

## CONSTRUCTIVE TENSION

### German Jewry in Retrospect

*"Deutsche Juden—das war freilich ein eigentümliches und vielfältiges, ein problematisches und schicksalstraechtiges Gebilde, das vielleicht kein Jude eines anderen Landes je ganz begreifen konnte."*

Margarete Susman.

These words by an outstanding German Jewish thinker, which describe German Jewry as a unique and peculiar phenomenon whose characteristics cannot easily be conveyed to the outsider, are quoted in the recently published Eighth Year Book of the Leo Baeck Institute.\* They could serve as the motto for any work of German-Jewish historiography.

During the three decades which have elapsed since German Jewry ceased to exist as an entity the former German Jews have attuned their lives to their new environment. Consciously or unconsciously, our sense of values has changed and we regard our past with an increased detachment. This is both a blessing and a curse. It may save us from romanticising our past, but it may also endanger our spiritual equilibrium by severing us from the roots of our existence.

There is hardly a single article in the new Year Book which does not remind us of the problematical relationship between Jews and non-Jews in Germany. One may argue that this relationship is also problematical in other countries, but in Germany the problems manifested themselves in a more intense way and in a wider sphere. German Jews were constantly faced with the need of coming to terms with their Jewishness and the Year Book also reminds us of many political vicissitudes they had to experience.

#### Drawbacks Outweighed by Achievements

Under these circumstances it appears legitimate to ask the question whether Jewish life in Germany from the emancipation until 1933 can really be considered as one of the high peaks of Jewish history. The answer has to be in the affirmative: the drawbacks were outweighed by the achievements. German Jews may feel more at ease after their emigration to countries with a liberal tradition like England or with a multi-national society like the United States, and those who now live in Israel may consider it an asset that they are no longer burdened with the problems arising from the minority status of the Jews in the Diaspora. Nevertheless, as far as the assessment of our past is concerned, denigration would be just as unrealistic as undue glorification. We should remember that the tension in which German Jews lived served to stimulate their creative powers. This is borne out anew by the contents of the latest Year Book.

The various spiritual forces at work are brought to life in the masterful essay by Wera Lewin which is meant to deal with the impact

of the Stefan George Circle on German-Jewish "Geistesgeschichte" (a term which escapes accurate translation) but which, in fact, is mapped out on a much wider scale. The Stefan George Circle attracted Jews because its aloofness from the masses coincided with their own position as members of a separate group barred from the majority population. It also satisfied their longing for new absolute values which were to replace their lost Judaism. It may be permissible to add, however, that for others the loss of their Jewish roots had the opposite effect: they underestimated the impact of organic units such as national entities and laid themselves open to the reproach of destructive ("zersetzende") activities. In the course of her treatise the authoress also deals with the strange affinity between Germans and Jews: both suffer from "insecure brooding on their own existence and keep on questioning its specific value".

The participation of Jews in the Stefan George Circle is described in greater detail by Ernest Kahn in an article based on a lecture which he gave to the Friends of the L.B.I. in London shortly before his death. He states that Stefan George was opposed to nationalism and racialism. When, in 1933, the Nazis offered him the presidency of the Dichterakademie, he commissioned one of his Jewish disciples, Ernst Morwitz, to convey his refusal to Minister Rust. Shortly afterwards he went into exile.

Another essay dedicated to the inter-relationship between Jews and Germans in the cultural sphere is that by S. S. Prawer on Jewish contributions to German lyric poetry. He reviews the wide range of works by Jewish poets by beginning with Heine and concluding with those who were to experience or to witness the fate of outcasts under the Nazis, such as Gertrud Kolmar, Nelly Sachs, Ilse Blumenthal-Weiss and Paul Celan. In an attempt to detect the specific Jewishness of their creations, Prawer observes that Heine's approach was shaped by his position as an outsider and that Karl Kraus's criticism of Heine is, at least subconsciously, also motivated by Jewish self-hatred.

Self-hatred is also the keynote of Gershon Weiler's study of the philosopher Fritz Mauthner, who was well aware of the "Jewish duct in his brain", but averse to what he called "Jewish separatism". His anti-Jewish utterances are particularly distasteful when directed against Eastern Jews, a paradox in view of the fact that he himself was born in a small Bohemian town with a predominantly Slav population. He was a fervent admirer of Bismarck, whose personality he almost deified in his writings.

The essays mentioned so far deal with the reaction of the emancipated and culturally assimilated Western Jews to their Jewishness. This is what before 1933 we called the subjektive Judenfrage. The objektive Judenfrage, i.e., the political and economic plight of Jews as a collective entity, seemed to be confined to the unassimilated and unemancipated Jewish masses in the East. It affected the Central and Western European Jews only indirectly, namely, as an obligation to help their "less fortunate brethren". Little did we know, when the "Hilfsverein der deutschen Juden" was founded, that one day its offices in German cities would be visited not by homeless Eastern Jews but by German Jews anxious to emigrate. One man who did more than any other single person in the field of relief for Jews in Russia and other countries of oppression was a Jew from Munich, Baron Moritz von Hirsch (1831-96), about whom we learn much from the comprehensive essay by S. Adler-Rudel. What made Baron Hirsch so outstanding was not only the immense financial aid he rendered, but the vision with which he conducted his work. He rejected the system of alms-giving and pressed for constructive measures, especially retraining and resettlement. Contrary to other philanthropists and agencies, he did not see any prospects of improving the position of the Jews in Russia inside that country and advocated large-scale emigration. It was towards that aim that, in 1892, he founded the Jewish Colonization Association (ICA), after having already substantially supported the work of the Alliance Israélite for many years. The main country of resettlement was Argentina, and Adler-Rudel gives a vivid and well-documented description of the tremendous difficulties involved. Hirsch attributed these difficulties mainly to the lack of suitable administrators and managers. In fact they illustrated the limited prospects of Jewish agricultural ventures in countries other than Palestine. The author also follows up the other relief schemes sponsored by the ICA and other agencies with which Baron Hirsch was actively associated. He rightly regrets that the life of this munificent and constructive benefactor has not yet been recorded in a comprehensive biography, but his own study is an important milestone towards this goal.

One generation after Hirsch, German Jews themselves were to experience the vicissitudes they had tried to alleviate amongst Eastern Jews. This is symbolised by an essay on the Nobel Prize Winner and leading German scientist, Fritz Haber, who is brought to life in the personal recollections of his friend, Rudolf Stern. These reminiscences portray the picture of a man who was not only outstanding in his professional field but who also had many other interests and gifts. Above all, he must have been an amiable personality. He was baptised during his student days when he did not yet consider an academic career, and his decision was not motivated by opportunism: having neither religious nor national ties with

\* Leo Baeck Institute: Year Book 1963. Editor, Robert Weltsch. 340 pp. East and West Library, 42s. Free to members of the Society of Friends of the L.B.I.



## Constructive Tension

(Continued from page 1)

his community of origin, he considered it as the formal completion of the Jewish amalgamation with the majority population, thus following a trend of the time which was also advocated by well-meaning non-Jews like Mommsen. It is pathetic to read of Haber spending the last year of his life as a homeless wandering Jew. It is one of the twists of history that another Jewish scientist who stood in the forefront of the fight for the Jewish people and whose contributions to British scientific warfare during the First World War had been in the same field as Haber's on the German side, Chaim Weizmann, tried to help him. They had become friends and Haber's letters to Weizmann after his emigration are published as an appendix to Stern's article. On Weizmann's invitation, Haber planned to visit Palestine, but he died before this materialised.

### Jews in Politics

The political difficulties with which German Jews were faced long before the Nazis came to power are, under a special aspect, the subject of an interesting article by Walter Breslauer about Jews in the City of Posen in the middle of the nineteenth century. At that time the population of Posen consisted of 18,000 (mainly Polish) Catholics, 12,000 (mainly German) Protestants and 7,000 Jews. The election of German instead of Polish parliamentary deputies was only made possible because the Jews joined the German camp. The documents which the author holds in his possession and which are the starting-point of his essay, reveal the machinations by which the Germans, who in the majority were Conservatives, prevented the nominations of Democratic Jewish candidates, in spite of undertakings given to that effect. On the other hand, up to 1918 Jews were prominent in the Municipal Council.

It was always typical of the German political scene that the middle classes tended towards the right-wing "national" parties, which were antisemitic in their outlook. A most interesting correspondence, discovered in the Bonn Federal Archives and interpreted by Arnold Paucker, deals with the efforts of a Conservative German author, Friedrich von Oppeln-Bronikowski (1873-1936), to do "justice" to the German Jews by admitting them to the Conservative Party and thus enabling them to become "good" Germans in the meaning of the right-wing ideology. He wrote a pamphlet to that effect in 1932, and the correspondence found in the Archives deals with the attempts of the publisher, J. G. Huch, to obtain the moral and financial support not only of private organisations but also of the Government. Amazingly, though of course unsuccessfully, the publisher continued his efforts during the first months after the Nazis came to power. At that time the "racial" approach to the Jewish question had already been established, but it was apparently still possible, without danger to life and freedom, to discuss other "solutions" of this problem.

The Executive of the AJR announces with deep regret the sudden death of  
**DR. HANS REICHMANN**  
on May 24, 1964.

Jews from Germany have lost one of their outstanding personalities and a life-long devoted fighter for their cause. Full tribute will be paid to him in the next issue.

The Year Book also carries assessments of two Jewish scholars. The first, written by Noah J. Jacobs, deals with the philosophy of Salomon Maimon (1754-1800), a Jewish thinker at the beginning of the emancipation period. The second assessment by Erwin Rosenthal is dedicated to the last representative of the "Wissenschaft des Judentums", Ismar Elbogen (1874-1943). In an article which reflects his reverence for that great scholar, the author describes Elbogen's life and work without omitting the disappointment he experienced because German Jewry did not fully rise to the challenge of furthering Jewish research work on the widest possible basis.

In a well-documented and illustrated study on German synagogues in the early period of emancipation Helen Rosenau, amongst others, deals with the design of the Dresden synagogue by the famous non-Jewish architect, Gottfried Semper, which led to the adoption of the "Moorish" style by architects of many other German synagogues. The Year Book also carries Hans Liebeschutz's profile of Rabbi Dr. Paul Rieger (1870-1939); the addresses on the occasion of the presentation of the Erasmus Prize to Martin Buber (the major part of the award has been allocated by Professor Buber to the L.B.I.); a brief article by Martin Graetz about the A.J.G.V. Fraternity and, as the previous volumes, a bibliography of recent publications on German Jewry compiled by the Wiener Library. Last but not least, the Introduction by the editor, Robert Weltsch, co-ordinates and amplifies the subjects dealt with in the articles and is also an important contribution in its own right. The book is enhanced by numerous interesting illustrations.

In conclusion, this reviewer wishes to extend an apology to the contributors of the Eighth Year Book. It is impossible in a single article to do justice to their contributions, each of which is the result of elaborate scholarly research work. This brief summary is not meant to be a *précis* of the Year Book. It has served its purpose if it encourages the reading of the book itself. *Mutatis mutandis*—and with considerably less effort required—the reader should follow Joh. Heinr. Voss's advice in the introduction to his Iliad Translation: "Dear Reader, learn Greek and throw this translation into the fire."

W. ROSENSTOCK.

### NOVELLE ZUM BUNDESSENDSCHAEDIGUNGSGESETZ

Anhoerung der Verfolgtenverbaende durch  
Wiedergutmachungsausschuss

Am 6. Mai 1964 fand in Bonn unter dem Vorsitz von Rechtsanwalt Martin Hirsch eine Sitzung des Wiedergutmachungsausschusses des Bundestags statt, in der Vorschlaege der Vertreter der Verfolgtenverbaende zum Entwurf einer Novelle zum Bundesentschaedigungsgesetz (BEG) vorgebracht wurden.

Sowohl die Verfolgtenverbaende in der Bundesrepublik wie die auslaendischen Verbaende setzten sich dafuer ein, dass die Novelle die gegenwaertige Rechtslage nicht verschlechtern duerfe und dass auch denjenigen Verfolgten Rechtsansprueche gewaehrt werden sollten, die erst nach dem Stichtag vom 1. Oktober 1953 Laender hinter dem Eisernen Vorhang haetten verlassen koennen. Oberrichter Witkon (Israel), Dr. Roth (London) und Dr. van Dam, der in erster Linie Vorschlaege der deutschen Verfolgtenverbaende vortrug, waren sich in diesen Forderungen einig.

Auch Dr. Goldschmidt, der Vertreter des Council of Jews from Germany, trat dafuer ein, dass die Wuensche der Staatenlosen und Fluechtlinge und der Verfolgten aus den Vertreibungsgebieten in moeglichst weitem Umfange beruecksichtigt werden sollten, betonte aber dabei, dass der Council persoenliche Angriffe gegen Vertreter der Bundesregierung bedauere und nicht glaube, dass solche Angriffe den Interessen der Verfolgten dienten.

Dr. Goldschmidt nahm ferner auf schriftliche Vorschlaege des Council Bezug, insbesondere fuer eine gerechte Versorgung fuer die Witwen der vor dem 1. Oktober 1953 verstorbenen, aus ihrem Beruf verdraengten Verfolgten und fuer die Witwen derjenigen Verfolgten, die vor dem 31. Dezember 1952 verstorben sind und ihren letzten Wohnsitz oder dauernden Aufenthalt ausserhalb der Bundesrepublik oder Westberlin, aber im alten Reichsgebiet oder in Danzig hatten. Es ist zu hoffen, dass der letztgenannten Gruppe anstelle von Hilfe im Wege einer Haerte-klausel Rechtsansprueche gewaehrt werden.

Weitere ins einzelne gehende Vorschlaege liegen dem Wiedergutmachungsausschuss in schriftlichen Eingaben der Claims Conference und des Council vor.

Der Vertreter des Council gab zum Schluss der Hoffnung Ausdruck, dass das grosse Werk der deutschen Wiedergutmachung einen wuerdigen Abschluss finden werde.

Im gleichen Sinne aeusserte sich Dr. Silberman, der Praesident der American Federation of Jews from Central Europe, der zugleich eine Normalisierung der Beziehungen zwischen Deutschen und Juden erstrebte.

