the description of his temporary estrangement from his adored master.

Your House for:-

**CURTAINS, CARPETS, LINO
UPHOLSTERY**

SPECIALTY

**CONTINENTAL DOWN
QUILTS!**

ALSO RE-MAKES AND RE-COVERS

ESTIMATES FREE

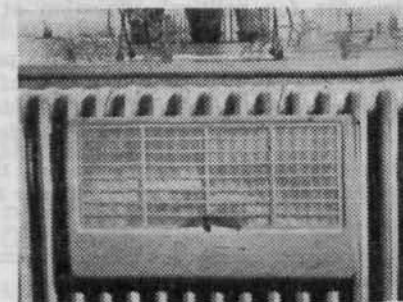
DAWSON-LANE LIMITED

17 BRIDGE ROAD, WEMBLEY PARK

Telephone: ARN. 6671

Personal attention of Mr. W. Schachmann.

Don't suffer from the effects of DRY AIR caused by
Central-Heating



INSTALL A HUMIDIFIER

on your Radiator and be free from an unpleasant
and unhealthy atmosphere.

INEXPENSIVE—NO RUNNING COSTS

Ask for details from:

The Humidifier Co.

25 Bridge Road, Wembley Park, Middx
ARNold 7603

SOME RECENT PUBLICATIONS

GERMAN JEWS IN ISRAEL

The Second Generation

This book* deals with Jews from Central European cities who became agricultural settlers in Israel during the period of Nazi persecution. The author, Margarete Turnowsky-Pinner, directs our attention to middle-class immigrants, mostly former merchants and members of the liberal professions, who, for practical or ideological reasons, became agriculturists and either started middle-class settlements in various parts of the country or joined already existing settlements of this kind. The study analyses thirteen of these settlements, explains their initial difficulties and reports about the achievements of the settlers. However, the most important part of the monograph is concerned with the question of how far the second generation of settlers from Central Europe is willing and able to continue the work begun by their fathers.

The author has examined about 1,100 cases coming under this category and classified them in several groups. The first group, "the oldest", began to take part in the work on the parental settlement immediately after arrival; "the intermediate" had time to integrate into the country before actually starting work; finally, "the youngest" finished their education before they joined the army and only began to work on the land after they had completed their military service.

"It can hardly be stated with certainty which group has produced the finest settlers. Differences between them seem to be very much the same as between artisan-apprentices and students of craft schools: the former have greater practical experience and confidence, the second are equipped with better theoretical knowledge. In the end these differences tend to level themselves out".

Of particular interest is the question of how far children of agricultural settlers choose non-agricultural careers and if so, which professions are most favoured by them. From the figures given by the author it appears that about 60 per cent of the settlers' children remain on the land. Of those who chose other callings, 40 per cent became artisans (locksmiths, electricians, plumbers and drivers). "Strikingly large is the number of those who became officers or regular sergeants, or special workers in the standing army—a fact which is explained by the high sense of patriotic responsibility which these sons of settlers share with the majority of the Israeli youth and also by the structure of the Israeli army itself which needs a nucleus of very well trained and reliable personnel. Commercial and industrial careers are virtually absent".

The author examines not only the conditions of the various middle-class settlements each of which has its own character and history, but also the position of those families from Central Europe "who either singly or in groups settled in already existing villages or

who, together with others of different background, founded new villages". However, she comes to the conclusion that it is impossible to arrive at results which are generally applicable to this highly individualistic group.

She also devotes a special chapter to the second generation in the Kibbutz. "The second generation is tied to the 'Lebensform' of the Kibbutz in general and of the Kibbutz of their upbringing in particular. The Kibbutz implants in the child, from its most tender age, pride in its way of living and its achievements". But she continues: "Just as the young settlers in the villages and the youth of the country in general, the second generation has a more realistic approach than the founder settlers who acted on more idealistic motives".

Ludwig Pinner, head of the Department of the Jewish Agency dealing with middle-class settlement, introduces the author as a sociological writer of standing. Her realistic and unprejudiced analysis—based on a genuine human understanding and a constructive attitude—is a valuable contribution to the sociological study of the agricultural population of Israel, especially with regard to those who are immigrants from Central Europe.

✓ RUDOLF R. LEVY (Holon, Israel)

THE BEAUTY OF ENGLISH ARCHITECTURE

Many Continentals cannot see the image of England for the wafts of (mostly imaginary) fog. For this reason alone we extend a hearty welcome to Dr. Edith Barr's handsome publication.* Apart from the captions of the illustrations, which are in German and English, the book is written in German.

The introduction gives a concise history of English medieval architecture. It refers back to Continental, especially German, architectural and religious developments of the same period which make fascinating reading.

Many interesting points of information come the reader's way. From the ninth to the twelfth centuries Winchester was England's capital. The Cathedrals of Winchester and St. Albans have the longest naves of any medieval churches. St. Alban, a Roman soldier, was the first Christian martyr on English soil. English cathedrals were usually built outside towns, which explains their situation among meadows and trees. The ornamental vaultings are the finest in Europe, which only confirms our opinion.

Many other features in religious architecture which are uniquely English are brought up again and again. The comparatively big format of the book adds to the interest of the illustrations, most of which were provided by the National Buildings Record, so that they are factual photographs without any embellishments. But the objects photographed are so beautiful that no embellishments seem necessary.

✓ A. ROSENBERG.

* Edith Barr: Grosse Englische Kathedralen. Mit einer Darstellung der anglo-romanischen und gotischen Stilphasen in England. 23 Seiten Text, 48 Photographien. Verlag "Die schoenen Buecher", Stuttgart, 1962. DM.7.80 (Obtainable in this country from H. Preiss, Booksellers, London, W.C.1, at 15/6.)

Old Acquaintances

Home News: As an appreciation of his literary work, Egon Larsen received the 1963 Diesel Medal from the German Inventors' Association in Nuremberg.—Anton Walbrook visited Berlin to co-star with Heidemarie Hatheyer in Molnar's "Leibgardist" at the Renaissance Theater.—Lotte Lenya appears in "From Russia With Love," the new James Bond thriller.—Marlene Dietrich speaks the commentary, in three languages, for the anti-Hitler documentary "Black Fox." Her services were given entirely voluntarily.—"The World Ten Times Over" was directed by Wolf Rilla and features June Ritchie and Sylvia Syms.

This and That: Kurt Hirschfeld, of Zürich's Schauspielhaus, has received this year's "Grosse Niedersaechsische Kunstpreis," worth 25,000 D.M.—Joachim Hoene, formerly with the German B.B.C. section in London and now with the Sueddeutsche radio in Heidelberg, has made a recording of Brecht-Weill's "Dreigroschenoper" sung by Fritz Massary.—Built by Hans Scharoun, Berlin's new Philharmonie (already dubbed by Berliners "Circus Karajani") has opened in the Tiergarten near the Brandenburger Tor.

Milestones: Richard Katz, the Prague-born writer, world traveller and founder-editor of Ullstein's "Gruene Post", celebrated his 75th birthday in Locarno, where he now lives.—The antiquarian, bookseller and bibliophile, Fritz Picard (Paris), recently celebrated his 75th birthday. His activities included the promotion of the Buber-Rosenzweig translation of the Bible and of many other publications of Jewish interest.

News from Everywhere: Fritz Kortner, whose production of "Leonce und Lena" is showing successfully in Munich, is now directing "Eingebildete Kranke" with Curt Bois in Hamburg.—Hans Habe has sold the film rights of his novel "Die Tarnowska" to Tomy Schneider in the States.—Karel Stepanek, of London, is appearing in "Mary, Mary" ("Nie wieder Mary") at Munich's kleine Komödie, together with W. Fuetterer and Herta Staal.—Ernst Deutsch has become "Kammerschauspieler" of Vienna's Burg.—Peter Zadek has successfully produced Osborne's "Luther" at Berlin's Volksbuehne.—Werner Finck was unable to visit New York owing to the state of his health; Helmut Qualtinger had to appear alone at the Barbizon-Plaza.—The historic "Weisses Roessl" will disappear in St. Wolfgang.

Obituary: Kurt Wolff died in Marbach at the age of 76 as a result of a car accident. He and Ernst Rowohlt were responsible for publishing the first expressionists before the First World War. As an emigrant in the States, he edited Pantheon Books; during the last years he lived in Locarno.—The Hungarian writer, Yolanda Foldes, whose novel "The Street of the Fishing Cat" in 1936 won the All Nations Prize Novel Competition, has died in London. All her 15 books were translated into 28 languages.

Books and Authors: Gabriele Tergit's novel, "Die Effingers", will be published as a paperback by Kindler in Munich.—Erich Fried, of London's German B.B.C. section, has had his new book of poems, "Reich der Steine", published by Classen-Verlag in Hamburg.—Erich Kaestner has had a new book for children, "Der kleine Mann", published by Cecilie Dressler-Verlag in Berlin. A collection of his poems in English under the title "Let's Face It" has been published by Cape in London.

PEM

EDGAR CONSTRUCTION Co
CENTRAL HEATING and DECORATING
65 MILL LANE, N.W.6 HAM 8000

* Margarete Turnowsky-Pinner: Die zweite Generation mitteleuropaeischer Siedler in Israel. Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Institute Nr. 5. Verlag J. C. B. Mohr (Paul Siebeck), Tuebingen, 1962. 136 pp., 1 map, 10 illustrations. Price DM 19.50. For members of the Society of Friends of the L.B.I. 24s. 6d.

AN EX-NAZI WITH A DIFFERENCE

Melita Maschmann's latest book, "Fazit",* is a very interesting variation of the large number of books dealing with the past. Hitherto the formula of those former adherents of the Nazi system who wrote about their past has been either aggression, unrepentance, bitterness, or an inclination to evade the issue. Yet this is not so in "Fazit", and Melita Maschmann states explicitly that hers is not an attempt of justification. She reports how and why she became a Nazi and how, why and when she broke with Nazism and does not try to whitewash anything. Her narration, in the form of letters to a former Jewish schoolmate, is a kind of confession and this, in itself, brings a new element to this type of literature.

