

AJR**INFORMATION**

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN**WEEKS OF ANXIETY**

There has never been a time when we followed the news from hour to hour with such intensity and feelings of personal involvement as we did during the past weeks. The speed and thoroughness with which the Israelis achieved a military victory on three fronts against an overwhelming majority exceeded all expectations. Words cannot adequately express the tribute due to the courage, morale and strategic ability displayed by the people of Israel in those memorable days. At the same time we think of those who have fallen, of their bereaved families and of all those who have suffered by the vicissitudes of war.

The war having been won, all of us now fervently hope that the peace will be won as well and that the decades of danger and instability will be followed by long lasting security. As these lines are written only a few days after the ceasefire, it would be futile to try and assess how and when this goal can be achieved. Many new events may have come to the fore by the time this issue reaches its readers. However, we have to record some of the measures, by which Jews in this country tried to help in the emergency.

Anglo-Jewry approached the tasks arising from the situation in a spirit of unreserved solidarity. As a well-organised community it also had the machinery at its disposal which was necessary to cope with the emergency. This emergency was certainly unprecedented, with the possible exception of events in Nazi Germany and Austria between 1933 and 1939. Communal leaders, who were already active in those days, frequently referred to that period, when the methods of co-ordination were discussed.

Representatives of about 20 major organisations, including the AJR, repeatedly met under the auspices of the Board of Deputies, which served as a kind of clearing house. Proposals arising from the emergency situation were discussed and, if accepted, put in effect. They referred to public relations as well as to practical help such as enlistment of volunteers, collection of medical supplies, to quote only two examples. Yet the kind of assistance, for which everybody could be asked, was the support of the J.P.A. Emergency Appeal. The AJR joined this common effort and sent special letters to all its members. As donations are still coming in, it is not yet possible to assess the final result. Yet it can be stated that the proportion of members who responded does not fall short of expectations, especially as quite a few had already made their contributions through their synagogues, trades or other channels. All payments received were immediately passed on to the J.P.A. Emergency Fund, which will send out acknowledgements in due course. We wish to thank all AJR members for their donations. We know that some of them made real sacrifices. Yet the emergency is still on,

and more money is required. We, therefore, urgently appeal for further donations.

The beginning of the crisis coincided with the conference in London of the Council of Jews from Germany, attended by representatives of the Council's affiliated organisations in Israel, U.S.A., Britain, South America, France and Belgium. The main subjects under discussion were restitution and compensation, the relationship to Germany, finances and organisation. Dr. S. Moses (Jerusalem), president of the Council, was in the chair.

Important as the actual items on the agenda were, the decisive facet of the Council, which became evident again, is its very existence as a platform for deliberations among former German Jews from all main centres of resettlement. There is hardly any other section of dispersed European Jewry which has similar facilities at its disposal. The Council preserves the continuity of what was once German Jewry, at least for the generation of those who were still born in Germany, and though Council members vary in their views, they have the same common approach.

In his report on restitution and compensation, Dr. W. Breslauer (London), stated that, at least with regard to the claims of Jews from Germany, legislation had now come to a conclusion. A detailed account by Dr. F. Goldschmidt and Dr. Breslauer about the Council's activities in this field during the past 22 years was recently published (cf. January, 1967 issue of "AJR Information"; copies at 3s. each may still be ordered from the AJR). However, as happenings during the past years have shown anew, the implementation of the laws calls for constant vigilance in the interest of the victims. During the ensuing discussion, reference was made to legislative shortcomings which affect Jews from countries other than Germany. It was re-affirmed that, as a matter of solidarity, justified demands by the groups concerned would be supported by the Council.

The discussion about the relationship with Germany was based on a resolution which the Council had passed at its previous conference in October, 1965. In that resolution, the efforts of German personalities and institutions to restore the distorted image of the Jews and to assess the impact of the Holocaust were recognised. It was also stated that the Council would be prepared to co-operate in this field within the prevailing limitations, if and as far as this was requested on the German side. This resolution of 1965 was re-affirmed and it was reiterated that, whilst invitations from Germany to former German Jews might be considered on their merits, it was not desirable that Jews themselves took the initiative by offering lectures or similar activities. Atonement for the past happenings and education in democratic thinking were tasks which could only be carried out by the Germans themselves.

The object of the finance debate, which

followed, was the allocation of the Council's funds to its affiliates for the years 1968/1970. The assets of the Council derive from the heirless and unclaimed Jewish property in accordance with agreements concluded between the Council and the Successor Organisations. As the result of the arbitration which is reported in this issue, further funds have accrued to the Successor Organisations, and the Council will have a share in them. However, these are the last substantial payments to be expected. Consequently, the funds distributed among the Council's affiliates this year will be the last available. It was, therefore, particularly difficult to arrive at a fair assessment of the quotas. In the end, it was agreed that 50 per cent should be allocated to welfare schemes (homes and individual relief) of the various affiliates, and 50 per cent to the Leo Baeck Institute. In taking this decision the Council was guided by the general experience that, when it becomes necessary to fall back on individual support, it may not be quite as difficult to raise funds for social purposes as for cultural work. At the same time, the decision expresses the recognition of the unique work accomplished by the L.B.I. since its inception twelve years ago, and of our moral duty to preserve the spiritual heritage of German Jewry.

To the great regret of all present, Mr. B. Woyda (London) tendered his resignation as hon. secretary of the Council. Dr. W. Rosenstock (London) was elected as his successor.

The presence of the delegates from abroad was also utilised for the arrangement of a special meeting of the Leo Baeck Institute. The past activities were reviewed and various schemes under consideration discussed. The tasks of the Institute have in so far been widened, as the research and publication work, originally intended for the period between about 1800 and 1933, has been extended to cover the history of the German Jews under the Nazi régime. It was considered essential that the events during that period, including the activities of the Jewish organisations, should be recorded as long as there are still personalities available who can speak from first-hand knowledge.

The strong feelings of anxiety during the crisis were also reflected in the particularly large attendance at the AJR general meeting which took place on June 8, when the fighting was still going on. Mr. A. S. Dresel, chairman of the AJR, expressed these feelings in his introductory address. He also paid tribute to the memory of one of our closest and most active friends, Dr. Kurt Krotos, member of the AJR executive and chairman of the Osmond House committee who had passed away in March. In his report, Dr. W. Rosenstock, general secretary, gave a survey of the work for the homes and of the plans under consideration, which included an extension of Osmond House. The AJR Club, he stated, was steadily expanding. There was a constant flow of callers at the AJR Social Services

Continued on page 2, column 1

WEEKS OF ANXIETY

Continued from page 1

Department and the AJR Employment Agency. The psychiatric advisory work had been taken over by Dr. H. P. Tarnesby in succession to the late Dr. H. Fleischhacker. The speaker also stressed that the co-operation with various organisations and committees under the auspices of the Borough of Camden had been intensified.

In his financial report Dr. F. E. Falk stated that there had been an increase of expenditure in 1966 to £17,600 as against £16,800 in 1965, and an increase of income from subscriptions and donations to £10,400 as against £8,200 in 1965. The expenditure included a transfer to the Employees' Termination Allowances Account whose assets were, however, still far from adequate. The deficit between income and expenditure was, as in previous years, covered by the Allocations Committee of the C.B.F. out of the heirless and unclaimed Jewish property in Germany. The speaker stressed that these funds would not last as long as the work of the AJR was required, and that it was therefore of utmost importance, to make the AJR financially self-supporting.

Dr. F. Goldschmidt gave a report on questions of restitution and compensation and especially referred to the steps taken in connection with the Haushaltssicherungsgesetz. The Council had also become active when a curtailment of the Federal Republic's compensation budget for 1966 appeared to be imminent; this danger could be averted.

During the discussion, several speakers complained about the entirely inadequate legal provisions for the Nazi victims from Austria.

At the ensuing elections, the members of the present executive were re-elected and Dr. E. A. Lomnitz, deputy general secretary of the AJR, was co-opted. The board members were also re-elected with the exception of Mr. H. E. Kiewe, who did not wish to stand for re-election. The following new members were co-opted to the board: Mrs. R. Anderman, Mr. F. Dannen, Dr. A. Fleiss, Mr. E. C. Kent, F.R.I.B.A., Mr. F. Kolmar, Mrs. G. Schachne, Mrs. D. Segall and Mr. H. Wreschner.

W.R.

SUCCESSOR ORGANISATIONS RECEIVE 43 MILLION DM

Decision of Arbitration Tribunal

The tenacious legal struggle conducted by the Successor Organisations in charge of recovering the heirless, unclaimed and communal property in Western Germany and West Berlin has resulted in the award of a lump payment under the Federal Restitution Law (Bundesrueckerstattungsgesetz). The details are recorded in the recently published 16th Annual Report of the Jewish Trust Corporation (J.T.C.).

In 1956, the Successor Organisations for the three former occupation zones (JRSO, J.T.C. and J.T.C. French branch) concluded a settlement with the German authorities, according to which they were to receive a lump payment of DM 90 million. They had agreed to this settlement in recognition of the fact that, at that time, the total payments to be made under the Federal Restitution Law were limited to DM 1.5 milliard. In 1964, the Federal Government removed that ceiling and, in an amendment to the Federal Restitution Law, undertook to settle all claims in full. It was the opinion of the Successor Organisations that in view of the changed position they were entitled to a further payment. Against this, the Federal Finance Ministry contended that by the settlement of 1956 a binding waiver had been agreed upon. As the controversy could

not be solved by negotiation, an Arbitration Tribunal was set up in accordance with the terms of the global settlement of 1956. It consisted of Senatspraesident a.D. Dr. R. Himmel (appointed by the Successor Organisations), Professor Dr. P. Moehring (appointed by the Ministry of Finance), and Professor E. von Caemmerer, of Freiburg University (elected by the two other arbitrators). The tribunal decided in favour of the Successor Organisations.

According to the proposals of the arbitrators, a total sum of DM 46,370,000 will be paid by the Ministry of Finance. Of this, DM 3,250,000 will be paid to the Zentralrat der Juden in Deutschland and 43,120,000 to the Successor Organisations, which in turn will distribute the award as follows: JRSO, DM 21.4 mill.; J.T.C., DM 17.7 mill.; French branch J.T.C., DM 3.9 mill.

The proceeds of the Successor Organisations are used by the major Jewish Welfare organisations, for the relief and rehabilitation of Nazi victims.

The Council of Jews from Germany will receive a share in the award which will be used for the welfare work of its affiliates (for the greater part outside the United Kingdom). The quota due to the Central British Fund will be used for the needs of Nazi victims in this country, especially for the Homes established and under consideration.

Special tribute is due to the J.T.C. and its responsible officers, Dr. R. Lachs and Dr. C. Kapralik, for having achieved this important legal victory.

"THANK-YOU BRITAIN" FUND LECTURE

"Each of us experienced the brain-gain after the arrival of scholars from Central Europe", said Professor E. H. Phelps Brown, Professor of Economics of Labour, University of London, in his opening remarks to this year's "Thank-You Britain" Fund lecture under the auspices of the British Academy. He especially recalled two men who had revolutionised the thoughts of mankind: Albert Einstein, whom he had met in Oxford, and Sigmund Freud, who spent the last years of his life in Hampstead. The subject of Professor Phelps Brown's address was "The Trade Union and the Common Weal", a thorough and stimulating analysis of the problems arising from the changed position of trade unions in modern society. Lord Robbins, President of the British Academy, was in the chair.

NAZI DOCTOR DIES

Cairo has reported that Hans Eisele, the former S.S. doctor at Buchenwald and Dachau camps, has died.

An Allied court convicted Eisele of crimes against Allied concentration camp prisoners and sentenced him to death. Later the sentence was commuted to ten years' imprisonment and he was freed in 1952 after serving 7 years.

In 1956 the Munich chief prosecutor opened inquiries into allegations that Eisele killed up to 60 prisoners a week with lethal injections at concentration camps. Eisele fled to Egypt in 1958, where West German demands for extradition were turned down and he was allowed to practise as a doctor.

INCREASE OF N.P.D. MEMBERSHIP

Federal Minister on Right-Wing Activities

In his report on right-wing activities during the year 1966, the Federal Minister of the Interior, Herr Luecke, stated that during the past year the number of N.P.D. members had grown from 14,000 to 25,000. A further 11,000 belonged to other right-wing organisations. He also stated that the Party is represented in 76 per cent of all urban and district councils. The income mainly results from contributions, donations and sale of propaganda literature. There were, however, so far no substantial resources outside the Party, e.g., from German industrial enterprises or from abroad. Whilst the German authorities would continue watching the activities of the N.P.D., it was not considered opportune for the time being to apply to the Federal Constitution Court for a dissolution of the Party. The alarm felt inside Germany and abroad was understandable in view of the well-remembered rise of the N.S.D.A.P. under the Weimar Republic, however, in the Minister's view, the danger was overestimated.

The number of Nazi and antisemitic incidents had been lower than in 1965, the Report states. On the other hand, the circulation figures of right-wing papers and periodicals had grown from 227,000 to 272,000 copies, i.e., by 20 per cent. The Report does not comment on the frequently expressed demand for banning the *Deutsche Nationalzeitung und Soldatenzeitung*. Yet it admits that the headings of that paper, which often do not correspond with the actual contents, are apt to further or engender antisemitic tendencies.

Party Congress Cancelled

The N.P.D., now headed by Adolf von Thadden, had to cancel its national congress in Nuremberg because of court action which delayed the opening. After the cancellation von Thadden, in a message to his followers, said that with the resignation of Fritz Thielen from the chairmanship, the congress was no longer necessary. He announced that the party congress will now be held only in the late autumn.

Thousands of Nuremberg citizens took part in a demonstration against the N.P.D. and the proposed congress. The Lord Mayor, Dr. Andreas Urschlechter, told them that the National Democrats represented a real threat to democracy.

Elections in Lower Saxony

In the Lower Saxony elections the N.P.D. received 7 per cent of the total votes and gained ten seats (out of 149) in the Land Parliament. Among the newly elected members is Waldemar Schuetz, owner of the firm which publishes the pro-N.P.D. weekly "Deutsche Wochenzeitung".

GAOL FOR S.S. OFFICER

In Freiburg Walter Thormeyer, a former S.S. officer in charge of the Nazi security police in Mielec, Poland, during 1942 and 1943, received sentence of 12 years' hard labour for complicity in the murder of at least 70 Jews.

Feuchtwanger (London) Ltd.

Bankers

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

Telephone: METropolitan 8151

Herbert Freedman

MIDDLE EAST CRISIS

RETURN TO OLD JERUSALEM

As the car full of journalists was passing through the thronging multitude which had assembled in front of the Mandelbaum Gate, the former frontier between the Israeli and the Jordanian Jerusalem, the colleague from Tel Aviv who sat next to me said: "What morning papers write is already superseded by the time they appear. You should read by Psalm 126 which is now topical: 'When the Lord turned again the captivity of Zion, we were like them that dream'".

We really are like them that dream. Passing through the streets which lead from the Mandelbaum Gate to the Old City, one comes to realise the former, enforced, division of Jerusalem to its full extent. What we see here is nothing but the continuation of the streets of the Jewish part. The houses, the shops and the offices are built in the same style, even the people resemble those on our side. We are amazed by the great number of young men of military age, who are not in uniform and who are allowed to move around freely.

Of course, there are many visible marks of the recent fighting and of the damage sustained, such as smashed cars, demolished house frontages, stone boulders and broken glass. Yet some of the shops have already reopened.

One can buy souvenirs, coca cola and bananas, and payment in Israeli currency is gladly welcomed. An urchin presses a card into our hands: "Orient-Bazaar-Specialities and Handicraft made by Refugees". In front of the Damascus Gate we get into a conversation with two young men of about 18. One of them turns out to be a tourist guide. There have been no tourists for the past month, he complains. A journalist points out to him the tremendous possibilities which are now opening up for tourism. "Do you really think that many tourists will come now?" he asks hopefully. And he adds: "What we need is peace".