Die Beratungen des Wiedergutmachungsausschusses ueber die BEG—Novelle werden sich voraussichtlich noch geraume Zeit hinziehen. Dann werden sich der Haushaltsausschuss des Bundestags und der Bundesrat mit der Novelle zu befassen haben. Die Novelle wird daher wohl erst im naechsten Jahre verabschiedet werden koennen.

Die gleichen Gremien muessen sich auch noch mit der Novelle zum Bundesrueckerstattungsgesetz, deren Beratung der Wiedergutmachungsausschuss bereits abgeschlossen hat, befassen. Diese Novelle wird fuer den Spaetsommer dieses Jahres erwartet.

Der Wiedergutmachungsausschuss ist sich bewusst, wie bedauerlich die Verzoeigerung der Gesetzgebung im Hinblick auf die Altersschichtung der Verfolgten ist.

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## HOME NEWS

## ANGLO-JUDAICA

**DR. JACOBS LEADS BREAKAWAY  
SYNAGOGUE**

Members of the New West End Synagogue in Bayswater have formed a breakaway congregation under the leadership of Dr. Louis Jacobs, to be known as "The New London Synagogue".

About half of the New West End congregation of 700 passed the resolution to establish an independent Orthodox congregation at a meeting in a London hotel. Only ten voted against the motion.

Until taking up another appointment two years ago Dr. Jacobs was the minister of the New West End Synagogue. Despite the wishes of the synagogue's Board of Management, Dr. Israel Brodie, the Chief Rabbi, refused to re-appoint him to the synagogue this year.

The difference between the rabbis is that Dr. Brodie represents the truly Orthodox faction, which insists on literal acceptance of the Pentateuch as being the word of God transmitted to Moses on Mount Sinai. Dr. Jacobs and his supporters accept the spirit of the words, but question that they were derived from one source at one time.

The Board of Management of the New West End Synagogue, deposed after its insistence on having Dr. Jacobs as minister, was at the breakaway meeting, as was Dr. Jacobs. Many of those at the meeting fervently hope for a reconciliation, but they feel that by establishing a breakaway congregation they will be able to negotiate from strength. Alderman H. Leon, a member of the deposed Board, said that they would be only too happy to start negotiations again with the Chief Rabbi and the United Synagogue. The members of the new congregation are at present worshipping in an hotel annex and will continue to do so until a decision is taken on building a new synagogue.

**"EXODUS" DOCTOR CASE**

Dr. Wladislaw Alexander Dering, a former prisoner-doctor in the Auschwitz concentration camp, was awarded one halfpenny damages in the High Court for libel in the book "Exodus". He was ordered to pay the costs of his action against the author and publishers of the book, which are likely to be about £20,000. The paragraph in "Exodus" complained of read: "Here in Block X Dr. Wirths used women as guinea-pigs and Dr. Schumann sterilised by castration and X-ray and Clauberg removed ovaries and Dr. Dehring performed 17,000 experiments in surgery without anaesthetic".

The defendants admitted that the paragraph was defamatory, but they contended it was true in substance in fact subject to certain qualifications. They had not sought to support the figure of 17,000 or that they had been performed without anaesthetics, but had contended that Dr. Dering performed 130 experiments in surgery after giving only spinal injections.

Thirty witnesses from America, France, Israel, Austria and Poland gave evidence. Dr. Dering's evidence was that he gave spinal anaesthetics which, in the years before the war, were widely used on the Continent.

When the jury retired they took with them the original register of operations performed in Auschwitz in 1943. An official of the Polish Embassy in London brought this to the Court each day. It is the only surviving register of operations carried out at Auschwitz and is now kept in the Auschwitz Museum.

Dr. Dering, who now lives in Ealing, said that he intended to continue his practice. Many patients called at his surgery in Seven Sisters Road, Holloway, where he has been practising for the last four years, to offer good wishes.

**NEW JEWISH HOSPITAL**

The new Jewish hospital planned for Stanmore is to be called the Mount Zion Memorial Hospital. It is anticipated that the hospital, with 300 beds, will cost about £2½ million. The foundation-stone will probably be laid by the end of the year.

**INSURANCE PREJUDICE ALLEGED**

Mr. Leo Abse, Labour M.P., in the House of Commons alleged that discriminatory practices existed among some insurance companies. He suggested that, in order to ensure that all insured persons paid premiums based upon genuine commercial risk and actuarial assessments, the Insurance Act of 1958 should be amended to provide that no insurance company might conduct business if it refused insurance cover or required extra premiums solely because of the race of a party seeking to be insured.

He also contended that immigrants, non-European people and persons whose parents were born abroad, were encountering difficulties in obtaining motor insurance cover at reasonable rates.

**COMMONS' MOTION ON GERMAN  
COMPENSATION**

An all-party motion asking for more liberal terms of the compensation draft Bills, especially for the inclusion on equal terms of those victims who are excluded by the time limits under the present law, has been signed by more than 100 M.P.s. The three leading sponsors are Mr. T. H. Skeet (Con., Willesden E.), Sir Barnett Janner (Lab., Leicester N.W.) and Mr. Roderic Bowen (Lib., Cardigan).

**FASCISM IN BRITAIN**

At a Board of Deputies meeting Mr. John Dight, in his report of the Defence Committee, stressed the participation of fascist and racist candidates in the elections. Although the percentages of the total votes which such candidates obtained in the Greater London Council election were below those of previous years "the large numbers of actual votes received by them are to some extent a matter of concern". Mr. Dight commented on the announcement that Mosley had decided to withdraw all Union movement candidates in the forthcoming election, but stated that it might also mean that the "thug element" in the movement would find their way to Colin Jordan's group or to the British National Party.

**ANTISEMITISM IN RUSSIA****B.B.C. Broadcast by Rev. Simpson**

The Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, recently made an appeal on the B.B.C. programme "Christian Outlook" to "keep ourselves as fully informed as possible about the position of the Jews in the Soviet Union".

Discussing the question of antisemitism in Russia, Mr. Simpson said that the temptation should be avoided of indulging in "a campaign of hatred against the Soviet Union, which can help neither ourselves nor, much more important, the Jews".

Mr. Simpson, when assessing the significance of recent anti-Jewish moves, said that "there is a deep-rooted tradition of antisemitism in Russia and particularly in the Ukraine".—(J.C.)

**STUDY GROUP ON RUSSIAN JEWRY**

At a Council meeting of the Anglo-Jewish Association the president, Mr. Maurice Edelman, M.P., announced the formation of a study group to examine the situation of Jews in the Soviet Union.

Mr. Edelman referred to the abortive attempt to have the problem of Russian Jewry considered by a communal conference and said that a thorough and objective study of the problem itself must now be undertaken. The findings of a broadly based study group, which would include a number of experts on the subject from outside the A.J.A., were a necessary preliminary for any further action.—(J.C.)

**Marriage Today**

The opening session of the National Marriage Guidance Council's annual conference at Bournemouth, on the theme of "Influences on Marriage Today", was addressed by the Rev. Dr. I. Levy, minister of the Hampstead Synagogue. Dr. Levy, the first Jew to be invited to open such a conference, spoke about the differences between the Jewish and the Christian marriage services and also about the laws relating to every aspect of marriage which are to be found in Jewish teaching.

**Jews' College Finances**

The central theme of the annual report and accounts to be presented to the general meeting of governors and subscribers of Jews' College in July, is the urgent need of attracting additional endowments. With the rate of expenditure growing faster than the rate of income the College must have a regular income of at least £15,000 a year. The College Council have accordingly set a target for the Endowment Fund of £300,000.

**Refugees' Achievements Praised**

At a banquet of the Glasgow Jewish Representative Council one of the guest speakers was Sir Robert A. Maclean, who, among many other functions, is now Chairman of the Board of Scottish Industrial Estates. Referring to his long-term connections with refugees who started factories on the then newly erected estates, Sir Robert stressed that among all the enterprises established he had not experienced a single failure.

**Exhibition in Willesden**

Over 150 people, mostly non-Jews, visited the Dollis Hill Synagogue, London, during an exhibition of Jewish religious appurtenances organised by the Willesden branch of the Council of Christians and Jews and Willesden Ajax. The exhibition included typical Sabbath and Seder tables, a display of prayer books, prints of Hebrew manuscripts and original books by Rabbi Dr. H. Rabinowicz, minister of the synagogue.

**"J.C." in Braille**

Sir Cyril Salmon, guest of honour at the Jewish Blind Society's annual meeting, congratulated the society on "the magnificent way it is discharging the obligations of the community towards the 1,400 blind in its care." He stressed the need for ever-increasing financial support from Anglo-Jewry. The acting chairman, Mr. Cyril Ross, who presided, told the meeting of the Society's new community centre in North London. Describing projects initiated during the past year, he said that extracts from the *Jewish Chronicle* were now being transcribed into braille and were circulated weekly both to the Society's homes and to individuals. The panel was now planning the transcription of children's books.

**Future of Leo Baeck College**

Negotiations are taking place between the councils of the Union of Liberal and Progressive Synagogues and the Leo Baeck College which may lead to the college becoming the joint responsibility of the Liberal and Reform movements. Reference to these negotiations was made at the annual conference of the Union held in Birmingham.

**Hebrew Seminar**

Over 130 young people attended the spring Hebrew seminar held by the Jewish Agency Education Department and the Friends of the Zionist Federation Educational Trust at Tynningham House, Newport Pagnell. This was the 57th seminar of its kind and the theme was "Aspects of Jewish History and Literature". About 40 per cent of those present were attending their first seminar, but the majority had never missed a seminar.



## NEWS FROM ABROAD

### SOUTH AFRICAN JEWRY

Professor Julius Lewin, professor of African law and administration at Witwatersrand University, in a speech at a Warsaw Ghetto Commemoration Meeting in Johannesburg, said it was "high time that Jews realised that appeasement of the National Party does not pay". He stated that Jews had become half-conscious victims of political blackmail. Nationalist leaders wanted to keep ordinary Jews so insecure that they would refrain from supporting opposition parties. This, he said, was why the Nationalists did not rebuke their followers for indulging in antisemitic outbursts. An immediate statement was issued by the South African Board of Deputies stressing that the professor was expressing his own views.

Rabbi Dr. J. Vainstein, the communal rabbi of Port Elizabeth and a member of the South African Beth Din, has described as "totally wrong" the widely shared belief among Jews abroad that a wave of antisemitism is sweeping through the country. The rabbi, who spent several weeks in Britain, came to recruit English-trained ministers, shochetim and teachers for Jewish communities in South Africa.

The Chief Rabbis of Cape Town and Johannesburg and the Rabbi of the Cape Town Reform Congregation were among the 19 Jewish, Moslem and Christian religious leaders who appealed to the South African Government recently not to re-promulgate the 90-day detention clause which allows a person to be detained for that period without a charge being preferred against him.—(J.C.)

### NEWS FROM THE ARGENTINE

For the first time a public statement has been made by an Argentine bishop strongly condemning antisemitism and praising Israel. Monsignor Enrique Principe, the Bishop of Santa Fé, 300 miles from Buenos Aires, spoke at a meeting there commemorating the 21st anniversary of the Warsaw Ghetto Uprising. Members of the provincial executive, legislature and judiciary heard the Bishop say that his presence on the platform must be interpreted as symbolising his personal support and sympathy, as well as that of the Church, for those who suffered under the barbarism of Nazi persecution. Bishop Principe sharply condemned the resurgence of neo-Nazi activities in the Argentine and called on the Government to take immediate action to curb "provocative antisemitic activities" in the country. He ended with an expression of admiration and enthusiasm for Israel, which he visited at the end of last year, when returning from the Ecumenical Council in Rome.

Colonel Kurt Brenner, former police chief in the province of Santa Fé, in a television interview said that Tacuara (the outlawed neo-Nazi organisation) was "a threat to national security."

President Arturo Illia received a delegation led by Dr. Isaac Goldenberg, president of Daia, the central representative body of Argentine Jewry. The delegation expressed to the President the community's satisfaction with the Government's declarations and measures against antisemitic manifestations and the draft of a new criminal law on the subject presented in the Argentine Parliament. Dr. Goldenberg drew President Illia's attention to a renewed anti-Jewish campaign whipped up by foreign agents with the assistance of local terrorists. President Illia said that he had decided to prevent by all means efforts by foreign agents to disturb the democratic life of the country and Argentina's traditional respect for all races and creeds.—(J.C.)

### SYNAGOGUES IN GERMANY

New synagogues are to be built in the towns of Baden-Baden and Karlsruhe in South-West Germany to replace those destroyed by the Nazis in 1938.

### FROM THE U.S. SCENE

#### Address by Cardinal Spellman

Francis Cardinal Spellman, Archbishop of New York, a leading Catholic figure in America and one of the cardinals closest to the Vatican, told the American Jewish Committee's annual gathering in New York that he was "frankly appalled" that the "Jewish people have so often suffered outbreaks of persecution" as "punishment for their part in the Crucifixion". While not absolving the Jews of Jesus's day of deicide, he described as "simply absurd" the assertion that "there is some kind of continuing guilt which is transferred to any group of people which rests upon them as a curse for which they must suffer".

"Antisemitism", said the Cardinal, "can never find a basis in the Catholic religion, which stresses our common origins and the ties which bind us together". In defence of Pope Pius XII, who has been accused of "not speaking out", Cardinal Spellman recalled a broadcast he made at the late Pontiff's behest urging Hungary's wartime leaders to "protest at the bloody persecution of Hungarian Jews". He also recalled Pope Pius XII's Christmas message of 1942 decrying the Nazi persecutions and his statement that "St. Paul tells us that the Jews are our brothers".

The speech was made at the organisation's annual dinner which, this year, was held in honour of the Secretary of State, Mr. Dean Rusk, who received the organisation's American Liberties Medallion "for exceptional advancement of the principles of human liberty". Mr. Rusk, responding to the presentation, reminded the gathering of what prejudice had led to.

