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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

8 FAIRFAX MANSIONS,
FINCHLEY ROAD (Corner Fairfax Road),
LONDON, N.W.3
Telephone: MAIda Vale 9096/7 (General Office)
MAIda Vale 4449 (Employment Agency and Social Services Dept.)

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LEO BAECK

May 23, 1873—November 2, 1956

DURCH DUNKEL ZUM LICHT

In diesem Monat jaehrt sich zum ersten Male der Todestag von Dr. Leo Baeck. Gross ist der Kreis derer, die die persoeliche Nache zu ihm als ein kostbares Geschenk, das ihnen zuteil wurde, in dankbarer Erinnerung bewahren. Was er den deutschen Juden in ihrer Gesamtheit bedeutet und stets bedeuten wird, kann in wenigen Worten nicht ausgedrueckt werden; die in dieser Ausgabe veroeffentlichte Darstellung seines Lebens und Wirkens aus der Feder von Dr. M. Gruenewald bildet jedoch einen wichtigen Beitrag hierzu. Vorerst aber wollen wir seine eigenen Worte auf uns wirken lassen. Sie wurden zur 15. Wiederkehr der November-Pogrome gesprochen und stellen in der nur ihm gegebenen Weise das Einzelgeschehen in den grossen geschichtlichen Zusammenhang. Erneut lassen sie in uns die Persoenlichkeit von Dr. Leo Baeck und die Ereignisse, deren Jahrestag jetzt ebenfalls wiederkehrt, wach und lebendig werden—als Erinnerung, Mahnung und Verpflichtung.—W.R.

Wie oft sind die Bilder jener Nacht, in der vor fuefzehn Jahren der grosse Frevel geschah, dass die juedischen Gotteshaeuser zerstoeert wurden, wieder—ob wir es wollten oder nicht—vor uns hingetreten! Wieder meinten wir, auch wenn wir die Ohren abwandten, die Stimmen zu hoeeren die in jener Nacht uns zugerufen hatten: "Die Synagogen brennen".

Was ist es, was damals vernichtet worden ist? Nicht nur die juedischen Gotteshaeuser wurden zerschlagen, sondern mit ihnen brachen Pfeiler und Stuetzen eines menschlichen Bundes, auf den man vertraut hatte. Eines, so hatte man gedacht, binde alle doch noch immer zusammen: eine Ehrfurcht vor der Staette, zu der Menschen kommen, damit sie aus der Enge und Not des Tages sich zu dem Ewigen erheben, dorthin, wo das Unsichtbare an sie herantritt und die unendliche Stille sich an sie wendet.

Synagoge und Kirche

Damals in jener Nacht, ob man damals es wissen wollte oder nicht, ist auch an die Kirchen im Lande Hand angelegt worden. An sie auch—denn die Synagoge ist, geschichtlich und geistig, die Mutter der Kirche. Eine und dieselbe Gewissheit will hier und dort sich offenbaren, moegen auch Weise und Weg verschieden sein. Juedische und christliche Gotteshaeuser haben am letzten Ende ein unteilbares Schicksal. Was dem einen angetan wird, ist zugleich dem anderen zugefuegt. So mancher Tag danach hat in Deutschland dies deutlich gemacht und nur der, der blind sein wollte, hat es weder damals noch spaeterhin gesehen.

Noch ein anderes ist damals zerstoeert worden. Eine lebendige Geschichte, die auf dem deutschen Boden und aus deutschem Boden aufgewachsen war, und die eine Verheissung fruchtbarer Zukunft in sich trug, ist damals zerbrochen worden. Von alten Tagen her war sie. Die Juden sind eines der grossen Kolonisationsvoelker der Geschichte. Seit der Zeit Alexanders des Grossen sind sie von der alten Heimat wage-

mutig ausgezogen und haben das Mittelmeer entlang und die Fluesse hinauf ihre Gemeinden gegruendet, Kolonien der Wirtschaft und Kolonien des Geistes. So sind sie auch zum Rhein und zur Donau hingekommen, schon ehe in der Voelkerwanderung Deutschland sich geformt hatte. Zur Weser, zur Elbe und zur Oder sind sie dann weitergelangt. Bis zur Duena und zum Dnjepr hin haben sie spaeter die deutsche Sprache, die ihre Sprache geworden war, hingetragen. Eine lebendige Geschichte ist es, die Jahrhunderte hindurch. Sie ist zerstoeert worden. Wird sie wieder aufgebaut werden koennen?

Einer bedeutungsvollen Kultur ist damit zugleich ein gewaltsames Ende bereitet worden. In den juedischen Gemeinden hatte immer der Geist gelebt und stetig sich entwickelt. Er war dann ueber die Grenzen der Gemeinden hinausgeschritten. Eine Liebe zur Wissenschaft und zur Kunst, ein starker Sinn fuer neue Formung und Gestaltung, eine seelische Dynamik hat sich hier, in diesen Menschen der juedischen Gemeinden, offenbart und hat nun dem Namen "deutscher Jude" den besonderen Klang in der Welt gegeben.

Was alles ist hier geschaffen worden. Aus der grossen Geschichte des Geistes kann diese Leistung nicht fortgedacht werden. Und auch das ist auseinander gebrochen worden. Wird es je wieder zusammengefuegt werden koennen?

Schweigen in der Pogromnacht

Manch einer erinnert sich, wie er in jener Nacht auf der Strasse stand. Ein banges, bedrueckendes Schweigen lag ueber der Stadt. Aber das Schweigen hob dann zu sprechen an, und wenn das Schweigen zu sprechen beginnt, dann ist es eine erschuetternde, eine gewaltige Sprache. Und der, der sie hoeerte, sah zugleich etwas. Es war eine dunkle Nacht, und es duenkte ihm, als sehe er, wie an den naechtigen Horizont, weithin ueber das deutsche Land, eine unsichtbare Hand schrieb, Wort an Wort fuegte, drei Worte, die, die einst der Prophet geschaut

hatte; die Worte: "Mene, Tekel, Upharsin", und die der Prophet gedeutet hatte: "Gezaehlt ist worden, gewogen ist worden, und zerteilt wird werden" (Daniel 5, 25).

Jedoch das will nicht das letzte Wort sein. Das letzte, das entscheidende Wort ist das einer Hoffnung, welche bleibt, der echten, der wahren Hoffnung, und der Jude darf sagen: der alten juedischen Hoffnung. Aus dem ewigen Gebote, aus dem ewigen "Du sollst" des Wortes Gottes spricht sie, diese Hoffnung—Gebot und Trost und Zuversicht in einem. Denn das ist die bleibende Hoffnung in der Menschheitsgeschichte: der Mensch, der Einzelne wie das Volk, kann und soll neu beginnen, zu jeder Zeit. Die Kraft der Umkehr zu Gott ist in jeden hineingelegt, und vor jedem oeffnet sich der Weg des Ewigen. Aus der Zerstoeerung hervor spricht diese Mahnung, die zugleich die Hoffnung ist: "Bahnet dem Ewigen den Weg!" (Jesaias 40). Und durch das Dunkel bricht ein Licht hervor.

GERMAN STAMP IN MEMORY OF DR. LEO BAECK

To mark the anniversary of Rabbi Dr. Leo Baeck's death, the Federal Minister of Posts and Telegraphs has issued a special 20 Pfennig stamp.



Stamps were also recently issued in memory of two other outstanding German Jews—Albert Ballin on the occasion of the centenary of his birth, and the Nobel Prize winner Fritz Haber to mark

the occasion of the Congress of the German Chemical Society.

Memorial Service and Consecration for the late Dr. Leo Baeck

A memorial service will be held on the eve of the late Dr. Baeck's Yahrzeit on Thursday, November 21, at 6.30 p.m., at the North-Western Reform Synagogue, Alyth Gardens (off Finchley Road), N.W.11.

The memorial stone in memory of the late Rabbi Dr. Leo Baeck will be consecrated on Sunday, November 24, at 12 noon, at the West London Synagogue Cemetery, Hoop Lane (off Finchley Road), Golders Green.

RESTITUTION NEWS

ANSPRUECHE GEGEN I.G.FARBEN

Fristablauf 31. Dezember 1957

Wie bereits mitgeteilt wurde, sind Ansprüche früherer K.Z.-Häftlinge, die auf Grund des Abkommens zwischen I.G. Farben und der Claims Conference zum Empfang einer Zahlung berechtigt zu sein glauben, bei folgender Stelle anzumelden: I.G. Farbenindustrie Aktiengesellschaft in Abwicklung, Glaebigermeldestelle, Frankfurt am Main, Bockenheimer Landstrasse 53.

Die Anmeldung muss vor dem 31.12.1957 im Besitz der Gläubigermeldestelle sein. Spätere Anmeldungen sind gesetzlich von der Berücksichtigung ausgeschlossen.

Meldungen, die früher bereits gemacht und registriert worden sind, brauchen nicht wiederholt zu werden. Diese gemeldeten Häftlinge werden automatisch von der Compensation Treuhand G.m.b.H. in Frankfurt am Main, einer Gruendung der Claims Conference, einen Fragebogen erhalten.

SCHADENSERSATZWERT VON AKTIEN

Nach § 16 BRÜG ist bei der Bemessung der Höhe des Schadensersatzbetrages der Wiederbeschaffungswert des entzogenen Vermögensgegenstandes im Geltungsbereich des BRÜG zugrunde zu legen. Massgebend ist der Wiederbeschaffungswert am 1. April 1956.

In einer Beilage zum "Bundesanzeiger" Nr. 195 vom 10. Oktober 1957 (die Nummer wird zum Preise von DM 0, 25 zuzueglich Postgebühren—Postscheckkonto Bundesanzeiger Koeln 8340—gegen Voreinsendung abgegeben) ist eine Aufstellung ueber die festgestellten Werte der wichtigsten am 1. April 1956 gehandelten Aktien veröffentlicht worden. Diese Aufstellung ist nicht vollstaendig und wird ergaenzt werden.

RUECKERSTATTUNGSGESETZ

WOHNSITZ der ANSPRUCHSBERECHTIGTEN

Nach Par. 45 Abs. 1 des Bundesrueckerstattungsgesetzes werden Ansprüche nach diesem Gesetz nicht befriedigt, solange der Berechtigte seinen Wohnsitz oder dauernden Aufenthalt in Gebieten hat, mit deren Regierungen die Bundesrepublik Deutschland keine diplomatischen Beziehungen unterhaelt. Nach Par. 45 Abs. 2 kann die Bundesregierung jedoch bestimmen, welche Staaten, mit deren Regierungen die Bundesrepublik Deutschland keine diplomatischen Beziehungen unterhaelt, so behandelt werden, als ob mit ihnen diplomatische Beziehungen unterhalten wuerden.

Die Bundesregierung hat durch Beschluss vom 17. August 1957 bestimmt, dass die Staaten Finland, Israel, Guatemala und Honduras, mit denen die Bundesrepublik keine diplomatischen Beziehungen unterhaelt, nach Par. 45 Abs. 2 Bundesrueckerstattungsgesetz so behandelt werden, als ob mit ihnen diplomatische Beziehungen unterhalten wuerden.