We enter the Old City through the Damascus Gate. We have been warned to move carefully. Unexploded shells are lying around, and if you are unlucky you may step on a mine or get hit by a sniper.

It is twenty years ago that I was here for the last time. We are going along the Via Dolorosa and from the monasteries and sanctuaries which form this road, we are greeted by monks and nuns with "Shalom". Then we reach the Temple Place. Only now, in the days of the war, may we enter this place without having to take off our shoes, as is prescribed by the law of Islam. Only now may Orthodox Jews approach the Wailing Wall from this side because, according to the Halacha, no Jew may step on the Temple Place before the Temple has been rebuilt.

At the Omar Mosque a warning has been fixed: "Holy Place. Do not enter". Through an open window we can look into the building which, next to Mecca, is one of the holiest monuments of Islam. Then on to the Wailing Wall. It is reached through a cul-de-sac. Under the British Mandate, Jews were not permitted to blow the shofar here, apparently so as not to "provoke" the Arabs. For that very reason, the clang of the ram's horn was the first sound to be heard when the Jews returned to this only remnant of the Temple of Solomon. The huge stone blocks on the western front of the Temple have remained intact through the millenia. Into their gaps the faithful have placed small bits of paper with prayers for the life and health of their

husbands and sons who are still fighting on the front. A Torah scroll has been placed on a table—an improvised synagogue. The voices of the visitors die down. People stay silent or pray quietly. Only now and again the words of blessing are heard: "Blessed art Thou, our Eternal God, who hast permitted us to live through this day".

When we wanted to return to the Damascus Gate, we were stopped by Israeli soldiers, who are on guard with their automatic rifles. There are still snipers left, who fire from hidden places. Through a labyrinth of alleys we reach a hill from which we can see the entire Old City, surrounded by Mount Scopus, the Mount of Olives, the Garden of Gethsemane, modern hotels and the wide landscape of Judaea.

"To spare the Holy City our troops had to fight from street to street and from house to house", our guide tells us. "We had to pay for our respect of the holy places of Christianity and Islam with our blood".

REACTION IN GERMANY

"Help for Israel" Appeal

The Presidium and Kuratorium of the Deutsch-Israelische Gesellschaft issued a special appeal in which it called for solidarity with Israel. "We cannot remain silent", the appeal says, "when Israel is threatened with destruction. The State of Israel has become the last refuge of people who once lived in our country and who escaped the extermination of European Jewry perpetrated by Germans". The appeal asks for action by Government and Parliament and for practical help, especially from the younger generation.

While the Government maintains a policy of strict neutrality, many West German newspapers have expressed their sympathy with Israel. In a report about the general feeling among the West German population our E.G.L. correspondent writes:

"The spontaneous expressions of sympathy and of readiness to help, which were noticed in these days, have come from all sections of the population. Many young Germans volunteered for service in Israel, civilian and even military, and the appeals for monetary help have met a wide response. 'I do not mind if I am sometimes turned away with stupid remarks', said a young student who distributed Help for Israel leaflets. 'Most people read the appeal very attentively', she added. Special resolutions of sympathy were passed by organisations, such as the P.E.N. Club in Berlin. There was a mass rally in Munich, addressed by the Mayor, representatives of the parties, the trade unions, the churches and the students. In a number of cities *ad hoc* relief committees for Israel were formed. Artists donated the proceeds of their performances and works of art. Addresses to which donations could be sent were constantly announced over the radio. Many Jews were contacted by acquaintances of theirs, some of whom they had not met for a long time, who wished to express their feelings of sympathy and to give them encouragement".

Prominent Hamburg citizens called on people to give blood for Israel.

The Deutsch-Israelische Gesellschaft has so far collected over one million DM and the Deutsche Gewerkschaftsbund bought three million DM Israel Bonds.

"Der Spiegel" published an editorial article under the caption "Long Live Israel". A pro-Arab line was taken by the West German extreme Right-wing papers and by Eastern Germany.

More than 120 M.P.s of all parties came to hear Mr. Aharon Remez, the Israeli Ambassador, when he addressed a meeting of the Anglo-Israeli Parliamentary Group during the war between Israel and the Arab States. Mr. Remez insisted that Israel must have a peace settlement which would give her permanent security. M.P.s understood him to say that Israel would exact a definite price for giving up the territorial gains she had made—the signatures of Egypt, Syria and Jordan to a peace treaty guaranteeing her existence as a separate and independent State for all time.

Addressing Conservative women in London, Mr. Edward Heath, Leader of the Opposition, said that any settlement in the Middle East must state the right of all ships to pass through the Strait of Tiran and the Gulf of Akaba to the Israeli and Jordanian ports at the head. It should also ensure the right of passage of all ships through the Suez Canal and should provide for a United Nations force along both sides of all the frontiers of Israel. The problem of the Arab refugees who lost their homes 20 years ago had to be settled. The United Nations and the great Powers had been too passive and unless they tackled unsolved problems, any new truce might be only a prelude to another outbreak. Such a rebuilding was a task for the British Government. Sir Alec Douglas-Home said that a truce could be a trap. This time a peace settlement must be a comprehensive, permanent solution to the troubles of the Middle East.

Before commencement of the hostilities, all major Anglo-Jewish organisations unanimously endorsed a statement by the Board of Deputies urging the British Government "to take effective action to maintain the Straits of Tiran in the Gulf of Akaba as an international waterway to which ships of all nations shall be able to pass without hindrance". The statement also contained "a message of solidarity with the people of Israel facing warlike actions and the threats of aggression."

A march and a rally of solidarity with Israel, starting from Speakers' Corner, Hyde Park, was organised by a special committee, including the Zionist Federation, youth movements and non-Jewish organisations. Among the speakers were Dr. J. Dunwoody, M.P. (Labour), Sir Henry d'Avigdor-Goldsmid, M.P. (Conservative), and the Rev. F. Beaumont (Liberal).

An emergency fund to aid Israel was set up by the Joint Palestine Appeal. In a week over £6 million was raised, of which £1 million was a single anonymous donation, afterwards known to have come from a senior member of the Rothschild family. The fund was launched at two meetings arranged by the J.P.A., addressed by a former Chief of Staff of the Israeli Defence Forces, Major-General Haim Laskov, who left the next day for a similar mission in the United States. Up to June 15 the J.P.A. raised £11 million. About 8,000 people in Britain—a high percentage of them non-Jews—have registered for voluntary work in Israel. More than 1,000 of whom were already flown over.

The findings of two Gallup polls, the first taken just before the outbreak of war, the second immediately after, published in the "Daily Telegraph", showed that half the British nation was in sympathy with Israel and nearly one-fifth wanted Britain to support her in the war. Only 5 per cent sided with the Arabs and only 1 per cent wished Britain to fight on their side.

Support of Israel before and during the war was widespread all over the world. Public rallies of solidarity and demonstrations of support were organised, Jewish communities mobilised to organise help, and thousands of young people volunteered for non-military essential work in Israel. Non-Jewish people were prominent in their support.

Communist China denounced Russia for supporting the Arab States "in words only", accusing the Soviet Union of conspiring with the United States to "stamp out the Arab peoples' struggle against United States imperialism in the Middle East."

NEWS FROM ABROAD

JEWS IN MUSLIM COUNTRIES

Following the outbreak of hostilities between Israel and the Arabs, anti-Jewish demonstrations occurred in a number of Muslim countries. From Aden, where there was previously anti-Jewish riots and violence, it was reported that the remaining 125 Jews were expected to leave for Israel almost immediately.

A *Times* correspondent reported from Cairo that "among massed Egyptian forces confronting Israel in Sinai and Gaza, there are almost certainly Jewish soldiers". According to Chief Rabbi Haim Douek, of Egypt, apart from "occasional incidents", Egyptian Jews encountered no hostility from the rest of the community.

But in Tunis dozens of Jewish shops were ransacked and the main synagogue was set on fire by students. President Bourguiba, in a nationwide television broadcast, condemned the Arab youths who had fired the synagogue. Tunisians, he said, were disgusted by such acts, which would be severely punished if they occurred again.

Moroccan Jewish sources reported an increase in anxiety among the country's Jews of possible repercussions following the outbreak of war. There was a strong fear that the hysterical anti-Zionism propagated by Cairo would be transformed locally into anti-semitic feeling.

After radio reports of the beginning of hostilities in the Middle East, large-scale demonstrations broke out in Tripoli, Libya. Jewish-owned stores were attacked and many set on fire, despite police intervention.

DELHI ATTACKS

Arab students attacked the New Delhi home of the president of the Indian Friends of Israel and guests arriving to attend a reception organised by the "Friends" to mark Israel Independence Day.

The *Indian Express* condemned the students' "boorish behaviour", urging the New Delhi authorities to take steps to curb such hooliganism as stone-throwing and spitting at women. The paper also berated the Indian Government for its "pusillanimous attitude" to the Arab world and its "quite unworthy treatment of Israel".

INDIAN NAVY MARSHAL

The first Provost-Marshal of the Indian Navy, Captain Michael Benjamin Samuel, a Jew, who joined the Indian Navy in 1939, has now retired. After India achieved independence in 1947 Captain Samuel established the Indian Naval Provost Corps, for which service he received recognition in 1961. He has been described as the architect of India's naval police.

GREECE

Community Statistics

Greek Jewry numbers some 5,000. So far the change in administration has not affected the Jewish communities. Members of the Central Council of the Jewish Communities of Greece are well satisfied that Greek Jews will continue to enjoy equal rights with their fellow citizens and that there will be no discrimination against them.

Pledge to New Régime

The chairman and vice-chairman of the Central Council of Greek Jewish Communities called on the Minister of Education to convey a message of Greek Jewry's pledge of loyalty to the new régime and its "congratulations and warmest wishes" to the Government. They also presented a cheque for £250 for the relief fund for victims of the earthquakes in central and western Greece.

The Minister said that Greece's Jewish population, numbering over 5,000, "was the most disciplined and law-abiding element in the country".

CANADIAN NAZIS

John Beattie, leader of Canada's Nazis, received six months' imprisonment for conspiracy to commit an indictable offence. Two of his aides were sentenced to terms of three months each. Their intention was to hang swastika emblems on the doors of eleven Jewish citizens and they had daubed swastikas in public places. Mr. John Garrity, who infiltrated into the Canadian National Socialist Party on behalf of the Canadian Jewish Congress, was the main witness for the prosecution.

Speaking at a commemoration meeting in Toronto sponsored by the Canadian Jewish Congress to mark the 24th anniversary of the Warsaw Ghetto Uprising, Mr. David Lewis, M.P., said the law must be used to suppress agitation which incites people to racial hatred.

SOUTH AFRICAN N.P.D.

After incidents in Johannesburg between Jews and a group proclaiming itself the South African branch of the West German National Democratic Party, the Prime Minister, Mr. Johannes Vorster, made a statement in Parliament. He said antisemitism was not wanted and would not be tolerated in South Africa. Europe's old fights and vendettas must not be imported into the country.

AUSTRALIA

More than 60 well-known Jews in Melbourne received threatening letters and telephone calls from a secret organisation calling itself the Australian Nazi Party. "Soon will begin a second Nuernberg process of all the Jewry which is connected with traitorous activities", the letter reads. The secretary of the Jewish Council against War and Fascism, Mr. Ernst Platz, said that several threats to bomb his home were made over the telephone. The police are trying to trace the instigators of the propaganda.

MADRID C.C.J. DENOUNCES FORGERY

A forged leaflet was circulated to the press and to the members of the Association for Jewish-Christian Friendship of Madrid purporting to be signed by the joint president of the Association, the president of the Madrid Jewish community and Father Vicente Serrano. The leaflet stated that the Association was an active friend of the Arabs and of Germany and it made anti-Israel statements on the Palestine Arab refugee question.

The Association has officially denounced the leaflet to the authorities as a forgery.

NO MASS FOR HITLER

The Archbishop of Madrid, Monsignor Morcillo, prohibited a mass for the "soul of Adolf Hitler" which was to have been held in the city.

Gorta Radiovision Service

(Member R.T.R.A.)

13 Frogna! Parade,
Finchley Road, N.W.3

SALES REPAIRS

Agents for Bush, Pye, Philips, Ferranti,
Grundig, etc.

Television Rentals from 8/- Per Week

Mr. Gort will always be pleased to
advise you.

(HAM. 8635)

VERGELIS AND AGNON

Aron Vergelis, editor of the Moscow Yiddish periodical, "Sovietish Heimland" writing in another Moscow publication, "Literaturnaya Gazette", reports on an interview with "Shai" Agnon the Israeli Nobel Prize winner, during their meeting in London last year.

Vergelis claims that Agnon told him that he considers Jewish Communists are the heirs of the Jewish cultural heritage. The article also repeats Vergelis's attacks on the Israeli Embassy in London, stating that the Embassy has 100 employees, some of whom tried to prevent Vergelis meeting Agnon.

SOVIET WRITERS' CONGRESS

Leading liberal Russian writers, including Ilya Ehrenburg, were absent from the recent fourth Congress of Soviet Writers. Their absence was a result of a previous arrangement to "send away" writers who might raise awkward points, such as the imprisonment of Daniel and Sinyavsky.

Yevgeni Yevtushenko, author of "Babi Yar", was present but did not speak.

INTER-FAITH MISSION

The appeal to Conscience Foundation sponsored the visit of an inter-faith mission of American clergymen to the Soviet Union. On their return the delegation told a press conference in New York of their meeting with a member of the Council on Religious Affairs of the Council of Ministers. The official had said that permission for students to go abroad or for the importation of rabbis was "possible and no problem". The Foundation has offered 25 scholarships for rabbinical students to study in countries acceptable to the Soviet Union.

The delegation was particularly struck by the lack of rabbis, teachers and training facilities for the Jewish community.

HOMES IN POLAND

Under an agreement worked out by the American Joint Distribution Committee and the Polish Jewish community, two homes for the aged are to be built, one in Cracow and one in Wroclaw (formerly Breslau). The Polish Government has donated the land and will make labour and equipment available at low cost, also maintaining the buildings when completed.

The cost of one of the homes will be covered by the Jewish Colonisation Association, and the Central British Fund will provide half the cost of the other.

There are 20,000 Jews in Poland, of whom it is estimated about 13,500 are aged over 50, many of whom lost all their family and friends in the Holocaust and are completely alone. There is only one other home for Jewish aged in Poland, a 100-bed institution built by the "Joint" in Warsaw in 1962.

POLISH CARDINAL'S PRAYER FOR ISRAEL

After a sermon at St. Anne's Church in Warsaw, Cardinal Wyszynski of Poland prayed for the protection of Israel. This was in direct opposition to the official Government stand given by President Edward Ochab who, in reply to a letter from Nasser, said that Poland supported the Arab nations.

EAST GERMAN FORMER NAZIS

According to informed sources in West Berlin, 13 of 180 members and candidates for the central committee of the recently established East German Socialist Unity Party have been positively identified as former Nazis.

Amongst these are the Minister for Labour and Farm Inspection, Heinz Mathes; a Secretary of State, Herbert Weiz; the president of the East German Sports League, Manfred Ewald; the vice-president of the Academy of Agricultural Science, Erich Ruebensam; Horst Heitze, a trade union member; and Bernhard Seeger, an author.

HOME NEWS

BIRTHDAY HONOURS

We extend our sincerest congratulations to the Rev. W. W. Simpson, the non-Jewish general secretary of the Council of Christians and Jews, who was appointed an O.B.E. The Queen's Birthday Honours List also includes O.B.E. appointments for Alderman H. A. Leon, twice Mayor of Richmond, who always displayed great interest in Otto Hirsch House (Kew), and Berlin-born Rabbi Dr. Rudolf Brasch, chief minister of Temple Emanuel Synagogue, Sydney, and former minister of the North London Progressive Synagogue.