#### Optimism on Group Survival

In his address to the 57th annual meeting of the American Jewish Committee, Dr. John Slawson, executive vice-president, stated that American Jewry is not facing disappearance as recent studies declare. Extensive studies by the A.J.C. had shown that the vast majority of U.S.A. Jews seek survival as a group. American Jews, stated Dr. Slawson, "have the greatest opportunity in their history to develop their identity within the framework of Jewish self-regard while fully participating in all facts of American life". He added that defence against assimilation was more important than that against discrimination.—(J.C.)

#### Clash in Brooklyn

New York City's Commission on Human Rights has opened inquiries into the attack on 150 students of Lubavitcher Yeshiva by a group of young Negroes armed with sticks and other weapons. The inquiry was ordered after demands for immediate action by the Brooklyn Community Council to the Mayor of New York and the police commissioner. A number of Negro boys have been arrested. The council, which represents numerous organisations, stated that the attack "disturbed and outraged the entire Brooklyn Jewish community."

A spokesman for the National Association for the Advancement of Coloured People has condemned the attack as a "shocking revelation of the corroding effect of racial and religious bias". Leaders of the N.A.A.C.P. and of the Negro Y.M.C.A. in the area where the Lubavitcher Yeshiva is situated, called personally on the yeshiva principals to express their sympathy.

The Anti-Defamation League, while deploring the incident, has appealed to Jews to retain a "sense of perspective" and has asked White and Negro leaders to "check irresponsible elements". Similar messages were sent to the yeshiva by the American Jewish Congress and many other Jewish organisations.—(J.C.)

### ECUMENICAL COUNCIL AND JEWS

The Ecumenical Council at its last session did not discuss the document concerning relations between the Catholic Church and the Jews only because of lack of time. This was stated by Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, in an article published in a recent issue of "Civita Cattolica", the organ of the Jesuit Order. In general, stated Cardinal Bea, the prolonged exchange of ideas on a matter which was rather new to most undoubtedly furthered clarification. It was also better to avoid an impression of a hurried and insufficiently mature discussion and voting.

While the revised text of the schema, which has been made in the last few months, had to remain a secret, it was significant that it was voted almost unanimously after thorough study and discussion, stated the Cardinal. "We have every reason to thank the Lord for having brought this work to a conclusion and to look serenely to the future", he said.—(J.C.)

### ITALY

#### Jewish War Heroes Remembered

Rome and Turin at ceremonies commemorated two Jewish heroes of the Italian Resistance, tortured to death by the Germans 20 years ago.

A memorial meeting in Rome honoured Russian-born Leone Ginzburg, a brilliant young scholar who had always been a militant opponent of fascism. He was in 1943 caught by Rome fascists setting up type for his clandestine newspaper *Italia Libera*, handed over to the Germans and tortured to death.

Emanuele Artom refused to flee to Switzerland in 1943 although all the arrangements were made. He became political commander of a brigade of Italian partisans, was captured by the Nazis in 1944 and tortured to death after being betrayed by a fascist spy. The spy was captured by the partisans but released on Artom's orders. A meeting to mark the 20th anniversary of his death was held in Turin and attended by the mayor, the president of the Jewish community, the pupils of the high school named after Artom and by other high dignitaries.

#### Tributes to Jules Isaac

Professor Jules Isaac, the famous historian who worked for improved relations between Christians and Jews and who died last September at the age of 86, has been commemorated by a conference in Florence.

Professor Giorgio La Pira, the President of the Council of the city's Hebrew-Christian Friendship Association, who is also the Mayor of Florence, is mainly responsible for this tribute. He has described the late Professor Isaac as "the founder and apostle of Hebrew-Christian friendship" and called for the conference to be thrown open to Jews, Christians and Moslems. Representatives of the Council of Christians and Jews attended the Florence conference.

In Aix-en-Provence, where the Jewish historian and writer lived, an Association of the Friends of Jules Isaac has been founded, under the presidency of the writer, Armand Lunel. Members of the group intend to ensure the publication of a number of Professor Isaac's works which have not previously appeared.—(J.C.)

#### Fascist Hooligans

Guido Sacerdote, a Jewish student and the nephew of the Italian author Senator Carlo Levi, was assaulted, together with a Jewish teacher, while they were on their way to a Naples memorial to commemorate the anniversary of Italy's liberation in the last war. Fascist students attacked them, shouting "Down with the Jews". Five were arrested by the police, who later released four. Signor Sacerdote was taken to hospital with injuries.—(J.C.)



## JEWRY IN THE EAST

### SOVIET RUSSIA

#### Women's Organisations Invite Wizo

Communist women's organisations in the Soviet Union have invited Wizo to send a visiting delegation. This is the first time since Israel was established in May, 1948, that a Zionist organisation has been officially invited to send a representative group to Russia.

#### Publication Against Talmud

A new book published by the Soviet Academy of Sciences in an edition of 70,000 copies declares that the Talmud is a source of "reactionary ideas, propagating morals of exploitation". The book says that it is part of the teachings of the Talmud that exploitation of the poor by the rich and the weak by the strong is the proper mode of behaviour.

#### Sculptor of Lenin

Mr. Khrushchev is to unveil a nine-foot-high bust of Lenin by Benjamin Pinchik, the Russian-Jewish sculptor, at the Leningrad art exhibition in the autumn. Pinchik is famous throughout Russia for his sculptures of Lenin. Many of his bronzes are in art galleries and museums in several of Russia's bigger cities and his "Lenin on the Platform" showing Lenin addressing a public meeting which is in the Lenin Museum in Moscow, is considered the best of its kind in the U.S.S.R.

#### Ballerina Honoured

Maya Plisetskaya, the Russian-Jewish ballerina who succeeded Ulanova as the leading dancer of Moscow's Bolshoi Ballet, has been awarded the 1964 Lenin Prize for her outstanding contribution to Soviet art.

#### Nazi Gets Award

A leading Nazi actor in wartime Hungary, Kiss Ferenc, condemned to ten years' imprisonment in 1945 as a war criminal, has been awarded the title of Meritorious Artist by the Hungarian Government. Ferenc was one of the principal organisers of the purge of Jewish influences from Hungarian culture in the Nazi period. He was allowed to reappear on the stage last year.

In 1963 the Hungarian Government bestowed similar awards on three other Nazi actors, Antal Pager, Maria Gzorkovics and Miklos Forrai.

#### Composer Attacked

An article in *Komsomolskaya Pravda* attacks one of Russia's leading composers, David Gershfild. The authors of the article accuse the composer of "money grabbing", using his name to keep his sons out of "heavy rural labour" and of being "known to the militia as an incessant seller of motor cars". According to the article, Gershfild, who was created Meritorious Artist of the Moldavian Republic in 1961, makes good use of his title and "he and his family look for patronage and pull strings for relatives". It is not yet known what effect the article has had on Gershfild's position.—(J.C.)

### ANTISEMITISM IN SOVIET UNION

#### U.S.A. Students Demonstrate

More than 700 students staged an orderly demonstration near the Soviet mission to the United Nations on May Day to protest against antisemitism in the Soviet Union. There was no reaction from the Soviet mission.

The demonstrators marched in silence "to demonstrate the silence forced upon Russian Jewry". Slogans written on the placards carried by the pickets were written in English and Russian. A student demonstrator said the aim of the pickets was not only to put pressure on Russia but to enlighten American Jews.

Student demonstrations in sympathy with the one in New York were held at Pennsylvania University and Brandeis University.—(J.C.)

### CZECH REHABILITATION

Mr. Shimon Orenstein, a former Israeli diplomat, has finally been rehabilitated by Czechoslovakia. The Supreme Court in Prague has exonerated him from the charges of treason and espionage for which he was sentenced to life imprisonment in 1953.

In 1951, during one of the Stalinist purge trials involving Rudolf Slansky and other prominent Czech-Jewish Communists, Orenstein was arrested and brought to trial in 1953. Mordecai Oren, a Mapam politician, was also arrested during a visit to Prague at the same time as Orenstein.

Oren was released and returned to Israel some time ago and was later cleared. Orenstein was released in 1956 and returned to Israel.

At a press conference in Jerusalem Mr. Orenstein said that the Prague Supreme Court held that Zionist activities in Czechoslovakia were legal (Zionist activities formed the basis of the charges against Orenstein, Oren and Slansky). It is believed that the Prague Supreme Court's statement is the first official Communist acknowledgment that Zionism is legal.—(J.C.)

### POLAND

#### Prosecution of War Criminals

The Polish Government has announced that it will not recognise the West German statute of limitations on the prosecution of war criminals. Polish Jewry is to appeal to Jews throughout the world to launch a campaign against the West German Government's intention to end prosecutions of Nazi war criminals in May of next year.

#### Tribute to Yiddish Author

A conference in Warsaw of Jewish writers, actors and artists, and a festival of Jewish drama, are the two main events proposed in November to celebrate the centenary of the publication of some of the works of Mendele Mocher Sefhorim, the Hebrew and Yiddish author. These events have been recommended by the Cultural and Social Union of Polish Jews and have been announced in "Folks-Sztyme" the Warsaw Yiddish newspaper.

All Jewish dramatic groups in Poland have been asked to prepare for the festival. The Jewish Historical Institute in Warsaw will organise an exhibition of Mendele's manuscripts. Special lectures will be given on Yiddish literary themes and Jewish institutions such as schools, clubs and the adult education centre will also take part in the celebrations.

#### Pilgrimage to Treblinka

Dr. Nahum Goldmann, president of the World Jewish Congress, headed the organisation's delegation to the unveiling of the Treblinka monument in Poland on May 10, together with Mr. Samuel Bronfman and Mr. Israel M. Sieff, vice-presidents.

Treblinka, near Warsaw, was second only to Auschwitz in the number of Jews who were murdered there. Its gas chambers liquidated 700,000 men, women and children.

#### Integration of Jews Advocated

A plenary session of the Cultural and Social Union of Polish Jews was called to discuss the programme of Jewish participation in the celebration marking the 20th anniversary of the establishment of Poland as a Communist State. The chairman, Mr. Leib Domb, told the meeting that the major aim of Polish Jewry's leadership will be to make the community "an organic part" of Communist Poland. Before the meeting, in a special article in the *Folks-Sztyme*, Mr. Domb outlined the aims of the union's leadership. The purpose of the meeting, he wrote, would be to "develop a wider ideological and political campaign" to make Polish Jews an organic part of the "unity of the Polish people".

## GERMANY

### WAR CRIMES TRIALS

At his trial in Ellwangen, Ernst Heinrich Schultz, a former Nazi police officer, was accused by a woman of shooting her 16-year-old son as he sat at a table, and of also shooting her father about six months later. Schultz, who has denied the murder of 14 Jews at Komarow, near Lublin, in 1941 and 1942, admitted shooting the boy because "he had tried to run away" but denied shooting the father.

Former S.S. Captain Otto Hunsche, who was Eichmann's wartime legal expert is on trial in Hamburg together with former S.S. Colonel Hermann Krume. They are charged with complicity in murdering more than 400,000 Hungarian Jews deported to Auschwitz in 1944. Hunsche claimed that he had been an "unimportant" figure in Eichmann's organisation in Hungary and that he did not know the object of the Nazis' "final solution of the Jewish problem". He also told the court that in 1945 he and Eichmann hid in the Austrian Alps with a hoard of food, money and gold, planning to wait until the "invading Americans changed their ideas and advanced against Russia with the Eastern units of the S.S.". But one day Eichmann disappeared with the food and gold. He himself, he said, passed through a series of internment camps, was finally released, and in 1954 started to practise as a lawyer in Recklinghausen.

### AUSCHWITZ TRIAL

The court for the Auschwitz trial recently moved from the municipal council room at the town hall to the theatre of the newly completed Gallus Community Centre. The hall is divided into two by a wooden railing, with 142 chairs for visitors. Everyone connected with the court is seated on the other side on a slightly raised platform.

Arthur Miller, the American playwright, has been seated among the spectators busily taking notes, and probably the trial will be reproduced on a Broadway stage some time in the future.—(J.C.)

### S.S. DOCTOR BANNED

The Muenster administrative court has ruled that Dr. H. Baumkoetter, former chief S.S. doctor at Sachsenhausen concentration camp, is "unworthy to be a practising physician today."

The court decision upholds that of the Medical Association which has consistently refused Baumkoetter's requests for a licence. He now works as a sales agent for a pharmaceutical firm.

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## NEWS FROM THE MIDDLE EAST

### GERMAN SCIENTISTS IN EGYPT

Mrs. Golda Meir, the Israeli Foreign Minister, has condemned the postponement by the West German Cabinet of a decision on a draft amendment to the Passport Law. This would authorise the Government to recall German scientists working on the production of arms abroad.

Israel was not claiming that the Bonn Government had sent the scientists to Egypt, said Mrs. Meir, but it was clear that only Bonn could do something towards their recall. She expressed appreciation for Bonn's desire to preserve the constitutional rights of citizens, but added there was also a higher law aiming at safeguarding the lives of innocent people and at preventing a nation or part of it from helping in the destruction of another nation.

Israeli Government quarters do not believe that the Passport Law amendment would automatically ensure the evacuation from Egypt of over 300 German scientists and technicians who are helping Egypt's war effort. But the passage of this legislation in Western Germany would be regarded as a moral condemnation of these activities and would thus deter other Germans, particularly the younger generation, from joining the experts in Egypt.

The postponement by the West German Cabinet of a decision on the draft amendment was welcomed by a prominent member of the opposition Social Democratic Party. Herr Schmitt-Vockenhausen told the Federal Parliament that his party shared the widespread doubts of the legality of the proposed amendment. He said the Cabinet would be well advised to recognise the amendment as a mistake and return to the original suggestion by representatives of all parties in Parliament to enforce new regulations to implement Article 26 of the Constitution.

This stipulates that all actions by German citizens apt to impair the peaceful coexistence of nations or serve the preparation of military aggression are unconstitutional and punishable. Adoption of the measure would be more effective than any other to stop German experts from giving more help to the Egyptian Government in its military projects, said Herr Schmitt-Vockenhausen.