Ansprueche nach dem Bundesrueckerstattungsgesetz werden daher z.Z. nicht befriedigt, wenn der Berechtigte seinen Wohnsitz oder dauernden Aufenthalt in den nachstehenden Gebieten hat: Kambodscha, Republik Korea, Laos, Nepal, Taiwan, und in saemtlichen, sog. Ostblockstaaten mit Ausnahme der UdSSR.

SOFORTHILFE FOR THERESIENSTADT DEPORTEES

The Federal Court, in a recent finding, decided that persecutees who had been deported to Theresienstadt qualified for the Soforthilfe to be granted to returnees according to paragraph 141 of the Federal Indemnification Law. Some Laender had taken the view that returnees from Theresienstadt or Auschwitz were not entitled to this aid, because both camps were situated within the territory of the Third Reich. Therefore, they claimed, these persecutees had not left Germany and could not be qualified as returning emigrés. This attitude was strongly criticised, and has now been over-ruled by the Federal Court decision.

FROM THE GERMAN SCENE

FEDERAL ELECTIONS

Three Jews Returned to Parliament

The three Jewish members of the last Bundestag, Mrs. Jeanette Wolff, Mr. Peter Blachstein and Mr. Jacob Altmeier, have again been elected. All of them are members of the Social Democratic Party. Mrs. Wolff also plays a leading part in German-Jewish life. Mr. Blachstein, who is a journalist in Hamburg, belonged to the German-Jewish youth movement before 1933, but now does not participate in Jewish affairs.

Two new Jewish candidates, who were also put up by the Social Democratic Party, were not elected. They are Mr. Max Ljppmann, who stood for the constituency of Limburg, and Dr. Josef Neuberger, a lawyer who returned from Israel in 1952 and who stood for the constituency of Dusseldorf.

JEANETTE WOLFF CHAIRMAN OF BERLIN REPRESENTANTENVERSAMMLUNG

Mrs. Jeanette Wolff, member of the German Federal Parliament and a leading Jewish communal worker, was unanimously elected Chairman of the Repraesentantenversammlung of the Berlin Jewish community.

NEW YEAR GREETINGS TO GERMAN JEWS

The Rosh Hashanah issue of the "Allgemeine Wochenzeitung der Juden in Deutschland" includes messages from leading non-Jewish and Jewish personalities. Federal President Heuss expresses the hope that the progress in the field of compensation, inadequate though it may be, will ease the burden of many former persecutees. Without wishing to belittle anti-Semitic incidents, he thinks that the impact left by the performances of the "Diary of Anne Frank", symbolises the genuine desire of many Germans for atonement.

Federal President Dr. Adenauer states, with satisfaction, that the consolidation of the Jewish community in Germany has made progress. The Federal Foreign Minister, Dr. von Brentano, refers in his message to the gradually improving relations between Germany and the State of Israel. The Chairman of the Social Democratic Party, Erich Ollenhauer, states that the German people will only regain their equilibrium when they have definitely banned the shadows of the past.

TRIALS

Erwin Schoenborn, one of the most rabid anti-Semites in West Berlin, has been sentenced to eight months' imprisonment for having libelled Dr. Eugen Gerstenmaier, the Speaker of the last Bundestag. Schoenborn had called Dr. Gerstenmaier a "vile traitor" for refusing to betray an anti-Nazi movement during the Nazi régime.

The German Supreme Court at Karlsruhe sentenced another agitator, Friedrich Lenz, to two years' imprisonment for producing and disseminating subversive political literature.

Otto Locke, a former Kapo of Auschwitz concentration camp, was sentenced by the West Berlin Court to penal servitude for life for having murdered seven Jewish inmates of the camp.

CHRISTIAN CONGRESSES DEAL WITH ANTI-SEMITISM

At a meeting of the German section of the World Congress of Faiths, one of the lecturers was the Chief Rabbi of Luxemburg, Dr. Charles Lehrmann, who spoke on "Judaism and the Unity of Religion". He stated that, for the first time, he had again come into contact with Germany, a country which in former times had meant very much for him. He was against hatred of the German people as a whole, and hoped that the positive forces in Germany would help to overcome the aftermath of the past. Various German speakers at the session expressed a genuine desire for understanding and co-operation between Christians and Jews.

A Congress held in Loccum under the auspices of the Protestant Academy Congress, dealt with the subject "Anti-Semitism in the History of Germany". The speakers included Dr. Eva G. Reichmann (London), whose lecture was widely reported in the German press. Addresses were also delivered by Professor Dr. A. Wenzl (Munich), Erich Lueth and Dr. Schweitzer of the Bundeszentrale fuer Heimatdienst.

PRINCE WITHOUT A PENSION

The Administrative Court at Kassel decided that Prince Friedrich Christian zu Schaumburg-Lippe is not to receive a pension as a former Ministerialrat in the Propagandaministerium. The Prince, a S.A.-Standartenfuhrer, used to be Goebbels's personal aide. The Court ruled that he held his rank in the Propagandaministerium solely on account of his leading part in the N.S.D.A.P. Schaumburg is the author of several Nazi books.

NEWS FROM AUSTRIA

Taxability of Pensions

Many former employers of pensioners residing in the United Kingdom still deduct from the pensions Austrian Income Tax at the flat rate of 20.06 per cent which causes considerable hardship. Pensioners are advised to inform their employers that, in accordance with the Anglo-Austrian Double Taxation Convention, such pensions are free of tax and to request the employers that if in doubt they should approach the Austrian Ministry of Finance, Department 8 which will explain the position to them.

The above is of particular importance to those who receive pensions from Banks, Insurance Societies, Commercial undertakings and also from the Kultusgemeinde. C.K.

New Year Broadcast

An address on the occasion of the Jewish New Year was broadcast by the Vice-President of the Vienna Jewish Congregation, Dr. Ernst Feldsberg.

Vienna Congregation's President Visits Israel

The President of the Vienna Jewish Congregation recently paid a visit to Israel.

S.S. Meeting

A meeting of over 5,000 members of the S.S. and formerly interned Nazis of the Glaserbach Camp was recently held in Salzburg. The congress expressed its dissatisfaction with the present rules of the law concerning amnesty to ex-Nazis, and called for indemnification of these former internees. The congress also felt that the terms under which they could be reinstated in their positions as former servants should be improved.

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Rabbi Dr. Max Gruenewald

LEO BAECK: WITNESS AND JUDGE

THE last decades of German Jewry were illuminated by personalities who transformed their personal experiences, the circumstances into which they were thrown or in which they chose to remain, into a testing-ground for their beliefs. As in the case of Franz Rosenzweig, their works point to their lives, and their lives become an index to their teachings. The laurel of resistance, denied to the German Jews—sometimes not without unjust comparison with the Ghetto fighters—must rightfully be given to some of those who returned to Nazi Germany although they did not have to return, to some of those who stayed although the road to freedom was open to them. Resistance is not only armed resistance. Of this, the story of our people serves ample proof. In one of his eulogies of Franz Rosenzweig, Leo Baeck applied to him a quotation from a Church Father: "The greatness of the human soul is its power of resistance." We, in turn, may use this sentence descriptively of Leo Baeck. In his power of resistance we certainly recognise an important trait of his character. He never wavered in his decision to stay with the lost remnant.

The few remaining members of the Presidium of the *Reichsvertretung* remember the meetings presided over by Dr. Baeck. At times the walls of the room were lined with Gestapo men taking notes. The attention of the members of the Executive Board was, however, fixed on Baeck. His presence seemed to fill the room. On those occasions when he had to meet a German official he would speak to him with that pointed courtesy which was the nearest thing to contempt. Aristocrat that he was, given to restraint and self-discipline, he was quite capable of contempt. Long before the time of which we speak here he had written: "There exists no abiding kindness without the ability of scorning, no true love of man without the ability of contempt of man." Another time, speaking of the "jealous" God, he says: "In order to esteem, one must also be able to feel contempt."

Resolute in Weighty Causes

The sharp edges of his personality were often obscured by his willingness to negotiate and his art of compromising. Friends and opponents alike found fault with his temporising and compromising, with his avoidance of a resolute stand in what appeared to them weighty causes requiring a decision. Still, in what Leo Baeck considered as vital he did not compromise, least of all with regard to his own person. This is the reason why he was surrounded with such genuine respect. His colleagues knew there were limits to his forbearance. They were not eager to be censured by him. While he showed friendly understanding for the forthright among his colleagues and, particularly, for the young even in their immaturity, he was impatient and severe with those who catered to cheap applause. The position of the German rabbi was a respected one and Leo Baeck was zealously intent on keeping it high. The Presidency of the General Rabbinical Assembly, which included the majority of rabbis, was only one of the many offices which he held. Never before had there been such a combination of teaching, preaching, and representative leadership in one person. For years the B'nai B'rith Lodge, the *Hochschule für die Wissenschaft des Judentums*, the Academy of Jewish Science, claimed his time and attention. He continued his service on many fronts even after his liberation

from the concentration camp. Only when he became the head of the *Reichsvertretung* was he relieved of his rabbinical duties. There was no major Jewish event where he did not appear as the main speaker, no nation-wide agency—except for the Zionist Organisation—in which he did not play a vital rôle. Nor was his participation in these diverse fields a perfunctory one. On many occasions he displayed his perspective and insight and his familiarity with intricate administrative and financial matters. What is so puzzling is that in this crowded agenda he found time to study, to write articles and books, and to carry on a correspondence on an unbelievable scale. Only now is the range of his correspondence becoming known. Among his correspondents we meet rabbis, scholars, and plain people, industrialists—with one of whom a manuscript of Baeck was deposited for safe keeping at the height of the Hitler régime—members of the nobility and churchmen.

Profound Knowledge

Leo Baeck, son of a scholarly rabbi, had made good use of his student years and of his early years in the rabbinate. He had acquired a profound knowledge that ranged from rabbinics, the classics, in which he excelled, to the latest interpretation of church history, and took in contemporary European culture. What he had studied was alive and present to him. Without the help of books he was able to lecture to the inmates of Theresienstadt on the great masters of human thought, and to write—on toilet paper—his book *The Jewish People*. He could do with little sleep. Night hours on trains were spent in reading. (He used to travel third-class and was critical of the representatives of a distressed people who travelled in grand style.) When he hurried to his daily chores in the morning he had already put behind him hours of studying and writing. In the midst of a busy crowd he offered a study in concentration. He gave close attention to the business before him, yet he remained aloof.

Leo Baeck did not possess the pyrotechnics of the orator. His thoughts were, of course, well ordered and his formulations were a source of frequent and pleasant surprise. His tall, commanding figure seemed now to bear down on his audience, now to move away from it. Thus, one recalls his manner while addressing an audience: a voice that trembled from within, the strong hands of a peasant moving sparingly, and a face on which generations seemed to have worked, deeply touching and moving and eloquent, in silence, too.

Leo Baeck's literary contributions range over a wide variety of subjects. He deals with the place of social ethics in religion, with the exaggerated claims of the historical discipline, with the religious movements and personalities which influenced human thought and action. Among his last essays are studies on the personality of Paul and on Maimonides. His articles about the immediate problems that faced the German Jews and about some of his contemporaries throw light on the struggles of the last decades.