Other awards are C.B.E. appointments for Mr. G. M. Abrahams (chairman of Aquascutum), Mr. Emanuel Kaye (governing director of Lansing Bagnall), and Mr. David Karmel, Q.C., and O.B.E. appointments for Mr. Alfred Diamond, J.P., Mrs. Emily Rydz (for 16 years chairman of the Manchester Jewish Welfare Services Committee), and Mr. Joseph Weltman (education officer, I.T.V.).

RACE ACT

The Government, it is believed, will shortly take action to strengthen the law on racial and religious discrimination. Questions have been tabled in an effort to elicit a speedy announcement of the Government's legislative intentions. Miss Joan Lester wanted to know what action Mr. Ray Gunter, Minister of Labour, proposes to take to deal with racial discrimination pending a decision on legislation.

DISCRIMINATION AND FREE SPEECH

Mr. Louis Blom-Cooper, Q.C., addressed a meeting of the London Jewish Graduates' Association about the Race Act. Discrimination against Jews in Britain is of minimal importance in relation to the really big problems of race relations in general, he said. The future of the British society depended largely on how it treated its newcomers and not those minorities who already lived here. Discrimination against Jews by golf clubs, said Mr. Blom-Cooper in answer to a question, was the reaction of the general community to Jewish self-isolation.

Mr. Blom-Cooper holds the view that the part of the Race Relations Act which outlawed the dissemination of publications capable of inciting racial hatred is a breach of the fundamentals of free speech. A civilised society, he thinks, has to tolerate freedom of speech unless it causes public violence. Questioned by the audience, Mr. Blom-Cooper declared that the growth of Nazism in Germany in the 1930s was not the result of free speech but the lack of people making use of it.

"RACIALIST ABUSE" AGAINST GERMANS

The Court of Appeal ruled that Dr. Carl-Theo Thorne, of Cricklewood, now a London schoolteacher but formerly a Luftwaffe pilot, is not entitled to ask the High Court for an order forbidding the B.B.C. to broadcast or televise what he claimed to be "racialist abuse" against persons of German origin in this country.

Dr. Thorne claimed that the action was supportable and sustainable by reason of the Race Relations Act, 1965. The judge stated that the relevant section of the Act said that no prosecution for such an offence should be instituted except by or with the consent of the Attorney-General.

CHIEF RABBI BECOMES JOINT PRESIDENT OF C.B.F.

Dr. Israel Brodie has resigned as President of the Central British Fund but has retained his association with the Fund as Hon. President. He is succeeded by Dr. Immanuel Jakobovits, the Chief Rabbi, who becomes Joint President with the Haham, Dr. S. Gaon.

ISRAELI PRESIDENT IN EDINBURGH

President Shazar of Israel paid a six-day private visit to Edinburgh. He received the Lord Provost of the city and the Minister of State for Scottish Affairs, lunched with Lord Sieff and spent an evening with Sir Alec Douglas-Home. A tour of Edinburgh was made by him as the Lord Provost's guest and he received a delegation representing Scottish and English Jews. He gave a two-hour sitting to Benno Schotz, the sculptor, who is making a bust of him.

SWASTIKA "JOKE"

At Leicester county magistrates' court, two 17-year-old youths were fined and bound over for six months for daubing black swastikas in the villages of Blaby and Whetstone. The boys said the daubings were a prank—the incidents occurred after they saw the film "Echo of the Jackboot".

C.B.F. GRANTS

At a recent meeting of the Central British Fund, grants totalling over £40,000 were allocated. The largest amount, £17,500, was given to provide half the cost of an old age home in Poland, the other half of which is to be provided by the American Joint Distribution Committee. A sum of £15,000 will be used for rehousing and refurbishing the old age home in Tunis—of this amount, £10,000 was a grant from Oxfam for the project. Other grants were made for North African refugees in France, Lubavitch movement schools in Morocco and Tunisia, United Hias Service, the Shiraz Day Care Centre and Infant Nutritional Scheme in Marrakesh. A sum of £750 was also earmarked for sending matzot to Eastern Europe.

MARXISM AND RELIGION

The British Communist Party, in a statement on ideology and culture, stressed the need for discussion between Marxists and religious leaders. At a press conference Mr. James Klugmann, editor of "Marxism Today", said that Marx's description of religion as "the opium of the people" was usually torn out of context. Marxists were of the belief that religion had often allied itself with reactionary causes but, throughout history, religious people had also often played a revolutionary role.

CHRISTIAN PENITENCE

Canon Garfield H. James, vicar of Sketty, Swansea, in a recent issue of his parish magazine declared that no Christian has any right to seek fellowship with Jews except on the basis of repentance. The vicar, one of the four joint presidents of Swansea Council of Christians and Jews stated: "The story of Jewish persecution did not begin with Nazi terror in this century or Russian pogroms in the last. It sullies most of the pages of Christian history". The German Government, he says, acknowledged the guilt of Germans and has endeavoured to pay some compensation to Jews who have suffered. The Christian Church has done nothing equivalent. Evidence of a new heart in the Christian Church as a whole would be a public act of penitence by leaders of every denomination for the long tale of sin against the Jews.

MINISTER'S DAUGHTER PROSELYTE

Miss Susanna Greenwood, elder daughter of the Minister of Housing, Mr. Anthony Greenwood, is to marry a New York Jewish lawyer, Mr. Jeffrey Rosen, and intends taking the Jewish faith. They are to marry in August in a London register office. Miss Greenwood's parents are active in Jewish and Zionist causes and she herself has been interested in Judaism for some time. She hopes to convert to Judaism through the Liberal Synagogue.

ANGLO-JUDAICA

Chief Rabbi's Provincial Tour

Rabbi Jakobovits, the Chief Rabbi, made a tour of the main provincial centres. He visited Manchester, Glasgow, Leeds, Liverpool and Birmingham. The Chief Rabbi addressed thousands of people, met many communal leaders and personalities and appeared on the Scottish television news programmes of both the B.B.C. and I.T.A. He also attended a memorial service at the Holy Law Synagogue, Prestwich, for the six million victims of Nazism and for the Heroes of the Warsaw Ghetto Uprising.

Youthful Appointments

Rabbi Michael Asher Alony, of Dublin, aged 21, and the Rev. Aubrey Levin, of Manchester, aged 19, have been appointed as rabbi and reader respectively by the Southport Hebrew Congregation.

Council of Manchester and Salford Jews

The Council of Manchester and Salford Jews faced a financial deficit of almost £1,000 last year. The treasurer, Mr. Jack Roth, told the annual meeting that, although expenses had been kept to a minimum, expenditure had gone up to over £4,000. The year had been the most active in the history of the council and expenditure could not be reduced if the work being undertaken was to continue. The financial support of the entire community had to be given if the work of the Council was to continue in all its aspects.

London Girls' Hostel

A short-term hostel for Jewish girls working or studying in London may be set up by the Union of Jewish Women, from funds provided by the Helen Lucas Trust. The union's annual meeting passed a resolution proposing that the trustees be asked to find suitable premises. It was felt that, although the total bequest sum of £30,000 would not be adequate for the purchase and equipment of premises in London, the need for a hostel was greater there.

Jewish Hospital

Because of budgetary considerations and the rising cost of meat, there was a possibility that a reduction might have to be made in kosher meat for the London Jewish Hospital. It has now been arranged that wholesale butchers will provide enough meat at wholesale prices so that patients at the hospital will not be deprived of kosher meat.

Southend Synagogue

The foundation-stone for the new synagogue of the Southend and Westcliff Hebrew Congregation has been laid. The synagogue is expected to be completed by the end of the year at a cost of £140,000, and will seat nearly 900. It will incorporate a boardroom, Beth Hamidrash and full amenities. The foundation-stone for the William and Annie Myers communal hall, which is part of the synagogue, was laid at the same time.

"Bridge" Curtailed

At the annual meeting of the Bridge in Britain it was reported that the organisation has had to curtail some of its 1967 programme because of financial difficulties. Income was down by £660. Only two groups of scholars were sent to Israel instead of three.

Early Twenties' Group

"Open Circle", a new group for Jews in their early twenties, has been formed in London, to provide a lively adult atmosphere in which people can meet informally. Meetings for members, most of whom are graduates, are held in North-West London and Ilford. Further information can be obtained from the chairman, Mr. Bernard Lewin (telephone 346-4356).

F. M. Friedmann

CHRISTIAN-JEWISH DIALOGUE

Latest Freiburger Rundbrief

Whilst "Dialogue" has become a favourite term in the current discussion between Christians and Jews, and ecclesiastical authorities as well as a number of voluntary bodies on either side are demonstrating much goodwill towards a lasting improvement of the mutual relationship, it is obvious that such high purpose demands a profound penetration into the essence and the historical development of the two worlds of belief.

The formidable array of prominent Christian theologians and dignitaries of the Church, speaking on the numerous and complicated aspects of the theme in the recent issue of the "Freiburger Rundbrief",* can claim authenticity, and the Jewish approach to the problem of "furtherance of friendship between the Old and the New Peoples of God", as the subtitle runs, is equally marked by intense devotion and scholarship.

The article "The Church and the Jewish People", by Cardinal Bea, which introduces the issue, sets the tone in that it avoids the pious generalities which so easily creep into theological utterances. Even the text of the documents of the Second Vatican Council, couched in the somewhat elusive language of ecclesiastical authority, is scrutinised by the author, and found lacking in answers. How, for example, can the Church's dogma of the New Testament as the divinely ordained continuation of the Jewish Scriptures be reconciled with the legitimate rejection of this claim by the Jews? The honesty with which such fundamental differences are faced is matched with candid criticism of the controversial proceedings before the final draft of the Vatican Council's Declaration concerning the Jews was adopted. If the Declaration was meant to emphasise the particular bond between Christianity and Judaism, the author writes, it should not have been placed in the company of Hinduism and Islam.

This bond is the recurrent motif of nearly all articles, and were it not for the transparent sincerity of the sentiments expressed it would be embarrassing from the Jewish point, to be looked upon as the partner of a kinship discovered only now after centuries of woeful denial. The professor of Old Testament Studies in Tuebingen sees the youth and manhood of Jesus of Nazareth as entirely conditioned by the religious and social mode of life of the Jewish people at that time. The message of Jesus, as it appears in the Gospels, is traced back to the Hebrew sources. In a masterful philological analysis, the Lord's Prayer, called by Harnack the "most Christian of all prayers", is described as a composition of central Jewish ideas expressed in the liturgy of Rosh Hashanah and Yom Kippur and in the Kaddish. This evaluation may not be new, but it reaffirms the recognition of the prevailing Jewish element in the Christian religion: Our Father—Ovinu Malkenu.

In other essays this approach is raised to the metaphysical plane, without ignoring the fact that in the past Christians failed to recognise the unique relationship between the two religions. A practical instance of the Church's hostility is provided by the Benedictine monk, Paulus Gordan, the son of a Jewish town

councillor in Berlin, who demonstrates the tampering with a passage of Jeremiah and the illicit addendum "impii Judaei" in the calendar of the Roman Catholic liturgy.

In view of the confessions of guilt, we are inclined to say "too true to be good", and Dr. Ehrlich of Basle seems to express similar doubts when he states that the move towards the Jews does not *a priori* arise from Christian theology, but results from the nameless fright of Christendom since 1945 in view of what had happened in "Christian Europe". Indeed, necessary as the theological clarification is, the new insight, voiced in unison by episcopal conferences and Protestant assemblies, cannot be assessed in theological terms alone. The need for disseminating the material beyond the circle of devoted intellectuals has been quickly understood by the co-founder of the "Freiburger Rundbrief", Gertrud Luckner, who, as a helper of many Jews at the height of the terror in Germany and herself a victim of persecution, is particularly entitled to plead for a new awareness—"Neubesinnung"—in the "post-conciliar situation".

The Rundbrief is sent to all teachers of religion in German schools as a guide to the presentation of Jews and Judaism in Roman Catholic classes. It also serves as a supplement to the history text books in German schools. These text books, too, are extensively dealt with by pedagogic experts. There is no flinching from the enormity of evil of the Nazi tyranny, and many examples of aggressive Christian tradition are provided. However, the impact of education as a means of human progress is also subject to forces outside the control of schools, and the optimistic belief in the new spirit among the rising generation has received a setback by the results of recent elections in the Federal Republic. We seem to be caught again in the vicious circle of who has taught the teachers.

And yet, it would be as wrong to meet all these earnest endeavours with obdurate scepticism as it would be unwise to anticipate a universal change of heart. We may well go along with Dr. D. Flusser, professor of—ecumenical progress?—Christianity and the New Testament at the University of Jerusalem and his analysis of the general religious situation as one of defence in an age of growing secularisation. The weakening of dogmatic

rigidity promotes toleration, and the much vaunted common ground of Church and Synagogue may not only be of a spiritual nature; a tangible common interest tends to move the two bodies closer to each other.

Altogether, the wind from Jerusalem blows cooler through the pages of the Rundbrief, and the report on the Christian-Jewish symposium at the Hebrew University does not conceal the disappointment of the Christian participants at the failure of its outcome. Scholem's polemic against the "myth of the German-Jewish Dialogue" has since been made known in its full text by another publication, but even on the theological level the arguments of such authentic interpreters of Judaism as Hugo Bergmann and Zvi Werblowski centre round the wide distance between the two worlds of belief rather than on the ties of ancient kinship. Nevertheless, here too the search for truth bears a merit of its own. The long comprehensive list of works by most highly qualified Christian and Jewish authors on the phenomenon of Judaism and the Christian reaction to it again indicates the desire to build a bridge over the gulf.

Reinhold Schneider's dictum quoted in the Rundbrief, that on November 9, 1938, the Church should have appeared as sister beside the Synagogue, reminds us of the statues on the walls of medieval cathedrals: the triumphant Church facing the Synagogue, blindfold with the broken staff in her hand. Has the time come to see in our mind's eye the stony images miraculously becoming flesh and turning to each other in smiling concord?

MARTHA HOFMANN'S ESSAYS

Ich bespreche dieses Buch* auf deutsch, weil es deutsch geschrieben ist. Sein Inhalt geht aber ueber die sprachliche Grenze weit hinaus, ebenso wie der Inhalt die Prosa des Titels weit uebertrifft. Die Verfasserin bedarf keiner Einfuehrung — wer sie aber sucht, findet sie in der am Ende des Buches veroeffentlichten "Werktafel von Martha Hofmann". Sie behandelt in tiefer Einsicht und einer Ergriffenheit, die sich auf den Leser uebertraegt, ihre Landsleute Rilke, Hofmannsthal, Beer-Hofmann, Herzl und andere, kommt auf ihrer literarischen Weltreise nach Spanien und Griechenland (der "Versuch" ueber den platonischen Eros bezeugt ihren Mut), folgt dem "Weisen und Wegbereiter" Martin Buber, erreicht auf eigenen Pfaden André Gide, Thomas Mann, Goethe und vor allem Marcel Proust. Die Darstellung dieses Menschen, und seines Werkes wirkt um so eindrucksvoller und bewundernswerter, je besser man selbst Bescheid weiss. Wir folgen der Verfasserin zu dem ergreifenden Essay "In memoriam Else Lasker-Schueler" und nach Jerusalem (die Jahreszahl der zeitgebundenen "Skizze", 1948, sei hier erwaeht). "Flucht und Verwandlung" behandelt Nelly Sachs, und dann kommt Martha Hofmann zum Ziel: zu sich selbst. Wir lesen das letzte Kapitel des Buches, es lautet (so wie einer ihrer Gedichtbaende, nur in umgekehrter Reihenfolge): "Das Abendland blickt gegen Morgen", und ich muss ihre eigenen abschliessenden Worte zitieren, um meine Einleitung zu rechtfertigen; sie gelten der besetzten Schau des Menschengesichtes, der Vision, "aus der das Seelenbild einer Stadt, einer Landschaft, einer Menschheitsepoche emporwaechst, wie ein Gedicht . . ."