The approach itself is worthy of appreciation. This is just what the world should have expected of former Nazis. Instead there have been references to the pressure exerted on them or attempts to hush up the past. They have shown touchiness and evasions of awkward questions, or have even assumed that their conversion was to be taken for granted. How little the actual problem has been realised by former Nazis may be seen from the statement of one of them that ex-Nazis have the same right to acceptance as ex-Communists. This comparison overlooks one important difference. Former Communists were either expelled or resigned from the Party. In most cases this happened in the limelight and was followed by a clear confession. Nazis never had the opportunity of resigning in 1945 for the simple reason that the Party was banned. That is why—without a clear confession—we do not know what these people think about the past. It may be assumed that but for the defeat and general collapse most of them would still be Nazis. It may also be assumed that, after the collapse, many changed their minds, though we still do not know to what extent this happened and whether it was a genuine change or merely an adaptation to the circumstances. Neither do we know how many have tried to preserve some of the past conceptions, just glossing over the unpleasant aspects.

The book is a first-rate psychological study, written with intelligence and deep insight. It also compels anti-Nazis to differentiate more subtly than they have done before. The motives that induced people to support the Nazi party varied considerably. Some did so for reasons of nationalism; some were attracted by the Party's antisemitic ideology; others were disgusted with the Weimar Party system and were attracted by the "strong man" idea. There were those who were guided by hatred for the Left and those who

joined because of economic despair, believing that the Nazis would implement Socialism more quickly than the Marxists.

The author belongs to none of these categories. She was no antisemite; she had Jewish friends and in this respect was even so naïve as to try to convert them to National Socialism and to invite them to Party meetings. She came from a sheltered home and was certainly not desperate. What appealed to her was the idea of the "Volksgemeinschaft". She got her first ideas from the seamstress who worked for her mother and who was a fanatical Nazi. It was a kind of defiance of her parents, who held the view that the "lower classes" were not entitled to ideas of their own. Here we meet with the eternal conflict of the generations, which is particularly tense in Germany. Of course, Melita's parents were by no means Left. They were German nationalists and, though Right-wing in their outlook, they were antagonistic to the Nazi movement, which they considered to be revolutionary. Therefore Melita, who was still a schoolgirl, had to attend Nazi meetings secretly.

Background and Party at Variance

The reader who peruses this book attentively is bound at an early stage to recognise the elements which ultimately led to a clash. As a high-school girl, Melita was isolated in the Party which, in the beginning, worked in a semi-proletarian atmosphere. She was appalled by the primitiveness and vulgarity of her comrades. However, she overcame her doubts, and this again is interesting. People hesitated to accept her, suspecting in her the same social prejudices she resented in her parents. Although lonely, this only strengthened her in her belief that she had to make good for the arrogance of her class. She embarked on her work with a great amount of good will—she wanted to serve, to make sacrifices. A guilty social conscience was her stimulus. Basically an individualist with intellectual reservations, who even tried to form a Nazi youth group distinct from the Hitler Youth, she felt remorse when reprimanded. She still believed the faults of her parents were in herself, and thus threw herself wholeheartedly into collectivism, joined the National Labour Service and, later on, devoted herself to the war effort. In this way she always managed to overcome her doubts, which she considered as a relapse into the past she despised. Desiring to be different from her parents, hers was a case of almost tragic entanglement.

Looking back, she states that she lost her sense of proportion at the peak of the war when she was fanatically devoted to the cause. Like others she manoeuvred herself into a certain infallibility which, she says,

was the actual reason why so many Nazis found it difficult to get rid of their former ideas after the war.

In the later part of the book she tells us about the process of gradual self-liberation which she went through. Her reaction to the breakdown of 1945 was a feeling of happiness about the fact that at least the killing had stopped. Strong people find the kind of therapy they need to survive. When she was arrested she displayed a great amount of stamina. Those who were interned with her will not like her indignation about the custom of having this period described as their "KZ-time". These camps were not concentration camps. On the other hand she states that the educational effect was nil. Most internees were even more rabid Nazis after their release. However, at that time she still did not believe the reports about the atrocities committed by the Nazis. Confused and bewildered, she displayed defiance at the tribunal. The judges were regarded by her as tools of the occupation authorities and she wanted to be sentenced, being afraid of classification as a minor follower. And yet she also realised the wrongs of the Nazi régime and their guilt in starting the war.

Her attitude was a mixture of defiance and confusion. The tribunal regarded her as honest and she was acquitted. This came as a surprise to her and she could not adjust herself to the lost war. For some time she became a Nihilist and recovery was slow. Some readers may resent this admission but it is much more honest to describe the difficulties of finding a new starting point than to keep silent on things which might make an unfavourable impression on superficial readers. It is certainly more sincere to struggle with the problems than to behave as if nothing had happened and to adopt the role of the converted one day after the catastrophe.

She met anti-Nazis and was impressed by their character; she asked herself the motives for these people having rejected the Nazi ideology. At the same time she was afraid to be suspected of acting for reasons of expediency, of denying her original ideas and of being disloyal. Many things which happened during the first post-war years were not very pleasant and did not help to create sympathy for the ideals of democracy. Melita Maschmann threw herself into innumerable discussions, and those she spoke to had sufficient patience with her because they felt she was sincere.

Gradually all the ideals which had been glorified by the Nazis crumbled in her mind, and finally came the decisive encounter—an unforgettable scene of great spiritual beauty. She had already learned that love is constructive and superior to hatred and had realised that love should not be restricted to the "Volksgemeinschaft" which was narrow and only bred jealousy, but that it should be extended to the whole of mankind. And then, after having tried to evade Jews out of a feeling of guilt, she met a university professor and his wife (whose parents had died in a concentration camp). They had returned from exile and had adopted two war orphans, a girl who had held a minor position in the National Labour Service, and a boy who had served in the Air Force. The woman knew about Melita's past and Melita was very embarrassed. But at this encounter kindness illuminated the couple's faces and then, without oblivion of the past, the abyss was bridged! "It was at this moment that I jumped off the 'devil's wheel'. I was no longer in danger of transforming guilt feelings into new hatred. The forgiving love which I met gave me strength to accept our and my guilt. Only now did I cease to be a National Socialist." These are deeply moving words to which we need add nothing.

* Melita Maschmann: *Fazit*. Deutsche Verlagsanstalt Stuttgart. 15s.

Feuchtwanger (London) Ltd.

Bankers

BASILDON HOUSE, 7-11, MOORGATE, E.C.2

Telephone: METropolitan 8151

Representing:

I. L. FEUCHTWANGER BANK LTD.

TEL AVIV : JERUSALEM : HAIFA

FEUCHTWANGER CORPORATION

60 EAST 42nd ST., NEW YORK, 17, N.Y.

Birthday Tributes

DR. HANS LIEBESCHUETZ 70

The news that Hans Liebeschuetz is celebrating his seventieth birthday on December 3 came as a surprise to me. When I first met him in 1936, he appeared to be a very young man with a particular brisk charm of his own, and he has not changed much since.

He was a native of Hamburg, the Hanseatic City, which confers upon its sons a particular mark of their origin, indelible by change of place and time, and this mark of the Hamburg spirit resembling the British character more than the spirit of any other German place is still borne by Hans Liebeschuetz, to his and our benefit.

During his university studies in Germany it soon became clear that his vocation was to become an historian. His main interest centred in the Middle Ages. He taught history in various Hamburg secondary schools from 1920 to 1934 and, in 1929, was appointed a lecturer for medieval history and Latin medieval literature at Hamburg University. After being dismissed by the Nazis from his school and university jobs in 1936, he became a lecturer in medieval history and Latin at the Berlin "Lehranstalt für die Wissenschaft des Judentums", which we then had transformed into a university for Jewish undergraduates, extending the subjects taught there far beyond the limits of Judaistic teachings. There I got an idea of Dr. Liebeschuetz's extraordinary gift for teaching. In my capacity of Vice-President of the Board I attended his lectures, which were as stimulating for me as for his pupils. He remained devoted to this task until the continuation of the work of the Jewish Lehranstalt became impossible in the spring of 1939 when he emigrated to this country.

After teaching Latin here in secondary schools, he was, through the influence of Professor Geoffrey Barraclough, the famous medievalist, appointed reader in medieval history at Liverpool University, where he taught from 1946 until his retirement in 1962, mainly on the development of political and social thought in the Middle Ages. In the meantime Hamburg University had, by way of restitution, re-opened its gates to him appointing him a Professor Extraordinary and entreating him to resume his lectures there, which he did in the last three summers.

As an author he dealt mainly with the history of medieval thought. The general appreciation of his outstanding book "On Medieval Humanism in the Life and Writings of John of Salisbury", the great English philosopher of the twelfth century, resulted in his appointment to a fellowship of the Royal Historical Society in 1951. Numerous essays on medieval "Renaissance" movements, and four chapters on early scholasticism, to appear soon in Cambridge as a contribution to a handbook on the history of philosophy in late antiquity and the Middle Ages may be referred to as further examples of this group of his writings.

For us the most interesting part of Dr. Liebeschuetz's work on the Middle Ages are his writings concerning Jewry and Judaism during that period. His essays on the devastating effects on the crusading movement, on the Christian attitude towards Jewry, and about the views of the great Christian philosophers Peter Abaelard and Thomas Aquinas on Judaism and the Jewish Bible, make most fascinating reading. Another admirable essay of this kind concerning the position of Jewry in the Carolingian Empire, written by Hans Liebeschuetz in German before his emigration, was prevented by the Gestapo from being published in Germany; having read the proof sheets 25 years ago, I hope that it will soon be published in this country.

But this was not all. About ten years ago he turned to an additional field of research—Judaism and the reaction to it in the writings of the last 150 years. Many of these essays deal with the thoughts of eminent Jewish historians, philosophers and theologians from

Germany, such as Heinrich Graetz, Abraham Geiger, Hermann Cohen, Leo Baeck, Martin Buber and Max Wiener. Liebeschuetz pictures them against the background of their non-Jewish environment and thereby often shows them in a new perspective. It is to be hoped that the essay on "Max Wiener's Re-Interpretation of Liberal Judaism", a true masterpiece, may help to revive the memory of that original thinker and theologian—unforgettable to those who knew him—and pave the way for a badly needed re-edition of his works. Another group of these essays deals with the attitude of non-Jewish historians in the nineteenth century towards Jewry and Judaism; particularly those on Jacob Burckhardt and Theodor Mommsen reveal new aspects, undiscovered hitherto. With great acumen and penetrating insight Liebeschuetz has introduced us into the core of thinking of all these men and has at the same time shown us that their views were the outcome of their personalities, which he depicts most vividly by his rare gift of characterisation.