Leo Baeck established his theological reputation with the work *The Essence of Judaism*. Like Zunz's *Names of the Jews* and *Gottesdienstliche Vorträge*, it owed its origin to a challenge from without: Harnack's *Essence of Christianity*. There were few Christian theologians—notably Troeltsch—who did not agree with the concept of an absolute religion.

Christian faith was that absolute religion to which Judaism was plainly inferior. Without alluding to Harnack, other than in the title, Baeck answers the claim of Christian absolutism with his analysis of Judaism.

Interpretation of Judaism

The method he employs he describes as psychology of religion. It enables him to gather the evidence for Jewish character from acknowledged teachings, as well as from chance remarks of teachers, from popular attitudes and from the characteristics of Biblical style. Before he applies his psychology to the sources and history of Judaism, however, Baeck has already made his choice. Certain reservations and limitations appear already in the premise: It is the purpose of the book to reveal the essential features of Judaism, the classic form of its self-expression, the heights scaled by the Jewish spirit "if they were only gained again and again." Every religion, he emphasises, should be understood and judged by its highest standards and not by those which contradict its genius. Judaism is presented as ethical monotheism. This designation is usually associated with a pale "theology," accommodated to the spiritual horizons of the Jewish bourgeoisie, its preferences for apologetics, its worship of progress, shallow optimism, and remoteness from the Jewish people. These notions, however, are by no means descriptive of ethical monotheism; certainly not where systematic thinking, the purity of the exacting moral commandment, and religious warmth combine as, for instance, in the work and personality of Herman Cohen. Although Leo Baeck did pay his tribute to the apologetic tendencies of his time (they are not altogether absent in other times and climates either) no "good" Liberal of the old school could have taken comfort in the fighting, restless, dissenting Jew who emerges here as the portrait of the Jew. Nor is there a concession to secularism, any compromising of the spiritual and religious forces which are the determining forces of our history. They are not superseded by political or legal interests, nor submerged in group constellations. To set down the movement of the Pharisees in sociological terms or in terms of a political party would have been alien to Leo Baeck.

The original and lasting theme of Judaism is man's movement "from God to God" and, at times, against God. It is a movement without halting, of which we can get hold of only in paradoxes. The boldest paradox, although not listed as such by the author, is that of reconciliation of man with God. It does not come to man after the battle, as a reward, but in the midst of our struggle. Reconciliation marks also the decisive departure of Judaism from Buddhism, the only other fundamental way of religion: Judaism wants to reconcile the world with God, Buddhism wants to redeem us from the world.

In this drive the point of saturation, cultural self-satisfaction, is never reached. There is no release from self, will and reason with which we, God's partners as it were, build and cultivate our world. There is no rest, not even in death. Even "returning" means to go on. The pious man, Baeck quotes, is "without rest here or in the beyond." The world of the Christian is the accomplished world as his time is the fulfilled time, while ours is in the state of becoming. The man who wrote: "When finality dies, its death is final," was certainly as distant from the "peace of mind and soul" of today as from the self-complacency of his earlier contemporaries. We come perhaps close to the intention of Baeck when we

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describe the task of the Jew as one of regaining ever anew his creative and moral freedom. Thus every generation expects its own Bible, thus the prophets defend their autonomy even against the sacred tradition handed down to them. Being immersed in an historical religion, living intensely in every moment of it, we nevertheless conquer time and history without stepping out of it. Baeck states that the story of Creation appears isolated in the Bible, that the prophets show little interest in the manner in which heaven and earth were created, and several times he returns to his dictum that "in the religious sense creation and revelation mean one and the same." The faithful Jew urgently awaits the days of the Messiah. They bring the fulfilment of the Commandments, but they also serve to measure and judge the present. Out of this sense there stems the pessimistic appraisal of the present measures against the Messianic horizon, the Jewish irony, and the derisive joke. Finally, the highest representative of Judaism, the martyr, is indifferent to the success of the passing day. He could not be a martyr unless he lacked "historical sense".

Ethics pervade all expressions of the Jewish religion. Its universality together with the absence of mythology and speculative piety distinguish Judaism from other religions. This, Baeck asserts, is characteristic of Jewish mysticism, too.

Living Religion

The ethical in Baeck's monotheism is not represented in a set of laws, not in a catalogue of virtues. It lives in *Gebot* not in *Gesetz*, in actions and deeds, not in catechism. The Jew cannot fall back on religious or philosophical securities in the form of dogmas, systems or any other external authority. He should be grateful that this is so; for the burden of dogmas is heavier than the burden of commandments; moreover, the "formulas" of orthodoxy are often linked with intolerance and oppression. "From the group of systematisers come the most cruel inquisitors".

The Jewish people is not lifted out of its natural setting and historical context—land, blood, peoplehood, and chosenness. All who belong to it have their unabridged share in the religious tasks and goals. The priests are not owners or dispensers of grace. From Buddhism and Catholicism we learn that monastic orders and worship of saints belong together. In Judaism, however, there is no separation between *Sacred and Profane*. Where such distinction threatened it was successfully fought. Thus Baeck interprets the saying: "All of Israel are one fellowship". With visible authority reduced to a minimum, with no sacramental authority conferred on the teacher and preacher, there appear, nevertheless, distinguished carriers of Jewish ideas. They are responsible for the survival of the Jew as a Jew and in them Jewish character attains its fulfilment. In this connection Baeck speaks of the *Gelehrte und Gebildete Glaubensgenosse* as the main actors in the "optimistic tragedy" of Jewish history. . . .

Baeck's writing is rich in associations and felicitous formulations. The influence of Dilthey, occasionally Simmel and, above all, of Kant and the Neo-Kantian school are apparent in substance and form. His style is heavy with abstractions. He shows a preference for the indefinite article. Yet his presentation does not become a dry monologue. In his writings, as in the way he spoke, the audience is present. This is not to infer that Baeck was vain. He masterfully described the rhetorical skill of the Cynic-Stoic schools, but he did not

copy them. In the use of the first person he was more sparing than his modern colleagues. He had, however, a keen perception of the group whom he addressed, and the direct contact with an audience is alive in his written word. The dialogue becomes an instrument of exegesis and historical research. . . .

What tends to relieve the abstractions and to enliven the style even more than the dialogue with the visible and invisible audience, is Baeck's method of contrast. The prominent traits of Jewish character are hammered out by way of confrontation with other civilisations and religions, the philosophies of Greece, Buddhism and, constantly, with the Christian faith.

Judaism and Christianity

For the entire length of his career Leo Baeck was preoccupied with Christianity in its various phases. He had the Christian religion in mind even when treating matters only indirectly related to it. During the Nazi régime he published *Das Evangelium als Urkunde der jüdischen Glaubensgeschichte*. Here and elsewhere, he explains how the literary Christian tradition adopted the exegetical method of association and analogy from the Jews and how, with the help of these methods, the person, life and words of Jesus are made to conform to the teachings of the Disciples. Baeck proceeds to restore what he holds to be the original story of Jesus, the original text of the logia. These he reclaims for the Jewish people. They could have grown only out of the Jewish soil—"a Jew among Jews", "a Jewish book among Jewish books". . . .

In his running dialogue with the Christian religion, Baeck is not content with merely stating differences and distinctions. Every facet of it comes under scrutiny and attack: the "monolithic faith", its unholy alliance with the State, the confessionalism, the intimate connection between the "confession", the "confessional formula" and grace, the link between monastic orders and worship of saints. Several times he returns to his criticism of those who feel so superior to the religion of the "jealous" God, who rest so cheerfully in the blessed possession of salvation, undisturbed by so many crimes committed against mankind. "One may have a strong faith, go through pious emotions without being disturbed by slavery, torture, and public abominations".

To this "polemic theology" Baeck dedicated a separate treatise. Its title is *Romantic Religion*. F. Schlegel had defined a romantic as "one who treats sentimental subjects in a fantastic fashion". Using this definition Baeck traces religious romanticism in its various forms, the pietistic coquetry, self-adulation and sentimentalism to be found throughout Christian history. This little book contains brilliant and penetrating insights into religious phenomena, presented with consummate artistry. As to its substance, one would have to go far to find an equally devastating criticism of Christianity, a criticism which is not diminished by Baeck's admission that romantic relapses can also be found in Judaism; for instance, in the retention of the sacrificial service in Jewish liturgy. Particularly severe criticism—already developed in his *Essence of Judaism*—is levelled against Lutheran Protestantism because "morality is here essentially what the appointed authorities require" and because Lutheran Protestantism "was never able to create a real system of religious ethics".

Romantic Religion was written ten years before the Nazis came to power and before much of what he wrote was verified. Our presentation of Baeck's wholesale criticism of

Christianity, however, must be qualified. In the same way as his understanding of Romanticism was largely based on German Romanticism, his stricture of the churches applies more to Prussian Protestantism than to the Western and Southern denominations. Baeck, himself, drew the line between the ethical inertia and moral indifference of Lutheranism and the evangelic-social movements that grew on Old-Testamentarian-Calvinistic and Baptist soil. This is in keeping with his basic views and with the importance attached by him to social ethics. Consequently he commended those who "placed ethics above the remission of sins and the moral commandment above the doctrine of justification". Having portrayed the Jew as the classic dissenter of history, he freely acknowledged the debt modern history owes to the Nonconformists and to those who did not disown the human will. For this reason he bore England a great measure of warmth; England whence had come Duns Scotus and Pelagius, the England of Wycliff in whose introduction to his Bible translation there appeared for the first time "the classical principle of the new democracy, the principle of what should be done by the people and for the people".

In his tribute to Leo Baeck, Jacques Maritain says: "The philosopher must give testimony by speaking his mind and telling the truth as he sees it. This may have an impact on political matters; it is not, of itself, political action, it is simply applied philosophy. Yet the borderline is difficult to draw. This means that nobody, not even philosophers, can escape taking risks, when justice or love are at stake". To which we might add that Baeck's was a "considered risk". It was born out of a decision, or rather out of a concept of man to which he remained true in thought and action.

In the final account, the man who walked out of the concentration camp of Theresienstadt was a witness of his people's faith and a great judge of our civilisation.

Reprint from "Judaism", Vol. 6, No. 3, Summer, 1957. (New York.)

"ANNE FRANK DIARY"

Fellowship

The Fischer-Buecherei, Frankfurt, will publish a documentary report on the life of Anne Frank next spring. Its title: "Anne Frank—Spur eines Kindes". The publisher and radio stations are to set up an "Anne Frank Stipendium" which will distribute the proceeds from the sale of the book and from the radio version among Israeli students for university studies in Europe.

Production in Argentina

For a long time the "Diary", as a book, has been a success in Argentina. But only now have theatrical performances reached Buenos Aires: three at the same time. First the Jewish actor Buloff performed the play with his Yiddish ensemble in the theatre "Teatro Soleil". The Israeli Ambassador, Dr. Kubovy, invited the diplomatic corps to a special performance. Two weeks later an Italian company performed the "Diary" in Italian, and now the Jewish Folktheatre IFT is producing it in Spanish under the producer Feller, who was especially called to Buenos Aires. It seems that a German performance will not take place.