EVA EHRENBERG

* Martha Hofmann: *Konstellationen*. Ausgewaehlte Essays (1945-65). Bergland Verlag, Wien, 1966 152 S. Oes.42, DM.5.80.

Your House for:—
**CURTAINS, CARPETS, LINO,
 UPHOLSTERY**
 SPECIALITY
**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. Shackman.

* Freiburger Rundbrief. Beitrage zur Foerderung der Freundschaft zwischen dem Alten und dem Neuen Gottesvolk im Geiste beider Testamente. Nr. 65/68. Freiburg, i.Br., Deutscher Caritas-Verband.

A LYRICAL AUTOBIOGRAPHY

When Lene Herrmann was killed in a motor accident in October, 1965, only a few of her closest friends knew that she had been writing poetry throughout her life. Some sixty of her poems, left lying about among her papers and written with no thought of publication, have now been collected in a slim volume, "Eine Autobiographie in Gedichten", published by Robert Herrmann.* Taken together, they tell the story of a life that was at the same time ordinary and extraordinary, of its time and timeless. Their language is of considerable beauty, reminiscent of Rilke and Kaestner and yet bearing the imprint of her own unique personality, full of feeling without ever declining into sentimentality and frequently mischievous and full of fun.

Lene Herrmann was born in Bruenn and, after having married when still very young, lived in Berlin. In 1938 she came to London and immediately fell in love with the city and the country. She summed up her first impressions in a poem which ended:

Sentimental und hart, Gefuehl, Verstand,
Halb Kind, halb Greis, nie ganz
vorauszu sehen.
Ganz primitiv—und nie ganz zu verstehen.
How do you do—ich liebe dieses Land.

Soon afterwards she met Robert Herrmann, whom she was to marry, and everything she wrote since then was pervaded by love and happiness, a happiness only marred at times by the fear that it was too perfect to last.

Als Kind schon hab ich immer mich
gebangt,
Dass ich allein im dunklen Zimmer bliebe,
Ich habe stets nach einer Hand verlangt,
Dass sie das Dunkel mir beiseite schiebe.
Jetzt, wo du da bist, ist es in mir licht.
Ich klammre mich ans Licht. Ist das nun
Liebe
Oder nur Kinderangst, die aus mir spricht,
Dass man zurueck mich in das Dunkel
triebe?

Echoes of the war are heard:

Fliegeralarm. Die Sirenen toenen. . . .
Gib mir die Tage, die schlechten, die
schoenen,
Gib mir den Alltag, so achtlos, verflossen,
Einmal noch wach mit Bewusstsein
genossen!
Fliegeralarm. Die Sirenen toenen. . . .
Sinnlos und farblos.—Man lernt sich
gewoehnen.

After the war there are impressions of visits to Vienna ("Die Zeit heilt die Wunden, doch wer heilt die Zeit?") and to New York, and of returning to London ("Wie gruen es ist! Wie bin ich doch zu Haus!").

Again and again there was a premonition that time was running out, and her last poem, written in August, 1965, ends with these words:

Kommt endlich dann der Herbst mit
seinem Licht
Voll Klarheit—wie Erfuellung scheint's
auf Erden!
Der Sommer schaut mir nicht mehr ins
Gesicht.
Ich bin getroestet.—Kann man aehnlich
sterben?

Just over a month after these lines were written, Lene Herrmann died. The poems in this volume will perpetuate her memory.

M.P.

* Interested readers may obtain copies from Dr. R. Herrmann, 1 Holly Terrace, London, N.6.

HAMBURG'S ENFANT TERRIBLE

Federal Germany, desperately short of convinced democrats in public service who have a blameless record, might have done worse than drag Erich Lüth from his native Hamburg to Bonn and make him a minister or ambassador. But then, you have to know how to keep your mouth shut and your temper down in national politics and international diplomacy, and Lüth was never prepared to do that. "He was really never a civil servant", remarked a fellow-Hamburger when they pensioned him off in 1964, three years before his time. The last post he had held in the city's administration was that of Director of the Press Office.

He has now published his autobiography under the self-explanatory title, *Viele Steine lagen am Weg: Ein Querkopf berichtet* (Marion von Schröder Verlag, Hamburg), a document of the past half-century and of great interest not only to the people of the Hanseatic city but to students of recent German history in general. Lüth has met, and writes about, practically everybody who was anybody in Central Europe during the years of his career as a Social Democratic journalist and a member of the Hamburg Senate. The Nazis chased him out of his newspaper office, he had to resign from the Senate and led what he calls a "macabre double life" until he was drafted into the army, ending up in a P.O.W. camp in Italy.

"It was madness to continue the fight (against Hitler) openly", he says. "I got into conflicts of conscience and personal calamities. . . . There were hours when I was courageous, but courage in a terror régime is frightfully strenuous for an isolated man." His great love, the theatre, had become a corrupt institution, his friends deserted that *enfant terrible* who might have got them into trouble.

Erich Lüth's most fruitful time came after the war. He led the fight against Veit Harlan, of "Jud Süß" notoriety, promoted the Peace with Israel movement, tried to get Thomas Mann back to Germany, worked for a new understanding between Jews and Christians—and guided thousands of young Germans to the concentration camp of Bergen-Belsen, where they laid flowers on the graves of the victims. His book should be read by the young: it is a call to democratic consciousness and responsibility, and a good man's fervent warning against letting things slide again into the moral nihilism of the recent past.

EGON LARSEN.

Old Acquaintances

This and that: Dagmar Fambach, of Sender Freies Berlin, produced a TV series, "Um uns die Fremde", about the "Vertreibung des Geistes". A team of six worked four years and talked to 140 refugees but German critics said the result gave too cosy a picture of exile. —H. C. Opfermann, who runs the Film Festival of the German pavilion at Expo 67 in Montreal, was reproved because he edited the autobiography of the late Veit Harlan, director of "Jud Süß".

News from Everywhere: Eighty-two-year-old Fritz von Unruh was created an honorary member of the German Academy for Language and Poetry.—Walter Slezak and Irene Prador met in Greece on location for the TV "I Spy" series.—William Dieterle took over the German touring company, Der grüne Wagen, and will produce "Der Regenmacher" starring Liselotte Pulver, and "Die Rivalin", starring Hilde Krahl.—Carl Ebert's son, Peter, will take over the directorship of Augsburg.—Francis Lederer accompanied the Mayor of Los Angeles on a goodwill mission to Europe, including Berlin.

Germany: On his 75th birthday, Fritz Kortner was awarded the Ernst Reuter Silver Medal of Berlin and the Golden "Ehrenmuenze" of Munich.—Camilla Spira will take the part of the "Müllerin" in the TV production of "Kabale und Liebe".—Friedlinde Wagner, who spent the war years in the States, will produce "Lohengrin" in Bielefeld.—In Duesseldorf, K. H. Stroux will produce the two parts of "Faust" in one performance, starting at 2 p.m. and ending at midnight.—Wolfgang Heinz will direct Rolf Schneider's "Prozess in Nuernberg" at East Berlin's Deutsche Theater.—Michael Ritterman, who only recently returned from London, will take part in Mrozek's "Tango" in Goettingen.—Egon Monk is to succeed O. F. Schuh as director of Hamburg's Schauspielhaus.—Ulrich Erfurth will take over Harry Buckwitz's post in Frankfurt.—Gerda Maurus appeared in Duesseldorf in Ustinov's "Halb auf dem Baum".—Nadja Tiller and her husband, Walter Giller, will appear in a stage version of Tucholsky's "Gripsholm".—Ilse Fuerstenberg and Franz Nicklisch acted in Jochen Ziem's "Einladung", directed by H. Schweikart, at Berlin's Schlosspark-Theater.

Obituary: The 82-year-old director, G. W. Pabst, of "Freudlose Gasse", "Westfront", "Kameradschaft" and "Dreigroschenoper" fame has died in Vienna. He returned to Germany from Paris at the beginning of the last war.—Paul Henckels has died at the age of 81. He started his career in Duesseldorf, taking "Spitzweg" parts on stage and screen; together with his Jewish wife, he survived the war in Germany, with the help of Gruendgens.—Will Meisel, the popular composer who had just published the songs of the late Willi Rosen, died in Muellheim at the age of 70.

U.S.A.: Mia May, having fully recovered from her recent illness, celebrated her 82nd birthday in Hollywood.—Walter Reisch, author of the once famous "Maskerade" film, has scripted a new Jean Negulesco film. He is also working on a history of German films for German TV.—Fritz Lang was invited to Montreal to open the Film Festival with a lecture.—Otto Preminger acquired a "Ghandi" play by Gurney Campbell, which he intends producing first on Broadway and later for the screen.—Herbert G. Luft was for a second term re-elected as president of the Foreign Press Association in Hollywood.

PEM

MEMO
Next time see
PELTOURS
first

Peltoours offer you a comprehensive, dependable travel service for all Rail, Steam-ship and Air bookings at the official rate. No additional booking charge.
* Personal service is our pleasure.

PELTOURS
29 DUKE ST. LONDON W.1.
WELbeck 9943/7

Norman Bentwich

BERLIN REVISITED

I had recently occasion to spend a few days in Berlin on the affairs of the United Restitution Organisation. It was three to four years since my last visit; and then the Wall, bristling with guns and patrols, and the shooting and constant fatal incidents were a daily worry for the citizens of Western Berlin. Many had kith and kin on the other side of the barrier, and they were utterly cut off from them. Now, with the power of adjustment, which marks the human race, they had come to live with this cruel division and separation. Of the Jewish community, about 600 remain in the Eastern Sector. They have one of the old synagogues and the beautiful old cemetery at Weissensee. They number about one-tenth of the community in the Western Sectors. Berlin Jews are subject to the same disabilities as other inhabitants of the City, but there is some communication. I was told by Mr. Galinski, the head of the Western Gemeinde, that the Hazan and the Shochet from the Western city are able, occasionally, to visit the Eastern Sector.

Nevertheless, the Jewish cultural life is concentrated in the Western Sectors, and there it is remarkably lively. The Gemeinde is well organised, with German Methode, and it possesses an excellently equipped communal centre, built by the Municipality as a "sin offering," on the site of the old destroyed synagogue in the Fasanenstrasse, close to the Kurfuerstendamm hub. The centre includes a synagogue, but that is used only on the High Holy-days. The regular Sabbath services take place for the Orthodox in the Joachimsthaler Strasse, in the same neighbourhood, and for the Liberals in the Pestalozzi Strasse. There are two rabbis, Dr. Lehrmann and Mr. Weiss, who is a graduate of the Manchester University. I went to the Orthodox congregation on the Sabbath morning, and was pleasantly surprised to find a fairly large congregation, over a hundred. I was told that they are mostly Polish Jews; and they are at ease in the Bet Knesset, indulging in a little talk with friends. There were very few women, who were seated behind a grille. The Hazan, with a good voice, was one of the old school. Places were laid in a dining-room next to the synagogue, for a large party, a Seuda after the Kiddush.

In the hall were notices of the cultural activities in the synagogue and the Gemeindehaus; and they were many. The Volkshochschule announces a big programme of lectures and courses in Hebrew, Jewish history, radical legislation since the end of the Second World War. The inaugural lecture of the season was on the Jubilee Anniversary of the Balfour Declaration, which falls in November. Another special lecture was on "An Anglo-Jewish Philanthropist, Sir Victor Gollancz", whose reputation is high with all sections of the people in Germany. There was a series about Israel. I was told that many non-Jews attend courses in the Hebrew language, which are given by an Israeli teacher.

The Wizo announced a week of meetings and collection of funds under the patronage of Ben-Gurion and Mr. Galinski. The relations of Jews and Christians are good, and the Christian well-wishers take a full part in the financial support of the cultural institutions of Israel, like the Hebrew University and of Youth Aliyah.

I had some talk with Mr. Galinski, the dynamic head of the Gemeinde, who has been regularly re-elected since the 'forties. He is

justly proud of the education organisation which extends from infants to adults of all ages. A kindergarten in the communal house is attended by 75 children, with an Israeli teacher. They have not a day school for the older children, but they maintain an afternoon school which provides religious teaching and is well attended. The Volkshochschule offers a full programme for the older adults. Besides the various schools, the Gemeinde maintains a wing of a hospital, homes for the aged and an excellent library and reading-room with the important Jewish journals of Israel and other countries in the communal house. It conducts, also, a kosher restaurant in that house, and I can testify that the food and cooking are good. The means for all these activities come partly from an income tax which the Gemeinde collects from the Jewish population, and partly from grants which the community receives out of the reparations and restitution paid by the German Government on account of Nazi spoliation of the Jews. The Jewish population is now fairly stable, around 6,000, and it will surely prove its solidarity with Israel in this period of fulfilment and give it practical expression.

HAMPSTEAD ARTS FESTIVAL

Open Studios—Visit to Adele Reifenberg

I have been sitting in an armchair once used by the great Napoleon. It happened in Adele Reifenberg's house at South Hill Park. An ancestor of hers volunteered for the army in 1813, when he was 16, to liberate Germany from Napoleon's yoke. After the job was done Germany turned to reaction and antisemitism and the former hater of the emperor became an admirer of the "liberal" monarch and acquired that relic. A legend? Well, even legends contain their own meaningful message. . . .

This is, of course, the charm of visits to painters in their private surroundings. Not only the paintings but the painters as well take on a new life, interesting and intimate. "Artistic" blood runs in the Reifenberg family. The artist's father designed himself the patterns for the silk cloth from his own factory.

Adele Reifenberg reminisced: how she studied under Lovis Corinth, a great painter and a great gentleman. Once he visited the young artist in her studio to get an idea of her progress. At about that time he asked Beckmann, whom she considered to be an outstanding draughtsman, to correct her drawings. Beckmann was certainly helpful, but rather rough and ready as a person.

Many have admired Adele Reifenberg's skill as a painter in previous exhibitions, her unerring sense of colour, her endeavour to give her best, untroubled by cheap and changing fashions. The exhibits at her house bear this out. To mention only a few: there is a delightful flower still-life, glowing from within. In an earlier sfumato still-life space and objects seem to hold a silent dialogue; a street scene in the autumn where the yellow leaves on high trees weave an almost abstract pattern over the picture's surface.

Impossible to visit Miss Reifenberg's studio without being reminded of her late husband, the painter Julius Rosenbaum. At the age of 19 he went to Paris, where one of his teachers was Matisse. His art is a fascinating mixture

of the two predominant tendencies of his younger years: post-impressionism and expressionism. The latter style lends itself especially to religious, or rather biblical, art. There is Noah's Ark with a beautiful peacock in the foreground and Noah in radiant red. Joseph sold by his brethren, a masterfully controlled expressionist picture. On the other hand, Rosenbaum did landscapes in almost cubistic composition and in muted and harmonious colours.

I think Jewish art experts should look at these works once again and at the etchings for Hebbel's Judith to find a place for them worthy of the painter and his art.

ALFONS ROSENBERG.

FROM PORTUGAL TO ENGLAND VIA EMDEN AND AMSTERDAM

In the Middle Ages there were scarcely any Jewish settlements on the North Sea. The long stretch from the west coast of Schleswig-Holstein to Hamburg and beyond that to Amsterdam was only settled towards the end of the sixteenth century; and this was largely due to the oppression of the Jews and later the Marranos in Spain and Portugal. The coastal town of Emden played an important role in their attempts to find a new place of settlement. In their odyssey several ships full of Marranos sailed into the North Sea in 1593 searching for a suitable landing place. Eventually they landed at Emden and on their way through the small town immediately noticed the gobbling flocks of geese. Not unreasonably they assumed that there would be a Jew here fattening geese to have them slaughtered in the kosher manner. They knocked on the owner's door and found the Jew, Uri Phoebus Halevi, who had been mentioned by the historian, David Gans of Lippstadt, in his work Zemach David in 1581 as his relation in Emden.