According to the correspondent of the West German Protestant weekly "Sonntagsblatt", Dr. Schwarzkopf, there are two groups of German and Austrian scientists and technicians working on Egyptian jet aircraft and rocket development. None of these is employed on producing atomic, biological or chemical weapons. The German experts had been shocked by "false reports" and accusations against them and disappointed at the attitude of the Bonn Government, reported Dr. Schwarzkopf. They expected the West German authorities to protect them against further "unfounded allegations". They also counted on Bonn to investigate bomb attempts on German scientists in recent years and to protest officially to the Israeli Government, and they demanded compensation for the "damage caused by Israeli agents".—(J.C.)

### EGYPTIAN NUCLEAR MISSILE?

After reports of an Egyptian "nuclear breakthrough" involving the production of small missiles with a limited radioactive fallout, the Israeli Knesset passed a unanimous resolution voicing displeasure at the fact that "the authorities of the German Federal Republic have not yet taken any effective action to prevent" the activities of German scientists in Egypt.

The Knesset called on "enlightened public opinion in the world to exert its influence in order to bring to an end this activity by German scientists". The resolution was passed after a statement by the Foreign Minister.

Mrs. Meir told the House that the "German Government cannot be indifferent to the fact that 19 years after the fall of the Hitler régime, which caused the destruction of millions of Jews, members of the same people are involved in actions aimed at helping Nasser to attack the State of Israel in which the survivors of the holocaust and the destruction have gathered".

In the House of Commons here questions were asked concerning the possession of nuclear weapons by any Middle East country. The Prime Minister said he thought there was no evidence to support the suggestion.—(J.C.)

### ESCAPED S.S. IN CAIRO

Hans Zech-Nenntwich, the former S.S. officer and British agent who recently escaped from a Brunswick prison, was found in Cairo by the Hamburg weekly illustrated magazine, "Stern". He had been sentenced to four years' imprisonment for complicity in the war-time murder of Jews in Russia.

German television showed pictures of the former S.S. lieutenant, who had foiled police attempts to trace him, being interviewed by a reporter of the magazine. A spokesman for "Stern" quoted Zech-Nenntwich as saying his escape had been planned "by an organisation of former officers of all shades from grey to black (symbol of Nazism)".

It is thought that the escape was engineered by "Odessa", a clandestine organisation of former members of the S.S., held responsible in some quarters for the apparent suicides of three former Nazis awaiting trial for war crimes. The independent "Sueddeutsche Zeitung" said that this "sinister network" seemed to have confederates in almost every class, and expressed the hope that it would be uncovered and eliminated.

A spokesman of the West German Government stated that a request had been sent to the Egyptian Government asking for the extradition of Zech-Nenntwich. Officials in Bonn have pointed out that similar requests in previous cases had gone unanswered and they were not optimistic about the Egyptians handing back the escaped Nazi war criminal.

Zech-Nenntwich has since also disappeared from Cairo, together with his girl friend.

### EGYPTIAN PROTESTS AGAINST APPOINTMENT OF GERMAN AMBASSADOR

The West German Foreign Ministry has declined to comment on Egyptian protests against the proposed appointment of Dr. Georg Federer as the new West German Ambassador to Cairo. Dr. Federer has been German Consul-General in New York for the past five years. "Rose el Yussuf", the Cairo weekly, expressed astonishment that Bonn suggested appointing as Ambassador "a man who has boasted publicly of his friendly relations with Zionist organisations".

It was emphasised that an important part of Dr. Federer's duties as Consul-General in New York had been to keep in touch with victims of Nazi persecution now living in the United States and with Jewish organisations there.

Informed circles in West Germany have pointed out that an Egyptian refusal to accept Dr. Federer would be regarded as unfriendly and it is expected in Bonn that the Egyptian Government will reconsider its attitude.—(J.C.)

### ISRAEL

#### Collaboration Charge

The Supreme Court in Jerusalem has allowed the appeal of Hirsch Barenblat, chorus master of the Israel National Opera, against his conviction by the Tel Aviv district court for crimes under the Law for the Punishment of Nazis and Nazi Collaborators. He had been sentenced to five years' imprisonment. The court will hand down its reasoned judgment at a later date.

Throughout his trial Barenblat, chief of the Jewish police in Bendin, Poland, during the war, claimed that he had acted entirely on behalf of the Judenrat, and declared that if he were guilty so were all the members of the Judenrat and those of other ghettos. The Tel Aviv court held that Barenblat had joined the Bendin Jewish police out of selfish motives and had collaborated with the Nazis.

The long trial gave rise to heated arguments throughout Israel over the culpability of the Judenrat in the destruction of Jewish communities by the Nazis. Barenblat's prosecution was regarded as a test case.—(J.C.)

#### Khrushchev's Son-in-Law Invited

Mr. Alexei Adzhubei, editor of "Izvestia" and Mr. Khrushchev's son-in-law, has agreed "in principle" to accept an invitation to visit Israel, but will not be able to undertake the journey for at least six months because of pending engagements.

The invitation was issued by the Israeli Editors' Committee after Adzhubei had told a diplomatic press luncheon that he was ready to visit Israel.

#### Erhard on Diplomatic Relations

In a radio interview in Berlin Professor Ludwig Erhard, the German Chancellor, stated the time was not yet ripe for establishing full diplomatic relations between Israel and Federal Germany. Dr. Erhard said he believed Israel understood Germany's problems and he fully understood Israel's desire to make better progress in her negotiations with the Common Market, in which efforts he would give every support.

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Egon Larsen

## THE DIARY

At least every twenty-five years, I think, one should go through the papers, letters and photographs that have accumulated, throw away the useless debris of the past and rummage in the memories which they conjure up. So much happens in a life-time, so much may be forgotten for ever if it is not rescued from oblivion by our periodical inspection.

Sifting a pile of photographs from the time just before the outbreak of the war a quarter of a century ago, when most of us had only just arrived in this country, I came across a picture that puzzled me quite a while. It seemed much older than the rest, and the two people it showed had unfamiliar faces. One was that of a smiling young man with a dashing little moustache, pince-nez and neatly parted dark hair, leaning on the shoulder of a typical East European peasant girl: pretty, with a friendly round face wrapped in a headscarf, prominent cheekbones and jolly, twinkling eyes. The two young people seemed to be a happy, if somewhat incongruous, pair of lovers.

Then it came back to me in a flash, the story of the photograph—or rather that of a diary.

I was living in "hospitality" with an English colleague, a journalist writing for a London daily, in the early summer of 1939. One day he came home with an old leather-bound diary. A friend of his, a customs officer, had given it to him. It had been found on the floor of Customs House after some great mass of parcels, consignments and personal belongings of newly arrived refugees from Central Europe had been cleared. The officer wanted to return it to its owner, but it was written in German, and there were no clues to the writer's name. So he took it to his club and asked his friend the journalist, who knew a little German, to help him in his quest. The journalist, too, was unable to suggest where the owner of the diary might be found, and brought it home to show me.

It is, of course, indiscreet to read other people's private notes, but I had been furnished with a good excuse. Right from the first line it made fascinating reading matter—in fact one could have turned it into quite a good film scenario. The writer, or perhaps he should be called the hero, revealed himself as a lieutenant in the famous *K. u. K. Infanterieregiment Nr. 4*, called the *Deutschmeister*; twenty-two years old, and an artist in civilian life. Called up in his home town, Vienna, the lieutenant-artist had been sent to the eastern front. The diary covered the period from March to October, 1917.

There was the full flavour of an atmosphere which the film has so often tried to recapture. Somewhere in Polish Galicia, far behind the front, the young lieutenant from Vienna has been posted with his unit in a village. There is a large farmer's house. The men have been called up. Two sisters and an old servant have remained behind. The lieutenant and the younger sister, Wanda, fell in love.

It is a tender and passionate *affaire de coeur*, tinged with the fear of an abrupt ending: any day the lieutenant and his unit may be posted to the front. But the dreaded order is delayed for weeks, for months, through a flamboyant spring, a sultry summer. In the twilight the girls sit in the garden, singing melancholy Polish folk-songs. When the elder

sister tactfully retires the lovers embrace. All is quiet on the eastern front. It is the last year of the war against Russia.

Then, one day in August, the unit is moved to the front. There is not much fighting. At the end of September the lieutenant gets a few days' leave. He hurries back to the village, to Wanda. After a week in that early nostalgic autumn he must return to the front. With the last day of his leave the diary ends.

On the final page I found his name, Werner X—a Jewish Austrian name. I set out to find him; not only to return the diary to him, but to ask him how his love story went on. At the Committee of Austrian Refugees they knew his name quite well, and one evening I met him in the restaurant of the Austrian Centre: now in his early forties but still the charming Viennese man-about-town. He was happy to get his diary back; it had fallen out of a package of personal papers his friends had posted to him after he had left for England.

I apologised for having read his diary but he did not mind. I asked him what had become of Wanda.

"I wish I knew", he answered. "I never saw her again. Soon after returning from my leave I was sent to Albania with the regiment. I have often wondered what became of her. It was all such a long time ago".

A few days later we met again, and he gave me that old snapshot as a souvenir.

Another quarter of a century has passed since. He is still in England, I think—an elderly gentleman, probably a grandfather by now. I am sure he will smile and remember if he reads these lines. I still have his old photograph.

## VIENNA THEATRE INCIDENT

During a performance of "Nathan der Weise" at the Vienna Burgtheater, there was applause from a group when the line, "Tut nichts, der Jude wird verbrannt" was spoken.

Professor Häussermann, director of the theatre, said afterwards "every antisemitic demonstration is a crime". His attitude was commended by the Austrian Minister of Education, Dr. Piffl-Percevic, who called for a report on the incident. The Minister stated that he fundamentally and unequivocally rejected anti-Jewish manifestations of any kind.—(J.C.)

## MUSEUM IN ROME

Rome's Jewish museum has been officially inaugurated, although many members of the Rome community have already seen the displays. These depict the 2,000-year history of Rome's Jewish community with exhibits of ancient manuscripts, silver, tapestries, ritual furnishings and objets d'art. Various Papal edicts and other documents show that the living conditions of the Jews in Rome depended upon the personality of the Pope in power. During the Renaissance, when other Italians witnessed a flowering of all the arts and sciences, the position of the Jews deteriorated markedly. The ghetto was established then and restrictions placed on Jewish cultural and economic life.—(J.C.)

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## Old Acquaintances

**Home News:** Julius Gellner has produced "Macbeth" at the Mermaid Theatre.—Martin Miller read extracts from the works of Karl Kraus to the Anglo-Austrian Society. The occasion was the 90th anniversary of the Viennese writer's birth celebrated at the Arts Council.—Ken Adam designed the decors for "Woman of Straw", scripted by Robert Mueller.

**U.S.A.:** Rosy Barsony, the Hungarian dancer, made a single appearance at New York's Barbizon-Plaza.—Lotte Lenya will appear in Brecht's "Mother Courage" off Broadway.—Billy Wilder has cast Roy Walston (known from the TV series "My Favourite Martian") in Peter Sellers's part in his new film, "Kiss Me Stupid".—Lilli Palmer's Austrian film, "Adorable Julia", based on Maugham's "Theatre", is proving to be a success in New York.—Maria Jeritz, the once-famous opera diva, in New York received the Austrian Cross of Honour from the Austrian Consul.

**Milestones:** Eugen Spiro's 90th birthday was celebrated by an exhibition of his paintings at the Galerie St. Etienne in New York.—Walter Meckauer, the author, is 75 years old. He now lives in Munich.—Ludwig Renn became 75 in East Berlin, where he now lives.—Austrian actor Paul Hoerbiger turned 70 in Vienna.—Siegfried Aufhaeuser, honorary chairman of the German "Angestelltenengewerkschaft", is now 80 years of age. He returned to Berlin from the States in 1951.

**Austria:** Fritz Kortner is to produce Ibsen's "John Gabriel Borkmann" with Erwin Balser and Alma Seidler at the Burg.—The 76-year-old Czech playwright, Frantisek Langer, received permission to visit Vienna for the TV production of his play, "Ferdý Pistora".

**Obituary:** Walter Schless, who together with Walter Wassermann, scripted many German pre-Hitler films, died in Lugano at the age of 68.—Lore Mosheim, a sister of Grete Mosheim, has died in Beverly Hills.—Einar Nielsen, who formerly composed the music for Max Reinhardt's production in Berlin, has died in Hollywood.

**Germany:** Ernst Deutsch will for the first time in Munich take the part of Shylock in a production by Harry Buckwitz.—Peter Zadek is adapting "The Bed-Sitting Room", by Spike Milligan and Antrobus, for the German stage.—Willy Trenk-Treibsch is to produce Asmondi's "Mohrenwaesche" at Berlin's Volksbuehne.—Kurt Horwitz is to direct "Musik" in Munich for Wedekind's 100th birthday.—Grete Mosheim appears in "Glasmenagerie" in Berlin.—Willy Fritsch and his son Thomas will appear together in "Das hab ich von Papa gelernt".—A German distribution company is planning to award a Carl Mayer Prize for the best film script of the year, in memory of the author of "Caligari", who died in London.

**Books and Authors:** Willi Frischauer's autobiography, "European Commuter", is being published by Weidenfeld & Nicolson. The author is the *Evening Standard* expert on German affairs.—Eugen Guerstler, former cultural attaché at the German Embassy in London, has had his "Der Schriftsteller im Kreuzfeuer der Ideologien" published by Anton Pustet-Verlag.—Kohlhammer-Verlag will publish the autobiography of 80-year-old Edgar Stern-Rubarth, under the title of "... aus zuverlässiger Quelle verlautet".—Hans Habe's "Der Tod in Texas" will be published by Kurt Desch, Munich.—Vicky's collection of his *Evening Standard* cartoons has been published under the title of "Home and Abroad."

PEM



## IN MEMORIAM: DR. MAX ESCHELBACHER

"Der Fromme, Palmen gleich blueht er, gleich der Zeder auf dem Libanon waechst er empor. Gepflanzt im Hause des Ewigen, in den Vorhoefen unseres Gottes bluehen sie. Noch im hohen Alter treiben sie Frucht, sind markig und jugendlich."