HERMANN MUCKERMANN 80

The well-known Catholic anthropologist, Dr. Hermann Muckermann, recently celebrated his 80th birthday in Berlin. He entered the Catholic Order of Jesuits in 1909 and, in 1927, became head of the Anthropological Department of the Kaiser-Wilhelm-Institut in Berlin. Because of his courageous sermons against the Nazi régime during the first years after 1933, he was forbidden to preach by the Nazi authorities.

FROM MY DIARY

Consecration of Memorial

A memorial for the victims of Nazi persecution, erected under the auspices of the New Liberal Jewish Congregation, was consecrated at the Liberal Jewish Cemetery.

The service was conducted by Rabbi J. Kokotek, the Rev. M. Davidsohn and the Rev. J. Dollinger. The memorial was unveiled by the Hon. Lily Montagu.

In his moving address Rabbi Kokotek recalled the unspeakable sufferings of Continental Jewry—a catastrophe without parallel in history. He also expressed the hope that those forces in post-war Germany who were trying to build up the country in a spirit of humanity and tolerance would succeed.

The memorial was designed by the well-known sculptor, Benno Elkan, O.B.E., who also attended the ceremony.

The erection of the memorial, as well as the dignified ceremony of consecration, must be regarded as a most noble and appropriate undertaking by the Congregation.

It is one of the sad aspects of the catastrophe that there are no tombs to recall the lives of our perished dearest ones. A memorial of this kind thus helps to keep their memories alive.

Bismarck's Clock

The following episode reaffirms that, not infrequently, the AJR has to deal with matters somehow outside the ordinary routine:

Recently, the Association received a letter from Germany. The writer was the daughter of the late non-Jewish liberal politician, Gothein, who for many years was Chairman of the Verein zur Abwehr des Antisemitismus. Miss Gothein had a table-clock which Bismarck had given to Baron von Holstein, the "graue Eminenz der Wilhelmstrasse". The Baron had, in turn, given this clock

to a Jewish doctor. Under the Nazi régime the clock was entrusted to Miss Gothein's care, when the owner was threatened with deportation. Miss Gothein was anxious to trace the address of the doctor's relatives, supposed to live in England and, through the good services of the AJR, the clock was eventually restored to them.

NARRATOR

THE HYPHEN

The programme for November includes the Hyphen birthday party on the 23rd, with dancing, tombola, etc., at All Saints' Parish Hall, Queens Terrace, N.W.8; members 5/-, non-members 6/6, including refreshments. A discussion, "After the Rent Act", will be held on the 30th at Zion House, 57 Eton Avenue, N.W.3, at 7 p.m., in which one speaker each from the three political parties will participate. Admission is 1/- and 2/6. There will also be a ramble in Blackheath and Greenwich Park on the 3rd, and a theatre visit to the Israeli ballet company on the 9th.

A full programme of the Hyphen activities is obtainable from the Hon. Secretary, Miss Brigit Cassel, 20 West Heath Court, North End Road, N.W.11, 'phone MEA 1810.

AJR SOCIAL SERVICES

Employment Agency

The number of applicants seeking work has increased, not only because of the Hungarian and Egyptian refugees. At the same time, less offers are being received. Unemployment means not only financial difficulties. Our refugees want a certain security in life and the fear of not finding suitable employment is very real. Please send us offers of vacancies for men and women, full or

part-time, or home work, etc., so that we can help as many unemployed people as possible. 'Phone MAI 4449.

AJR CLUB

Last month Mr. W. Rosenstock gave a talk on the impressions of his visit to Berlin, dealing particularly with the exhibition in the newly built Hansa-Viertel. The November programme includes a talk by Mr. Ernest P. Friedmann on "Stilwandlungen der Innenarchitektur in England", to be held on Sunday, November 24th, at 5 p.m.

The Club premises at Zion House, 57 Eton Avenue, Swiss Cottage, are open from Sunday to Thursday, 4 to 7 p.m., and in the evening on Tuesday, Thursday and Sunday, 7 to 10.

SABBATH OBSERVANCE EMPLOYMENT BUREAU

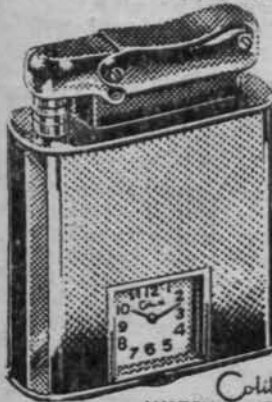
The Sabbath Observance Employment Bureau's report for the year 1956 reveals interesting vocational trends within the Anglo-Jewish community. There has been a further drift away from trades. This is especially apparent among members of the younger generation and the school-leaving group. Girls prefer work in offices and showrooms, and boys prefer professional offices and businesses.

"This fact", the report states, "is to be deplored, as in the not too distant future the so-called Jewish crafts will be a thing of the past. Even at the moment we are finding it extremely difficult to find machinists, milliners, dressmakers, furriers, cabinet-makers, tailors, to mention just a few. Although we are living in a machine age, a good craftsman can always be assured of a livelihood, no matter where he decides to settle".

Altogether 631 situations were filled by the Bureau during the year.



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RECENT PUBLICATIONS

"WHITE FIRE"

Biography of Jessie Sampter

Dr. Bertha Badt-Strauss, the biographer of Rahel Lewin, now, more than fifty years later, gives us the life and work of another important Jewish woman, very different from the heroine of her former great book. She awakes to new life the great personality of Jessie Sampter.*

Jessie Sampter, born in New York in 1883, died in Giwath Brenner, Israel, in 1938. She is eminent among the men and women who educated American Jewry for Zionism. In her native town she organized the School of Zionism instituted by Hadassah, and wrote the manuals and text books of the movement. She did not only hold firm convictions, but did more than that by translating them into real life. After many years of Zionist activity in America, she emigrated to Palestine, as it then was, in 1919, and always returned there from visits to America. In Jerusalem, Rehovoth and Giwath Brenner, she found her special calling and her own field of work in helping the oppressed, in particular the children of the Yemenites. In addition, her great educational activity found expression in an extensive literary production. First in English and, since 1934, in Hebrew, she wrote poems, articles, essays, an autobiography "The Speaking Heart" and a long novel "In The Beginning". But her activity was not restricted to Zion. "There is hardly a modern Reform Prayer Book or collection of hymns for Jewish children that does not include one or several poems by her". Thirteen years after her death three of her hymns were included in the Union Hymnal, edited by the Central Conference of American Rabbis, and are sung in the Service in the Synagogue.

Her achievement is awe-inspiring because she could perform it only by superhuman effort. At the age of twelve she contracted polio. This frightful affliction left its scars throughout her whole life. Her back remained curved and her fingers crippled, but beyond this the disease could not affect her. "Sometimes she succeeded in ignoring her illness and making others forget it. Perhaps her indomitable will to go her own way in matters spiritual as well as in everyday life, grew up in the days of her illness".

Whatever she undertook and performed grew out of her search for God. Her grandparents on both sides had immigrated from Germany, but her father and mother were born in America, both Jews, no longer connected with the synagogue. The chaos of the period becomes manifest in the ways they and Jessie's friends developed. Some found their religion in Ethical Culture, proclaimed by Felix Adler, one became a Roman Catholic and another, Mary Antin, at the end "worshipped a Hindu prophet, Sri Baba". But, contrary to all of them, Jessie Sampter became what she had not been from the beginning—a devout Jewish woman. The basis of her faith was a deep loyalty to Jewish tradition. She followed it with humble obedience, and at the same time with complete independence. In "Rhymes for the Jewish Child" she extolled the Jewish year with all its festivals and its fast days, but in a book "Al Ha-Ikkar, on the Fundamentals", she translated into Hebrew selected essays of the Indian teacher and preacher Krishna Murti. She was a professed socialist, rejected private property and transformed this demand into practice when, in 1934, she handed over all her property to the Kibbutz Giwath Brenner. "Too frail to work the land and build the roads as the young chalutzoth were doing, too weak to guard the settlement as the 'Watchwomen' did in the times of danger, she wanted the Beth Hawraah (convalescent home) to represent her own contribution to the upbuilding of the homeland". Guiding, teaching children of the Yemenites as well as others, writing for the young in Israel and all over the world, always active, she spent the last four years of her life in Giwath Brenner, and there she died of malaria without anguish and pain, only fifty-five years of age.

She had always fought for her conviction: "The dream of Zionism, as we dreamed it in America,

was the dream of a regenerate humanity". Inspired by this ideal from the beginning she worked for a brotherly co-existence between Arabs and Jews. In her own person she experienced the bitter reality. In contrast to her dream she became witness of the disturbances and pogroms of 1920 and 1929. She came face to face with reality and, after the riots of 1929, gave herself as a birthday present two guns which she hid under the floor of her living room with the prayer: "May they rest for ever". But she was never shaken in her confidence that at the end peace between the children of Jzchak and those of Ishmael would come.

She wrestled with the overwhelming problems of our age—Jewish as well, as human. She solved them for her own person in a unique way, according to her innermost self. Thus it is the picture of an uncommon woman, seen within the frame of her days, of our days, that becomes apparent in Bertha Badt-Strauss's fascinating biography. It is the impression this great personality makes on the reader that lends its charm to this book and warrants its lasting importance.

DR. M. ESCHELBACHER

"YOU'LL SEE"

In telling you of this book we do so from an entirely different angle to the books usually reviewed in this journal. Books dealing with specific German-Jewish events or personalities are usually only reviewed here, and rightly so. "You'll See",* however, has nothing to do with Germany or German Jewry (apart from mentioning Germany as it mentions other countries), and our interest in it is principally because it is the latest brain child of our old friend Egon Larsen.

We were fascinated and enthralled by the contents of the book. You may disagree with some of the views Mr. Larsen holds and you may be dumbfounded by some of the things that happen in his world of 1982, but you will never be bored by him nor will your interest flag. To give you an idea of what "You'll See" is about, we think it best to detail some of the "blurb" on the dust-cover of the book:

"Suppose you were to go to sleep tonight and not wake up for 25 years. What would the world be like then? This book tells you what it could be like in the 1980s. It has two main distinctions from other works which hazard a picture of the future: first, most of its readers will be alive to see the world of 1982; second, at the end of the book the author details the present-day scientific discoveries and inventions, the developments and trends on which his predictions are based, and he furnishes ample evidence in the form of some startling photographs of laboratory experiments, models, and prototypes from a number of countries. Thus the book is no idle speculation—it is mainly based on fact."

This novel—if it may be called such because the flimsy story just hinges together the depicting of the wonders and achievements of the future—does not deal only with science. If you are at all a science fan you will be enthralled by the science fiction aspect of the book, but we are never allowed to forget how very much it is based on fact. Not only does it give you science in an easy, digestible form (somewhat like the "new-food" mentioned by Mr. Larsen); we also get an aspect into the natural development of trends apparent today—into politics, education, medicine, psychiatry, the treatment of criminals, methods of travel (including a trip to the moon), into the layout of the new cities (and our dilapidated London becomes a tripper's paradise), and into many other things. In fact, Mr. Larsen has made his book not only an interesting scientific study but it is also virtually a social document.