Uri Phoebus joined the wanderers in their journey to Amsterdam, which at that time still had few Jewish inhabitants. There they were circumcised and established the first community of which Uri Phoebus became the first spiritual head (Haham). Progressing another fifty years, we find that from this group a well-known scholar, Manasseh ben Israel, made his way to London and through his book, "Mikveh Israel" ("Hope of Israel"), made possible the resettlement of the Jews in England. This completes the circle that led from the Iberian Peninsula via Emden and Amsterdam to the highly important settlement of the Jews in England.

DR. S. NEUFELD.

PROFESSOR H. LEVY ON EUROPEAN JEWRY

Professor Hyman Levy, expelled from the British Communist Party for his critical views of Soviet policy, particularly regarding the right of Jewish self-expression in the U.S.S.R., delivered the first memorial lecture to the Workers' Circle in London in memory of the late leader of the Circle, Mr. Alec Watermann. Professor Levy analysed the transformation in the position of Jewry in the Western world, expressing the view that with the disappearance of Yiddish and of the religious taboos and customs, Jews were no longer making their contribution to the social and cultural life of the general society through specifically Jewish vessels and in specifically Jewish forms. As the Jews gradually disappeared as a religiously and culturally distinctive group, their future impact would be measured by their contribution to the European peoples. There were no longer strong external social pressures to make Jews "huddle together for self-defence" and mutual comfort and their survival as a separate and distinctive group was therefore becoming less certain.

H. W. Freyhan

ADASS YISROEL BERLIN

History of a Congregation

In the last chapter of his historical survey of the Berlin Adass Yisroel Congregation,* Max Sinasohn (the former Headmaster of the Adass Volksschule) draws on his own experiences as he gives his moving account of its very last stages—up to the time when, in 1942, he succeeded in escaping from Berlin and from the fate that soon after overtook the remnant of the Adass community. As a separate congregation, the Adass had been forced out of existence by the Gestapo in 1939, but services at the Siegmundshof Synagogue, which was still intact after the November pogrom, continued until summer 1941; in the previous year, a well-hidden *Sukkah*, at that time already illegal, had attracted pious Jews from all over the city. At the Farewell Service, in 1941, the worshippers seated themselves low, as on the 9th of Av. "Wir fühlten, dass unseren Haenden ein Halteseil entrissen worden war. . . . Aber es kam sehr bald schlimmer und schlimmer, wir taumelten dem Abgrund zu."

For a short while, congregants were able to use the Weekday Prayer Room of the Levetzowstrasse Synagogue until, during Sukkoth 1941, the Gestapo requisitioned the building as an assembly centre for deportees. "Welch grauenvolle Szenen rollten dort ab! Wie brutal benahmen sich die Wachtmannschaften, zum groessten Teil Rowdies aus Oesterreich! Man glaubte damals, es ginge nach Polen, nach Weissrussland zum Arbeitsdienst, eine Maer, die von der Gestapo ausgestreut worden war. Denn haetten die Opfer der Nazihenker geahnt, was ihnen bevorstand, sie haetten sich mit Naegeln und Zaehnen gewehrt und manchem Nazimoerder den Garaus gemacht." Coming from one who was present, these statements are of some significance!

Subsequently, a small room at the back of a house near Bellevue station became the last prayer room of the Adass. Here, on Shabbat afternoon, the men who had to spend the morning doing forced labour met to hear the *Sidra* and to say *Mussaf* and *Mincha*. It was their way of resistance against boundless evil!

This, then, was the end of a proud Congregation whose Charter—sanctioning its legal status—had been signed by the German Emperor Wilhelm I. From its beginnings in 1869, it had taken the Adass 16 years to achieve full recognition, years of struggle, like the years that preceded its foundation. Orthodox separatism had its precedent in Frankfurt (Main), but although the founders of the Berlin Adass acted from the same motives as their Frankfurt brethren, they differed from them in maintaining friendlier relations with the conservative section of the "Grossgemeinde". This happier state of affairs continued after 1918: when the Adass opened its Day Schools, several orthodox rabbis of the "Grossgemeinde" enrolled their children. (This group of pupils included the present Chief Rabbi, Dr. I. Jakobovits.) Likewise, a member of the Executive of the Berlin Jewish Congregation, Adolf Schoyer—who later became the first Chairman of the AJR—served on the *Patenschaftskomitee* of the Adass and acted as its spokesman on the 70th birthday of Rabbi Meier Hildesheimer. (The illustrations include a photograph of Adolf Schoyer.)

* Max Sinasohn: Adass Jisroel Berlin—Entstehung, Entfaltung, Entwurzelung. Im Selbstverlag, Jerusalem, 1966.

Despite these rather harmonious relations, the Adass pursued its own way in accordance with the ideology of German-Jewish orthodoxy as laid down by S. R. Hirsch. It was his motto *Thora im Derech Erez* which initiated and inspired the educational institutions of the Adass: the attached *Rabbinerseminar*, founded by the first Rav, Dr. Esriel Hildesheimer, and the Day Schools which were built up at considerable sacrifice during the 1920s. It is significant that Rabbi Esriel Hildesheimer had already introduced—in the face of strong opposition from the extremists—the teaching of Classics, German and Mathematics at his yeshiva in Eisenstadt (Hungary) before coming to Berlin. The staff of the *Rabbinerseminar* included scholars of international repute.

To its Elementary School, which began its work under Sinasohn's headship in 1919, the Adass soon added a Grammar School for boys and girls, taught separately, under Nachman Schlesinger (who did not survive the Holocaust). This school was soon granted the right to hold the *Abitur* examination. When the Adass schools moved into their new premises in Siegmundshof, in the *Hansaviertel*, the representative of the *Provinzialschulkollegium*, Dr. Karl Israel, a non-Jew, said in his address: "Wer seinen Sohn in Ihre Obhut gibt, der erwartet von Ihrer Erziehung, dass sein Sohn, ausgeruestet mit allen geistigen Waffen Ihrer alten Tradition, hineinwachsen in die Aufgaben, die seiner in seinem deutschen Vaterlande harren. . . . Einem solchen Willen, einer solchen Arbeit ist die Sympathie der Ihnen uebergeordneten Staatsbehoerde gesichert. . . ."

As the only Jewish school in Berlin which led to the *Abitur*, the Adass Grammar School became an invaluable asset to the wider community after 1933 when it opened its doors to those children who could no longer attend the State schools—whatever their Jewish background. Many parents were glad of this opportunity since they realised that the possession of the *Reifezeugnis* could benefit their children even abroad. The examinations continued until February, 1939. Shortly afterwards, the schools had to close down; some of the staff were absorbed by the schools of the Berlin Jewish Congregation.

Max Sinasohn's book is a labour of love. His 20 years' devoted service to the Adass is reflected in both the warmth and the intimate knowledge which he brings to his subject. Although his approach is not that of the detached scholar, his work must be regarded as a most valuable contribution to the history of German-Jewish orthodoxy, a contribution which goes beyond the mere facts by adding the personal touch of the eyewitness and by recapturing an atmosphere that has now become historical.

In ten additional chapters, various contributors, among them several rabbis, provide short biographies of leading Adass personalities as well as their own memories of the Adass, the *Rabbinerseminar* and the schools. One might single out Dr. J. Levy's "Adass-Jisroel Jugenderinnerungen" which supplement Sinasohn's story in many important aspects.

Historians will welcome the generous supply of source material, some of which is here published for the first time, e.g., eleven documents referring to the attempted introduction of a re-formed prayer book by the

Grossherzoglicher Oberrat der Israeliten, Karlsruhe, at the beginning of this century. A letter from the former Reichs Chancellor Marx to Rabbi Esra Munk, dated March, 1933, points to the collaboration between orthodox Jewry and the Centre Party.

HEINE YEAR BOOK 1967

As in previous years, this admirably produced 1967 volume of the Heine Year Book presents the results of entirely new, up-to-date Heine research activities.* A remarkable part of the publication—in fact three essays—is centred around the still neglected evaluation of Heine as a novel writer. M. Windfuhr (Duesseldorf) deals with "Heines Fragment eines Schelmenromans" (Aus den Memoiren des Herrn von Schnabelewopski); his essay will shortly appear as a special publication (Philipp Reclam jun. Stuttgart); Jeffrey L. Sammons, New Haven, writes on "Heine's Composition: Die Harzreise"; Fritz Mende's contribution "Bekenntnis 1837" is dedicated to Heine's "Einleitung zum Don Quixote" which the poet prepared in Paris, precisely 130 years ago, as a special introduction to a luxury edition ("Prachtausgabe") of Cervantes' famous work.

Surely Heine cannot be regarded as a real novelist. Apart from a few exceptions (such as the "Rabbi of Bacharach"—a literary start of which he was particularly hopeful and optimistic—and the "Florentine Nights") he was indeed a great deal more successful and exciting as a story teller. He thus became the first modern daily-prose-writer, the first author of attractive, readable "feuilletons." At the same time, in his elegant pieces such as the *Don Quixote* preface, he was the first modern author who disclosed and explained the twists of developments in literary history. It is regrettable that less known compositions of Heine's are hardly included in current anthologies or in translations of gems from the literature of the nations, and that they have not yet been adopted by school authorities for text books. The Year Book article, "Zur Deutung Heinescher Gedichte im Deutschunterricht" by Werner Psaar, Dortmund may, therefore, induce teachers of literature to embark on some new thinking about Heine's present position in the sphere of letters. Perhaps this would also be a timely task for educationists in Israel.

In another interesting article Hans-Joachim Schoeps gives a detailed account on a so far unknown report by a political agent ("ein unbekannter Agentenbericht") about Heinrich Heine. It was found in the papers of Fuerst Wittgenstein, the Royal Court Minister in Berlin in the 1830's. This "Spitzelbericht", probably compiled by one of the poet's problematical "good friends" in Paris, was not a very thrilling or competent diagnosis. With all the peculiarities of his private suspicions and scandals and his disrespectful attacks, Heine never had the talent of a professional politician, nor was he obsessed by the desire to live in a society of proletarian clubs. Just as in his, often contradictory, evaluation of religion and art, he was always the outright poet, and nothing but a poet.

Gratitude is due to Dr. Eberhard Galley, one of the leading Heine scholars of our time who, once again, devoted his experience and skill to the production of the Year Book. His own contribution, based on the vast amount of his research work on Heine, deals with "François Willes Erinnerungen an Heinrich Heine". It is the "Willie", immortalised in chapter xxiii of "Deutschland—ein Wintermaerchen".

J. RAPHAEL.

* Heine Jahrbuch 1967, 6. Jahrgang, Herausgegeben vom Heine-Archiv Duesseldorf, Hoffmann und Campe Verlag, Hamburg, mit Angaben von Heine-Literatur 1965/66, 8 Abbildungen, 128S.

C. C. Aronsfeld

MARTIN LUTHER AND THE JEWS

The recent historic meeting, the first since the Reformation, between the heads of the Roman and the Anglican Church, casts the mind back to the great schism which stands out among the centuries as a landmark that nothing can hide. When Martin Luther in 1517 nailed his 95 Theses on the gates of Wittenberg Cathedral, his action was comparable to the storming of the Bastille or, precisely 400 years later, the Russian Revolution. All the passions that had long been travailing were now released, and the Dark Ages seemed lit up by the rising of the human spirit and the new birth of the Greek ideals. But in fact the light was treacherous, and Luther was no more of a liberator than Stalin differed from the Czar. He merely confirmed the time-dishonoured rule that most rebels are tyrants out of power, and he too bore proof that the token which tells Genuine from Counterfeit is the attitude towards the Jews. Luther is indeed a blatant example, and what is good in Protestantism is so not because but in spite of him.

He at first professed friendship for the Jews, which was perhaps natural, seeing that they were the most conspicuous target of much that was un-Christian in the ruling Church; and they in turn responded, hopeful that the old order of oppression might be changed by the practice of principles in many ways much like their own. Jews also no doubt welcomed the Reformer because now they could expect attention to be diverted from themselves and fastened rather on inner-Christian issues. So they, from their point of view, had no cause to look upon Luther with disfavour, and he in turn profusely flattered them.

He strongly denounced the treatment then meted out to them. In a booklet with the characteristic title "Jesus was born a Jew" (1523) he set upon "those fools the Papists, bishops, sophists, monks" who had "formerly so dealt with the Jews that every good Christian would have rather been a Jew. And if I had been a Jew and seen such stupidity and such blockheads reign in the Christian Church, I would rather be a sow than a Christian. They have treated the Jews as if they were dogs, not men, and as if they were fit for nothing but to be reviled. They are blood-relations of our Lord; therefore, if we respect flesh and blood, the Jews belong to Christ more than we. I beg, therefore, my dear Papists, if you become tired of abusing me as a heretic, that you begin to revile me as a Jew.

"Therefore (he went on), it is my advice that we should treat them kindly, but now we drive them by force, treating them deceitfully or ignominiously, saying they must have Christian blood to wash away the Jewish stain, and I know not what nonsense. Also we prohibit them from working amongst us, from living and having social intercourse with us, forcing them, if they would remain with us, to be usurers."

These were Luther's original convictions, at least he professed them not for their own sake but "until I see what effect I have wrought", for he cherished the hope that the Jews would not only support him but actually join his denomination and forsake their own ancient faith. When this hope turned out to be idle, the great man shed much of his greatness and revealed himself as a vulgar, violent Jew-baiter. By 1543 his disappointment had so degenerated into blind fury that the Christian in him shrank to little less than a Nazi.

In a new booklet, entitled "Of the Jews and their Lies", the now 60-year-old Reformer fulminates against the Jews who were "so hardened that they listen to nothing: though overcome by testimonies, they yield not an inch". Once upon a time he would have commended them for such "heroic faith in the future", but now he declares: "They hate us Christians as they do death", and he proceeds to suggest how to deal with "this damned, rejected race of Jews":

"First, their synagogues should be set on fire (he actually writes), and whatever does not burn up should be covered or spread over with dirt so that no one may be able to see a cinder or stone of it. And this should be done for the honour of God and of Christianity in order that God may see that we are Christians. . . .

"Secondly, their homes should likewise be broken down and destroyed, since they perpetrate the same things there that they do in their synagogues. For this reason they ought to be put under one roof or in a stable, like gypsies. . . .

"Thirdly, they should be deprived of their prayer-books and Talmuds in which such idolatry, lies, cursing and blasphemy are taught. . . .

"Fourthly, their rabbis must be forbidden under threat of death to teach any more. . . .

"Fifthly, passport and travelling privileges should be absolutely forbidden to Jews. . . .

"The Jews are thoroughly and irredeemably bad and full of devilry and have been our plague, our pestilence and misfortune for 1,400 years."

Few Nazis ever used more brutal language, and indeed Luther's Christian antisemitism belongs to the genealogy of Hitler's anti-Christian antisemitism. Much of the advice tendered in 1543 was literally carried out between 1933 and 1939, and when the synagogues were burnt down in 1938, the "German Christians" promptly cashed in on Luther's spleen. They reprinted a whole anthology of some of the very worst of his ravings, not only in German but also in English, for now the universal indignation at their crime was to be countered on the authority of Luther.

"There are two alternatives (it was said): either the Protestant world decides to follow Luther, without whose knowledge, wisdom and initiative Protestantism is inconceivable, or else it unites its strivings with those of the Jewish race, against which Luther fought with all the power of his whole being"; only "absolute misapprehension as to Luther's aims and ideas" could "permit Christians to take the part of and intercede for Jews". Therefore the Nazi propagandists felt it their "duty to warn all Protestant Christians in the whole world against the Jews and their protectors with Luther's own words".