There is no doubt that Hans Liebeschuetz is one of the outstanding historians of our time. The Leo Baeck Institute has been most fortunate in securing the collaboration of this great scholar. He has been a member of its London Board from the outset and is now its Vice-President. He has been the guardian of the maintaining of scholarly standards in the Institute's publications, a function he has discharged with gentle determination. Most of his own writings on nineteenth and twentieth century subjects appear in the Year Books and Bulletins of the Institute.

Thus our friend Liebeschuetz can today look back on outstanding achievements as a scholar and a teacher. But his activities have by no means ended; he carries on with the same resolute and youthful vigour as before and we are entitled to look forward to many new masterpieces from his pen.

So this survey is far from an epilogue to his work. We only avail ourselves of the opportunity granted by his 70th birthday to assure him of our pride in his achievements, of our happiness in his friendship and of our gratitude and love. We offer him and his wife, herself formerly a university teacher of physiology, together with their children, our most cordial wishes for the future.

RICHARD FUCHS.



HALLGARTEN SELECTION

KING SOLOMON WINES

The Israel wines
for all occasions

Dry and Sweet White, Red and Rosé

10/- per bottle

Ask for them at your wine merchant and
favourite restaurant. Full information and
details of stockists from sole importers:

S F & O HALLGARTEN, 1 CRUTCHED FRIARS
LONDON EC3. ROYAL 9718

AP 100 B

CONGRATULATIONS TO DR. ERICH EYCK

When, five years ago, Dr. Erich Eyck celebrated his 80th birthday on December 7, tributes were paid to him in this journal by his friend of old standing, Professor Theodor Heuss, by the English historian, Professor W. N. Medlicott, and by a comrade-in-arms in the political arena of the Weimar Republic, Dr. Leo Engel. Now, as he has attained the age of 85, it is hardly possible to add anything to their assessment of this outstanding personality who may look back on a wide range of achievements as a politician, writer, lawyer and historian.

However, while it seemed that his life work was completed at that time, fate has taken a better turn than even he himself may have expected. A short while ago, a collection of his essays on German parliamentarians and on Modern German history was published in Germany under the title: "Auf Deutschlands politischem Forum". "When I completed my 'History of the Weimar Republic'", Dr. Eyck writes in his preface, "I thought I had bidden farewell to the subject of German history. However, I was wrong. German history with all the problems involved has kept on occupying my mind". An expert review of the interesting book will appear in this journal shortly.

Another achievement during the past five years has been the publication by Harvard University of an English translation of his standard work on the History of the Weimar Republic. It has been welcomed by Harold Nicolson (in his review published in *The Observer*) as "a masterpiece of objective description, a book to acquire and to preserve with respect".

By the widespread recognition of his work, Dr. Eyck has, at the same time, added lustre to our community, and the AJR is proud of the fact that, as a Board member, he is associated with its efforts. We extend our sincerest birthday greetings to Dr. Erich Eyck.

DR. HANS H. KUTTNER 70

Dr. Hans H. Kuttner will celebrate his 70th birthday on December 7. Born in Hohensalza, he came to Berlin at the age of six with his parents and brothers. His youth was an outstandingly happy one and the atmosphere of a Jewish home and a love for music, awakened in him at an early age by his mother, have designed his life up to this day. He studied dentistry at Berlin University and successfully practised in Berlin-Friedenau from 1920 until he was forced to emigrate after having been in a concentration camp in 1938. In this country he first worked with the Jewish Refugees Committee and later on could resume his professional work by which, as in Berlin, he soon acquired the confidence and affection of his numerous patients.

At the same time Dr. Kuttner has always devoted his gifts and widespread interests to the benefit of our community. He was a founder and, for many years, the conductor of the Choir of the New Liberal Congregation and is still a member of the Congregation's Board. He is also Vice-President of the Leo Baeck Lodge and, last but not least, a member of the AJR Board. In carrying out these many-fold duties he is driven by a genuine compassion for the needs of his fellow Jews and no sacrifice of time and energy is too big for him. It is a good feeling for a community like ours that it may fall back on the services of men like Dr. Hans Kuttner and, in thanking him for his work, we wish him many happy years to come.

E.G.

MRS. LUCY BORCHARD 85

Mrs. Lucy Borchard, senior partner of the well-known shipping firm, recently celebrated her 85th birthday in London. In Hamburg, where she lived until she had to emigrate, she was head of the shipping company founded by her husband. Many seamen in Israel owe their training to her firm. In 1938, Mrs. Borchard came to London, where she soon succeeded in resuming her business activities. A Zionist of long standing, she has always taken an active interest in Jewish affairs. The AJR, a member of which she has been since its inception, extends its heartiest congratulations to her.

FROM THE SOUTH AFRICAN SCENE

The lure of the diamond fields and the discovery of gold at the turn of the century in the Southern regions of the Dark Continent attracted quite a number of German Jews. Names like Beit, Albu, Eckstein and Erleigh left their mark on development, finance and production in South Africa. But the most outstanding figure, creating for himself one of the most imposing economic empires ever created by man, is undoubtedly Sir Ernest Oppenheimer, the late Chairman of the Anglo-American Corporation.

Born in Friedberg (Hesse) in 1880, he and his brothers grew up in the diamond trade in London; from there he moved to South Africa. Sir Theodore Gregory, the eminent financial economist, was commissioned by the Anglo-American Corporation to write the history of this undertaking, but in view of Sir Ernest's death in 1957 it was decided to "link the record of events . . . with his name."*

Life Story of Sir Ernest Oppenheimer

The story is one of growth of scale. The success of Oppenheimer is mainly based on his perspicacity in respect to future trends and the overcoming of basic difficulties. The main preoccupation in the diamond industry was to have a more or less fixed selling price; that meant that the supply had to be kept in tune with the demand. To have obtained control over the supply of the brilliants everywhere in the world, including Soviet Russia, has been one of Oppenheimer's decisive achievements. In order to reach this goal he had to contend not only with the various competing producers but also with the Government, whose main concern was the well-being of the white miners of the alluvial diggings.

Later, when his empire stretched over gold, uranium, copper and other precious base metals and attendant secondary industries, his main preoccupations with the Government turned to labour relations, which will strike as strange any European reader, versed in the modern employer-trade union controversies. While the privileged white worker, with his entrenched job reservation was splendidly looked after, a contentious issue developed, when Oppenheimer attempted to better the living conditions of his indigenous employees. This indigenous labour force was mostly recruited by special agents from the adjacent territories. They were kept in special compounds and fed, housed and cared for by the mining houses. When the Orange Free State gold mining companies started to develop townships on the semi-arid land to the tune of £10 million, Oppenheimer had high hopes of also creating a stable native force by constructing adequate quarters for married natives. This was opposed "quite unequivocally" by the then Minister of Native Affairs, Verwoerd, who wanted them to reside in the native locations and who was afraid that their children would be pushed on to the neighbouring general community. Thus, Verwoerd pointed out, "those married quarters become a channel through which the rest of the non-European population in the cities becomes greater and greater."

According to his son and successor Harry, Oppenheimer's social conscience was awakened by reading Father Huddleston's "Naught for Your Comfort." A personal visit to the African township indirectly led to a gift of £3 million by the Mining Houses to the Johannes-

burg City Council for slum clearance. Social conscience also induced him to build a Native Hospital at Welkom. He discussed it with the Anglo-American shareholders: "Both from the humanitarian viewpoint and from the standpoint of the practical interests of the industry, it is important that the closest attention be given to the health and well-being of our native employees." The "Economist," in its issue of May 25, 1963, called a "Monument to Sir Ernest" this year's report and accounts of the Anglo-American Corporation, where the profit of 1962 has almost doubled since 1957 due to his foresight.

Growth of Jewish Community

While Oppenheimer and several other mining magnates from Germany discarded their Jewish religion for the Anglican faith out of similar considerations as prominent Jews in Germany did around the turn of the century for the Protestant equivalent, the Jewish community in South Africa (now numbering over 100,000 souls) has kept strongly to their tradition. Mostly immigrants from Lithuania, their ties have remained closely knit. Of humble origin, the stories of rags to riches are legion. The opportunities were more propitious than in any other country. Generally two factors played a dominant role in the acquisition of considerable wealth. Jews were treated as Europeans and thus were (in comparison to the Indian traders) in the privileged position of being free to move and settle the length and breadth of the vast territory. The Afrikaaners were farmers, the English mostly interested in mining and urban occupations; direct trading with the indigenous population was below their dignity. No inhibitions of that sort existed among the Jewish newcomers, who, as supernumeraries of the more settled and solid population in the "Stedtel" at home, were mentally geared for any occupation whatsoever. The system of concession stores with their attendant eating and Kaffirbeer-brewing annexes are a case in point. The acquisition of such stores especially near mine compounds needed no commercial acumen, only a certain ruthlessness in the prosecution of trade. Another financially rewarding pastime of the less inhibited members of all the racial communities was illicit gold and diamond buying and—for whites only—the selling of liquor to the non-European population; the first two infringements against protection accorded to the gold and diamond industry, the last an anachronistic Government measure, which was repealed last year.

A complete change of the whole economic fabric was brought about by fairly extensive industrialisation during the war. Safe from bombing and disruption, it was in the interest of the Western Powers to assist in this trend, especially as raw materials and ample labour were available. The German-Jewish immigrants, who until then had difficulties in establishing themselves, profited from this development. Beginning as agents, they opened up their own factories and industrial undertakings. The economic upswing during the war years was, indeed, remarkable and continued to develop at an even faster rate after the war. The Afrikaaners, whose livelihood on the farms had remained on a steady keel, streamed into the industrial regions, keeping their traditional role as supervisors of the indigenous labour population. The natives, who provided the nucleus of the labour force, streamed into their reserved townships and locations. In spite of the

restrictive pass control these shanty towns burst at the seams and became a burning problem of the Union. Under the name of *apartheid* the Nationalist Government, under Verwoerd, developed the tradition of white mastery and segregation of races on lines which would reduce the indigenous, coloured and Asiatic urban populations to a minimum; the industrial undertakings would be moved near the native reserves, which, in time, would gain self-rule under their traditional chiefs. A logical and consequential follow-through of this policy would enhance the security of the white population in their settled areas and increase the homogeneity of the native areas. Assuming that, economically and socially, such a policy is feasible at all, the cost required for its implementation is considerable, and both within the Nationalist Party and the amorphous official Opposition Party (now mostly lorded over by the Colonial English Natal settlers) voices are already heard that the Verwoerd administration is spending too much on the "Kaffirs", or that industry near the reserves is swamping the urban market, undercutting the established industries in the towns.