It is difficult to put the book down once you have started it—you'll see!

A. RUBIN

* Bertha Badt-Strauss, "White Fire." The Life and Work of Jessie Sampter. The Reconstructionist Press, New York, 1956. \$3.50.

* Egon Larsen, "You'll See—Report from the Future." Hutchinson & Co., London. 16s.

IN MEMORIAM—BERTHOLD VIERTEL

"Berthold Viertel: Dichtungen und Dokumente", is the title of a publication by Kösel Verlag, München (DM. 21.50), intended as a companion volume to the Else Lasker-Schüler volume compiled by the same editor—the actor Ernst Ginsberg. The choice of the editor and the style of this commemorative book was the late producer and author's own wish.

The book contains a good selection of Viertel's poems; his tale "Das Gnadenbrot", his famous essay on Karl Kraus (still the best ever written about that fascinating and controversial figure), fragments of an autobiography, and appreciations of the author on the occasion of his 60th and 70th birthdays, and tells of his death in Vienna in 1953. The contributors are Thomas and Heinrich Mann, Alfred Polgar and Hermann Broch, Berthold Brecht, Karl Zuckmayer and Heinrich Fischer—what a host of great names, of which our world has since become poorer. In his contribution, Heinrich Fischer predicts that our period will be called that of the "Einzelgänger", and cites Peter Altenberg, Else Lasker-Schüler, Georg Trakl and Karl Kraus as examples, together with the "Einzelläufer" Viertel.

Berthold Viertel has always been a riddle, even to himself, and when he started writing his autobiographical fragments he did not do so out of vanity but as a discussion with God. He is the "eternal Jew", not so much on account of his Ahasveric wanderings from Vienna to Dresden, from Dresden to Berlin, from Berlin to Düsseldorf (working with Louise Dumont and Gustav Lindemann after the financial failure of the vanguard theatre "Die Truppe" he had founded in Berlin), from Düsseldorf to Hollywood, back to Berlin and Vienna and, after 1933, to London, New York, Zürich and Vienna again. He is the "eternal Jew" because he is always aware of Jewish destiny, with a prophet's quest and questioning. In his essay on Karl Kraus, who so bitterly attacked some of his co-religionist writers, Viertel discovered and analysed his deep Jewish instincts and impulses.

The "Pojaz" (to use the word in a more elevated sense) and the prophet were intricately mixed in Berthold Viertel. Though never an actor, he found in the theatre the realisation of Angelus Silesius's words "Mensch, werde wesentlich!" He could not "vorspielen", could not show the actors how to act, but the right word was always at his command and he was so much in control of it that he could correct the actors and actresses at rehearsals. The range of his talents was wide—from Euripides (we miss his version of the "Bacchantes" in the volume) to O'Neill, from Hamsun to Tennessee Williams, from Shakespeare to Kallnecker and others. And in Hollywood, where he produced many films successfully, he was one of the very few people honoured by Greta Garbo's friendship.

His love of the German language vexed him during his exile. He called himself a writer whose purpose it was to "keep the wound open", and he asked himself:

"Dass ich bei Tag und Nacht
In dieser Sprache schreibe,
Ihr treuer als der Freundschaft und dem Weibe
Es wird mir viel verdacht."

How did Viertel and the theatre come together? Having, we might say, to "play" his character all the time—without possessing the self-expression of an actor—his burning soul and his chastising wrath became his second nature and, as they were genuine traits of his personality, his ethics appeared not so much as the system of a literary, political and religious thinker, but as an ennobling revelation of nature.

His many stage productions cannot be revived any more, though posterity nowadays brings wreaths, not only to "Mimen" but also to producers. But the twelve films he produced still remain as documents even if, as happens in films, they are out-dated in parts. And above all, Berthold Viertel lives in the book, "Berthold Viertel: Dichtungen und Dokumente", as a lyric poet, as a story-teller whose approach to the theatre was broad and humanitarian, and as a personality who could instil his own enthusiasm into all he met and all with whom he worked.

LUTZ WELTMANN

TWO GERMAN-JEWISH COMMUNAL PUBLICATIONS

The widespread activities of the West Berlin Jewish community, which now comprises more than 5,000 members, shows that the community there and in West Germany generally, is not in a state of liquidation, as was expected during the first post-war year. On the contrary, it is on the up-grade. This is reflected in an impressive publication issued by the community's Board on the occasion of the High Festivals. The social institutions under the auspices of the community comprise a Home for the Aged, a Home for the Chronically Sick, a Flatlet Home (the Leo Baeck-Wohnheim), and the Jewish Hospital. At the same time, the community has developed a vivid religious and cultural life, and has organised a women's association and students' and youth groups.

In a leading article, tribute is also paid to the sympathy and understanding shown to the Jewish former persecutees by the Berlin authorities, in the field of compensation.

Another publication, the "Juedische Sozialarbeit", issued by the re-established Zentralwohlfahrtsstelle der Juden in Deutschland, in its September issue refers to increasing consolidation in the field of social services. The issue was published to mark the 40th anniversary of the foundation of the original Zentralwohlfahrtsstelle. The various stages of its development are described by Dr. Jacob Segall (1917 to 1926), Fanny Ollendorff (1927 to 1936) in memory of her late husband Friedrich Ollendorff, and Giora Lotan (Georg Lubinski), who was in charge during the years 1933 to 1938. A special article pays tribute to the memory of those leading personalities of the Zentralwohlfahrtsstelle who stayed with their fellow-Jews and perished at the hands of the Nazis: Paul Eppstein, Hanna Karminski, Conrad

Cohn, Otto Hirsch, Julius Seligsohn, Paula Fuerst, Arthur Lilienthal, Kurt Levy, Alfred Selbiger.

In a moving article Mr. F. J. Wittelschhofer recalls his connections with the ZWST, both before 1933, when he held a high office with the Prussian Ministry of Welfare, and after 1933, when he gave his services for the training of Jewish welfare workers. The tasks of the new ZWST established after the war are described by its Secretary, Berthold Simonsohn. Some of the special problems are due to the fact that about one-third of the Jews now living in Germany are of Eastern European origin. The article also reveals that, since 1950, the number of returnees is higher than that of emigrating German-Jews and that, in spite of the death-rate, the membership of the communities is increasing.

EIN ROSH HASHANAH GLUECKWUNSCH

Vor einigen Monaten veroeffentlichten wir eine Besprechung des Buches "Die Stieglitz aus Arolsen" von Bodo Freiherr von Maydell. Der Verfasser ist selbst ein Nachkomme dieser urspruenglich juedischen Familie, die sich fruehzeitig mit nichtjuedischen Familien, insbesondere des baltischen Adels, vermischt hat. Obwohl er durch die "Arier"-Gesetzgebung des nationalsozialistischen Regimes nicht betroffen wurde, da sein juedischer Blutsanteil weniger als 25% betrug, so fuehlte er sich doch unter dem Einfluss der Ereignisse zu den geistigen Werten des Judentums hingezogen und veroeffentlichte seine Schrift im Andenken an die Opfer, die als Nachkommen der Familie in den Jahren 1933 bis 1945 vertrieben oder ermordet wurden. Der folgende Brief, den er anlaesslich des juedischen Neujahrsfestes an die AJR richtete, ist als Zeugnis einer bestimmten Einstellung zu dem Geschehenen, von mehr als persoenerlicher Bedeutung.—D.Red.

"Aus Anlass des bevorstehenden Neujahrsfestes moechte ich Ihnen und allen juedischen Freunden, mit denen ich in Verbindung gekommen bin, meine guten Wuensche fuer das Jahr 5718 uebermitteln und meinen Dank fuer die Aufnahme Ausdruck geben, die meine Stieglitz Arbeit bei ihnen gefunden hat. Die vielen Zuschriften und Rezensionen, die mich erreichten, haben mir in einer begluendenden Weise gezeigt, dass mein Dank an das Judentum, das mir so unendlich viel und Entscheidendes durch sein Schrifttum gegeben, trotz auch meines menschlichen Versagens in schwerster Zeit angenommen worden ist. Wenn ein evangelischer Pfarrer dieser Tage von der metaphysischen Schuld gesprochen hat, nicht als Jude geboren, und von der zeitlichen Schuld, nicht mit seinen juedischen Bruedern in den Tod gegangen zu sein, so weiss ich um die metaphysische Gnade durch einige meiner Ahnen ein Verwandter Israels sein zu duerfen und um die Verpflichtung, die sich daraus ergibt. Die zeitliche Schuld aber bleibt fuer uns Deutsche ohne Ausnahme, die wir uns nicht so zum Recht bekannten, dass wir uns an die Seite der Opfer stellten und so in rechtloser Zeit Ueberlebende blieben.

"Das millionenfach unschuldig vergossene Blut aber beginnt doch ganz in der Stille gerade bei uns in Deutschland Fruechte zu tragen in der wachsenden Begegnung mit dem Judentum. Ihr noch mehr dienen zu koennen als bisher, ist mein besonderer Wunsch fuer das neue Jahr juedischer Zeitrechnung."

AFFIDAVITS NOT LEGALLY BINDING

An interesting decision was recently taken by an American court. An immigrant was admitted to the country in 1948, by virtue of an affidavit given by his relatives. Later on he became mentally ill and was a patient in Californian State hospitals from 1951 to 1955. The State of California claimed the refund of expenses.

The judge held that affidavits were merely a device by the State Department, but that there was no law requiring the filing of affidavits and that, without such a law, the Government could not require sponsors to sign a legally binding contract. He also held that if Congress had intended to require such contracts, it would have specified their limitations.

Old Acquaintances

An English poet from Berlin:—After an extensive trip to Europe and before returning to New York where he teaches at the Columbia University, Dr. Kurt Pinthus passed through London and disclosed that his classic collection of German expressionist poetry "Menschheits-Daemmerung" will again be published by Rowohlt. Michael Hamburger, whose volume of essays about Hoelderlin, Novalis, Kleist, Buechner and the more modern German expressionists was published by Routledge under the title "Reason and Energy", was not surprised when I told him the interesting news. This young man, who was born in Berlin 33 years ago and came to this country when he was nine years old, has for many years been translating Trakl, Heym, and Benn into English; at the same time he is a distinguished poet in his own right. Though he only speaks German haltingly, he uses his knowledge to interpret German poetry for British readers. Hamburger owns the first edition of Dr. Pinthus's book, which is a rarity nowadays. He is married and teaches at Reading University. As far as his work as a translator is concerned, he is specialised in the adaptation of German expressionist poetry. He belongs to no school or movement.