This *reductio ad absurdum* was no unreasonable interpretation by those who took Luther as seriously as their own slogan "Perish Judah", and as Luther's own contemporaries—"Christian" clergy felt encouraged by him to call for the extermination of the Jews, so the pamphlet of the new German murderers found favour among those English-speaking friends for whom it was intended: as late as July, 1939, British Fascists offered their stock "at 3½d. post free".

Time was when Germans themselves were thoroughly embarrassed by, if not downright ashamed of, their Reformer's antisemitic craze. The great Weimar edition of his works (in the

1920s) charitably omitted the Streicher-esque effusions, and as late as 1933, a distinguished theologian speaking at Berlin University on the 450th anniversary of Luther's birth, managed to scrape through without mentioning them. Yet there is no question that the degradation has to be squarely faced.

After his hopeful beginnings, Luther broke with the humanist ideal and turned to a "Teuton version of Christianity" which had nothing in common with the ideas of the Renaissance but very much with the racialism of those who today pretend to be a "bulwark against Bolshevism". It is perfectly true, as one of the early Nazi ideologists (Theodor Fritsch) said, that "if antisemitism has any meaning at all, it is only as racial antisemitism", and any "rational" arguments—political, social, religious, economic—purporting to be directed against an "alien spirit", like all the rest of the lying litany, are nothing but a superstructure intended to make the abomination appear respectable.

If Luther has, as some of his protagonists claim, "re-created Christianity", he also at once planted in it seeds which could never make it last. The much-vaunted dawn was false. "Nothing (writes Coudenhove-Kalergi in his classic study of antisemitism) is more unjust than the assertion that strict Protestantism is more enlightened, progressive and tolerant than the Roman Church", and though nothing either can dim the courage which challenged the ruling power, the man who possessed it (and was possessed) could not set the nations free, being himself essentially unfree from, and committed to, some of the darkest superstitions of the Dark Ages. The devil was more real to him than ever was God. The Lutheran renewal of Christianity knew not in truth the commandment "Love thy neighbour as thyself" so far as the Jews were concerned; it knew not the love that, bearing all things, believing all things, never fails.

A SELECTION OF RATHENAU'S WRITINGS

The *Ausgewählte Schriften* from Walther Rathenau's writings (Berlin Verlag) are introduced by Golo Mann, who praises Rathenau's interests in spheres as diverse as philosophy, literature, physics and economics.

The collection testifies to Rathenau's admiration of the Old Testament and of Jewish literature, e.g., the poetry of Yehuda Halevy. Like Constantin Brunner, he considered Jesus as a representative figure of the Jews. He was antagonistic of any forms of dogmatic Christianity.

The book also carries many of Rathenau's comments on German politics and German current events. In 1913 he criticised the Germans for having no sense of freedom; everybody, he said, commanded and everybody obeyed. He foresaw pogroms and a witches' Sabbath. In his *An Deutschlands Jugend* (1918) he expressed the view that all nations were responsible for the war, but that Germany had been stultified by Wagner's Lohengrin, Siegfried and Wotan.

Rathenau knew Wilhelm II very well, and was aware of the impact which the books by the antisemite H. S. Chamberlain had made on the Emperor. He fully realised that he had many enemies and that, as a Jew, he was considered a second-class citizen. When he became Foreign Secretary in 1922 he advocated *Erfüllungspolitik*, because in this way he expected to win the favour of the Western victors. This led to his downfall, and he was murdered on June 24, 1922.

JONAS LESSER.

P. A. Galliner

FROM WHITECHAPEL TO KIMBERLEY

Barney Isaacs-Barnato—1852-1897

When young Barnet Isaacs, in his father's shop in Petticoat Lane, read the exciting news of profuse diamond findings in South Africa, the adventurous youth saw his chance to extricate himself from the sordid life of London's ghetto, to take part in the digging and finding of diamonds and to enrich himself.

He had only recently left the Jews Free School in Spitalfields, where he learned much Hebrew, some English and to deal with figures with reasonable accuracy. Since then he worked in his father's "Old Clothes" shop, which he did well enough although his language was mostly Yiddish and he lacked general knowledge. Now in reading of the diamond fields, he was determined to move out of the East End for good.

Early Emigration

He was still a minor and his parents did not give their consent but diplomatically sent his elder brother, Harry, to reconnoitre the situation. When, after several months of waiting, a letter arrived from the Cape in which Harry painted the situation in the diamond districts of South Africa with glowing colours, nobody could keep young Barnet Isaacs back. In the meantime he had changed his name to Barney Barnato, which indeed sounded more elaborate. He took the next outgoing ship and after a four weeks' crossing landed in Cape Town; he was just twenty years old. After another journey of thirty days inland by ox wagon (he could not afford the train fare), he arrived in Dutoitspan, which was the entrance to the diamond fields. He found his brother in most difficult and depressing circumstances since, because of excess production of diamonds, the trade had been badly hit. A formidable crash on all stock exchanges in the world had set in.

The intelligent Barney fully understood the situation. With his practical sense he reasoned: no need to be discouraged, Harry, that's the game. He was fascinated by the ups and downs of this life, he was young, healthy, tomorrow he would look at the diamond fields and, at whatever cost, come what may, he would in the end find work in the diamond mines. For a time he made his living carrying sacks of flour to a bakery, brought potatoes to the market, worked hard and slowly settled down.

Whenever possible he walked out to the diamond fields where, under the glaring sky, excavating, washing and sifting of the soil went on. He became acquainted with an African who, for a box of cigars brought from England, initiated him into the whole procedure. Barney saw and learned, and the more he learned the better he liked it! He felt excited when he spotted and bought his first diamonds, sold these with a little profit, went on buying and selling, never wasting time.

Soon he became an authorised dealer, then a broker and, still later, a diamond merchant. In spite of his bad eyesight—he had worn glasses since his early youth—he could detect the slightest flaw, the least irregularity of form, an almost imperceptible variation in colour. Yes indeed, diamonds became an obsession, Barney's sole interest in life.

After two years in South Africa, he looked up his brother Harry. "I have learned the diamond trade thoroughly," he told him,

"have saved a couple of hundred pounds—tomorrow we will look for a place and open a shop under the name of 'Barnato Brothers, Dealers in Diamonds.'" Within a few weeks the new venture was flourishing. A few months later Barnato Brothers put the most beautiful stones on the market.

Meanwhile severe trouble had started at the mines. The "Blacks" became dissatisfied, quarrelsome, erratic. British police had to step in, promising to govern the area lawfully and legally. An act of appeasement gave the African greater right, the district was declared British territory and named "Kimberley", in honour of Lord Kimberley, the English Colonial Secretary who brought this appeasement forward without bloodshed or violence.

But more trouble soon hit the whole diamond industry. The mines were exhausted and although they were exploited down to a hundred metres, hardly any diamonds of value were to be found. The boom days were over. Soon claims were sold, dealers, bankers, buyers, diggers all moving to new areas. Shacks and huts were abandoned, piles of rubble, empty water-pumps and digging gear presented a scene of desolation.

Barney Barnato did not desert the fields to look for his luck elsewhere. He skirted the half-empty mines, the hewn-out soil, investigating the big deep holes where once diamonds had been found. He had his own theory. With luck and his shrewd instinct, his theory would prove right! Surely diamonds grow with and in the rocks or soil, as other minerals do. But they were driven upwards from the depths of the earth by volcanic forces. If he could dig down to several hundreds of metres, he was convinced he would strike more diamondiferous soil, a soil that would have a different colour.

A Dream Comes True

He did not breathe a word to anyone, even his brother, but bought four claims in the middle of Kimberley, engaged diggers and, while he sifted the muddy soil above, they excavated. And as they dug down into the deeper roots of the soil, they located the fortuitous mineral, diamonds in profusion, from five to ten carats, producing as much as 3,000 pounds a week. Barney's dream had come true!

With this realisation he became a rich man, the man of the future, with a fortune piling up every day at an ever-increasing rate. At 24, Barney Barnato was well on the road to becoming the richest man in Kimberley, estimated later worth about 12 to 13 million pounds. At the height of his success he married a Kimberley girl. She was not Jewish but at once converted to the Jewish faith. He built a big house, raised a family, two sons and a daughter.

He went to London, attended a banquet given by the Lord Mayor in honour of the "South African Millionaire", took an office in the city and there opened the British firm of

BECHSTEIN STEINWAY BLUTHNER
 Finest selection reconditioned PIANOS.
 Part exchange. Deferred terms.
JAQUES SAMUEL PIANOS LTD.
 2 Park West Place, Marble Arch, W.2
 Tel.: PAD. 8818/9
 AUTHORISED BECHSTEIN RETAILERS

"Barnato Brothers, Dealers in Diamonds and Financiers", a bank which still exists.

Not far from Barney's home in Kimberley lived another magnate of the diamond mines, Cecil Rhodes, a handsome, six feet tall Englishman, who also had lifted thousands of pounds worth of diamonds out of mines and who, like Barney, had intuitive intelligence. But being imperialistic, he was possessed by the idea of organising the mining on a practical basis out of a chaos of hundreds of small holdings and of uniting the mines—with England having the monopoly. Barnato at first did not look at this proposal with much favour. His honest character resented the cutting out of Africans and Boers, farmers from Holland who had developed vast parts of the Orange Free State on the border of the Cape Province into good pastures. When it came to a crisis, Rhodes made Barnato a "Life Governor" of the De Beer mines, and Barnato had to agree. For a time the two men became friends, Rhodes showing his friendship by introducing Barnato to the high-class "Kimberley Diamond Club", where Jews could not become members, and it was his voice that counted when Barnato was elected a member of the "Cape Parliament".

This friendship lasted till Rhodes was involved in the so-called "Jameson Raid" on Johannesburg, when he and others hoped to drive Boers and foreigners out. This raid failed, they were beaten back by Johannesburg citizens, but Jameson, the leader of the raid, took some hostages and sentenced them to death.

Plea for Boers

Barney, a peace-loving man, not only hated brutality but had also invested thousands of pounds in this new city, built blocks of flats for workmen, a residential quarter, gave money to erect a synagogue (of which his wife laid the foundation-stone), founded the Johannesburg Stock Exchange and freely supported social institutions. At once he pleaded with Rhodes and Krüger (President of the Transvaal) for release of the prisoners. When they refused, he threatened to shut down every single business which he controlled in South Africa. This would have meant 100,000 Africans and 20,000 whites being without work or income, and the whole country facing ruin.

At last Rhodes and Krüger had to give in and the hostages were reprieved.

This fight left a terrifying impact on Barnato's mental strength. For the first time during all his years in South Africa he found himself working without inner enthusiasm. He became restless, was tormented by hallucinations, started drinking. On the advice of his doctors he prepared for a trip to England in the company of his nephew. On June 14, 1897, a couple of days only before sighting the English coast, Barnato suddenly dashed to the ship's rail and jumped overboard. His nephew and a ship's officer tried to save him. When the lifeboat with the ship's doctor returned, Barney Barnato was dead.

The news flashed to every part of the world, received everywhere with sorrow and alarm. The South African Parliament was adjourned, work stopped in all the diamond mines, the Johannesburg Stock Exchange closed its doors. In the City of London his passing was received with panic. Barnato dead—and only 44 years old! Yet the edifice he had constructed was soundly built and his mining companies were to remain among the most important concerns of their kind in the world.

He was buried in London's United Synagogue cemetery in Willesden. His grave is a monumental white sarcophagus in the Barnato Family Vaults. . . .

PERSONALIA

ACADEMIC DISTINCTION FOR DR. WALTER DUX

To mark the Golden Doctor Jubilee of Dr. Walter Dux (London), the Natural Science Faculty of the Technical University of Hanover held a special Academic Session. The subject of Dr. Dux's doctor thesis, written under the guidance of his teacher and friend Professor Max Bodenstein, was based on a chemical phenomenon, which the two scientists had first dealt with in 1913 and for which they coined the term "Kettenreaktion". The ceremony, which took place on April 20 in the Physical-Chemical Institute in Hanover, was attended by members of the Faculty, other professors, representatives of the chemical industry and many students. Dr. Dux and his family were welcomed by the dean of the Faculty, Professor Dr. Haul, who stated that the conception of the "Kettenreaktion" had been the starting point for many important discoveries. Professor Haul also referred to the fact that Dr. Dux had left Germany 30 years ago as a victim of the Nazi terror régime. Dr. Dux himself gave a detailed survey of the research work, carried out by Professor Bodenstein and himself, and its impact on later developments. The jubilee celebration was concluded by a dinner.

As readers know, Dr. Dux plays an active part in the work of the AJR as house committee chairman of Otto Hirsch House. We extend our sincerest congratulations to him on this well deserved recognition of his services to science.

APPOINTMENT OF BACTERIOLOGIST

Dr. Sydney Selwyn, of Leeds, formerly senior lecturer in bacteriology at Edinburgh University, has been appointed to two posts in London. He will be consultant bacteriologist to Westminster Hospital and senior lecturer in bacteriology at the Westminster Medical School, London University. Dr. Selwyn is now completing an assignment in India as medical consultant to the World Health Organisation and is visiting professor of bacteriology at Baroda University, India.

BERLIN HONOURS CARL EBERT

To mark the 80th birthday of Carl Ebert a celebration was arranged in the Deutsche Opernhaus Berlin. The speakers were Senator Professor Dr. Werner Stein, Intendant G. R. Sellner and Professor Dr. Joachim Tiburtius (who has meanwhile passed away). Considering the cultural work which Ebert accomplished while the Nazis were in power, Professor Tiburtius said, one feels entitled to speak of the "innere Sinn der Emigration". After the recital of the chorus of the Jewish prisoners from Verdi's "Nabucco", Ebert recalled that "Nabucco" was his first Berlin production after the war and stated that the frenetic applause after the prisoners' chorus on that memorable occasion expressed the belief of the audience in a better future after the liberation from Nazi tyranny.

GERMAN AWARDS

Rechtsanwalt Otto Kuester, a leading member of the German team at the reparations negotiations with Israel and the Claims Conference at The Hague in 1952, was awarded an honorary degree by Tuebingen University for "his efforts for law and justice and other moral values".

Wuerzburg University has appointed Rabbi Dr. Chanan Lehrman, rabbi of West Berlin, honorary professor in Romanic philology. He will mainly concern himself with Jewish influences on French literature.

MENUHIN AT CARMEL COLLEGE

The opening of Carmel College's new music school was marked with a recital by Yehudi and Hephzibah Menuhin in the college's synagogue. The music school was a gift from Roland and Nina Franklin, after whom it has been named. Mr. Menuhin, formally declaring the music school open, spoke of the place of music in the life of a Jew, particularly the music of the violin. Thanking Mr. Franklin for his gift, the headmaster, Mr. David Stamler, said that the arts in general and music in particular constituted one area in which the college had not been doing enough. The music school would contribute to restoring the balance.

SPANISH RELIGIOUS LIBERTY

The Spanish Law on Religious Liberty has now passed its penultimate stage. Final approval is expected at the next plenary session of the Cortes this month. But its 41 articles have disappointed almost all shades of opinion. Even its official title has changed and now refers to civil rights.

Every article that in any way enlarged the liberty of non-Catholics has been hedged round with clauses referring to "public order", "the necessity of protecting the single-faith status of Spain" and the primacy of Catholicism.

Non-Catholics in Spain, although not legally recognised, have up to now suffered few disabilities as long as they conducted themselves discreetly. The new law hardly alters their status and even imposes fresh regulations by a clause stating that an up-to-date roll of members and complete accounting records must be kept available for official inspection.