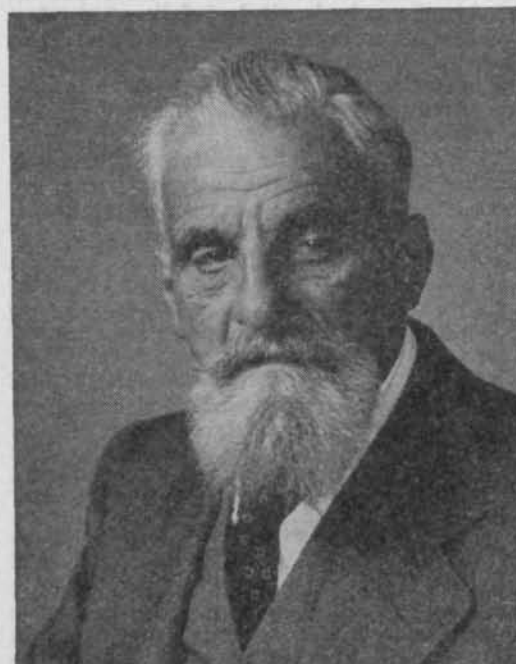
Diese Worte des "Psalmliedes fuer den Sabbattag" haben sich an Max Eschelbacher erfuehlt. Da war nichts Greisenhaftes an dem 84 jaehrigen. Man konnte meinen, er wuerde die neunzig, wohl auch die hundert erreichen, so lebensvoll steht sein Bild vor Allen, die ihn gekannt: die schlanke, aufrecht und ruestig dahinschreitende Gestalt, der Charakterkopf mit dem gepflegten Bart und dem schlohweissen vollen Haar, der auch in Massenversammlungen sogleich kenntlich; etwas von der maennlichen Schoenheit des Juenglings leuchtete in ihm nach.

Geboren in Bruchsal in Baden, wo sein Vater als Rabbiner wirkte, hat er seinen badischen Dialekt niemals verleugnet, obwohl er schon frueh mit seinen Eltern nach Berlin uebersiedelte. Sein Vater Josef Eschelbacher, mehr Gelehrter als Prediger, schrieb eine noch heute lesenswerte Erwiderung auf Harnack's "Wesen des Christentums". Die Mutter Ernestine war war eine vorbildliche Rabbinersfrau: klug, guetig, heiter und von einem bezaubernden Charm. Max war das aelteste Kind seiner Eltern; auf ihn folgten vier Toechter. Er wandte sich zunaechst dem Studium der Jurisprudenz zu, waelhte aber als Beruf den des Vaters. Er besuchte fuer seine rabbinische Ausbildung die "Hochschule fuer die Wissenschaft des Judentums" in Berlin, wo Maenner wie Schreiner, Baneth, Elbogen, Maybaum und Yahuda seine Lehrer waren. Die Kenntnis des roemischen Rechts befahigte ihn wie wenige zum Verstaendnis der gesetzlichen Dialektik des Talmud; verschiedene seiner Schriften haben den Vergleich zwischen juedischem und roemischem Recht zum Gegenstand und die Entwicklung des ersteren im Geiste der Tradition bis in die Gegenwart hat ihn, der bei streng religioeser Lebensfuehrung in seinen Anschauungen liberal-konservativ war, allezeit beschaeftigt.

Seine Geburtsstadt Bruchsal waelhte ihn als zweiten Nachfolger seines Vaters zum Rabbiner; fuer kurze Zeit bekleidete er das gleiche Amt in Freiburg i. Br. und von 1913-1938, also ein volles Vierteljahrhundert, in in Duesseldorf. Hier konnte er die ihm eigenen Gaben voll entfalten, als Prediger, der durch eine ungewoehnliche Redegebung und durch die Verbindung von *torah im derech ertz*, von religioeser und weltlicher Bildung seine Zuhorer zu belehren und zu fesseln wusste, als Lehrer, der seinen Schuelern vorlebte was er lehrte, als Seelsorger, der jedem Mitglied seiner Gemeinde in jeder Lage und zu jeder Zeit sich selbstverleugnend zur Verfuegung stellte. (Lange Jahre hat sich neben ihm als zweiter Rabbiner, zumal in seelsorgerischer Taetigkeit, Dr. Siegfried Klein bewaehrt, der schliesslich mit seiner Frau nach einem Vernichtungslager deportiert worden ist.) Das Haus Eschelbacher stand jedermann gastlich offen. Das war naechst dem Hausherrn das Verdienst seiner Gattin, die zugleich seine Kusine war; sie besass etwas von der Klugheit, Tuechtigkeit und Lebenswuerdigkeit ihrer Schwiegermutter und erfreute sich in ihren Kreisen aehnlicher Beliebtheit. Das Bild dieser beiden Frauen mag vor dem jungen Rabbiner gestanden haben, als er 1913 fuer den Sammelband "Soziale Ethik im Judentum" den schoenen Aufsatz "Die Frau im Judentum" schrieb.

Die drohenden Zeichen eines Umschwungs

der seit dem Ende des ersten Weltkrieges herrschenden demokratischen Politik in Deutschland zur nationalsozialistischen Gewalt-herrschaft hat Eschelbacher frueh erkannt und hat in verschiedenen deutschen Staedten seinen Glaubensgenossen zu rechtzeitiger Auswanderung geraten. Er selbst ist auf seinem Posten geblieben und hat die Katastrophe miterlebt. Wiederholt wurde er verhaftet und ins Polizeigefangnis verbracht. Als in der Nacht zum 9. November 1938 die staetliche Duesseldorfer Synagoge in Flammen aufging, wurde auch seine Wohnung zerstoeert und gepluendert; das Einzige, was seine Gattin retten konnte ("wie ein Scheit aus dem Feuer gerettet" pflegte er zu sagen) war ihr Gebetbuch; beide haben es wie ein Heiligtum aufbewahrt. Anfang 1939 wanderte das Paar nach England aus. Ihre drei Soehne und eine Tochter waren ihnen vorangegangen und sorgten fuer den Unterhalt der Eltern, die nach der Entlassung des Vaters aus dem



Internierungslager auf der Isle of Man bei uns in Cambridge wohnten und spaeter fuer die Dauer eine bescheidene Wohnung in London bezogen.

Dr. Eschelbacher hat nach seiner Auswanderung abgesehen von gelegentlichen Predigten in Berlin, Duesseldorf und Hamburg, keine eigentlichen rabbinischen Funktionen mehr ausgeuebt. Aber dieser immer Fleissige hat auch im "Ruhestand" sich nicht dem Muessiggang hingegeben. Er hat erstaunlich viel gelesen, war in neuerer und neuester religioeser und weltlicher Literatur zuhause, war mit Franz Kafka vertraut, mit Franz Werfel befreundet. Er hat viel geschrieben: Aufsaezse und Buchbesprechungen fuer Zeitungen und Zeitschriften. Er hat sein ausgebreitetes Wissen zu immer neuen Vortraegen verarbeitet. Er zaehlte zu den Rednern, die nicht nur reden, sondern immer etwas zu sagen wissen, und er sagte es in seiner eindringlichen Weise, wobei er, wenn noetig, sich auch der erlernten englischen Sprache bediente.

Zugleich stand er mitten im wirklichen Leben der Zeit, besuchte die verschiedensten Kreise von Menschen, stets eifrig bereit zu lernen. Er durfte mit Recht von sich sagen: "nihil humani a me alienum est", wusste er doch um die zwei Seelen, die in jedes Menschen Brust wohnen und hatte er sich selber

in inneren Kaempfen zu einer unerschuetterlichen idealen Lebensanschauung durchgerungen. Er suchte dank seiner geselligen Natur das Gespraech mit anderen, und wie er selber immer angeregt war, so wirkte er auch anregend. Das haben zumal die vielen Freunde und Kollegen erfahren, mit denen er bis zuletzt persoenlich und schriftlich verkehrte. Dabei war es ihm letzten Endes nicht um das blosses Wissen, nicht einmal um das Erkennen zu tun. Er hielt es mit den talmudischen Weisen, die darin einig waren, dass nur dasjenige Wissen Wert hat, das zu sittlichem Handeln fuehrt. Aus seiner reifen Lebenserfahrung, aus der Weisheit des Alters heraus andere zu beraten, andern zu helfen, Alte, Kranke, Sieche aufzusuchen und aufzurichten hat dieser Mann der Pflicht als seine vornehmste Aufgabe betrachtet.

Die letzten Jahre stellten seine Froemmi-keit auf eine harte Probe. Zwei seiner Soehne, zwei seiner Schwestern starben dahin, und vor zwei Jahren wurde ihm seine geliebte Lebensgefaehtin nach einem halben Jahrhundert ueberaus gluecklicher ehelicher Gemeinschaft durch den Tod entrissen. Seitdem fuehlte er sich einsam, obwohl ihm ein Sohn und eine Tochter und Enkel in der Naeh und Ferne erhalten geblieben waren, obwohl die Schwester seiner Gattin und deren Kinder sich seiner liebevollst annahmen und ihm ueberall Verehrung und Dankbarkeit entgegengebracht wurde. Aber er war durch das Leid nicht bitter, sondern milder geworden. Ungebrochen in seiner physischen und geistigen Kraft, liess er nicht ab zu lernen und zu lehren. Noch zum letzten Pesach-Fest hat er in Hamburg amtiert, noch vor wenigen Wochen in der hiesigen Leo Baeck-Lodge den Bruedern als deren einer er die Ideale des Ordens der B'nai B'rith beispielgebend verwirklicht hatte, ohne irgendwelche Notizen einen Vortrag ueber Hochhuth's "Der Stellvertreter" gehalten, der allen, die ihn gehoert, unvergessen bleibt.

Max Eschelbacher hat sich gewuenscht, er moechte ohne koerperlichen und geistigen Verfall, ohne langes Leiden abgerufen werden. Der Wunsch ist ihm von dem Gotte, dem er ein Leben lang treu gedient, erfuehlt worden. Mit ihm ist einer der letzten und besten Vertreter des alten deutschen Rabbinerstandes von uns gegangen. Aber wenn von jemandem, so gilt von ihm das Wort: secher zaddick livracha das Andenken des Frommen wirkt zum Segen fort.

DR. GEORG SALZBERGER.

### THE RELIGIOUS THINKER

Rabbi Dr. Eschelbacher was an ornament to his profession through his piety and wisdom, his outstanding memory and beautiful oratory. He was one of the few rabbis who was equally at home in the different worlds of the Talmud and of Western philosophy and law.

In his historically deepened approach to Talmudic law he was a disciple of the Breslau Theological Seminary. He still remembered how the old disciples of Zacharias Frankel, its great director (d. 1875), spoke of the shock they experienced when his successor began to teach the Talmud with the method of dialectics. For Eschelbacher the Talmudic lawyers fell into two classes: the *talmid chacham* who, like "a cistern which loses no drop of water", is distinguished by an exact knowledge of tradition; and the other who, like a bubbling spring, re-creates legal thought in an original way. The former decides on the basis of precedent, of Gemara; the latter does so through Sevara, the compelling force of his argument. Eschelbacher, the scholar, had something of both. He realised that on the one hand it is legal thought which, under the impact of new conditions of life seeks to crystallise itself and that on the other hand we must grasp a fine sense of equity in tradition



## Dr. Max Eschelbacher

(Continued from page 8)

stressing that "thou shalt do what is right and good" within the confines of statutory law. He used to point out that in Judaism ethics temper legal strictness by considering the "well-being of the World" (*tikkun ha-olam*) or the "ways of peace" (*darche ha-shalom*).

In his concept of history he went beyond Zunz' assessment of Jewish history as a history of suffering. For him this history was not only passive suffering but an active response to the impact of life. That is why Hochhuth's "Representative" was the last great theme that fascinated him. The detractors of Judaism could see in Jewry only the eternal migrating Jew who, old and petrified, was condemned to live on, but the truth of Jewish vitality up to the present day is a whole people's will to live and to proclaim the workings of God.

The visitor who entered Dr. Eschelbacher's study was struck by a picture showing the blackened walls of a ruined synagogue, the synagogue of Essen, not far from Düsseldorf. Erected in the midst of the mighty vault, which had stood a criminal bombing assault in 1938, there was a tiny wooden hut. It was put up there after the Second World War, put up by men who had come together—to pray. The picture of that hut was a symbol of Eschelbacher's own deep faith. It also characterised its owner of whom we can truly say:

Lauter, gütig und fromm, so hast du das Leben gemeistert,  
Was du an Weisheit uns gabst, strahlt von Geschlecht zu Geschlecht.

DR. O. LEHMANN (Oxford).

### THE RABBI OF DUESSELDORF

May I, as a "Düsseldorfer" add a few lines to the obituaries published in this issue.

Dr. Max Eschelbacher succeeded Dr. Leo Baeck in 1912 as senior Rabbi of the Jewish Community in Düsseldorf. He soon won respect and admiration for his great learning and his outstanding intellectual and rhetorical gifts; and he inspired affection by the sincere human interest he took in the personal fortunes of the members of his community. His sermons were always memorable.

I was one of his pupils at school and vividly remember the strong impression he made on us by his great devotion to his task, his patience, his strength of character and personality and his command of the subjects taught. He had a special gift of lucid and eloquent exposition; in his teaching, Judaism became a living force which we understood. "Religionsstunde" was something we looked forward to.

Dr. Eschelbacher's work and influence extended far beyond the Jewish community in Düsseldorf. He lectured with great success to many institutions of learning and became a distinguished figure of German Jewry.

In England, he never ceased to be active in lecturing and writing, and to take a deep interest in events and in people. Only a fortnight before his death I heard him lecture to the Leo Baeck Lodge in London, of which he was a devoted and most active member, on Hochhuth's play "The Representative". His eloquence and vigour and the clarity of his analysis, at the age of 84, would have been remarkable in a much younger man. He died in harness and that must have been his wish.

The Eschelbachers' hospitable home in Düsseldorf where their children grew up in a happy and cultured atmosphere was a Jewish home in the best tradition. His wife was distinguished in her own right and greatly loved in the community. Dr. Eschelbacher derived much of his strength from their perfect companionship which was broken when Bertha Eschelbacher died about two years ago.

All former Düsseldorf grieves for their late rabbi and extend their sincere sympathy to his surviving son and daughter.

DR. F. E. FALK.