Trip to Cannes:—Your columnist, invited by Otto Preminger, went for a few days to Cannes, where the director of "Carmen Jones", "Man with the Golden Arm" and "St. Joan", who hails from Vienna, is shooting Françoise Sagan's best-seller "Bonjour Tristesse" with Deborah Kerr, David Niven, young Jean Seberg and Mylene Demongeot of "Witches of Salem" fame. Preminger is producing his picture entirely on location and was working in the Casino. There we met Maximilian Slater-Schulz of Vienna, who gave up directing Maugham's "Heilige Flamme" in German with Leopoldine Konstantin, Bibi Haas, Renate Mannhardt, Christine Felsman, Martin Kosleck, Ludwig Roth and Martin Brandt for F. G. Gerstman in New York in order to assist Preminger. Furthermore we ran into Eric Charell, who came over from Munich.

This and that:—Ernst Deutsch, who is taking the part of Shylock in Duesseldorf, disclosed why he left Berlin: he received only 300 Marks for every performance while Werner Krauss and Kaethe Dorsch received 600.—"Revue", published by H. Kindler of Munich, have bought the "German Diary" Alfred Kantorowicz is writing after fleeing from East Germany.—And while Heinz Ruehmann will star in a film "Ich war ein kleiner Pg." Kindler's weekly is printing a series "Ich war kein kleiner Pg."—Fritz Kortner's wife, Johanna Hofer, will act in Hemingway's "Farewell to Arms" currently being produced in Italy.—Richard Lewinsohn-Morus visited Edinburgh from South America, where he lives.—Leo Lania is turning his Massaryk novel "The Foreign Minister" into a play for production on Broadway.—Vienna's oldest film fan weekly, "Mein Film", has ceased publication.

Milestones:—Albrecht Graf Montgelas, the former Ullstein correspondent in London who returned to Munich after the end of the war, is 70 years old.—Lilli Palmer married Carlos Thompson in Kuessnacht last month.—Swiss actor Heinrich Gretler celebrated his 60th birthday in Zurich.—Author Max Krell turned 70 in Florence, where he lives and works.—Richard Oswald's son, Gerd, became the father of a baby girl in Hollywood.

Obituaries:—Cornelis Bronsgeest, the once famous opera singer and radio pioneer, died in Berlin at the age of 80.—Alfred Neugebauer, one of the last grandseigneurs of the stage under Max Reinhardt and for ten years a member of Burg-Theater, died in Vienna aged 69.—Erna Lorenz, who during the war lived in London and returned to Cologne via South America, has died; she appeared in several German productions here.—Alice Waxman, the wife of Berlin-born composer Franz Waxman, died in Hollywood.—Emil Rameau, the 79-year-old assistant director of Barlog's theatres in Berlin, has died; he was interned in England before he went to Hollywood and returned to Germany a few years ago.

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PERVERSION OF THE LAW

Under a similar heading—"Legalised Crimes"—I previously reviewed Bruno Blau's "Das Ausnahmerecht fuer die Juden in Deutschland" (AJR Information 1955 No. 4). When I first heard of Fritz von Hippel's work "Die Perversion von Rechtsordnungen" (J. C. M. Mohr, Tuebingen 1955, DM 15.80), I immediately connected it with Blau's. Actually, though Blau's book figures prominently in von Hippel's, the character and range of von Hippel's great work are entirely different.

Professor Dr. Fritz von Hippel, whose family has produced several prominent legal scholars, may well have received his original impulse from the legalised crimes committed by the Nazi régime. For, as he puts it in his preface, "this generation of lawyers has experienced, suffered, or fostered such perversion of law". However, far from restricting himself to the Hitler era in Germany, he works on a broader basis. As far as recent and, alas, present times are concerned, he examines the perversion of law in all modern totalitarian régimes—National-Socialist, Fascist, Communist. As a legal historian, he looks back into antiquity and the Middle Ages, tracing instances of perverted law in many periods, countries, and civilisations. Within the frame of a short review, I can only mention some salient points of this work, hoping that many readers (in particular, but not only, refugee lawyers) may be induced to study the book as a whole. It will provide them with a wealth of stimulation, with ample food for thought, and will at the same time stir their deepest emotions. I consider this book one of the most important German post-war publications.

Examples from Literature

The author's point of departure is the observation that the danger of a perversion of law, the perversion of right into wrong, has existed and exists at all times and everywhere. For this he offers many illustrations. In the opening chapter he starts on a light and even playful note, quoting the perversion of all values in Hans Sachs's and other versions of the "Schlaraffenland" and similar utopias. (Among the numerous authors quoted in this context, Samuel Butler ["Erewhon"] is missing.) The author then quotes La Fontaine's famous fable of the lamb and the wolf and similar instances drawn from literature. Soon he becomes serious, citing Mathias Claudius's narration of the "Bauer nach geendigtem Prozess" or, strangely similar, the "Nine Complaints of the Peasant Chun-Anup" in an Egyptian papyrus. It is not only the lust for power of a tyrant or the fanaticism of a totalitarian régime which tends to endanger the Rule of Law. Self-interest, the position of a rapacious creditor, the overweening strength of a class, of an industrial undertaking or a combine of private enterprises—these and similar factors may, even in a liberal or capitalist society, lead to certain perversions of law and justice. Other examples are drawn from the history of colonialism. Slavery, too, is considered from this angle. War as such, the passions of civil war in particular, revolutions and religious strife may bring about perverted law. The same applies to racial discrimination be it, for example, in South Africa or in North America. Much space is devoted to the persecution of heretics, of witches and magicians, of "ritual murders" and the atrocious practices applied in these proceedings, startlingly similar to Gestapo or OGPU methods. Certain dangers and germs of perverted law are even inherent in the legal profession as such. Advocates may be over-clever or unscrupulous. Judges may identify themselves too much with the powers that be.

Of this rich material, I can only give a few examples picked at random. The reader will find scores of them, each of them documented and forming part of a scholarly system in which von Hippel develops his theme step by step. In this context, quotations from non-legal literature such as the Scriptures, Luther's writings, parts of the "Schuelerszene" from Goethe's "Faust" and of his "Naturliche Tochter", of Schiller's "Spaziergang" as well as others, amongst them many Shakespearean quotations, are most striking.

However, all these examples are but approaches to the author's main subject. This is the *conscious and deliberate* wholesale perversion of an *entire legal system* (sometimes openly cynical, sometimes camouflaged) such as that practised by totalitarian

régimes, aiming at the degradation, oppression, spoliation and elimination of minorities or dissident parts of the population, effected by *quasi legal means*.

Understandably, for the present writer and the readers of our journal, what looms in the foreground is the application of this subject to Nazi Germany. On the other hand, for us who have been victims of this vile system, it is all the more heart-rending to realise anew, when reading von Hippel, that so many of these evil things are today repeating themselves, viz. in Communist countries behind the iron curtain including East Germany. (The author stresses that the Communist ideology in its original shape was not evil by itself, whereas Hitlerism was. As his book was published in 1955, he does not mention those recent traces of liberalisation which we hopefully or doubtfully observe in Russia and some of her satellites.) Before devoting the remainder of my space to von Hippel's treatment of National-Socialism, I want to stress again that his handling of the present totalitarian systems is quite as full, scholarly, well documented and moving as his treatment of the perversion of law under Hitler and his henchmen.

As to this, even those readers who know their "Blau" and are fully conversant with that aspect of the Third Reich, will find it developed by von Hippel with such force, consequence, scholarly thoroughness, legal and technical detail, political insight and ethical inspiration, that they will gain quite a new understanding and appreciation of a subject they know "only too well". Be it in the field of foreign politics, aggression, broken promises and treaties, genocide, propaganda, or domestic persecution, the systematic annihilation of the "Rechtsstaatsidee" by Hitler (a hater of lawyers) is developed step by step in full detail, every item supported by the sources. Not one of the Nazi "heroes" is spared. Not even the worst atrocities are glossed over. They are brought home to the reader with no squeamishness. But this is not done "sensationally". Nor is it done with "historical detachment". It is the very mixture of factual narration and underlying but restrained passion which makes von Hippel's achievement so outstanding. It is not by chance that one of the three men to whom his work is dedicated is Erich Kogon—that eminent victim and historian of the concentration camps.

Hitler's perversion of the law is followed through every sphere of national life. It is hardly necessary to point out that von Hippel does not deal with racial persecution only, but also with that of churchmen and of political opponents of the régime. His attempt to explain how all this has come about and why it was accepted and tolerated by the vast majority of the nation is one of the most interesting treatments of this problem I know. It is a matter of course that the small band of active resisters is not forgotten but shines in its true greatness.

One of the most important chapters of the book is entitled "Zur Abwehr und Wiederaufhebung von Rechtsverkehrungen". This chapter is particularly addressed to the legal profession.

It is only to be hoped that this standard work will be widely read in Germany. Just recently, the "Neue Juristische Wochenschrift", the leading legal periodical in Germany, published a spirited (if rather belated) review, to which I myself owe my acquaintance with von Hippel's work. But I want to reiterate that our readers, too, and not only lawyers, should make themselves conversant with it. If they do, they will feel spiritually enriched and experience a feeling of "catharsis". (In so far as they are privileged, as compared to German readers.) After having experienced Hitler's legalised crimes as helpless and benumbed victims, they will be enabled to view their fate from a higher plane, "sub specie aeternitatis", as part of a world tragedy, and to understand its deeper historical significance. Von Hippel's book is not addressed to lawyers only but to the nation. This should also apply to emigrant readers. The author has achieved the seemingly impossible: his treatment of a legal matter is written in such a way that the educated layman will understand every page of it. Von Hippel's lucid style ranks with the best periods of German prose. It is hoped that the book will soon find a translator and a publisher for its English version. It is of world-wide interest.

PERSONALIA

ELSE DORMITZER 80

On November 17 Else Dormitzer celebrates her 80th birthday in London. From her early youth and throughout her life her thoughts and feelings have been dominated by her proud Jewish consciousness; she always entirely identified herself and her interests with those of the Jewish community and worked for it whenever she could. Thus, when, after the First World War, the gates to Jewish representative bodies in Germany were opened to women, as a matter of course she was one of the first to enter. For many years she was a member of the Administration of the Nuremberg Congregation and effectively served it until the very day of her emigration in 1939. With particular zeal she devoted herself to the Centralverein as a prominent member of both the local and the national Boards. Many will remember the lectures which she gave to Jewish audiences in Germany.

However, firmly as she was attached to the Jewish community, her relations and activities extended far beyond its limits. Her lively mind has always been—and still is today—open to all cultural and intellectual developments. She used her capacity for expression in speaking and writing, in prose and verse in many ways; the success of her children's books showed how she was able to meet the feeling and the taste of childhood. She and her husband, a man of outstanding personality and great charm, made their home a centre of enlightened conviviality; her guest book recorded well-known names from many spheres of life.

Else Dormitzer was not spared the hard trials of her generation. Her exemplary attitude at Theresienstadt is known to her co-internees. A booklet of poems gives evidence of her camp experiences.

Her husband died at Theresienstadt; she survived. She settled in this country in 1945 and at once took up the threads which had been so cruelly broken. Again, she participated in Jewish life, renewed old relations, corresponded with her many friends. These friends all over the world will remember her with love and affection on the occasion of her anniversary, and we are glad to join in their good wishes.