Any person now desiring not to be classified as a Catholic must obtain authorisation from the Ministry of Justice. This is possible only if the applicant has a certificate signed by a religious minister and, in a community like Madrid's, this is not easy as it does not yet have a rabbi.

The discussion on religious liberty took place just after General Franco's ukase that political parties should never again be permitted in Spain. The reason for many of the restrictive clauses of the law is the fear that political parties may be formed under the guise of religious sects.

EUROPEAN RABBIS' CONFERENCE

Because of the Middle East situation, the Conference of European Rabbis, which was to have taken place in Rome, was postponed. Most of the rabbis felt that they should be with their congregations during the crisis. The meeting will still be held in Rome at a new date to be decided by the conference's standing committee.

Sixty rabbis were to have attended this sixth conference. Fourteen European countries, including Hungary, Rumania and Czechoslovakia, were represented, but there was no representation from Israel.

SCHWARZSCHILD

OCHS LIMITED

Walmar House,
296, Regent Street,
London, W.1

Telephone : LANgham 4069



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 9715

STRAUSS & CO.

(Fabrics)

LIMITED

76, Wells Street,
London, W.1

IN MEMORIAM

FRITZ SCHWARZSCHILD

It is learned with deep regret that Fritz Schwarzschild died in New York. He was well known to Jews from all parts of Germany, especially through his activities as General Secretary of the "Verband juedischer Jugendvereine Deutschlands" ("Neutraler Verband"). Only last year, on the occasion of his 70th birthday, his friends paid tribute to him by the establishment of a Trust which was named after him and his wife, Rahel, who had predeceased him, and the proceeds of which are to be used for annual prizes to students at the Hebrew University. In his manifold Jewish activities Fritz Schwarzschild excelled not only by his outstanding gifts as an organiser, but above all by the zest and open mind with which he approached the problems of present-day Jewry and Judaism. He was a loyal friend and will be sadly missed by all who knew him.

DR. FRANZ W. ENGEL

Rechtsanwalt Dr. Franz W. Engel (Duesseldorf) died in Spain shortly before his 80th birthday. Before the war he was a well-known lawyer in Breslau. He emigrated to England, where he bravely adjusted his life to the entirely changed circumstances, but returned to Germany shortly after the end of hostilities to practise as a lawyer in Duesseldorf. He was a member and, for some time, Chairman of the Repraesentantenversammlung of the Jewish Community. He also worked for Anglo-German understanding and was instrumental in "twinning" the cities of Duesseldorf and Reading—the first venture of this kind. On the occasion of his 70th birthday, he was awarded the German Federal Cross of Merit. Dr. Engel was a member of the Jewish Students' Fraternity K.C.

MR. F. PRICE

It is learned with deep regret that Mr. F. Price passed away in Leeds. He was associated with the AJR since its inception. For many years he acted as hon. treasurer of the AJR Leeds Group and as one of the local representatives of the AJR. Having come to this country at a comparatively early time, he helped many former co-refugees in their initial struggle. We shall always gratefully remember his understanding and unassuming personality and his unflinching services to our community and express our sympathy to his widow and the other members of his family.

ZVI AVNERI

The historian and educationist, Dr. Zvi Avneri (formerly Hans Lichtenstein), suddenly passed away in Haifa. Under the auspices of the Leo Baeck Institute he was in charge of the publication of the "Germania Judaica", the standard work on the history of the settlement of Jews in Germany. The first volume (up to the year 1238), originally published in 1934, was revised by Dr. Avneri and republished by the L.B.I. in 1963. The preparation of the second volume (up to 1350) is nearly completed. The death of this unique expert is a grave loss to German Jewish historiography.

PROFESSOR JOACHIM TIBURTIUS

Professor Dr. Joachim Tiburtius, Berlin's former Senator of Culture, died at the age of 77. A co-founder and joint chairman of the Society for Christian-Jewish Co-operation in Berlin, he always took an active interest in Jewish causes. During the war, he was a Board member of the Bekenntniskirche.

WORLD CONGRESS OF FAITH

The annual service of the World Congress of Faith was held at the West London Synagogue, Marble Arch. It was attended by more than 700 worshippers, including Anglicans, Quakers, Hindus, Catholics, Parsees, Sikhs and Jews. Professor Samuel Sandmel, of the Hebrew Union College, Cincinnati, in his address said that never before had he participated in such a mixed service.

The main part of the service was compiled from Hebrew and English passages of the Jewish prayer book and the Old Testament. A text from the Koran was read in Arabic and a passage recited in Sanskrit.

It is the second time that this annual service has been held in a synagogue.

SOCIALIST INTERNATIONAL

A two-day session of the Bureau of the Socialist International was held in London. The working party set up to study the situation of the Jewish community in the Soviet Union presented a preliminary report on its activities. The various aspects of the Soviet Jewish problem were discussed and the work divided among its members representing seven Socialist parties.

Dr. S. Levenberg and Mr. Eliahu Speiser, general secretary of Mapai in Tel Aviv, represented the Israeli Labour Party and the World Union of Zionist Socialist Parties.

COMMUNITIES IN GERMANY

West Germany has about 70 Jewish communities, with 26,100 registered members. There are 45 synagogues and 48 prayer rooms, with 15 rabbis and 38 cantors. 1,024 children, between six and 13 years, and 656 young people receive religious instruction from 64 teachers. About 1,648 young people are members of 51 youth groups which the communities run.



little X
by
Silhouette

Corsets Silhouette Ltd. 84 Baker St, London, W.1

GRANGE TRAVEL SERVICE LTD.
59 COLDHARBOUR LANE, HAYES, MIDDLESEX
Tel.: HAYes 5517-9. Cables: Grange, Hayes, Middx.
Under the personal supervision of
MR. J. G. J. BARON, M.T.A.I., DIRECTOR & GENERAL MANAGER.
ALWAYS AT YOUR PERSONAL SERVICE
FOR ALL TRAVEL, TOURS, CAR BOOKINGS AND INSURANCE,
AIR AND RAIL TICKETS, HOTEL RESERVATIONS, TRAVELLERS'
CHEQUES & FOREIGN CURRENCIES, SIGHTSEEING & EXCURSIONS,
THEATRE TICKETS, AGENTS FOR ALL TOUR OPERATORS.
TOURS TO ISRAEL A SPECIALITY

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, London, N.W.3.
SPACE DONATED BY TRADE CUTTERS LTD., BRITANNIA WORKS, 25 ST. PANCRAS WAY, N.W.1.

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
267 West End Lane, N.W.6
'Phone HAMpstead 2602

H. KAUFMANN
Painting & Decorating
Specialising in
High-class Interior Decorating
201 Wembley Hill Road,
Wembley, Middx. (ARNold 5525)

IN LIEU OF A LAUDATION

During the last years it has become a general practice to pay public tribute to men occupying a position in Jewish public life on the occasion of a "round" birthday. It is only natural that those closely linked with someone through community work and personal attachment should wish to give expression to their respect and gratitude on an occasion which in other circumstances might be considered a mere family event. Members of leading bodies of associations or cultural societies can hardly escape this intrusion into their privacy.

It seems, however, that some of those concerned are loath of this convention. Whoever has been in the same position will readily sympathise. But this fact presents those in charge of publicity with a dilemma: to obey or not to obey the wish for privacy. To comply would entail the risk of misinterpretation. Granted that the whole habit has got out of hand, why should one stop just in this case?

One of the men steadfastly opposing such celebrations, Eduard Rosenbaum, celebrates his 80th birthday in July. Rosenbaum is on record as the inventor of the mocking phrase "mutual admiration society", hinting at the unavoidable fact that the speakers or writers on such occasions are mostly men (or women) of the same circle, each of whom will reach a birthday at some date, so that the chance of cashing in on a mutual laudation is obvious. Is that reason enough to be silent? Rosenbaum, with his sense of humour, will enjoy our embarrassment.

We have to leave the decision to the reader. Whoever sides with Rosenbaum may feel we should not risk his wrath and should respect his wish. But, as a rational man, Eduard Rosenbaum cannot possibly object to a compromise. We will, therefore, refrain from describing his activities and achievements as a sociologist, an *homme de lettres*, as librarian in Hamburg and at the L.S.E., as a member of the Board of the Wiener Library and of the

Friends of the Hebrew University and, last but not least, as a leading member of the Board of the London Leo Baeck Institute for the History of German-speaking Jews and as a frequent contributor to its publications. We will instead confine ourselves to a cordial personal greeting to him as a man and friend, a vigorous young octogenarian and also to his graceful wife. Thanks to his unflinching memory, he will on this day be able to look back at the incredibly changing world in which he spent his first 80 years. We wish that he should be witness to humanity extricating itself from the muddle in which it has been engulfed. Many happy returns of the day, even at the risk of renewed publicity!

ROBERT WELTSCH.

RUDOLF APT 85

Those who know Mr. Rudolf Apt will find it hard to believe that he will attain the age of 85 on July 25. A good fortune has kept him young in body and spirit. Work for his fellow Jews has always been a matter of course for him. Prior to his emigration, when he lived in Dresden, he held leading positions with several Jewish organisations, and since his arrival in this country he has been actively associated with the efforts of the New Liberal Jewish Congregation, the Leo Baeck Lodge and, last but not least, the AJR of which he has been a Board member for many years. We extend our heartiest birthday congratulations to him and wish him many happy returns in undiminished vigour and health.

CECIL ROTH HONOURED

"Remember the Days", a volume of essays published by the Jewish Historical Society in Professor Cecil Roth's honour, was presented to him at a reception at University College, London. Dr. Roth, an honorary vice-president of the society, was in London on his way to Israel from New York, where he is visiting professor at Queen's College and the City University.

GLUECKWUNSCH FUER DR. EUGEN MAYER

85. Geburtstag am 4. Juli

Es ist nicht leicht, all dem, was ueber Dr. Eugen Mayer zu seinem 80. Geburtstag in diesen Blaettern gesagt worden ist, etwas Neues hinzuzufuegen. Sein langjaehrigen erfolgreiches Wirken als Syndikus der Frankfurter Gemeinde, seine enge Verbundenheit mit dem Religionsphilosophen Franz Rosenzweig, dessen Freies Juedisches Lehrhaus er tatkraeftig foerdern half, sowie mit dem genialen Prediger Nehemia Anton Nobel, dessen Synagoge er als konservatives Gemeindeglied regelmaessig besuchte, und seine journalistische und literarische Taetigkeit auf verschiedenen Gebieten des Judentums sind damals gebuehrend gewuerdigt worden.

In den fuenf Jahren, die inzwischen verstrichen sind ist Eugen Mayer, wie ich, der ihn seit nahezu ein Halbjahrhundert kennt, bestaetigen kann, sich treu geblieben. Er hat sich seine geistige Regsamkeit und die Klarheit eines kritischen Verstandes in einem bewundernswerten Masse erhalten, erhalten auch das Interesse fuer seine ehemalige Gemeinde. Erst kuerzlich hat er eine kleine lesenswerte Schrift ueber die Juden Frankfurts herausgegeben, und in der Kommission, die auf Kosten der Stadt eine Serie von Baenden ueber die Geschichte der Frankfurter Juden in den letzten 150 Jahren veroeffentlicht, ist sein erfahrener kluger Rat sehr geschaezt.

Wenn Eugen Mayer durch seine Auswanderung nach Eretz Israel vor dem schlimmsten Terror der Naziherrschaft bewahrt geblieben ist, so hat er nun in Jerusalem die drohende Gefahr eines andern Vernichtungskrieges gegen die Juden erleiden muessen, freilich auch des Heldentum der Soehne und Toechter Israels aus naechster Naehle miterleben duerfen. Wir hoffen von ganzem Herzen, dass er mit den Seinen aus dem zweiten Freiheitskrieges seines Volkes unversehrt hervorgegangen ist, und wuenschen, dass es ihm vergoennt sein moege, getragen von der Liebe einer vortrefflichen Gattin und von der Treue seiner Kinder und zahlreichen Freunde sich eines mit Frieden gesegneten Lebens zu erfreuen ad meoh weesrim schonoh!

RABBI DR. G. SALZBERGER.

FAMILY EVENTS

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

Forthcoming Marriage

Steiner-Lehmann.—The marriage of Henrietta Steiner and Manfred Lehmann will take place at the New Liberal Jewish Synagogue, 51 Belsize Square, London, N.W.3, on Sunday, July 16th, at 3.45 p.m.

75th Birthdays

The AJR CLUB wishes to express heartiest congratulations to Miss Susan Markus, historian and outstanding photographer of the Club, and to Miss Ruth Bernstein, the devoted hostess of the Club since its inception eleven years ago.

Thanks for Congratulations

Jacoby.—Mrs. Margaret Jacoby wishes to express her heartfelt gratitude for the many kind congratulations she received on the occasion of her 85th birthday.

Woolf.—Mrs. Minnie Woolf, of Eileen Goodenday House, Nevern Square, London, S.W.5, wishes to express her very heartfelt and sincere thanks to all the kind people who sent her greetings on the occasion of her 100th birthday. She is so sorry not to be able to write personal letters to them.

CLASSIFIED

The charge in these columns is 3s. for five words.

Situations Vacant

Women

MANAGERESS REQUIRED for small fancy goods manufacturers. No experience necessary. CLERKENWELL 6070.

Miscellaneous

ACCOUNTS, AUDITS, INCOME TAX, including Double Taxation, speedily dealt with by experienced accountant. 'Phone 455-1183 or write Box 844.

COPY OF THE NOVEL "AHASVER" by Robert Jaffé, Berlin 1900, wanted. 'Phone 427-4566.

CARPET SWEEPER wanted by needy lady for her new council flatlet. Box 848.

Personal

WIDOWER, 59, own home, in good position, wants to meet lady for companionship/marriage. Box 845.

WIDOWER, retired, independent, wants to meet lady about 60, friendship/marriage. Confidential Box 846.

BACHELOR, middle fifties, good looking, religious, wants to meet warm-hearted, respectable lady. Object matrimony. Box 847.

MISSING PERSONS

Personal Enquiries

Martha Bloch (née Plaut).—Will anybody knowing the whereabouts of the above-named inform her that as a matter of life or death she should contact her husband.

Kemp.—Roy Kemp (Kruger), born in Austria, British Army in 1945 in Kevelaer, near Goch North Rhine. Information about his present whereabouts wanted by an old friend. Box 842.

O'Regan.—Mrs. Gisela O'Regan, née Feilmann, born on December 4, 1926, in Jever. (Father: Ludwig Feilmann, died 27.6.1945. Mother: Gesine Feilmann, née Behrends, died 16.11.1958.) Last known address, 52 Kingscote Road, Addiscombe, Croydon, Surrey. Sought in connection with an inheritance. Box 843.

Enquiries by AJR

Leidler.—Ludwig Leidler, son of Gisela Leidler (née Scheck), of Vienna, came to this country with a children's transport. Sought by his aunt in Vienna.

AJR Attendance Service

WOMEN available to care for sick and handicapped people, also as companions and sitters-in, etc., non-residential. MAIDA VALE 4449.

AJR Needlewomen Service

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

Family Research

Mr. Henry Sergevich, 214 West 96th Street, New York, N.Y. 10025, U.S.A., seeks: Mrs. Gertrud Baerwald (née Landsberger) and her brother, Otto Landsberger, also their cousin, Charlotte (née Rosenberg), daughter of Max and Selma (née Ruben), to compare and correct data of the Levy-Rosenberg family tree re Hermann and Dorchen Rosenberg (née Stein).

Mrs. Margarete Frankenschwert, daughter of Justizrat Hugo Rosenberg, re additional data for Nannmann Rosenberg's descendants.

Grandchildren of Michaelis and Friederike Liebenthal (née Mendelsohn), originally from Fuerstenberg (Mecklenburg), related to Mendelsohn in Stettin, later Berlin.