That the rights of the indigenous population, as well as of the Indian and coloured communities should be championed by men of liberal, religious and humanistic convictions, be they English, Afrikaaner or Jew, was to be expected. In this context Ronald Segal's autobiography* gives us a startling insight into the attitude of the Jewish community towards South African racial problems. This rather individualistic fighter of human rights, who, by his own account admits to be a rather difficult person to deal with, had to battle against his initial fears of becoming the victim of physical violence and social ostracism. His quarterly, "Africa South," was of a high standard and open to searching analysis by outstanding personalities on the economic, social and racial questions bedevilling South Africa. His description of his discussions with the—now banned—leaders of the non-European groups, of political meetings and of his flight from the Union make absorbing reading.

An Exiled Jew Remembers

Segal came from one of the extremely wealthy families of the Cape, and since his father was head of a big department store chain in the Union and for a time Chairman of the Cape Jewish Board of Deputies, he managed on several occasions to assert himself, where less endowed individuals could not possibly have succeeded. A case in point was the hiring of a hall from the Green and Seapoint Hebrew Congregation for a concert in aid of the Treason Trial Defence Fund. Segal's account of how he dealt with the various attempts to stop the concert from taking place, by browbeating a former president of the synagogue, who had been a friend of his father's, is a masterpiece of description (page 193). His main accusation against South Africa's Jewish community, which he considers as "perhaps the most organic and organised community outside Israel itself," is its negative attitude to the racial problem. "It has thrown up a hugely disproportionate percentage of those whites involved in revolutionary politics, while its public surface is frozen into a conformity of silence towards apartheid, unbroken even by those Government measures which concern its moral traditions most closely." Yet was there not also active participation by individuals even in the extreme excesses of racial persecution? Did

* Into Exile, by Ronald Segal. Jonathan Cape. 25s.

* Ernest Oppenheimer and the Economic Development of Southern Africa. By Sir Theodore Gregory. Oxford University Press. 54 4s.

From the South African Scene

(Continued from page 10)

not the former Chief Rabbi of the Transvaal, Professor Dr. Louis Rabinowitz, have to launch an appeal against the farm labour conditions in the ill-famed Bethal and other districts, where quite a number of Jewish farmers were convicted because they or their foremen had flogged their labourers to death? How many letters of invective against the rabbi were published in the daily papers against his so-called interference! Did not one of the Jewish farmers have the doubtful honour of being a main speaker against the Rev. Michael Scott, when that courageous man arranged a meeting in the Bethal district against the abuses practised there?

Segal himself is too astute to expect his political dream of racial integration to become reality in the near future. Though he is a political individualist he visualises the realisation of his dream on Socialist lines, probably along Israel's, Nasser's and Ben Bella's path. He was never a Communist and fought against Cape Coloured Trotskyite tendencies. He realises that in spite of his Progressive leanings, Harry Oppenheimer is a firm supporter of the South African Foundation, "an association of dutiful government and white opposition businessmen, with wide and influential representation from the press, to lift the face of South Africa abroad." The Foundation, which is silent on the internal and racial front, also represents the epitome of South African Jewry's attitude today. Against this, one should perhaps end this review with Segal's warning words (page 19):

"From the moment that I began to look at South Africa through political lenses, it seemed to me that the only survival possible for Jewry there depended upon the shaping of a non-racial society. In calling upon Jews as Jews, as I have done despite my family's stiff disapproval, to back the non-white revolutionary movements, I have not pretended that such an alliance would earn the special tolerance of gratitude. An anti-white terror would hardly take breath to discriminate. I have only maintained that racialism, as we have learned by now to platitudinise about freedom, is indivisible. There may, perhaps, be no real future for whites anywhere in Africa. The South African Jew who genuinely believes that would be well advised to begin his latter-day dispersion at once. I have never believed it. I believe that there is a future for all races in South Africa, but only through the most concerted efforts by all South Africans to keep the techniques of revolution as non-racial as

are, at the moment, its objectives. In a society of race rule Jewry must logically be menaced by racial repression and racial resistance alike. Only a South Africa blind to race can give to Jewry the security that it pretends to itself it is purchasing by its silence." P.J.

S.A. JEWRY'S POSITION

Dr. Hendrik Verwoerd, the South African Premier, at a meeting at Heidelberg, near Johannesburg, told his constituents that Israel's decision not to replace her Minister in Pretoria, was "a slap in the face for South African Jews" who had gone out of their way to "help their Mother State". Dr. Verwoerd said that they did not deserve such treatment.

Nevertheless, he continued, there should not be any anti-Jewish feeling in South Africa as a result of any action of the Israeli Government, since South Africa's Jewish citizens had "proved, time and again" that they did not approve of the attitude of the Israeli Government. Dr. Verwoerd concluded by denouncing Israel's attitude which, he charged, had been adopted to win the favour of the Afro-Asian States.

Both the Chairman of the Cape Council of the South African Jewish Board of Deputies and the Vice-Chairman of the South African Zionist Federation expressed concern over Israel's withdrawal of her Minister, Mr. Simha Pratt.

Newspapers in Johannesburg took the occasion of Rosh Hashanah as a peg on which to hang editorial comments advising South Africa's 110,000 Jews which stand to adopt on the country's racial policies. The Government newspaper, "Die Vaderland", stated that there was hope that "our Jewish fellow citizens, in these days of their meditation, will dedicate themselves afresh to the country which has so richly blessed them. . . ." "The Rand Daily Mail" said that so studiously did Jews seek to avoid any semblance of political commitments that the net result was almost the opposite. The suggestion of a community view of benevolent neutrality or patient acquiescence with regard to the national situation was, in effect, as political, in a negative sense, as any positive criticism in South Africa would be.

"Dagbreek", South Africa's leading Afrikaans newspaper, of whose Board Dr. Verwoerd is Chairman, has asked the South African Jewish Board of Deputies, why so many of the White people detained under the General Law Amendment Bill (the Sabotage Bill) were Jews.

After saying that it was important to know if the Jews "as a whole disapprove of the action taken by the Government", "Dagbreek" reported the reply of the Board of

Deputies as being that the facts showed that the Jewish community of South Africa "is an established loyal and patriotic section of the population", and that the "acts of individuals of any section are their own responsibility". The paper printed a report from the American magazine "Time" in which it was stated that most South African Jews approved of apartheid and some of the richest contributed to Dr. Verwoerd's National Party funds, although, "Time" declared, thousands of other Jews felt that "apartheid smells too much like Nazism".—(J.C.)

ISRAEL AGAINST APARTHEID

The Government of Israel have hesitated for a considerable time before deciding on their future policy vis-à-vis South Africa. The Union had proved a steady friend of the young State of Israel since its foundation and supported it in the U.N.; irrespective of currency regulations, the Union had also permitted her very large Jewish communities to transfer substantial amounts of money to Israel, i.e., the proceeds of collections for the rebuilding of the State or capital which South African Jewish citizens wanted to invest in Israel.

On the other hand, Israel can neither approve nor ignore the racial legislation in the Union nor offend the feelings of the young African nations which found expression in the Addis Ababa resolutions. It is generally expected that the former Israeli Ambassador, S. Pratt—who has returned from Pretoria and been made a member of the Israeli delegation to the U.N.—will not be replaced and that his post will be filled only by a Chargé d'Affaires. Moreover, El Al has decided to discontinue flights to Johannesburg, thus joining the boycott of the Union of South Africa decided upon by the various African States.

RHODESIAN RABBI RETIRES

Rabbi Dr. Manfred Papo, for nearly twenty years minister of the Sephardi Hebrew Congregation of Rhodesia, Salisbury, will retire shortly. Paying tribute to him the *Rhodesian Jewish Times* records his outstanding services, especially in the field of Jewish adult education. Rabbi Dr. Papo was born in Vienna, where his father was Rabbi of the Sephardi community. He himself became minister of that congregation in 1928 and held this office until he had to emigrate after the "Anschluss". He first went to England and he was appointed Acting Minister of the Withington Congregation of Spanish and Portuguese Jews in Manchester. From that position he was called to Rhodesia in 1944.

During his stay in Manchester Rabbi Papo was chairman of the AJR Manchester branch and, in this capacity, also attended several Board meetings in London. He intends to retire to his birthplace, Vienna, where he hopes to help that community in their educational work.

AJR CHARITABLE TRUST

These are the ways in which you can help:

CONTRIBUTIONS UNDER COVENANT

(in lieu of your membership subscription to the AJR).

A Covenant commits the covenanter for a period of seven years or during his life, whichever period is shorter.

GIFTS IN YOUR LIFETIME A BEQUEST IN YOUR WILL

Ask for particulars from:

The Secretary, AJR Charitable Trust, 8 Fairfax Mansions, N.W.3.

Space donated by an Anonymous Donor

AJR CLUB

57 Eton Avenue, N.W.3

SATURDAY, DEC. 14

at 5 p.m.

CHANUKAH CELEBRATIONS

presented by

DR. & MRS.
A. R. HORWELL

followed by

MUSICAL ENTERTAINMENT
WITH GRAMOPHONE RECORDS

Space donated by
TRADE CUTTERS LIMITED
Britannia Works, 25 St. Pancras Way,
N.W.1

Strohbach

/ Richard Fuchs

IN ZWEI WELTEN

Fortsetzung der in den Oktober-November Nummern
erschienenen Besprechung

Ausserhalb des eigentlichen Rahmens der Festschrift steht ein von Hannah Arendt beigezeichnet, von ihr im Jahre 1961 gehalten Vortag über "Revolution and Freedom", in dem sich eine Reihe recht anfechtbarer historischer Behauptungen findet.