ANNA SCHWAB 70

Mrs. Anna Schwab recently celebrated her 70th birthday. Her manifold Jewish communal activities have included service to the Jewish Refugees' Committee. During the last pre-war years when the immigration of persecutees from Germany and Austria had to be organised, and during the first war years when they required the care of "Bloomsbury House", Mrs. Schwab devoted all her time, energy and experience to their welfare.

The happy occasion of her birthday gives us the opportunity to remember, with gratitude, her outstanding services and to wish her many happy returns of the day.

KREISDEKAN MAAS 80

Kreisdekan Hermann Maas, of Heidelberg, recently celebrated his 80th birthday.

Dr. Maas has been the trusted friend of the Jewish people for more than half a century. As early as 1903 he was moved by the message of Zionism and, in the years of persecution, he courageously lent his assistance to Jews, and helped them in their efforts to find countries of immigration. The Jewish wife of the philosopher Karl Jaspers found refuge in his home during the war years.

He himself was deported to France where he had to do forced labour.

After the war, Dr. Maas was the first German to be invited to Israel by the Israeli Government. Since then he has been there on several occasions, and has set down his impressions in various publications.

DEGREE FOR DR. KURT WILHELM

Dr. Kurt Wilhelm, Chief Rabbi of Sweden, was conferred with the honorary degree of Doctor of Hebrew Literature by the Jewish Theological Seminary in New York. Dr. Wilhelm originates from Germany and, prior to his appointment, he lived in Israel.

Herbert Freedman (Jerusalem)

"JECKES" IN ISRAEL—WHITHER?

The German Jews in Israel have formed a distinct "Landsmannschaft" ever since their immigration *en masse* in the years 1933 till 1939. Individuals and small pioneering groups from Germany have, of course, settled in Palestine before that time, but the first encounter on a large scale between German Jews and the Yishuv, as it was then, took place only in the years following Hitler's rise to power.

Lack of adaptability and ignorance of Hebrew made integration difficult, all the more so as many newcomers were over fifty. Members of the free professions especially and foremost lawyers had to work at incongruous jobs. The German Jews did not, however, come empty-handed. They founded middle-class settlements on the land, they introduced modern trading in the towns and they made a valuable contribution to medicine and science. The middle-class settlements were a new type of village: neither the "collective" of pioneering youth, nor the "Moshava" of farmers using hired labour, but something in between—settlements of middle-class, "middle-aged" people who had brought some capital into the country but worked their farms with their own hands often in regions which till then had been barren and unpopulated. In the towns, commerce and finance received a stimulus from the capital transferred through the official "Ha'avara" Company and thus saved from Nazi confiscation; at the same time, a new style was imported which showed itself not only in the façades of shops and houses built by such architects as Mendelssohn and Kaufmann, but also in a new style of produce and a higher level of manufacture. Lastly, the hospitals, the Weizmann Institute and the Hebrew University, gained from the influx of doctors and scholars.

With the establishment of the State in 1948, a new situation arose. Not a few German Jews were former officers and had some knowledge of military matters: they provided fine material for Israel's defence army. Again, when the State administration was set up, they could supply many experts who had held high positions in the German civil service, and the lawyers whose talents had been wasted till then, became competent officials in the Ministry of Justice and other Government departments. Three German Jews have by now served for a long time as members of the Cabinet—Pinkas Rosen, Joseph Burg and Peretz Naftali. The former Chairman of the Zionist Federation in Germany, Dr. S. Moses, is State Comptroller, and there are German Jews in the Supreme Court of Justice and in other high-ranking positions.

With the ensuing mass immigration, the social isolation of the German "Landsmannschaft" was broken. The frictions between East and West were no longer caused by the subtle differences among European groups; the contrast shifted to Orient—Occident. European Jews, regardless of their "Landsmannschaften" moved closer together. It was no longer important whether people hailed from Germany or Poland, and if one did not speak Hebrew one could converse in German or Yiddish.

As compared with the Yemenites, Kurs, Iraqis and North Africans, the Occidentals had a neighbourly feeling and felt almost related to each other.

But the honeymoon passed quickly, as is its nature. With the fast-growing population, the character of Israel's society changed—a pioneer land turned "bourgeois". In the pioneering days, people prided themselves on having no money—property was despicable, enjoyment of possessions was considered a hangover from the Golah; every kind of work was ennobling, as long as it was productive. Since then, the Yishuv has gone a long way towards "normalcy", and the attributes of the upper class are, just as in "normal" countries, luxurious apartments, flashy cars, trips abroad, fashionable parties and smart clothes. Yet another factor contributed to this development: the growing influence of the "American way of life", through films and magazines, books and fashions, sports and politics and foremost, through technology. Not long ago, it was the ideal of Israel's youth to join a kibbutz and use a plough against the desert; now, a new ambition was imported: to make a "career", as an engineer, a pilot, a technician.

From Halutzic to "Bourgeois" Society

This change from the halutzic to the "bourgeois" society had a strong impact on the German "Landsmannschaft". First to be hit were their middle-class settlements. "People just laugh at me when they hear that I am still working my farm, milking the cows every morning", said one of the founders of Nahariah, at one time a model village and now fast losing its rural character. "What, milking cows when smart business men in Tel Aviv are making fortunes? Milking cows has become something for new immigrants but not for a man of fifty who had a big textile store in Germany." Nevertheless, he would not give up farming had he not received restitution payments, and even this would not have induced him to leave his beloved Nahariah, had not thousands of newcomers swamped the homogeneous founder population and destroyed its jealously guarded character.

Changes in the urban sector followed suit. Israel has never been an Eldorado for fortune hunters. There were and are better paid jobs in the outside world, and ever since Biblical times the "fleshpots of Egypt" have not been on Israel's menu. No wonder that the social transformation has caused unrest. Once "career" had become the operative word, the limitations in Israel were felt to be stringent; once the profit motif had become a criterion, there was no doubt that other countries offered better chances.

Although emigration among German Jews is proportionally higher than that of any other sector in the Yishuv, the majority invested their restitution funds in the country. The first acquisition was, generally speaking, the purchase of an apartment, or refurnishing and renovation of the old apartment. The buying of a flat or house requires disproportionately large sums in Israel and many people, although completely integrated, have to live in crowded quarters. The second investment usually goes into a trip abroad. Most German Jews have not left the country since their immigration 20 or 25 years ago, and are longing to see Europe again. Yet most beneficial of all, wives who in addition to their burden as mothers and housewives had full-time jobs, could now devote themselves to their families completely.

Largely because of a high proportion of old age groups, there are still a fair number of social cases who have remained unaffected by restitution payments: those who came to the country before the Nazis assumed power in 1933; those who came later but have no restitution claims; people from Eastern Germany and others whose claims have not yet been heard. The majority of needy persons have such limited claims that the advance payments could not change their status.

Of course, the fate of every group depends on the youth. The younger generation, brought up or born in Israel, is no longer part of "German Jewry", and with the prejudices prevalent in Israel against the German language, they do not treasure their German heritage in any perceptible form and have become "Sabras".

ANGLO-JUDAICA**Freedom of a Minority**

Mr. Ben-Gurion's contention that Jews in the Diaspora are primarily citizens of their own country but that every Jew belongs to the Jewish people is identical with the viewpoint represented by the Anglo-Jewish Association. This was declared by the President of the A.J.A., Mr. R. N. Carvalho, who, however, disagreed with the Israeli Prime Minister's statement that Jews in the Diaspora do not enjoy complete freedom or equality as men and as Jews, and as a minority are subjected to the will of the majority. "Speaking for Jews in this country where we suffer only the minimal inconveniences as a minority", Mr. Carvalho said, "most of us feel that these small inconveniences are worth while. The gains of our position, so to speak, appear to us far to outweigh the losses".

"Labour Friends of Israel"

A group known as "Labour Friends of Israel" was established during the Labour Party's Conference at Brighton. In an address of welcome, Mr. Herbert Morrison praised the moral qualities he had found during his recent visit in the kibbutzim from which, he thought, the British Labour Movement could learn much.

A surprise result of the elections to Labour's National Executive was the defeat of Mr. S. S. Silverman, M.P.

The Labour seat at Gloucester which had been held by a Jew was retained by a fellow-Jew, Mr. John Diamond, formerly Parliamentary Private Secretary to the Ministry of Works and (from 1945 to 1951) M.P. for Blackley, Manchester.

Federation's Principal Rabbi Resigns

The Principal Rabbi of the Federation of Synagogues, Rabbi Morris Swift, suddenly resigned just after a year in office. The now precisely 70-year-old Federation, one of the two largest bodies of British synagogues, has so far had four spiritual leaders who between them covered less than 20 years.

The Greenbank Drive Synagogue, Liverpool, celebrated its centenary.

Remembering the Nazi Crimes

Objection in principle to any appointment of Germans to high office in NATO was expressed on behalf of the Association of Jewish Ex-Servicemen. No matter what promises were given for or by the German people, it was urged that the horrors of war should not be forgiven or forgotten.

Communist Rebukes Russia

The Soviet attitude towards Jewry was rejected as being based on a "false analysis" by a prominent British Jewish Communist, Professor Hyman Levy. It was no good classifying Russian Jewry's interest in fellow-Jews abroad as "cosmopolitanism", etc., the Professor said. He also criticised the Russian broadcasts to the Middle East inciting the Arabs against Israel.

Maccabiah

A fine success was scored at the Fifth Maccabiah in Israel by the British team, which won 26 gold, 32 silver and 13 bronze medals. A Briton, Mr. Pierre Gildesgame, Chairman of the British and European Maccabi, was elected Chairman of the Maccabi World Union Executive.

Siegfried Sassoon a Catholic

Mr. Siegfried Sassoon, the poet and author, was received into the Roman Catholic Church. The scion of a famous Jewish family (though of a mixed marriage), he was brought up as an Anglican.

An anti-Semitic movement, more dangerous at present than Mosley's "Union", is the League of Empire Loyalists, it was said by the Secretary of the Board of Deputies' Defence Committee. He also thought that there was more anti-Semitism in golf clubs than anywhere else.

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OBITUARY

DR. ARMAND EISLER

Dr. Armand Eisler, the well-known former Viennese lawyer, died in Miami Beach. He was an expert on international law and labour, copyright and patent law.

Dr. Eisler held many important offices in Vienna, including membership of the Government Board of the Society of Sociology of Austria and secretaryship of the Austrian Association for the Protection of Industrial Property. He was also politically active as a Social Democrat. After his emigration to America he was for many years Chairman of the Committee on International Law of the American Association of European Jurists.

DR. KURT SIMON

Dr. Kurt Simon, a grandson of the founder of the *Frankfurter Zeitung*, Leopold Sonnemann, died in New York at the age of 76. From 1907 to 1933 Dr. Simon was a director of the *Frankfurter Societaetsdruckerei*. He was also President of the organisation of German newspaper publishers for many years.

RABBI DR. S. BAMBERGER

Rabbi Dr. Simon Bamberger died in Jerusalem at the age of 57. He was the grandson of the famous Wuerzburger Rav and, prior to his emigration, officiated at the Orthodox Congregation of Stuttgart. For the last fourteen years, Dr. Bamberger was Director of the Religious High School in Bnei Brak. He was deeply loved by his pupils and friends.