### DR. JULIUS S. NETTER

It is learned with deep regret that Dr. Julius S. Netter, Chairman of "Self-Aid of Refugees", passed away in his 80th year. He was born in Berlin and, after taking his legal examinations, became a partner in the firm of his father-in-law, Kommerzienrat Dr. h. c. Carl Leopold Netter, Wolf Netter and Jacobi, one of Germany's leading enterprises in the metal industry. At the same time he took an active part in the work of Jewish organisations. He was a Board member of the Central-Verein, a Warden of the Fasanenstrasse Synagogue, and a trustee of several Jewish charitable endowments.

In this country he joined the firm of British and International Addressing Ltd. (BIA). It testifies to his adaptability and energy that, assisted by his son, he developed BIA from small beginnings into one of the most important publicity agencies in the U.K. During the war years he put his experience at the disposal of the Emergency Society of German Scholars in Exile, which, under the directorship of Dr. F. Demuth, then made important contributions to the war effort.

Dr. Netter was a founder-member of Self-Aid and served the organisation first as Vice-Chairman and, later on, as Chairman. For many years he was also Chairman of the Grant Committee, and it is, to a high extent, due to his efforts that Self-Aid could expand its relief activities when proceeds from the restituted heirless Jewish property in Germany became available. He excelled in his work by a grasp of the practical needs, a strong sense of justice and compassion for his fellow-refugees. In view of the important functions fulfilled by Self-Aid his death is a loss not only to that organisation but to the community as a whole.

The AJR, of which he was a helpful and interested member for many years, extends its sympathy to his widow and the other members of his family.

### DR. CURT ROSENBERG

Dr. Curt Rosenberg passed away in Edinburgh at the age of 88. He came from an old-established Berlin family; his grandfather's business, the "Rosenberg'schen Droschken", is mentioned in Georg Hermann's "Jettchen Gebert". Dr. Rosenberg joined the German Social Democratic Party at an early age and was personally associated with August Bebel and other leaders of that generation. He was also one of the defence counsels at the Reichsgericht trial of Karl Liebknecht in 1907. After his return from the First World War, he took up a position with the Prussian Ministry of State at the invitation of Minister Wolfgang Heine; however, he soon resumed his private practice as a lawyer because he did not agree with the reactionary views of his principals. He was a founder-member of the Association of Social Democratic Jurists.

After his emigration, Dr. Rosenberg settled in Glasgow, where he was one of the founders of the Society of Jewish Refugees, the AJR's local branch in that city. For 20 years, until he moved to Edinburgh after his wife's death, he was a most active Board member of the Society. He also lectured to German prisoners of war during the first post-war years.

As an amiable, highly educated and helpful man, Dr. Rosenberg will be gratefully remembered by all who knew him.

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## OBITUARY

### ISO ELINSON

The pianist, Iso Elinson, passed away suddenly in London, at the age of 57. He was born in Russia, where he established a reputation for himself at an early age. He came to this country in 1936 and, apart from his extensive activities as a concert pianist, taught at the Royal Manchester College of Music and at the Guildhall School of Music.

Despite the demands of a busy life, he came on several occasions to Otto Hirsch House, Kew, to play to the residents, thus giving them hours of unforgettable pleasure. The sudden and early end of his successful career leaves many mourning the loss of a great artist and a delightful personality.

### MISS HANNAH ROOS

We received the following tribute in memory of Miss Hannah Roos, who passed away in London on April 20:

Hannah Roos was one of the founders of the "Juedische Krankenhilfe" in Frankfurt/M. which, due to her devotion and organising talent, grew to an important social institution in the pre-war years. When she came to this country in 1938, the first task she undertook was to find homes for children from Germany. In her independent way and with energetic efforts she was responsible for the emigration of a large number of children. By personal contact she assured herself in each case that the chosen family was the most suitable for the respective child and provided happiness for the young refugee.

In addition to her work in various hospitals as a qualified medical almoner she was active in many other charitable spheres. People who do not appeal to official organisations but were in need of help knew they could confide in Hannah Roos, who would respect their feelings. Tactfully, she found ways and means of obtaining assistance for them and kept an eye on their well-being. Her graceful consideration for her family and friends was admirable, and very many will cherish her memory with respect and gratitude.

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## BIRTHDAY TRIBUTES TO S. ADLER-RUDEL

Shalom Adler-Rudel, today at 70 a Jewish public figure of distinction, well known to all who participated in Jewish life in Germany, was born on June 23, 1894, in the eastern part of the Austrian Empire which then was a unique region of multi-national cultural combinations. During the First World War, when the Russians overran Galicia, he came to Vienna, like thousands of other Jews. From this time on Rudel was closely involved in Jewish social work of one kind or another.

The decisive force in his character and therefore in his life is his sense of justice and his social idealism, which together with his love of the Jewish people and his deep affection for its underprivileged strata, predestined him to a leading role in all work intended to relieve the lot of those suffering from political or social afflictions.

As an adolescent he joined the Poale Zion party. It was an idealistic movement concerned mainly with liberating and educating the masses of poor and backward Jews living in miserable conditions in the ghettos of Galicia and Bucovina and other Carpathian countries, under the steady yoke of anti-semitism, often defenceless victims of the fierce national quarrels between Poles and Ukrainians. In the war many of these Jews had been transplanted to Vienna, where especially in the second *Bezirk* (Leopoldstadt) they were concentrated in a quasi-Ghetto. These masses, made politically conscious by the then spreading Jewish nationalism, were the *avant garde* of Jewish political activism which had made substantial progress during the last stages of the war. When the Zionists in 1918 established a so-called National Council (Jüdischer Nationalrat für Oesterreich), young Rudel became one of its leading secretaries. He occupied himself mainly with vocational guidance and retraining of youth, which at that time began to emerge as one of the most urgent problems in Jewish life. With his social feeling, human understanding and unswerving patience Rudel was the man for the job.

### Pioneer Welfare Work in Berlin

When the Austro-Hungarian Empire collapsed and its eastern part, looked at from Vienna, became a foreign country (Poland) and Vienna a provincial city, the centre of activity shifted to Berlin. Rudel, too, was called to Berlin, where Jewish communal activities took an extraordinary upsurge. Institutions for Jewish welfare were established which served as a model for all future activities of this kind. This was the very element of life for Rudel. After a short time he became a central figure of the establishment, together with men like Fritz Mordehai Kaufmann, Werner Senator, Alfred Berger. The main institution was the *Arbeiterfürsorgeamt*, also called the *Auguststrasse*. We need not describe this remarkable achievement in detail; Rudel himself has done so in a very gratifying way as nobody else among the living today could have done it. I refer, of course,

to his book, "Ostjuden in Deutschland", published in 1959 by the Leo Baeck Institute (Mohr, Tübingen), and the chapter which was printed in English in Year Book II (1957). In these recordings with their wealth of objective information Rudel's own personal role is, of course, modestly concealed. Actually, he was the soul of all these institutions because his warm heart was with the people committed to his care. The great chapter of Jewish social welfare work in Germany after the First World War almost to the last hour is unthinkable without Rudel. He later became the director of the social department of the Berlin community and finally worked with the *Reichsvertretung* until he had to leave the country.

In the years following World War II, when the remnants of the Nazi catastrophe had to be wound up, Rudel again became active as a representative of central Jewish organisations. He worked with Unrra, with the Jewish Relief Unit, with HICEM, with Joint and the Jewish Agency, especially in the very difficult task of repatriation of survivors and organising migration to countries of resettlement, particularly Palestine. He was always primarily a man of practical useful work and achievement, not a narrow party man, because the important thing for him was to help human beings. His conciliatory character enabled him to co-operate successfully with all kinds of Jewish organisations and personalities, including those whose views he did not share. A relation of mutual respect was always maintained.

### Devotion to Leo Baeck Institute

Adler-Rudel had an opportunity to become acquainted in the most intimate way with all sections of German Jewry and perhaps we may say that he also became aware of their valuable qualities (beyond the often quoted deficiencies). In fact, Adler-Rudel, who has always been a proud and conscious *Ostjude*, fell in love with German Jewry (and German Jewry with him). It has been a relationship of exemplary mutual confidence, understanding and loyalty. This process of harmonious co-operation perhaps reached its climax when he was called upon to play a leading part in the organisation which set itself the aim to preserve the cultural heritage of German Jewry, the Leo Baeck Institute. Rudel is today the director of the Jerusalem office of the Central Board of the Institute, and in this capacity he displays the same virtues which we have always admired in him: intense devotion to the work and to the idea behind it, strict objectivity and accuracy, concern for the maintenance of the highest standards, intellectual integrity and friendly conciliatory human relations. It is impossible to go into details, but I think what I have said here will be sufficient to justify the assertion that German Jewry owes him a great deal of gratitude. And what is the meaning of a birthday, if not an opportunity to express to a friend this kind of gratitude, together with warmest wishes for the continuation, in good health, of the work to which his heart is so closely attached?

ROBERT WELTSCH.

## GREETINGS FROM LONDON

An appraisal of S. Adler-Rudel's achievements in this journal would be incomplete if it did not also refer to his activities in this country where he lived and worked for several years. During the critical period of the last pre-war years he served as a liaison officer between the Jewish organisations in Germany and the British and international Jewish relief organisations in London. He thus took an active part in the work for the rescue of Jews from Central Europe which reached its peak after the November Pogroms. Many of us also gratefully remember the personal guidance received from him when, after our arrival in this country, one of our first calls was to his office at Woburn House.

### Co-Founder of AJR

His knowledge of our background was a great asset to the organisations built up in those days for the refugees. However, at an early stage he realised that there was also a need for an organisation of the refugees which could act as their spokesman. Efforts towards this goal started soon after the outbreak of war. Then internment intervened, but in 1941 this representative body was established under the name of "Association of Jewish Refugees." Rudel was one of its founder-members and belonged to its Executive until he re-emigrated to Palestine a few years after the end of the war. His contribution to the work of the Executive was particularly valuable, because, more than any of its other members, he was familiar with the set-up of the various refugee committees and relief organisations and knew many of their leading personalities. His constructive ideas of resettlement and integration were based on a sound political instinct, a quality of particular importance during those war years when we were newcomers and "enemy aliens". Yet above all, we liked him as a very good colleague.

The bonds of personal friendship between him and many in our midst have not been affected by geographical distance. At the same time, it is particularly fortunate that the continuity of co-operation has been secured by the responsible position he now holds in Jerusalem under the auspices of the Leo Baeck Institute.

In gratitude and affection we wish Rudel many happy returns of the day.

W.R.

### JULIUS J. FEIG 80

On June 7 Mr. Julius J. Feig will celebrate his 80th birthday. In Berlin, where he lived prior to his emigration, he was a partner of the old-established cigar factory of I. Neumann. He came to this country only a few days before the outbreak of war and, like many in our midst, had to struggle hard during the first years after his arrival. Both he and his wife, Dr. Edith Feig, who is a House Committee member of Otto Hirsch House, have been associated with the work of the AJR since its inception. He was a founder-member of the AJR Richmond branch and has been a Board member for many years. We wish Mr. Feig health and happiness for many years to come.

### GOLDEN DOCTOR JUBILEE

To mark the Golden Doctor Jubilee of Dr. Sali Feibelman, the Law Faculty of the University of Würzburg renewed his Doctor Diploma on April 29. Dr. Feibelman was a lawyer in Landau (Pfalz). In March, 1933, when his arrest was imminent, he fled to England and, together with his wife, has been living in Manchester since.

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F. Reinach

## TWO GERMANIES

I recently met a German colleague of mine, a grammar school master from a small town near Bremen, and our conversation naturally turned to German affairs. He admitted he had been a Nazi once, but said he was a Social Democrat now; he had come to this country with a group of young boy scouts, full of the best intentions. Yes, he personally felt guilty for what had happened in the Third Reich, and on his return he sent me two thoughtful and informative little books on contemporary German life.\* Both deal with life in West Germany, but the two pictures they draw differ to a degree which gives cause for further reflection and anxiety. "Glück und Geld", edited by a journalist specialising in economic affairs, provides us with a rational analysis of the so-called "German economic miracle," which was, of course, not really a miracle. We are introduced to the life and work of Germany's present leading industrialists, but also many a name is only too well known to us from pre-1945 days; this applies particularly to the heavy industry of the Ruhr, where concentration of power in the hands of comparatively few families is even greater than before the war. There are, however, many newcomers to trade and industry, in fact, too many to mention by name. They have usually worked their way up from the ranks, where they started as technicians or small traders. They are dynamic, tough, open to unconventional ideas frequently borrowed from America and also quite often extremely socially minded. These men have built up vast enterprises or considerably extended already existing ones as, for instance, Rudolf Oetker, grandson of the famous producer of Dr. Oetker's custard powder. The newly created Oetker Trust, not satisfied with the making of custard powder, now owns aeroplanes, a shipping fleet, breweries, banks and insurance companies. Undoubted business skill, combined with a favourable economic climate,

\* Glück und Geld, by Kurt Pritzkolet and Ich lebe in der Bundesrepublik. Editor, Wolfgang Weyrauch. Paul List Verlag, Munich.

has brought about Germany's economic rise, and it is small wonder that a general tone of optimism and confidence pervades this booklet.

On turning to Weyrauch's symposium on life in the Federal Republic we soon begin to realise that "luck and money" have apparently not added up to happiness. The contributors belong to a new post-war generation of German writers and some of them had been silent during the Hitler period leading a life of "inner emigration"; they are, of course, less well-known than their famous literary predecessors. Fifteen men and women have put their thoughts on paper, and their almost unanimous opposition to the present set-up is disturbing. As moreover the same critical observations appear in most of the essays, some general deductions can be made.

There seems to be a real and deep gap between German society and the literature that it produces. Writers are not just critical of certain aspects of contemporary society, as they are in most countries, but they do not feel as if they belonged to it, and their opposition to bourgeois life is basic and complete. Martin Walser, a man still in his thirties, not only refers to an inner and outer exile, which is voluntarily imposed, but even speaks of the writer's desire to become a kind of second generation exile. Intellect or "Geist" is no longer a force in public life and present-day writers retire into their own shell, unless they prefer to live abroad.