In das frühe Altertum führt uns Elias Auerbach durch seine Studie "Biblische Quellen zur Staatsverwaltung im alten Israel" zurück zu Verwaltung und Verfassung in der Königszeit.

Unter der Überschrift "Von der Stadt und den Städten" behandelt Max Gruenewald, auf Bibel und Talmud gestützt, kurz halachische Fragen über Bodenrecht in Jerusalem.

In einem Aufsatz über den "Gestaltwandel Ahasvers" beschäftigt sich Adolf Leschnitzer mit der Sage von dem jüdischen Schuster in Jerusalem, der Jesus von Nazareth nicht gestattet hatte, auf seinem Todeswege vor seinem Hause auszuruhen, und dafür zu ewigem Leben und zu ewiger Wanderschaft verurteilt worden war. Diese Sage, seit Anfang des 17. Jahrhunderts durch ein populäres Volksbuch in Deutschland weitverbreitet, hat nach Leschnitzer mannigfache Umdeutungen erfahren. Erst in der Zeit der Romantik wurde nach ihm der "ewige Jude" ein Symbol des Judentums, das ihm den Charakter der Unheimlichkeit verlieh und von antisemitischen Strömungen zur weiteren Schürung des Judentums ausgebeutet wurde, sodass Leo Pinsker in seinem Aufsatz "Auto-Emanzipation" von dieser gespenstischen Erscheinung eines heimatlosen Volkes ausgehen konnte. Man fragt sich, ob die Gestalt des ewigen Juden nicht von Anfang an von den Christen als ein Symbol des Judentums betrachtet worden ist; wurde doch dessen Fortdauer über die Jahrtausende hin von der christlichen Kirche als ein notwendiges Erfordernis zur Erfüllung ihres Heilsplanes angesehen.

Einen eigenartigen Beitrag zur Kenntnis der jüdischen Geisteshaltung in Deutschland während der Emanzipationszeit liefert Nahum Glatzer durch Veröffentlichung zweier Briefe des jüdischen Historikers I. M. Jost aus dem Jahre 1852. Der damals Sechzigjährige offenbart darin eine so heftige Abneigung gegen die jüdische Gemeinschaft seiner Zeit und eine solche grosse Geringschätzung ihrer geistigen Leistung, dass er, obwohl er für sich selbst die Taufe ablehnt, es für sinnlos und grausam gegen die Kinder hält, jüdische Existenz über seine eigene Generation hinaus fortzusetzen. In eine ganz andere Atmosphäre führt uns Gershom Scholem mit seinem fesselnden Aufsatz "Zur Literatur der letzten Kabbalisten in Deutschland". Den Höhepunkt bildet die durch sachliche, fast nüchterne Darstellung besonders ergreifende Schilderung des bayerischen Juden Hile Wechsler, eines von Jugend auf kränklichen Lehrers, und seines jüngeren Bruders Benjamin. Hile Wechsler veröffentlichte im Jahre 1880 unter dem Eindruck der antisemitischen Stöcker-Bewegung gegen den Rat und die verächtliche Kritik orthodoxer Autoritäten eine Broschüre, in der er, gestützt auf kabbalistisch-mystische Gedankengänge und Deutung seiner Träume, die deutschen Juden auffordert, in das gelobte Land heimzukehren und dort eine umfassende Kolonisation einzuleiten.

Der Aufsatz von Alexander Altmann über "Hermann Cohens Begriff der Korrelation" reiht sich durch das tiefe Eindringen in den Gegenstand und die meisterhaft klare Darstellung würdig seinen in den Jahrbüchern des Leo Baeck Instituts veröffentlichten Aufsätzen über jüdische Theologie und Religionsphilosophie im Deutschland des 19. und 20. Jahrhunderts an. Altmanns Aus-

führungen geben erneut Anlass zu der allgemeinen Frage, ob Franz Rosenzweig nicht die Originalität von Cohens Altersphilosophie überschätzt hat, indem er seine eigenen Gedanken in sie hineininterpretierte.

Für die Bewunderer von Ernst Simon, zu denen ich mich zähle, ist sein Aufsatz "Priester, Opfer und Arzt", trotz sprachlicher Meisterschaft und vieler bedeutender und glänzend formulierter Einzelheiten, eine Enttäuschung. Er stellt darin Wolfskehl, Kafka und Freud an der Hand ihrer Briefe gegenüber. Schon in seinem ersten Satz bekennt er, dass dieser Vergleich "bei allem guten Gegenwillen besonders ungerecht ausfallen werde". Und in der Tat ist der Hauptinhalt der Abhandlung eine heftige Verurteilung von Wolfskehl. Ernst Simon hat offenbar eine tiefe Antipathie gegen die schillernde, dynamische Natur Wolfskehls mit ihren vielfältigen Neigungen und Gaben; er spricht ihm die grosse Leistung ab und bestreitet ihm vor allem das Recht, sich einen Dichter zu nennen. Er sieht in ihm den "Priester" des von ihm vergotteten Stefan George, und seine Haltung zum Judentum erscheint in Ernst Simons Darstellung als etwas nur Beiläufiges, das gegenüber der Bindung an den "Meister" nicht wirklich ernst genommen zu werden verdient. In Wahrheit war Wolfskehls Bindung an Stefan George, trotz seiner unwandelbaren Verehrung für ihn, keine ausschliessliche; George selbst war sich dessen bewusst und nannte ihn einen Protheus. Schon 1903 und 1905 veröffentlichte Wolfskehl Dichtungen, die seine jüdische Verbundenheit bezeugten.

Ernst Simon scheint ihm aufgrund der damaligen Gleichzeitigkeit seiner Beschäftigung mit altgermanischen und jüdischen Dingen den Vorwurf der Oberflächlichkeit oder gar Unaufrichtigkeit machen zu wollen; aber innige Hingabe an Deutschtum und Judentum zugleich war damals bei vielen Juden zu finden, und wer erhebt deswegen den Vorwurf der Unehrlichkeit gegen Hermann Cohen oder Franz Oppenheimer?

Schon vor und nach dem ersten Weltkrieg setzte sich Wolfskehl in Aufsätzen mit den Problemen des modernen Judentums auseinander, wobei er die stete Spannung im Verhältnis zu den "Mitvölkern" betonte. Und dann kam 1933. Unter dem Eindruck dieser Tage entstanden die Gedichte der Sammlung "Die Stimme spricht". Sie sind ein reiner, ganz unverkünstelter Ausdruck einer tiefen Erschütterung und eines innigen Bekenntnisses zum Judentum; als solche werden sie den meisten von uns unvergesslich bleiben. Hätte Wolfskehl keine anderen Dichtungen geschaffen, so müsste er schon ihrerwegen als ein grosser jüdischer Dichter gewertet werden. Jedenfalls war Wolfskehl weit reicher an jüdischer Substanz als Freud, dem durch seine geistige Struktur der Zugang zu den grössten Schöpfungen jüdischen Geistes verschlossen blieb. Auf der anderen Seite wird Ernst Simon auch Franz Kafka, der von den Dreien der grösste und, wie Ernst Simon mit Recht sagt "der jüdischste und zugleich der menschlichste" war, nicht gerecht, wenn er ihn, um die Antithese zum "Priester" Wolfskehl zu gewinnen, durch den viel zu engen Begriff des "Opfers" zu umfassen sucht.

In die Geschichte der Weltwirtschaft führt uns der Aufsatz über "Juden als Bankiers— ihre völkerverbindende Tätigkeit" von Frederick H. Brunner. Partner des New Yorker Bankhauses Arnhold und S. Bleichröder. Er schildert besonders eingehend und mit grosser Sachkunde die Wirksamkeit der meist aus Deutschland stammenden Familien, die von den napoleonischen Kriegen an bis

zur Gegenwart in Deutschland, England und Frankreich, den Vereinigten Staaten von Amerika, Oesterreich und Italien einen führenden Platz im internationalen Bankgeschäft eingenommen haben.

In Verbindung mit Siegfried Moses' Tätigkeit als Leiter des Leo Baeck Instituts stehen vier ganz besonders bedeutsame Aufsätze, die mit Grundfragen der Methode deutsch-jüdischer Geschichtsforschung in Zusammenhang stehen: Eduard Rosenbaum, "Ueber Forschung als geistige Pflicht"; Hans Liebeschütz, "Objektivität und Werturteil"; Max Kreutzberger "Bedeutung und Aufgabe jüdischer Geschichtsschreibung in unserer Zeit"; und Hans Tramer "Zur Sinndeutung geschichtlicher Vorgänge". Aus dem vielfältigen Inhalt dieser gedankenreichen Beiträge seien hier nur einige Hauptpunkte erwähnt. Rosenbaum und Kreutzberger betonen unsere Pflicht, innerhalb unserer neuen Umwelt uns und unseren Nachkommen Rechenschaft über unseren Ursprung und unser Schicksal zu geben.

Von besonderem Interesse ist die Stellungnahme unserer Autoren zur Frage nach der Methode der Deutung historischer Vorgänge durch spätere Generationen. Alle vier gehen von der bekannten Tendenz jeder Historikergeneration aus, Masstäbe ihrer eigenen Zeit an vergangene Ereignisse zu legen. Aber hier zeigen sich beträchtliche Meinungsverschiedenheiten. Hans Tramer tritt aufgrund einer eingehenden Darstellung der wissenschaftlichen Literatur bis in die neueste Zeit für den von Benedetto Croce im Anschluss an Hegel vertretenen Satz ein, dass "alle Geschichte Gegenwartsgeschichte" sei, und räumt dem Geschichtsschreiber das Recht ein, vergangene Vorgänge im Geiste seiner eigenen Zeit zu deuten und zu bewerten. Mit eindringender Klarheit tritt Hans Liebeschütz dieser Auffassung grundsätzlich entgegen. Mit Recht betont er, dass es nicht zulässig sein kann, Grundbegriffe und Standpunkte, die sich aus den Problemen der Gegenwart ergeben, auf eine von ganz anderen Voraussetzungen beherrschte Vergangenheit anzuwenden.