MARTIN EXINER

Mr. Martin Exiner died in Berlin recently, in his 71st year. He took a leading part in Zionist work for many years and, until 1938, he was a member of the Board of the Berlin Jewish community. He settled in Palestine but, in 1950, returned to Berlin, where he resumed his practice as a lawyer. He was also Vice-President of the Jewish National Fund in Germany.

DR. HENRY SELVER

Dr. Henry Selver has died in Paris at the early age of 56. Before the war, he was on the staff of the Jewish private school, Kaliski, in Berlin. After his emigration, he studied at the New York School of Social Work and, later on, placed his services at the disposal of the Joint. He was head of the Paul Baerwald School for Social Work in Paris, established under the auspices of the Joint for training Jewish social workers. He was also active in the work for the rehabilitation of Jews in Germany.

SABINE KALTER

The death occurred, a few weeks ago, of the famous contralto, Sabine Kalter. She was well known through her performances on the Continent before 1933. During the first years of her stay in this country, she repeatedly put her services at the disposal of many Jewish causes.

DR. IGNAZ ROSENAK

Dr. Ignaz Rosenak, formerly of Bremen, recently died in New York. He was the son of the late Dr. Leopold Rosenak, the Rabbi of Bremen. In Germany, Dr. Ignaz Rosenak was particularly well-known as a criminal lawyer. He was also the trusted adviser of many fellow-Jews in the difficult years after 1933. After his emigration in September 1938, he read for the law in America, and was admitted as a lawyer there in 1944.

DR. JULIUS ISAAC

It is learned, with the deepest regret, that Dr. Julius Isaac died at the age of 62, as the result of a fatal accident.

Dr. Isaac was an economist who had several standard works to his credit. His scholarly research work was particularly devoted to the problems of migration and the absorption of immigrants. His writings were based on thorough demographic and statistical research work, and they excelled in their reliability and their deep understanding of the wider problems involved. His advice on problems of population movements was also sought by inter-governmental bodies on many occasions.

Dr. Isaac was a member of the Zionist fraternity, K.J.V. He took an interest in the work of the AJR since its inception and, during his stay in Cambridge, acted as Chairman of the local AJR group. He was also associated with the Leo Baeck Institute, and frequently rendered invaluable advice to this new venture.

He will be gratefully remembered as a learned scholar and an unassuming, trustworthy and warm-hearted man.

FAMILY EVENTS

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

Birthday

Mrs. Feodora Kammitzer, of 300b Park Road, Crouch End, London, N.8, will be 93 years old on November 22.

Engagements

Munz : Joseph.—The engagement is announced of Marianne M. Munz, twin daughter of Dr. and Mrs. W. Munz, of 45 Tenny Road, Harborne, Birmingham, to Claude S. Joseph, of Bishopton Hill, Stratford-on-Avon.

Munz : Odenheimer.—The engagement is announced of Irene E. Munz, twin daughter of Dr. and Mrs. W. Munz, of 45 Tenny Road, Harborne, Birmingham, to Dr. Joerg M. Odenheimer, of Baettwilerstr. 17, Basle, Switzerland.

Deaths

Mrs. Betty Brody-Liebenthal, 3 Hemstal Road, London, N.W.6, died on October 7th, after a long illness. Deeply mourned and sadly missed by her sister, Alice Wolff, and all the family.

Dr. George K. Zickel, formerly of Berlin, died on October 2nd at 9 Adamson Road, London, N.W.3.

Mrs. Ida Loewenberg. Mrs. Luise Blank, 39 Armitage Road, London, N.W.11, in the name of the family announces, with great sorrow, the death of her mother, on October 5th, at the age of 93 years.

CLASSIFIED

Situations Wanted

Men

PACKER, MESSENGER or FACTORY position sought by elderly, quick worker, with weak eyes. Box 279.

STOREKEEPER, CLERK or similar position sought by Hungarian refugee, exp. in textiles, speaks German, some English. Box 280.

HUNGARIAN REFUGEE, versatile, bookkeeper, knowledge of book-binding, some English, seeks work in factory, warehouse, etc. Box 281.

CATERING. Experienced man seeks post as ASSISTANT MANAGER or SUPERVISOR, also as GENERAL CLERK/TYPIST. Box 282.

HUNGARIAN REFUGEE, glazier, picture framer and driver, seeks suitable work. Box 284.

RESTAURANT COOK, experienced, seeks full-time job. Box 285.

FORMER LAWYER, 50, fluent English, German, French, Hungarian, Czech, some Italian, good typist, seeks administrative or other suitable employment. Box 286.

EGYPTIAN REFUGEE, CLERK, exp. in shipping, accountancy, correspondence, typing. Good knowledge French, Italian, Arabic, wants office work or employment in store. Box 287.

LINGUIST, fluent English, French, German, Italian, Russian, Polish, seeks suitable work, pref. translations and coaching. Box 288.

MUSIC STUDENT gives piano lessons for children and adults and can accompany singers, violinists, etc. Box 289.

Women

POWER MACHINE work or sitting work where some training is given, wanted by disabled woman. Box 290.

CLERICAL WORK (translations—English, German, French; tel., filing, etc.) wanted by widow, former bank clerk. Good at figures. Own typewriter. Box 291.

EXP. COOK, available for part-time work in private household. Box 292.

NEEDLEWOMAN available for dressmaking, alterations, mending, darning, etc. Box 293.

ATTENDANCE on sick people, invalids or children, daily or hourly, by reliable woman. Box 294.

HOME TYPING done by responsible neat worker. Also for scientific texts. Box 295.

Situations Vacant

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Ellen Baerbel Liebholz, born Warschawski, in Breslau, 1924. Daughter of Betty Ljebholz, born Pollack (formerly Warschawski); stepdaughter of Felix Liebholz.

Former Residents of Kalisch, especially those who might be able to give information concerning the family of the shoemaker and property owner Josef Sieradzki, are asked to contact the United Restitution Office, 183/189 Finchley Road, London, N.W.3.

Hans Ritter, born in Berlin 4.6.1908. Last-known residence: Essener St. 11, Berlin. Son of Ernst and Charlotte Ritter, Leitmann Str., Berlin. Hans Ritter's sister is Marion Heller, born 7.3.1907. His grandfather originated from Bohemia.

LETTERS TO THE EDITOR

"TALKING OF TRANSLATIONS"

Sir,—“Talking of Translations,” in your September issue, Egon Larsen makes sense until he gets down to a specific case—my translation of selections from Kurt Tucholsky. Then he vents his spleen and his personal prejudices begin to assert themselves. Naturally, anyone who publishes a book must submit to criticism and it is usually futile for an author or translator to polemicise with a reviewer. But when mis-statements are made, readers are entitled to some protection from being misled. Hence this rebuttal.

After patting me on the back for attempting the “well-nigh impossible”, Mr. Larsen seems to resent me for not being a native of Berlin and thus having no first-hand knowledge of its milieu. Well, a historian need not have been present at, say, the destruction of Pompeii to write about it knowingly and accurately. Naturally, one may quarrel with any anthologist's selection. But Mr. Larsen's mention of “Nachher” as one of the pieces that “do little credit to Tucholsky”, is unfortunate in view of the fact that the Georg Büchner Verlag recently published a complete volume of the “Nachher” pieces. Mr. Larsen writes: “Many of Tucholsky's lyrics were meant for the Kabarett, and posterity can do little with them. They have not worn well”. For “posterity” read “Egon Larsen”. During my recent visit to the Tucholsky Archives in Bavaria, I listened to hours and hours of transcriptions of broadcasts over various German radio stations which featured these lyrics. Dissertations are being written about them, and hardly a day goes by without some of Tucholsky's poems being reprinted in some German newspaper or magazine. The Kabarett is far from dead, and Tucholsky's contributions to it are today highly appreciated.

Mr. Larsen displays remarkable powers of prediction when he says that few of the pages in my anthology “will evoke from the English-speaking

reader more than a passing smile”. Or has he looked over the shoulders of many readers? Tucholsky is neither Thurber nor Benchley; he is Tucholsky, and I believe that Tucho's stuff in English compares favourably with what can be found in “Punch” or “The New Yorker”. There is no arguing about tastes, of course, and Mr. Larsen is obviously quite Britished and perhaps even Americanised, for he presumes to be such a judge of Bronx slang that he is able to find my knowledge of it limited. I admit that I have never lived in the Bronx.

Mr. Larsen believes that the English reader will be confused “where we smile” by such terms as Bolle, Gebühr, Otto Brahm, Paul Lindau, Brockhaus and Staatspartei. Personally, I see nothing funny about any of these terms. Not understanding them in no way interferes with the appreciation of the stories and sketches in which they appear. But maybe your reviewer is fond of footnotes.

The examples Mr. Larsen gives to show my shortcomings as a translator are on the skimpy side, I am afraid. Why the sentence “Where do the holes in the cheese come from?” is supposed to sound like “laboured emigranto” is beyond me. Perhaps Mr. Larsen will be reassured to learn that I had the benefit of a critical reading of the entire book by one of my colleagues, a professor of English composition, who was delighted with Tucho in English. But I can say only this: Having published translations of Stefan Zweig, Sigmund Freud, Jacob Burckhardt, Heinrich Mann, Else Lasker-Schüler, Albrecht Goes, and others who are far from easy to translate, I consider my Tucholsky translations my best work thus far. The other reviews of my book which have appeared to date would seem to make Mr. Larsen's criticism a minority opinion. But I hope that your readers will want to judge for themselves.

One final word. Mr. Larsen is right in surmising that I am not responsible for the title “The World is a Comedy.” And that \$100 Contest was

inserted by the publishers at the last moment without my knowledge. I must admit that this last point is a fair target for Mr. Larsen's satiric blast. It should be noted, however, that Sci-Art Publishers took a chance on a commercially doubtful venture when bigger and more prosperous publishers declined to present an author who has had millions of readers in Germany.

Yours, etc.,

Harry Zohn

Brandeis University,
Waltham, Mass., U.S.A.

"HUTCHINSON SQUARE REVISITED"

Sir,—As an old inmate of Hutchinson Camp, I have read with great interest F. J. Wiener's “Hutchinson Square Revisited”.

I feel, however, that his vivid and just description of the life in Hutchinson Camp must be incomplete without mentioning the intensive artistic activities which were going on there. The inmates included a considerable number of outstanding artists, some of international fame, who treated us to a series of exhibitions, concerts, and lectures, which could be considered as first class by any standard.

Though I am unable to give a complete list of the famous artists assembled in our camp, I want to mention just a few whom I remember most vividly.

Professor Egon Wellesz, musicologist and composer; the pianist Professor Richard Glass; the singers Hans Nachod, Professors Pollman and Wagner; Marian Rawicz, of Rawicz and Landauer fame; the sculptor Georg Ehrlich; the painters Schwitters and Fred Uhlmann; in the field of lighter entertainment, Peter Herz.

I hope that others will come forward to complete this list, showing what an incredible amount of talent was gathered in the small space of Hutchinson Camp.

Yours, etc.,

F. Bume

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