The only answer to this and counter-charge is made by J. Gaitanides, a writer of rather more conservative tendencies, who seems to have published his first books of any importance in the nineteen-fifties. He admits that contemporary German literature is ineffective, but puts the blame at least partly on the writers. As the nineteen-thirties were a vacuum in the literary life of Germany, these writers are trying to catch up on the past by repeating the general intellectual experience of that epoch, while the social and economic life has meanwhile progressed; in this way a discrepancy has been created. Moreover, writers have failed to produce anything very significant, and the average German is no longer prepared to listen to anything radical or merely polemical, especially if the writers are unwilling to acknowledge solid achievements in the economic and political field.

### Conformity Criticised

The picture of the average German drawn by these writers is of considerable importance. We hear time and time again of an overwhelming desire for material possessions, for comfort, pleasure and security to the exclusion of any idealistic pursuits. There is nowadays a general lack of any constructive criticism and too much conformity and mediocrity. People are concerned with their living standards and they worship money. Western Germany is compared to mid-nineteenth century France, when the citizen King Louis Philippe advised his people; "Enrichissez-vous! Get rich!" A resurgence of militarism is mentioned several times and a rise of aggressive nationalism is noted by at least one writer who would have preferred complete pacifism in the case of Germany. Instead of a spiritual catharsis, a cleansing from the past, a material "restoration", a return to the Biedermeier age, has taken place. But the past, though suppressed, reaches into the present, it worries people, and sometimes leads to strange feelings of guilt and introspection.

One writer claims to have heard abroad remarks like: "Ce sont des Allemands, mais très gentils—they are Germans but very nice". He asks why "mais" (but) and notes a strange instinctive dislike of the Germans, which he compares to German antipathy towards the Jews. Another writer wants to

know why the old-fashioned German School and University system has not been reformed, and why German youth is not taught more about conditions in Eastern Europe, especially Eastern Germany and also about its recent past.

Ignorance about the Jews amongst the younger people is mentioned several times. One contributor comments on the need for a positive picture of the Jews rather than legislation and punishment in individual cases of antisemitism, and in this task the schools and universities still frequently fail. The 15-year-old daughter of a writer with many Jewish friends abroad who frequently come to see him asked him one day: "What do Jewish people look like?"

From our own point of view, the most interesting story is perhaps related by Geno Hartland, born in 1915 in Mannheim, and now living as a free-lance writer in Frankfurt. After the war he met again twice, at Heidelberg, an old friend, a German-Jewish doctor now settled in the American State of New Mexico. At their first meeting just at the end of the war, when the doctor was still in the uniform of a U.S.A. soldier, both friends are still hopeful that things will really change. However, when the American returns for the second time twelve years later, they see the students again with the ribbons and caps of their students' association, they hear the sentimental old students' songs again, whilst watching prosperous-looking business men with elegant ladies getting out of their cars in order to admire the sights for five minutes. This smacks too much of the past for both, and they feel that their earlier hopes for a radical change have been disappointed. The émigré no longer feels sentimental about the old town of his former student days, but prefers to return quickly to "the dry heat and red steppes of New Mexico."

However we look at these essays, this time the Jews cannot be blamed either for being Germany's "capitalist exploiters" or for supplying its "destructive intellectuals."

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## SELTSAME VERTEIDIGUNG ZWEIER JUDENTAUFEN IM 18. JAHRHUNDERT

### Ein Beitrag zur Mendelssohnforschung

Im Britischen Museum kam mir durch einen Zufall eine Schrift in die Hände, die den merkwürdigen Titel hat: "Timorus, das ist Verteidigung zweier Israeliten, die durch die Kräftigkeit der Lavaterischen Beweisgründe und der Göttingischen Mettwürste bewogen den wahren Glauben angenommen haben." Sie ist 1771 geschrieben und 1773 unter dem Pseudonym Conrad Photorin, des "Theologie und Belles Lettres Candidaten" veröffentlicht worden. Ihr wirklicher Urheber war der Göttinger Professor Georg Christoph Lichtenberg, dessen witzige Aphorismen noch heute sehr geschätzt werden.

Das Büchlein hat eine merkwürdige Geschichte. Es knüpft an den bekannten Religionsstreit Mendelssohn-Lavater an, der damals das Gesprächsthema der literarisch interessierten Kreise Deutschlands bildete. Lavater hatte seine deutsche Uebersetzung von Bonnet's *Palingénésie philosophique* Mendelssohn gewidmet und ihn beschworen, entweder Bonnets Beweise für das Christentum öffentlich zu widerlegen oder sich taufen zu lassen. Mendelssohn beantwortete diese taktlose Aufforderung äusserst geschickt und vornehm in einem öffentlichen Briefe, den er an die Christenheit im allgemeinen und an Lavater als ihren Vertreter richtete, wodurch er sich die Sympathie vieler Zeitgenossen erwarb.

Obwohl dieser Streit bis in alle Einzelheiten sowohl von Graetz in seiner Jüdischen Geschichte als auch von Dubnov in seiner Weltgeschichte des jüdischen Volkes ausführlich behandelt wird, erwähnen doch beide Historiker die Lichtenberg'sche Schrift nicht. Es scheint fast so, als ob der Wunsch des Verfassers, der sein Buch in komisch-feierlicher Form ihrer "Allerdurchlauchtigsten Grossmächtigsten Monarchin der Vergessenheit" widmet, in Erfüllung gegangen sei.

Es würde hier zu weit führen, näher auf die Schrift einzugehen; wer Zeit und Gelegenheit hat, sollte das knapp hundert Seiten umfassende Büchlein selbst lesen, es wird für ihn eine instruktive und dabei amüsante Lektüre sein. Was uns hier im Rahmen dieser Zeitung interessiert, ist seine Beziehung zur jüdischen Geschichte.

Die Satire knüpft an folgenden Vorgang an: In Göttingen waren zwei Juden zum Christentum übergetreten, und die Taufhandlung war von dem lutherischen Geistlichen mit grossem Prunk zelebriert worden. Dies wurde von vielen Christen missbilligt, denn

diese Juden hatten einen sehr üblen Leumund, man wusste, dass beide wegen Diebstahl und Betrügereien mehrfach vorbestrafte Landstreicher waren und betrachtete sie nicht gerade als einen Gewinn für die Christenheit, zumal es nur zu sehr auf der Hand lag, dass ihre Bekehrung materieller Vorteile wegen erfolgt sei.

Lichtenberg gibt sich unter der Maske eines Kandidaten der Theologie den Anschein, als ob er die Gefühle der Entrüstung durchaus nicht teile, sondern sich berufen fühle, die Ehrlichkeit und Aufrichtigkeit der beiden Täuflinge zu verteidigen. In Wirklichkeit benutzt der Schalk aber die Gelegenheit, um sich weidlich über alle derartigen Bekehrungen lustig zu machen, und vor allem Lavater wegen seines gegen Mendelssohn gerichteten Bekehrungseifers gehörig eins auszuwischen. Wie geht Lichtenberg dabei zu Werke? Geschickt verteidigt er in sophistischer Weise die beiden Täuflinge gegen alle gegen sie erhobenen Vorwürfe, er sagt zum Beispiel, dass der eine von ihnen nur deshalb gestohlen habe, um im Stockhause Musse zum Vergleich der beiden Religionen zu finden. "Bedenkt nur, wie kann ein armer Jude, der mit Kopf und Händen den ganzen Tag zu arbeiten hat, um nur Nahrung für heute zu finden, wie kann der sich hinsetzen, seine Religion und die unsrige prüfen und Argumente abwägen?" Lichtenberg droht seinen Mitbürgern, dass, wenn sie mit ihren unchristlichen Reden nicht aufhören würden, die Täuflinge bewogen werden könnten "in ein anderes Land zu gehen und entweder wieder Juden würden oder wenigstens durch ein zweites Bad der Wiedergeburt sich in andere Hürden eintreiben liessen, wie man dergleichen traurige Exempel mehr als zu viele hat. . . . Sagt lieber, es verrät eine Schwachheit des Geistes bei dem Juden, und da will ich gern schweigen. . . . hier will ich nur beweisen, dass er ein guter Bekehrter sei, und bei Bekehrungen haben wir ja mit dem Verstande nichts zu tun. . . . Man hat durch Erfahrung befunden, dass ein etwas stumpfer Verstand oder die Art Leute, von denen man zu sagen pflegt, sie hätten das Pulver nicht erfunden, zur Bekehrung und geistlichen Behandlung die fähigsten sind. Der Wurm des Zweifels nagt sie nicht, und der Geist des Widerspruches plagt sie nicht."

Nach dieser sonderbaren Art von Ehrenrettung wendet sich der Verfasser gegen den Einwurf, nur äusserliche Vorteile hätten die Bekehrung veranlasst. "Ihr sagt, es kann nicht geleugnet werden, dass nicht die Beweis-

gründe, sondern die Mettwürste das Beste bei der Sache getan hätten. Einfältig. Als wenn Mettwürste nicht auch Beweisgründe wären." Er erläutert in umständlicher und witziger Weise, wie man Krankheiten der Seele durch Mittel am Leibe heilen müsse. "Ich stelle mir die Sache so vor: alle Entschlüsse liegen in der Seele so wie der aer fixus im Schiesspulver, und so wie diesen ein einziges Fünkchen lösen und die fürchterlichsten Wirkungen hervorbringen kann, so eben auch da. Ihr berührt mit einem kleinen Finger den Druck einer Flinte, und ein Schwein sinkt in den Staub. Ein Wurstpartikel trifft den Geruchsnerven eines Juden, und der Jude wird bekehrt. So, glaube ich, liegt in allen Juden der Entschluss, sich taufen zu lassen, nur das Fünkchen, wo das lösende Fünkchen auffallen muss, ist uns verborgen. . . ."

Nachdem sich Lichtenberg noch über den Pomp bei den stattgefundenen Judentaufen mokiert hat, wobei er sagt, es sei nicht mehr Prunk dabei entfaltet worden, als bei einer Magisterpromotion, kommt er auf den Fall Mendelssohn-Lavater zu sprechen. Dies war ja der eigentliche Anlass zu der ganzen Satire. Natürlich spielt er weiter seine Rolle als frommer Theologiekandidat, der bedauert, dass Lavater eine solche Abfuhr erlitten hat. Er sagt unter anderem: "Du guter Lavater, es schmerzte dich längst, dass es Christen gibt, die noch jüdische Bücher über die Unsterblichkeit der Seele lesen können. (Anspielung auf Mendelssohns Buch *Phaedon*) Der Schande! Als wenn man von einer Judenseele auf die unsrige schliessen könne. Ich weiss es wohl, dass du dich schon im Geiste die Stütze der christlichen Kirche und den unsterblichen Bekehrer Mendelssohns wirst haben nennen hören. Ich sehe gar zu deutlich, wie sehr es dich schmerzen muss, da dir nun alles misslungen ist, ja, da du, wie wohl unschuldigerweise, die Sache schlimmer gemacht hast, als sie vorher gewesen war, indem mancher Jude, der uns noch wohl einmal gekommen wäre, es jetzt brav wird bleiben lassen."

Und damit hat Lichtenberg recht. Denn soviel Aerger und Verdross diese ihm aufgezwungene Kontroverse Mendelssohn bereitete, sie hatte doch gute Wirkungen. Mendelssohn sah sich nämlich nun veranlasst, aus seiner Zurückhaltung herauszugehen und seine Stellung zum Judentum öffentlich klar zu stellen. Als er nach mehrjähriger Pause—die Lavater'sche Affäre hatte seinen Nerven so zugesetzt, dass er jahrelang nicht arbeiten konnte—wieder an die Öffentlichkeit trat, war aus dem allgemein philosophisch-ästhetischen Schriftsteller ein jüdischer Schriftsteller geworden. Nachdem die "Ritualgesetze der Juden" (1778), "Jerusalem oder über religiöse Macht und Judentum" (1783) und vor allem die Pentateuch- und Psalmenübersetzung (1780-1783) erschienen waren, konnte über Mendelssohns Stellung, zum Judentum auch nicht der leiseste Zweifel mehr bestehen.

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Leo Kahn

## LUDWIG MEIDNER AT 80

On April 18th of this year the Jewish artist, Ludwig Meidner, celebrated his 80th birthday. The occasion was prominently noted in the German press. He received the Grand Cross of Merit of the German Federal Republic and the Johann-Heinrich-Merck award of the city of Darmstadt, where he now lives. A recent, large exhibition of his work at Recklinghausen was an unqualified success. After more than three decades of near-obscure, Meidner is once again a recognised and widely known representative of German art.

Meidner had lived for fifteen years in London before he returned to Germany in 1953. Why did he return? "I am a man of the word as much as I am a painter", he explained at the time. "I cannot breathe without a language—my language—German."

That was part of the truth, but scarcely the whole truth. Language meant, indeed, much to him. He hated speaking in broken English, and he hated even more the insipid "Emigranto" of the German refugee. The force and artistry in his published prose works and in many private letters matches his mastery of line and colour. But as a draughtsman and painter he was no less an exile in London. Neither in the world of English art nor in the community of his fellow-Jews did his work find an echo. He lived in poverty and artistic isolation. That he failed

then, and has largely failed to this day, to reach the eyes and minds of those who should appreciate him most is a sad reflection; and yet, it is not so very strange.

By the middle of the 1920s the tempestuous urge for self-expression which marked his first expressionist phase was almost exhausted. He experienced what he calls his "conversion" and he set out to become, in his own medium, a prophet of the Jewish people. The eternal, tormented, stubborn, never quite obedient, never quite faithless people of the Covenant were henceforth the major inspiration and object of his art; an art which was sometimes prophetic even in the popular meaning of the word. Long before the world was ready to believe that something like the Final Solution could ever happen, Ludwig Meidner depicted its full cataclysmic horror in a series of drawings, never exhibited, of breath-taking strength. Significantly, when later the reality and its gruesome details became known, and Meidner tried again to give it artistic form, he failed. There are depths of human experience which can be felt and communicated in visionary terms, but cannot be illustrated.