Einen breiten Raum nimmt bei Liebeschütz die Behandlung der mit der vorstehenden verwandten Frage ein, wie der Historiker Ereignisse zu beurteilen hat, die zur Zeit einer späteren Generation neue Wirkungen gezeitigt haben, welche von ihren Urhebern nicht vorausgesehen worden waren. Die Heranziehung solcher späterer Entwicklungen zur Beurteilung historischer Ereignisse der Vergangenheit bedarf, wie Liebeschütz betont, in jedem Falle grosser Vorsicht und Gewissenhaftigkeit wegen der vielfältigen Ursachen, auf denen diese späteren Entwicklungen oft beruhen. Gegenüber all diesen Versuchen der Rückschlüsse aus späteren Ereignissen und Standpunkten auf eine frühere Epoche möchte ich auf eine Aeusserung des bedeutendsten englischen Historikers G. M. Young in der Einleitung zu seinem Meisterwerk "Victorian England—a Portrait of an Age" (1936) hinweisen: "The central theme of history is not what happened, but what people felt about it when it was happening". Wenn dies auch einseitig ist so betont es doch eine unumstössliche Wahrheit: die Berichte der Zeitgenossen über ihre Erlebnisse, Beobachtungen und Eindrücke sind eine unentbehrliche Grundlage für die Arbeit der Historiker einer späteren Generation. Nur auf diese Weise erhalten sie Einblick in die Atmosphäre der Zeit; blosser Dokumente bleiben für sie ein toter Buchstabe und verleiten, wie wir alle mit Schrecken und Trauer erfahren haben, zu schweren Missdeutungen. Es sollte daher die vornehmste Aufgabe des Leo Baeck Instituts sein, weiter mit der Sammlung und Veröffentlichung solcher Zeitgenossenberichte fortzufahren.

Unsere Festschrift klopft aus in eine Sammlung hebräischer Anekdoten, meist über jüdische Dinge und Menschen in Deutschland, durch die der grosse Erzähler S. J. Amon, selbst an der Schwelle des 75. Lebensjahres stehend, seiner Zuneigung für Siegfried Moses und die jüdisch-deutsche Atmosphäre seines Ursprungs Ausdruck gegeben hat.

F. L. Brassloff

HUMAN RIGHTS DAY

A CHALLENGE

Fifteen years ago, on December 10, 1953, the General Assembly of the United Nations solemnly proclaimed the Universal Declaration of Human Rights. Among the rights and freedoms thus internationally established are: Freedom from arbitrary arrest, detention or exile; freedom of movement and residence; the right to seek and to enjoy in other countries asylum from persecution; freedom of thought and religion; the right of education.

The Declaration stresses that, in turn, everyone has a duty to the community. Moreover, its provisions may not be interpreted as implying any right to engage in any act aimed at the destruction of the rights and freedoms set forth in the Declaration. It further states that everyone is entitled to all the rights and freedoms "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

The Universal Human Rights Declaration was widely regarded as a landmark in the uphill struggle for the international recognition of human rights. During the past fifteen years the United Nations has created on the basis of the Declaration new instruments of international law, such as the Genocide Convention and the Convention Relating to the Status of Refugees. Many member-States have incorporated the contents of the Declaration in their constitutions. Some national courts have been guided by its spirit and its provisions. It has inspired the Council of Europe to a work-

able European Convention on Human Rights.

These achievements are, however, no cause as yet for joyous celebration. Drafts of legally binding International Human Rights Covenants are still under consideration by the United Nations organs. Many governments have failed consistently to respect human rights and fundamental freedoms. Others are even callously engaged in their violation, causing untold misery to countless human beings and thereby endangering the peace of the world.

Even Britain, which can pride itself on accepting in principle—with only some qualifications—the "common standard" of the Universal Declaration, has not always lived up to it. Concern at failings and shortcomings in this respect has been frequently expressed in Parliament and the press. The call for a British "ombudsman" is an indication of the widely felt need for a more effective protection of the rights of the individual.

Glib satisfaction with the comparatively adequate situation in the sphere of human rights in Britain would be extremely dangerous. The Universal Declaration should be regarded as a challenge to everybody responsible for the state of affairs in the world generally and here at home. Vigilance and protests against violations of human rights remain the duty of political and other organisations. Awareness of the indivisibility of the cause of human rights is the duty of everybody. Persecution and discrimination affects you and me and our children—whether perpetrated abroad or at our own doorsteps.

FOURTH ASSEMBLY OF EUROPEAN COMMUNITY SERVICES

Early in November the Standing Conference of European Jewish Community Services held its fourth annual meeting in Geneva. This body now comprises the Jewish communities of all Western European countries and of Yugoslavia; however, the countries behind the Iron Curtain, including Russia, where the greatest number of European Jews live, are still not represented.

The sociologist, Professor Morris Ginsberg (London), opened the proceedings. Dr. Nahum Goldmann, President of the Claims Conference, urged the German Government finally to implement the promise to amend the existing legislation on compensation. Daniel Mayer, President of the League for the Rights of Man and of the Executive of World Orf Union, a former minister in several French governments, stressed that the present improved international atmosphere should offer a suitable opportunity to alleviate the fate of Jews in Soviet Russia.

The main work of the conference was done in the various Committees whose final reports were given to the General Assembly. Jules Brunschvig (Paris), Vice-President of the Alliance Israélite Universelle, and Professor Chaim Perelman (Brussels) reported on problems connected with Jewish youth, the expert on nutrition, Dr. John Yudkin, Professor at London University and Vice-President of British Ose, on Jewish hygienic problems. H. Oscar Joseph, London, the President of Interco (International Council on Jewish Social and Welfare Services) and of the C.B.F., gave a detailed report on the work of these bodies. Further reports were given by representatives of United Hias, Ica and by Charles F. Jordan, General Director of Joint, the sponsoring organisation of the Standing Conference.

Dr. Astorre Mayer, Milan, the Chairman of the Conference, was responsible for its excellent organisation and the wide scope of subjects that were covered by its meetings.

YOU'LL GO
HEAD-OVER-HEELS
FOR THE NEW

Silhouette
littleX
NOW WITH
FABULOUS
LYCRA
ALL ROUND



Yes, all round. Across the tummy, hips and seat, Lycra links with Bri-Nylon to slim you, trim you, smooth away extra inches—yet it never restricts your freedom.

littleX with Lycra is lighter, smoother, cooler, longer-lasting than ever. Machine-washes in a wink. White or black. Extra small to large. Try it on today. 45/-

*the costliest
perfume in
the world*



PATOU

EAU DE
JOY

£3.60

Joy £5.2.6 to £49.0.0

OBITUARY

HUGO STERN

It is learned with regret that Mr. Hugo Stern, a Board member of the AJR, suddenly passed away on November 7. Born in Bocholt (Westphalia), he lived in Dresden until he came to this country in 1936. He always wholeheartedly identified himself with our community, and it testified to his strong sense of solidarity that, when he celebrated his 70th birthday four years ago, he asked his friends to make presentations not to him but to our Old Age Homes. He took a particularly deep interest in the development of our work and the problems with which we are faced. It was always easy to approach him when his own help was required, because for him there was no barrier between those who gave and those who received; he was too much aware of the indivisibility of our Jewish fate.

All those who knew Hugo Stern are united in their feelings with his wife, children and grandchildren, mourning the death of an upright, kind and noble man whose memory they will always cherish with gratitude and affection.

IN MEMORY OF TWO K.C. MEMBERS

The old students' fraternity "K.C. in Great Britain" has suffered grievous losses through

the deaths of its chairman, Dr. Paul Chapp, London/Bournemouth, and Dr. Ernst Goldschmidt, London, who succumbed to their serious illnesses on November 8 and 9. Both were former lawyers, Mr. Chapp from Berlin and Mr. Goldschmidt from Frankfurt/Main, where, besides practising as a Rechtsanwalt, he was legal adviser to the Philanthropin. They took over from the late Hermann Berlak the task of gathering together the remnants of their fraternity and rendered great service to it through their organisational and literary abilities. They both enjoyed great popularity amongst the members of the "K.C.". During the last few years, Mr. Chapp was also a member of the Board of the AJR.

HILDE L. MOHR

The AJR has suffered a sad loss by the death of Miss Hilde L. Mohr who, after a long, courageously borne illness, passed away on October 29 at the age of 53. Since she came to this country she worked, almost uninterruptedly, for the well-being of her fellow-refugees, first with the Jewish Refugees' Committee then with the United Restitution Office and, from 1959 onwards, with the AJR. She joined our staff when the work for the Old Age Homes had to be expanded and thus

helped to lay the foundations for this important section of our activities. Her deep human interest in her charges, her strong sense of justice and her administrative ability were an invaluable asset to us, and numerous people, directly or indirectly, benefited from her services. At the same time the small band of workers at Fairfax Mansions has lost a very dear colleague. During the short span of life granted to her, her work and her personality have left their mark on our community, and she will be gratefully remembered by all who knew her.

CHILDREN'S CLOTHING FOR ISRAEL WANTED

A Chanukah Appeal

The Federation of Jewish Relief Organisations which has been sending clothing to Israel for a great number of years has launched a special appeal for children's underwear and sweaters. These items are required as Chanukah presents for the children of new immigrants looked after in the kindergartens under the care of the Federation. Readers who are prepared to contribute clothing which should be in first-class condition are requested to get in touch direct with the Federation of Jewish Relief Organisations, 131 Elgin Avenue, London, W.9 (Phone CUNningham 0131).

FAMILY EVENTS

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

Births

Davies.—Lottie (née Metzger) and Lester Davies are happy to announce the birth of a son, Andrew Paul, on November 7th, at 42 Dean Road, Handforth, Wilmslow, Cheshire.

Birthday

Moses.—Mrs. Emma Moses, née Hoexter (formerly Kassel) will celebrate her 81st birthday on December 14th.—35 Wessex Gardens, London, N.W.11.

Deaths

Frank.—Dr. Peter C. Frank, 59 Thirlmere Gardens, Wembley, Middlesex, passed away on October 10th. Deeply mourned by his family and friends.

Loew.—Mrs. Elfriede Loew (née Perl), after a long illness, on November 17th, 1963, shortly before her 83rd birthday. Deeply mourned by her daughter and son-in-law, Susan and Hans Chotzen, her very good friend, Dr. G. Schueler, and many others.

Lowy.—Mr. Paul Lowy (formerly Teplitz-Schoenau), dear husband of Gretl Lowy, of 39 Romway Road, Leicester, passed away suddenly, aged 61. Sadly missed by his family and friends.