ADVERTISEMENT RATES

Editorial Cols.	£2 per inch,
(½ width of page)	single column.
Advert. Cols.	£1.10 per inch,
(½ width of page)	single column.

A discount of 20% is granted for orders of six or more insertions.

Orders should be received by the 10th of the preceding month.

"AJR Information,"

8 Fairfax Mansions, London,

N.W.3

'Phone: MAIDA VALE 9096/7

THE ISRAELI SCENE

PLEAS BY WRITERS AND ARTISTS

Nearly 100 writers and artists—both Jewish and non-Jewish—endorsed a resolution of solidarity published in the national press. The signatories included Peggy Ashcroft, Richard Attenborough, Dirk Bogarde, Richard Burton, Peter Cook, Shelagh Delaney, Clement Freud, Deborah Kerr, Doris Lessing, Jack De Manio, Wolf Mankowitz, Dudley Moore, John Mortimer, Denis Norden, Frederic Raphael, Vanessa Redgrave, Peter Sellers, Elizabeth Taylor and Dee Wells. In the name of about 70 intellectuals, among them Bernard Kops and Gerda Charles, Wolf Mankowitz presented a short petition to the Prime Minister. Arnold Wesker published a spirited defence of Israel in a letter to the "Guardian" and sent a cable to the Soviet Prime Minister.

A mass meeting, held on June 5 at Albert Hall, was attended by 10,000 people. Addresses were delivered by speakers of the three parties, Mr. James Griffiths, M.P., Mr. Quintin Hogg, M.P., and Mr. John Pardoe as well as by the Chief Rabbi, Dr. I. Jakobovits. Sir Barnett Janner, M.P., was in the chair.

FLAGS HOISTED ON MOUNT SCOPUS

On June 9, flags were hoisted on the roofs of the Jewish National and University Library and of the Hadassah University Hospital on Mount Scopus. Thus, the historic link between Mount Scopus and Israel, severed 19 years ago, was re-established. In a brief ceremony, the Rector of the Hebrew University, Professor N. Rotenstreich, stressed that the return to Scopus was not only symbolic—the campus there would be revived, and study and research resumed.

TOPOL'S STAND-IN

During the visit of Chaim Topol to Israel, where he entertained the troops, his role as Teyve in the West End musical "Fiddler on the Roof", has been taken over by George Little. Non-Jewish, Yorkshire-born and trained, 38-year-old Little's performance has been acclaimed by audiences.

ISRAEL PRIZE FOR PROFESSOR ERNST SIMON

One of the recipients of this year's Israel Prize, awarded annually by the Israel Minister of Education, was Professor Ernst Simon. The award was bestowed on him in recognition of his achievements in the field of pedagogical research and his contributions to education in Israel.

DEFENCE PRIZES

The Prime Minister, Mr. Levi Eshkol, presented cash prizes to 13 research scientists, engineers and technicians employed in Israel's defence industries, in recognition of their work in developing new weapons.

Israel, said Mr. Eshkol, could not compete with the Arabs in the quantity of weapons and was thus obliged to utilise its technical superiority. Thanks to the work of the prize winners and their colleagues, Israel had perfected her fighting equipment.

GERMANY AND EGYPT

Egypt has been angered by West Germany's refusal to accept Arab conditions for resuming diplomatic relations. Cairo radio, noting that an official Bonn spokesman "took it upon himself to define" possible Egyptian recognition of East Germany as an "unfriendly act", observed: "He did not take the trouble to ask himself if West German recognition of Israel, the secret Adenauer-Ben-Gurion arms deal, the millions of marks offered to Israel under the pretext of war reparations and the West German attempt to make Israel a member of the European Economic Community, were friendly acts."

ISRAELI YOUTH LEADERS

Thirty-six Israeli youth leaders were the guests of the central organisation of democratic youth groups in Bavaria. During their stay in Munich they met West German youth leaders and educationists, went on a tour of representative West German public institutions and were shown films on political education in the Federal Republic. The week's visit ended with the attendance at the dedication ceremony at the site of Dachau concentration camp.

EMIGRATION FROM BRITAIN

The number of Britons who emigrated to Israel last year remained steady, despite the economic recession there. British emigrants in 1965 amounted to about 125 and in 1966 to about 120.

BOYS' TOWN

A Jerusalem Boys' Town survey team is to visit Britain in the autumn to receive instruction in the techniques of higher technical education. Boys' Town proposes setting up a college of technology for graduates of the existing secondary school.

RECONCILIATION CRUSADE

Mr. Abraham Nathan, the 39-year-old Tel Aviv restaurateur, last year piloted his own 40-year-old aircraft, Shalom One, on an abortive peace mission to Egypt. He has now undertaken another crusade for Arab-Jewish reconciliation. His new plan is the building of the first integrated Arab-Jewish high school on the outskirts of Nazareth. The project will cost about £250,000 and Mr. Nathan would like one quarter to be contributed by both Jewish and Arab Israelis. He hopes to collect the rest in Britain, the United States and Europe and intends enlisting the moral support of religious leaders. His project already has the support of a number of prominent Israelis. Sponsors also include Archbishop Hakim, a number of professors and the French-Jewish prize-winning author André Schwarz-Bart.

STUDY AWARDS

A lecturer at Bristol University, Mr. J. Carlebach, has been awarded a Wyndham Deedes travel scholarship to Israel to study Youth Aliyah. The Anglo-Israel Association has also awarded scholarships to Dr. A. D. Dayan, a consultant neuropathologist, who will study pathological services; Mr. Martin Short, a B.C. talks producer; Mr. R. Westmacott, a landscape architect; and Miss Shelagh Weir, assistant keeper at the British Museum.

SOPHIE TUCKER REMEMBRANCE

A gala show was organised at the Victoria Palace by the Ratlings Revels in aid of the Bernard Baron Settlement. Jack Benny the American comedian, Jimmy Edwards, Tommy Trinder and many others joined in a tribute to the late Sophie Tucker. Ted Shapiro, Miss Tucker's former accompanist, came from America especially for the show.

Letter to the Editor

DACHAU

Sir,—Please correct a printer's error in my report on the Dachau Camp Memorial, published in your June issue. According to the best available evidence, the number of camp victims was not 300,000 but 30,000. This figure does, however, not include the thousands of Russian prisoners of war murdered by the Dachau guards at the neighbouring village of Hebertshausen, as their names were never registered by the camp authorities.

Yours, etc.,

ALFRED LAURENCE

Purley, Surrey.

BISHOPS BOURNE HOTEL

AA KINGSGATE RAC
BROADSTAIRS, KENT
'Phone: Thanet 61938

LICENSED

Few Vacancies for Season.

For complete relaxation. Situated close to golf course and sandy beaches. Standing in own extensive grounds, including tennis court, table tennis chalet and putting-green.

Write or 'phone for brochure.

Hotel Pension ARLET

MRS. L. SCHWARZ
77 ST. GABRIEL'S RD., LONDON, N.W.2
Tel.: GLA. 4029
Exquisitely furnished rooms for visitors and permanent guests.
Central heating, TV, Radios, Garden.

'THE HOUSE ON THE HILL'

Nursery and Kindergarten
5 NETHERHALL GARDENS, N.W.3
Prospectus from the Principal, HAM. 1662

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 FOR WINTER RESIDENTS AND PERMANENT GUESTS.

Within easy reach of Sea and Town Centre
Mrs. MARGOT SMITH
'Phone: Westbourne 64176
or write to the above address.

Welcome to our modernised and tastefully decorated
GUEST HOUSE

All rooms have central heating, hot and cold water. Excellent breakfast.
Mr. & Mrs. H. SALINGER
20 LEESIDE CRESCENT, LONDON, N.W.11. 'Phone SPE. 8789.

YOUR FIGURE PROBLEMS SOLVED

... by a visit to our Salon, where ready-to-wear foundations are expertly fitted at

Mme. H. LIEBERG

871 Finchley Road, Golders Green, N.W.11 (next to Post Office)
SPE. 8673

Newest shades in Hosiery

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 LIEBERMAN
WESTERN 2872

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)

R. & G. (ELECTRICAL INSTALLATIONS) LTD.

199b Belsize Road, N.W.6
MAI. 2646/KIL. 2646
Electrical Contractors & Stockists of all Electrical Appliances.
OFFICIALLY APPOINTED HOOPER SERVICE DEALERS

CULTURAL NEWS

BIBLE STORIES IN RUSSIAN

The second Soviet book of Bible stories, "The Tower of Babel", an illustrated collection of Bible stories for children retold in Russian, has been published in Moscow. The first Russian translation of Biblical tales had its entire edition of 100,000 copies sold out in a few days.

According to "New Books in the U.S.S.R.", the Soviet bibliographic weekly, two issues of Yiddish "Selected Poems" are to appear this year. The first, by Mendel Lifshitz, of Moscow, is now scheduled. The second, by Itzik Feffer, is expected to be published in the autumn. Feffer, described as an "outstanding and original poet", was executed with other Jewish writers on August 12, 1952. Together with Solomon Mikhoels, he was one of the leaders of the Jewish Anti-Fascist committee which visited Britain during the last war.—(J.C.)

U.S.S.R. AUTHORS REHABILITATED

The collected works of Isaac Babel are to be reissued in the original Russian, after a ten-year ban on their publication. It has also been announced that both this great Jewish writer in the Russian language and Boris Pasternak are to have a special monograph devoted to them in the forthcoming History of Soviet Russian Literature. The Soviet Academy of Science will publish the monograph to mark the 50th anniversary of the October Revolution in 1917.

MOSCOW THEATRE DIRECTOR DISMISSED

Anatoly Efros, the Jewish director of one of Moscow's leading theatres, the Leninist Komsomol Theatre, has been dismissed. "Pravda", the organ of the Soviet Communist Party, stated that Efros was dismissed as a direct result of his lack of response to official criticism of his work.

The theatre had, through Efros, become one of the liveliest and most artistically significant in the Soviet, with an appeal mainly to younger theatre-goers because it presented the real personal problems of young Russians instead of portraying them through Soviet Communist ideology.

YIDDISH PROGRAMME IN PRAGUE

The management of the Spanish Synagogue in Prague recently presented programmes of Yiddish folk-songs and contemporary music based on texts of Jewish themes. Four exhibitions of paintings were also organised in the hall of the congregation's former Winter Synagogue.

"TREBLINKA" BOOK

M. Jean-Francois Steiner, author of the controversial book, "Treblinka", addressed a press conference held in London by Weidenfeld and Nicolson, his publishers here.

M. Steiner, most of whose family were killed by the Nazis, gave four years to the preparation of his book, examining the testimony of the Polish court of inquiry and the records of the Yad Vashem, and talking to 14 of the Treblinka survivors.

On the part the Warsaw Judenrat had had in sending Jewish victims to Treblinka, M. Steiner said: "Of course they had a great responsibility. If the Judenrat had not acted as it did, this might not have happened. But . . . all the world, even Germany, were the victims of Nazism. We were both victims and accomplices." He had, he said, not been able to draw any personal conclusions as a result of his work.

Asked whether he felt it right to seek retribution through the medium of war trials 20 years after the event, M. Steiner replied that he felt such trials were "indecent". About the controversy aroused by his book in France, where it was branded as an irresponsible betrayal of the Jewish people, M. Steiner said he never realised what the aftermath would be.

Lord Russell of Liverpool, stating that he thought "Treblinka" was written in a very objective way, hoped that the book would not meet with the same response from Jews in this country as it had received elsewhere.

"SOVIETISH HEIMLAND"

In the past Yiddish writers in Russia who wished to portray traditional Jews had to transfer the locale of their novels to Poland. This was due to the Stalin heritage when it was demanded that Soviet Jews be portrayed as Soviet citizens like other citizens. However, now *Sovietish Heimland* has published works written in Russian with a Jewish content, either before or simultaneously with their publication in Russian periodicals. A recent issue contains chapters from the memoirs of Grigori Rostal, one of the most famous of Soviet film directors.

A novel by Yosef Rabin, a member of the editorial board of *Sovietish Heimland*, the Moscow Jewish periodical, is appearing under the title of "Chapters from an Unprinted Novel" in the Warsaw Yiddish *Folks-Sztyme*, but not in the Moscow periodical. The novel is set in a *shtetl* in Russia, describing life there in the months before and after the Nazi attack on the Soviet Union.

LECTURE ON AGNON

Professor G. Scholem in London

Under the joint auspices of the Department of Hebrew, University College, London, and the Institute of Jewish Studies, Dr. Gershom Scholem, Emeritus Professor of Mysticism at the Hebrew University, delivered a lecture about "S. J. Agnon: The Last Hebrew Classic?". He described the specific position of Agnon in the world of Hebrew literature, especially in relation to the considerable transformation process through which the Hebrew language was going since it had become a living language again. He also assessed the influence of Agnon's Galician background on the poet's production. Referring to Agnon's latest, as yet unpublished work, Dr. Scholem said that it revealed two new tendencies. One was the desire to stress the ritualistic aspects of Jewish life, even at the cost of the action of the story. It seemed that Agnon thus wished to preserve for posterity the forms of life doomed to extinction. The other new tendency, revealed in one of his recent, unpublished novels, which was in essence the autobiography of his own soul, was the transformation of the narrative into a personal chronicle spanning hundreds of years.

BREMEN THEATRE'S VISIT

The Bremen Theatre contribution to the World Theatre season at the Aldwych Theatre in London was marked by the fact that both the director of the company and the author of one of the plays are former Jewish refugees to this country from Germany. Peter Zadek directed both the plays and Robert Muller adapted the second play, "Die Unberatenen", from a novel by Thomas Valentine. Both men came to England in 1933 and 1938 respectively, and were educated here.

Mr. Zadek is a graduate of Oxford and the Old Vic School and worked in the English theatre till 1957. The last play he directed here before he returned to West Germany was "The Balcony" at the Arts Theatre. Mr. Muller, a journalist and writer, one-time drama critic of the "Daily Mail", adapted "Die Unberatenen", at Mr. Zadek's request. Still resident in this country, Mr. Muller has made several visits to Germany.

STRAVINSKY EXHIBITION

The well-known London photographer, Laelia Goehr, who came to this country as a refugee from Germany, has an exhibition of photographs, "Stravinsky rehearses Stravinsky", at the Royal Festival Hall. The exhibition is in honour of Stravinsky's 85th birthday. Mrs. Goehr is photographing a number of musicians at work.

JEWISH BOOKS

of all kinds, new and second-hand. Whole libraries & single volumes bought. Taleisim. Bookbinding.

M. SULZBACHER

JEWISH & HEBREW BOOKS (also purchase)
4 Sneath Ave., Golders Green Rd.,
London, N.W.11. (SPE. 1694)

PHOTOCOPIES

QUICK and RELIABLE

GOLDERSTAT

25 Downham Road, N.1
'Phone: CLIssold 5464 (5 lines)
54 Golders Gardens, N.W.11
'Phone: SPEedwell 5643

LIBRIS

Wir interessieren uns auch für Ihre mitgebrachten deutschen Bücher und Autographen

LIBRIS (LONDON) LTD.

38a BOUNDARY ROAD,
LONDON, N.W.8

Director: Dr. J. Suschitzky
'Phone: MAI. 3030

DEUTSCHE BUECHER

Aus allen Wissensgebieten,
Bibliophile und Erstausgaben,
Autographen, Illustrierte Werke

STETS GESUCHT!

R. & E. STEINER (BOOKS)

5 Garson House, Gloucester
Terrace, London, W.2

Tel.: AMBassador 1564

HIGHEST PRICES

paid for

Gentlemen's cast-off Clothing,

Suitcases, Trunks, etc.

WE GO ANYWHERE, ANY TIME

S. DIENSTAG

(HAMpstead 0748)

THE DORICE

Continental Cuisine—Licensed

169a Finchley Road, N.W.3

(MAI. 6301)

PARTIES CATERED FOR