It is not easy to love prophets. They wrangle with God and scold their people. Their forebodings disturb our tranquility of mind, and even their ecstasies offend our sense of good

taste and proportion. No wonder that people turned away from Meidner's profoundest and most demanding work.

German expressionism has been re-discovered as an important art movement, and with it Meidner as one of its great masters. As such, and as a portaitist of penetrating insight, his place is assured. But his most essential work is still hidden away in large portfolios. Meidner the prophet-artist has not yet been discovered by his own people.

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## Centenary Celebration at Berlin University

To mark the centenary of Franz Oppenheimer's birth, a ceremony was held, under the auspices of the West Berlin University. Chancellor Erhard, a pupil of Oppenheimer, stated that many of his great teacher's ideas had become guiding principles of his own policy. In accordance with Oppenheimer's teaching he considered it his task to remove barriers between nations and to overcome the dangerous concept of an insincere and extreme nationalism. The main speaker, Professor Tiburtius, also a pupil of Oppenheimer stressed the unimpaired impact of Oppenheimer's economic theories. In his opening address Deputy Mayor Albertz extended a special welcome to the guests from abroad. "We are anxious to meet again those who were expelled from our country. We ask for their criticism; their judgment is important to us. We want to come to an exchange of views with them, for as a people we have to re-establish relations with those who are an essential part of our own history".

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Lucie Schachne

## STORY WITH A DIFFERENCE

Ostensibly, the author of "Distant Strains of Triumph"\* is one of us: a former refugee from Germany, who at the age of 17 found shelter in this country. He left his parents and his younger sister behind him in Berlin and was never to see them again. They met their fate in Eastern Europe while he survived. Survived—again like so many of his origin and generation (Werner Pelz was born in 1921)—as a farm labourer and internee in Australia. After the war he got married to a refugee girl from Vienna. In short, a familiar pattern within the community of Central European Jews. In his way of life, however, Mr. Pelz does by no means run true to form. He has become a Lutheran pastor and for ten years was vicar in Bolton. Not only has he become a Christian, he is a very articulate Christian at that. Together with his wife, Lotte, he is the author of "God Is No More", a study of Christianity which in serious circles is regarded as biting even deeper than the famous "Honest To God" by the Bishop of Woolwich.

"Distant Strains of Triumph" is Werner Pelz's autobiography. I confess that I started the book with great expectations. If anyone of my generation, with the Jewish experience of the last 30 years, travels that far, I want to know the motive for this urge and what made him do it. I want to know what moves a man to leave a community whose fate he shared to the full and whose sufferings are of his own.

Mr. Pelz does not give an answer to any of these questions. He does not even make an

\* Distant Strains of Triumph, by Werner Pelz. Victor Gollancz Ltd., 1964. Price 21s.

attempt to tell us, unless we are to take his dislike of Rabbi Nussbaum (his teacher in Berlin who prepared him for Barmitzvah) as an intimation and unless he wishes us to understand that this rabbi's failure to convey the true meaning of "mitzvah" started it all.

But we are not told and somehow cannot grasp why this man who developed a highly inquisitive mind never returned to the questions of his childhood which were left unanswered at the time.

He does not volunteer either the reason for his reticence. We are given a colourful account of his life, a vivid picture of the early years against a background of his Jewish family and the Hitler years, an equally interesting picture of his adolescence with all the emotional and intellectual struggles peculiar to youth of this particular period all over the world. His personal experiences must have been more real to Werner Pelz than anything else in those days that made history and transformed those who were granted survival into conscious members of their community. He appears to have lived through the War as a somewhat remote individual. This is, of course, the right of any adolescent and perhaps the privilege of those with outstanding perception and brilliance of mind.

No doubt the author has both these gifts. His book is excellently written.

The reason why it left me disappointed and even irritated is simply that he has not kept the promise of telling his life story—his real story, that is. After all, he made an outstanding decision. He must have gone through unusual experiences before he became a

pastor. He is a man whose story has a basic difference worthwhile recording. He is a writer who could tell this story—he knows how to register and describe the slightest tremor of his sensitive soul.

I cannot see why he only expressed what we had in common and omitted to say why he no longer counts himself as one of us.

## GRATITUDE TO NORWAY

The Mosaic Women's Society and Wizo in Oslo organised an evening of tribute to the Norwegian Resistance and to all who helped Jews and refugees in Norway when the country was overrun by the Nazis in April, 1940.

The society's chairman paid tribute to "all the acts of kindness" Jews had received during the German occupation and presented tree certificates to the guests of honour, who included several former members of the Norwegian Resistance.

## COLOGNE DESECRATION

On the 75th anniversary of the birth of Adolf Hitler 62 gravestones were knocked over and a number smashed in an old Jewish cemetery in Cologne.

The Central Council of Jews in Germany has protested and the North Rhine-Westphalia State Government issued a statement deploring the incident. The local authorities have promised to make good the damage.

## MUNICH AWARD FOR ANNA FREUD

This year's Cultural Prize of the Municipal Council of Munich has been assigned to Dr. Anna Freud (London). The Prize carries a monetary award of DM15,000. Anna Freud, a daughter of Sigmund Freud, is an outstanding psychiatrist, especially in the field of children's treatment. Since 1952 she has been in charge of the Hampstead Child Therapy Clinic.

## FAMILY EVENTS

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

## Birthday

Still.—Mr. H. Still (formerly Wiesbaden), 414 Seven Sisters Road, London, N.4, celebrated his 70th birthday on May 16.

## Death

Myer.—Dr. Oscar Myer, 1974 Comstock Avenue, Los Angeles 25, California, formerly Heilbronn a.N., Germany, passed away on May 11. Deeply mourned by his wife, Gretel Myer, his children and grandchildren.

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## ISRAEL: AN INTERESTING COMPENDIUM

No time could be more fitting to discuss a comprehensive book on the State of Israel than the end of the period determined by the dominating personality of David Ben-Gurion who, with minor breaks, guided the policies of his country for fifteen years from the day of its foundation.

In his book\* Berendsohn, professor of history of literature at Hamburg until 1933 and professor at Stockholm from 1934, bases his description of the establishment and living reality of the country and its inhabitants on many visits of investigation. Although this is not the first book and certainly not the only one to be written about the State of Israel, it is distinguished by the fact that the author lets his warm emotions emerge from behind the factual presentation. After an initial quotation from Ben-Gurion: "Belief in miracles is a necessity for a true politician," the reader is presented with a comprehensive description supported by many photographs.

"The dominating figure in the political life of Israel is the Prime Minister Ben-Gurion." The author mentions him very often in his book, but confesses that it is "a hopeless task to give a short but embracing picture of his strong, temperamental, very complicated personality". "Of course, he, too, has his limitations and human weaknesses, but he embodies the quintessence of the Zionist Movement and the great spiritual traditions of Judaism." Other leading personalities are also characterised, Weizmann, of course, but also Nahum Goldmann. Only President Ben-Zvi gets a rather cursory and colourless mention.

It is worth noting that the book begins with a chapter entitled "Spiritual Foundations", which indicates that "science is the basis of the development of the country", although a later chapter, "Culture is Essential", gives a detailed account of all branches of cultural

life. The subjects dealt with include education, archaeology, museums, architecture, literature and the theatre. "Every musician, conductor or soloist who performs in Israel is deeply impressed by the great part that music plays in the cultural life of the people." The author mentions that there are 25,000 subscribers (now more than 30,000—R.R.L.) to the regular concerts of the Philharmonic Orchestra. "This figure, expressed as a percentage of the population, gives Israel a world record, which proves that a passionate love for music is the most conspicuous aspect of Israeli culture."

Looking at other aspects of the picture, the description of the defence machinery takes up a considerable amount of space. The report on the Sinai campaign is rather too full when viewed in the context of an over-all survey. In the section on "The educational tasks of the defence forces" Berendsohn describes the typical Israeli "melting-pot" side of military education. There can be no doubt that the army, in which the youth of both sexes are trained and educated together, is of outstanding importance for this. "I was informed time and again," writes the author, "that after a single year opposites are bridged, tensions resolved and an organic community established in many fields, which means far more because of its spiritual and cultural content than the usual comradeship of military associations."

The author also deals thoroughly with the economy of the country, both in the collective and private sectors, without at any time losing sight of its economic development as a whole.

The real problems to be faced are dealt with by Berendsohn in a final section of the book entitled "Israel and the World".

When discussing "Israel and the Arab States", the author agrees with Abba Eban that "behind the glittering façade of national freedom there often lurks social indifference, the old economic incompetence, the old misery, poverty, illiteracy and religious fanaticism, untouched by the passage from colonial rule to national sovereignty, indeed,

here and there even intensified by the removal of Western control". And in dealing with the Arab boycott of Israel he comes to the conclusion: "Limits can only be set to the Arab boycott of Israel if the governments concerned are prepared to resist these continuous attempts at blackmail." "However much Israel may wish for peace and productive co-operation with her Arab neighbours, she must wait patiently and continue to bear the heavy burden of armaments," since "international politics have turned the Middle East into one of the most uneasy spots in the world".

Special attention is drawn to Israel's relationship with the developing countries of Asia and Africa. "Israel's political status in the world will in the long run be enhanced by its relationship to the Asiatic and African States."

Berendsohn's views on Israel's relationship to the United Nations end with the observation: "Despite bitter experiences with the United Nations, Israel clings fast to its basic political concepts, believing it to be an essential intermediate stage in the road to universal social justice and peace on earth, and that constructive work is already being done despite the massive resistance of traditional political powers."

The author thoroughly analyses the meaning of Israel for world Jewry and comes to the conclusion: "The effect of all these imponderables is to strengthen the backbones of most Jews outside, making them walk more uprightly and no longer so easily inclined to humble themselves and accept humiliations in order to continue the fight for existence; widespread assimilation is slowly but surely on the decrease and Jewish consciousness on the increase. The work of reconstruction in Israel affects the whole of Jewry all over the world."

Berendsohn thus manages to sketch the essential problems of Israel in a clear and lively fashion. An impression is, however, left that in his efforts to impart the latest and most detailed information the author is tempted to make his presentation too diffuse and lose sight of his direct objective.

Nevertheless, Berendsohn's book is most suitable for outsiders since it gives a colourful and human picture of the establishment and present position of the State of Israel.

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## ORGANISATIONAL NEWS

### MEETING OF INTERNATIONAL JEWISH WELFARE COUNCIL

The Semi-Annual Meeting of the International Council on Jewish Social and Welfare Services (Interco) was held in London on Friday, May 1. It was presided over by Mr. H. Oscar Joseph and attended by representatives of the American "Joint", the Central British Fund, I.C.A., Hias and World Ort Union.

The proceedings were principally devoted to a review of the relationship between the International Council and the United Nations and its specialised Agencies.

Particular note was taken of the inclusion of an International Council statement in the official United Nations Document on "The right of everyone to leave any country, including his own, and to return to his country". The document contained the comments of the Member Governments and the non-Governmental organisations to a draft resolution on that subject currently being considered by the Human Rights Commission. It was specially noted that the only reference in the document to the crucially important matter of Family Reunion was contained in the Interco statement which was reproduced in *extenso*.

The International Council also addressed itself to the role it was asked to play with other non-Governmental organisations in the World Campaign against Hunger, Disease and Ignorance in accordance with a recent Resolution of the General Assembly.

Furthermore, a decision was reached at this meeting that the International Council should participate in the 12th International Conference on social work taking place in Athens next September.

### EXHIBITION PRIZE FOR LEO BAECK HOUSE

Many residents of the five Homes, jointly run by the AJR and the C.B.F., regularly participate in the various exhibitions of works of handicraft of Old People's Homes. In a great number of instances first and second prizes have been won by them for their beautiful exhibits. Now, for the first time, one of the Homes has been awarded the trophy for the best exhibits. At the recent Finchley Handicraft Exhibition the trophy was won by Leo Baeck House. It is a magazine-rack, bearing the plaques of the institutions which had held it before. The trophy will remain in Leo Baeck House for two years, when it will be assigned to the next winning Home. The residents of Leo Baeck House who contributed to this outstanding success deserve sincere congratulations.

### LEGACY FOR AJR

Mrs. Kate Hilda Meyer, of Fitzjohn's Avenue, N.W.3, who died in January, left £6,370 (net, £5,753; duty paid, £113). Subject to a family legacy, she bequeathed the residue to the AJR. Both Mrs. Meyer and her late husband, the architect, Mr. Hans Meyer, were interested members of the AJR since its inception. The legacy will be administered by the AJR Charitable Trust, which, at present, is involved in two substantial building schemes: the Communal Centre at Adamson Road and the Flatlet Home in Highgate. As the costs for both schemes are considerably higher than anticipated the legacy will be particularly beneficial. At the same time, the late Mrs. Meyer's strong sense of solidarity with her fellow-refugees and her appreciation of the

AJR's efforts expressed in her most generous gesture will be added reason for keeping her memory alive with feelings of deepest gratitude.

### EX-GERMAN JEW INVITED TO MUNICH

At a meeting of the Nottingham Linguists' Club, Mr. Benno Weill (Long Eaton), a member of the AJR, described the National Opera House of Munich which was reopened last November. Mr. Weill attended the celebrations of the opening at the invitation of Dr. Vogel, Lord Mayor of Munich, because he is a relative of the famous conductor Hermann Levi, who was principal musical director of the theatre for 24 years.

### THE HYPHEN

The Hyphen group carries on with its week-end activities of At Home functions, theatre/opera visits, rambles/car outings. Prospective members are welcome. Details may be obtained from hon. secretary, Miss Marion Koppel, 3a Westbourne Terrace, London, W.2.

### INTERNATIONAL YOUTH CONFERENCE

The International Youth Centre of the Anne Frank Foundation is organising a youth conference between August 1 and 8 in Amsterdam, on the theme "Emancipation."

In its outline of the programme the Centre emphasises the importance of balance in the development of the different aspects of emancipation, to avoid the risk of some loss of freedom.

The objects of the International Youth Centre of the Anne Frank Foundation are to foster understanding among the young people of all nations. Above all, it seeks to impart insight to overcome difficulties in international co-operation as the greatest contribution towards building a better world order.—(J.C.)

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