Natt.—Dr. Hugo Natt passed away on October 31st. Deeply mourned by his family, friends and patients. —Clara Natt, 5 Dingwall Gardens, London, N.W.11.

CLASSIFIED

Situations Wanted

Men

VERSATILE, INTELLIGENT man, 37, experienced in general clerical work, storekeeping (electrical or telephone appliances), commercial artist, hotel receptionist, seeks suitable, partial sedentary position. Box 332.

GENERAL CLERK, good at figures, some typing experience, versatile, aged 54, seeks part-time work, preferably with publicity firm or similar organisation. Box 333.

DISABLED YOUTH, aged 23, urgently seeks light, sedentary work in factory or catering industry. Box 339.

BOOKKEEPER, experienced, good references, seeks full- or part time work. Box 334.

Women

ARTIST, experienced illustrator, seeks congenial work. Also qualified as teacher for classes or private for drawing and painting. Box 335.

BUTTON MAKER, experienced, 42, seeks factory or light domestic post. Box 336.

BESCHAEFTIGUNG gesucht, z.B. Gesellschafterin, Pflegerin, Kochin einige Stunden Wochenende. Box 338.

EXPERIENCED ENGLISH/GERMAN SHORTHAND-TYPIST seeks full- or part-time or homework. Box 340.

For Sale

DUE TO lack of space forced to sell several exceptionally beautiful Persian rugs brought direct from Orient, in excellent condition. Telephone WELbeck 2057 before 9 a.m. or after 7 p.m.

TRIANG 00-MODEL RAILWAY, 3 engines (incl. diesels), 3 sets carriages, bridges, etc., 130 rails (3 circuits). Table 7½' x 4½', 2 transformers. £13 10s. o.n.o. CUN. 6959, weekdays after 6 p.m.

ACCORDION, 3 rows buttons, 12 bases (Hohner Tricord II), as new, only £12 10s. List price £32 14s. CUN. 6959, after 6 p.m.

Accommodation Vacant

PADDINGTON AREA, two rooms of 100 sq. ft. each available in office block for immediate occupation. Telephone: PADDington 4014.

FIRST-CLASS FURNISHED ACCOMMODATION, sitting-room, bedroom, bathroom, in villa close to Hampstead Heath. Breakfast provided. Easy access to West End. Large garden. Box 331.

Miscellaneous

SUPERFLUOUS HAIR safely and permanently removed by qualified Physiotherapist and Electrolysis. Facials. Body Massage. Visits arranged. Mrs. Dutch, D.R.E., 239 Willesden Lane, N.W.2. Tel.: WILlesden 1849.

GERMAN BOOKS purchased. Continental Book Supply, 42 Commercial Road, London, E.1. Nur schriftl. Angeb. od. Telephone: MAI. 6892.

TRANSLATIONS from and into German, English and French. Box 329.

MIDDLE-AGED LADY wishes to meet others for friendly card games in each other's homes at week-ends. Box 337.

BRIDGE LESSONS given, easy method. Telephone: GLADstone 1587.

Personal

WELL-EDUCATED professional gentleman, late thirties, very good family background and position, wishes to meet cultured, attractive young lady up to about thirty. View friendship or matrimony. Box 330.

JEWISH MARRIAGE BUREAU—Introductions arranged. Strict confidence assured. Details from: Mrs. Blake, 107 Francklyn Gardens, Edgware, Middlesex.

CULTURED REFINED people invited, write for details of Unique Cultural/Social Club, 33 Sheringham Avenue, N.14. Dept. FR. (S.A.E.)

AJR Attendance Service

WOMEN available to care for sick people and invalids, as companions and sitters-in; full- or part-time (not residential). Phone MAI. 4449.

MISSING PERSONS

Inquiries by AJR

Boas.—Erna Boas, daughter of Richard Boas, born November 9th, 1913, in Berlin. Emigrated to England in 1938 and believed to have married here in 1944, husband's name unknown.

Personal Inquiries

Markus.—Dr. rer. pol. Walter Markus, born 1896/97. Last address (July, 1937) Bilovec, Czechoslovakia. Came to England in Spring 1938. Last-known address prior to 1937, c/o The Old East Africa Trading Co., Mombasa, British East Africa. Sought by his daughter. Please contact Dr. David Blamires, 136 Wellington Road, Manchester, 14.

AJR Needlewoman Service

WOMEN available for alterations, mending, handicrafts. Phone MAI. 4449.

THE BLUE DANUBE CLUB

presents

"NO TIME FOR MIESMAKERS"

A topical Cabaret-Revue in Twelve Scenes by Peter Herz

with

**HILDE LERGENS
GRETEL ESCHENBACHER
RUDOLF OFFENBACH
STEFAN BUKOWITZ**
and

PETER HERZ

on

December 25—7.30 p.m.

December 26—4 p.m. & 7.30 p.m.

December 28—7.30 p.m.

January 4—7.30 p.m.

at

**CHURCHILL HALL,
38 COLLEGE CRESCENT,
SWISS COTTAGE, N.W.3**
Tickets 12/6, 10/6, 7/6

Also

Great Sylvester Gala Performance of

"NO TIME FOR MIESMAKERS"

Tuesday, December 31,
7.30 p.m. at

**New Liberal Synagogue,
51 Belsize Square, N.W.3**
Tickets 12/6, 10/6

—Refreshments Available—

Ticket Reservations:
Mondays to Fridays—5-7 p.m.
SWISS Cottage 4118

TWENTIETH ANNIVERSARY OF "CLUB 1943"

Twenty years have now passed since a small group of authors, scholars and artists founded a club, originally meant as a clearing centre for the intellectual section of the refugee community. The founders included personalities such as Hans J. Rehfsch, Arthur Hellmer, Monty Jacobs, Friedrich Koffka and Karl Wollf. Over the years the basis widened and, for the major part of its existence, "Club 1943" has been a spiritual home for all those immigrants from German-speaking countries who, due to their common background, have a common range of interests and a common approach to many problems of our times.

The Club arranges weekly talks and lectures on a variety of subjects, covering arts and literature, science and politics, as well as general and Jewish questions of topicality. To mark its anniversary, the Club has published a brochure describing its history during the past two decades and listing the functions held under its auspices during that period. This list is in itself a most impressive document, covering about one thousand lectures with expert speakers from various spheres. The organisation of these regular functions is a major achievement for which members cannot be too grateful to their untiring Committee headed since 1952 by their Chairman, Hans Jaeger.

A club of this kind is bound to be faced with difficulties, and it testifies to the intellectual honesty of the author of the brochure that he does not minimise them. Most of the prominent founder-members are no longer living, others left this country after the war, and among those intellectuals who stayed quite a few have been totally integrated into the cultural life of this country, retaining only loose contacts with their community of origin. Yet there are others who are aware of the

specific position into which they are placed due to their background, and there are furthermore those to whom, due to age and often also to loneliness, the weekly Club meetings are highlights of their lives. It is gratifying to see from the current monthly programmes that the willingness to address the Club has not diminished amongst well-known personalities of Continental origin. The "Club 1943" fulfills an essential function for our people, and the AJR joins with all those who extend to it sincerest wishes for the successful continuation of its activities.

GERMAN-BRITISH MEETING IN DUSSELDORF

The annual meeting of the "Arbeitskreis Featherstone Park" was held at the end of October in Düsseldorf. About one hundred members attended the reunion. The Group was founded by Captain Herbert Sulzbach (who is now an official of the German Embassy in London) after the end of the war. It is named after the former prisoner of war camp, "Featherstone Park" where Mr. Sulzbach took a leading part in the efforts of the re-education of nearly 3,000 German prisoners. Today, Mr. Sulzbach is the honorary President of the "Arbeitskreis".

The main speaker at the function was the sociologist, Lieut.-Colonel Henry Faulk, O.B.E., who gave a lecture—in German—on "The psychological difficulties in group-relations with special reference to English-German problems". The talk was followed by a vivid discussion in which members of the Diplomatic Corps, the legal professions, the press and the armed forces (both English and German) participated.

NOVEMBER POGROMS REMEMBERED

A large and deeply moved audience attended the special service in memory of the November pogroms, held on Sunday, November 10, in the New Liberal Jewish Synagogue. In his impressive address, Rabbi J. J. Kokotek did not restrict himself to a reference to the happenings of the past but gave a masterful analysis of their meaning in our days. The Memorial Hour was enhanced by beautiful renderings by the Synagogue Choir with Johanna Metzger-Lichtenstern as the soloist.

A Memorial Service was also held at the Golders Green Beth Hamidrash, with Rabbi H. I. Feldman as the speaker.

In accordance with a request by the Chief Rabbi, in which he expressly referred to the initiative taken by the AJR, the Memorial Prayer for the victims of Nazi persecution was recited in his constituent synagogues, and the pogroms were also commemorated in the services of Reform and Liberal synagogues.

In Germany, a special message by Federal Chancellor Erhard was published in the *Allgemeine Wochenzeitung* of the Jews in Germany. "No man can undo the injustice that has been committed," the Chancellor said, "but we are trying at least to mitigate the material damage. Yet the best service we can render will be to take to our hearts the lesson that we should live in the spirit of human brotherhood. The remembrance of November 9, 1938, should strengthen our determination to contribute to the protection of liberty and dignity, which are mankind's greatest treasures."

In Vienna, delegates of the Coalition parties attended the Friday evening service at the restored Seitenstettengasse Synagogue, and the Catholic youth organisations held a Memorial Meeting.

Other functions included a special ceremony at the Yad Vashem in Israel.

'THE HOUSE ON THE HILL'

Nursery and Kindergarten

5 NETHERHALL GARDENS, N.W.3

Prospectus from the Principal, HAM. 1662

Catering with a difference

Foods of all nations for formal or informal occasions—in your own home or any venue.

Free consultations—please 'phone

Mrs. ILLY LIEBERMANN

WEStern 2872

SIMAR HOUSE

The private Continental Hotel

10-12 Herbert Road
BOURNEMOUTH WEST

As always, the House with the home-like atmosphere and its beautiful gardens.

CENTRALLY HEATED

Open the whole year

DIETS on request

Within easy reach of Sea and Town Centre

Mrs. MARGOT SMITH

'Phone: Westbourne 64176

HOVE

(BRIGHTON)

QUIET NEW LUXURIOUS VILLA
Single and double bedrooms, hot and cold water in all rooms. Central heating.
First-class Continental Board.
Moderate terms.

BRIDGEHOUSE RESIDENT HOME

1 WILBURY VILLAS, HOVE

'Phone: Hove 70547

ROSEMOUNT

17 Parsifal Road, N.W.6
HAMpstead 5856 & 8565

THE BOARDING HOUSE WITH CULTURE

A Home for you
Elderly people welcomed

COMFORTABLE HOME FOR OLD LADIES

Moderate Terms

68 Shoot-up Hill, N.W.2

'Phone: GLA. 5838

HAVING A PARTY? 'PHONE MRS. MANDL PAD. 2593

Expert for Cocktail, Tea,
Dinner Parties.
Small or Large.

THE DORICE

Continental Cuisine—Licensed

169a Finchley Road, N.W.3
(MAI. 6301)

PARTIES CATERED FOR

"HOUSE ARLET"

77 St. Gabriel's Road, N.W.2

'Phone: GLA. 4029

Visitors to London are welcomed in my exquisitely furnished and cultured Private Hotel.

Central Heating, Garden, TV.
Good residential district.
MRS. LOTTE SCHWARZ

PICARDY HOTEL

Bournemouth 20751

Come and enjoy a comfortable and restful holiday at specially reduced terms for AJR members up to December 20.

Licensed

Book early for Christmas.

"THE CONTINENTAL"

9 Church Road,
Southbourne, Bournemouth
(Bournemouth 48804)

Facing sea. 2 comfortable
lounges, dining-room (seats 30).
TV. Car park. Large garden.
Central heating throughout.

From 7 gns. per week.

Book early for Christmas.

Mr. & Mrs. H. Schreiber.

The Exclusive

Salon de Corseterie

Mme H. LIEBERG

871 FINCHLEY ROAD

'Phone: SPEdwell 8673

Ready-made and
to measure

EXPERT & QUALIFIED FITTERS

SWI. 2202

FOR

SMALL CAR HIRE

NORWEST CAR HIRE

LTD.

HAM. 4150 & 4154

Do you want comfort and every convenience,
First-Class Accommodation
room with own bath, excellent Continental food, TV, lounge, gardens?

Mrs. A. WOLFF.

3 Hemstal Road, N.W.6
(MAI. 8521)

COMFORTAIR

All Heating and Plumbing

SPE. 0615

Round and About

EXHIBITION "MONUMENTA JUDAICA" IN COLOGNE

The impressive exhibition, "Monumenta Judaica," was opened in the Zughaus, Cologne, on October 15. It illustrates the 2,000-year-old history of the Jews on the Rhine and displays objects and documents on Jewish life on both shores of the river from the Rhine to the Dutch frontier. In addition to the exhibits depicting the cultural, social and legal history, it contains two separate collections, one demonstrating the impact of the Old Testament on Christian art, and another one called "The Jewish Year."

The exhibition has been organised by the City of Cologne to bear witness to the moral and spiritual achievements of Jews who had settled by the Rhine for a period covering almost a hundred generations. In this way the promoters want to contribute to the task of moral rehabilitation and, at the same time, bring home to the German visitors, especially the younger ones, the historical facts of which they have only scanty knowledge. The exhibition will remain open until the middle of February, 1964.

At the opening ceremony numerous diplomats, representatives of the various Ministries,

the Churches and other public bodies were present. The President of the Federal Parliament, D. Dr. Eugen Gerstenmaier, in declaring the exhibition open, advocated full diplomatic relations between Israel and the Federal Republic as the only adequate solution of normal contacts between the two States, even if their establishment might cause the Federal Republic some risks and difficulties. The main address was given by the Mayor of Cologne, Theo Burauen, who declared that it was the main purpose of the exhibition to record the links which had united the Jewish and Christian communities before Nazi barbarity destroyed this fruitful and harmonious relationship. He particularly thanked German and foreign museums and art collectors, Jewish communities and archives as well as the Catholic and Protestant Churches for having lent numerous valuable objects to offer visitors so complete a documentation.

ROME DEPORTATIONS REMEMBERED

At a ceremony held in the Jewish quarter of Rome, the 20th anniversary of the deportation of the Jews of Rome by the Nazis was commemorated.

Wreaths were placed and prayers recited near memorials to the fallen.

LETTER TO THE EDITOR

Evian Conference

Sir,—Your September issue is to hand and I would like in particular to mention S. Adler-Rudel's article on "25 Years Ago: The Evian Conference".

While it describes fairly accurately the situation of the Jews in Germany after the occupation of Vienna, it left out one important contribution towards migration from Germany and Austria, namely that of Australia. Of all the Western Countries present at Evian, only Australia offered to take 15,000 people. Because of the outbreak of the war, only 7,000 to 8,000 managed to come to this country, and I cannot imagine anybody who has regretted it.

Yours, etc.,

WERNER GRAFF.

Melbourne, C.I., Australia.

JEWS FROM LITHUANIA REMEMBER

An audience of about 100 people attended a London meeting to commemorate the 20th anniversary of the liquidation of the ghettos in the Baltic States of Lithuania, Latvia and Estonia. The function was organised by the Association of Baltic Jews in Great Britain in conjunction with the World Jewish Congress (British Section). The speakers were Rabbi Dr. S. Goldman and Mr. Bernard Gillis, Q.C. Mr. J. Lossos presided.

BRASSIERES, CORSETS AND CORSELETS

All made to measure
MRS. A. MAYER

'Phone No.: SPE. 1451

FOR CHANUKAH

(FIRST NIGHT TUESDAY, DECEMBER 10)
Candles, Candlesticks (Menoroth),
Trendels, Children's Books, Ritual
Requisites, Jewish Books in any
language sold and bought.

M. SULZBACHER

4 Sneath Avenue, Golders Green Rd.,
London, N.W.11. Tel.: SPE. 1694

DEUTSCHE BUECHER GESUCHT!

R. & E. STEINER (BOOKS)
5 GARSON HOUSE,
GLOUCESTER TERRACE, LONDON, W.2
'Phone: AMBassador 1564
Ausgewähltes Lager seltener und
vergriffener Buecher.

For English & German Books

HANS PREISS

International Booksellers
LIMITED

14 Bury Place, London, W.C.1
HOL 4941

RABENSTEIN Ltd.

Kosher Butchers, Poulterers
and

Sausage Manufacturers

Under the supervision of the Beth Din
Wholesalers and Retailers
of first-class

Continental Sausages

Daily Deliveries

11 Fairhazel Gardens, N.W.6
'Phone: MAI. 3224 and MAI. 9236

M. FISCHLER

INTERIORS
(Previously M. Fischler).
(Continental Upholstery)
ANNOUNCING THE OPENING OF A
COMPLETE HOUSE FURNISHING SERVICE
Come to us for your Carpets, Curtains
and Upholstered Furniture.
17 Walm Lane, N.W.2
'Phone: WIL. 0762; evenings EDG. 5411

LUGGAGE REPAIRS

Large selection of all types of travel goods,
especially Air Travel Cases.
All travel goods repaired.
Old trunks and cases bought.
FAIRFIELD & FUCHS
210 West End Lane, N.W.6

'Phone HAMPstead 2602

PHOTOCOPIES QUICK and RELIABLE

GOLDERSTAT

25, Downham Road, N.1

'Phone: CLIssold 5464 (5 lines)

54, Golders Gardens, N.W.11

'Phone: SPEedwell 5643

SHOE REPAIRS

RICH'S SHOE REPAIR SERVICE

(formerly REICH) now at

133, HAMILTON RD., N.W.11

(2 minutes Brent Station)

We collect and deliver

'Phone: SPE. 7463; HAM. 1037

STANDARD SEWING MACHINE SERVICE Ltd.

ELITE TYPEWRITER Co. Ltd

WEL. 2528

All Makes Bought, Sold & Exchanged.
Repairs, Maintenance.

18 CRAWFORD STREET, BAKER STREET, W.1

WORLD-WIDE TRAVEL

Through

BARON TRAVEL COMPANY

15, EDWAREBURY GARDENS,
EDWARE, MIDDLESEX

Tel.: STOnegrove 5019 - 8626

Cables: TRANSBARON, EDWARE

PROPRIETOR: J. G. J. BARON, M.T.A.I.

ALWAYS AT YOUR PERSONAL SERVICE

MEMBER OF TRAVEL TRADE ASSOCIATION & BRITISH TRAVEL & HOLIDAYS
ASSOCIATION

The WIGMORE LAUNDRY Ltd.

CONTINENTAL LAUNDRY SPECIALISTS

Most London Districts Served

SHE. 4575 brings us by radio

Write or 'phone the Manager,

24-hour telephone service

MR. E. HEARN, 1 STRONSA ROAD, LONDON, W.12

HIGHEST PRICES

paid for

Ladies' and Gentlemen's cast-off
Clothing, Suitcases, Trunks, etc.
(Ladies' large sizes preferred)

WE GO ANYWHERE, ANY TIME

S. DIENSTAG

(HAMPstead 0748)

R. & G. (ELECTRICAL INSTALLATIONS) LTD.

(Incorporating Reissner & Goldberg)

ELECTRICAL CONTRACTORS

199b Belsize Road, N.W.6

MAI. 2646

Agents for Hoover, Frigidaire,
Kenwood

Thermadore Warm Home Specialists

F. FRIEDLAND

INTERIOR FITTINGS

Built-in Furniture, General Wood-
work, Formica work

99 FRAMPTON ST., N.W.8

(off Edgware Road)

'Phone: PADdington 3714

H. KAUFMANN

Painting & Decorating

Specialising in

High-class Interior Decorating

201 Wembley Hill Road,
Wembley, Middx. (ARNold 5525)

H. WOORTMAN & SON

8, Baynes Mews, Hampstead, N.W.3
'Phone: HAMPstead 3974

Continental Builder and Decorator
Specialist in Dry Rot Repairs

ESTIMATES FREE

CHANGE OF ADDRESS

In order to ensure that you get
your copy of AJR Information
regularly, please be sure to inform
us immediately of any change of
address.