

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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"TIME OF OUR FREEDOM"

In the Jewish Calendar, Nissan—roughly coinciding with April—is the Month of Hope. It is the beginning of the civil year, the season of spring, the re-birth of nature, linked in many cults with the idea of resurrection. For the Jewish people it marks the anniversary of the fundamental event of their history, the beginning of their national existence. Passover is devoted to the memory of the Exodus from Egypt, which in the course of time became a symbolical occurrence—the road from the house of bondage to freedom. Therefore the feast is called "The Time of Our Freedom".

Freedom is the eternal longing of mankind, an ideal for which innumerable people of all nations have fought and died. In our Bible, it is conceived as the privilege of worshipping God according to His will; it is for this purpose that the Jews were brought out of Egypt to Mount Sinai on their way to the Promised Land. They were given their liberty, to live as an independent people though with a definite moral obligation. Much labour has been expended by philosophers of all ages on defining the meaning of liberty. In our time it has assumed a specific political significance, and perhaps one may say that it is the central issue of all political struggles of the era.

It is impossible not to remember that the achievement of the Four Freedoms has been proclaimed as the essential war aim of the last world war. It was, of course, Franklin Roosevelt's formula and it is an expression of the American political philosophy, which abounds in proclamations of ideals but sometimes ignores the discrepancy between such demands and reality. Freedom of worship, freedom of opinion, freedom from fear and freedom from want—it suffices to mention these objects in order to be aware how little they have been achieved. In a large part of the world, tolerance of worship and of freely expressed opinion is by no means secured. Want has not been removed, and fear became the particular scourge of man in the atomic age. While in former centuries people fought—and made revolutions—for the sake of individual freedom, in this era of nationalism the slogan of freedom is primarily applied to the demand for national independence. But we have also learned, alas, that national independence and national unity do not always bring with them a higher degree of freedom for the individual.

All this is plenty of food for reflection and discussion on the Seder night which, traditionally, is devoted to comments on the Liberation from the House of Bondage, and he who contributes most to the subject is praised. It cannot be denied that the stories of the Hagadah assume some sort of topical flavour in these days when Egypt and the Land of Israel are so much in the news. True, we cannot pretend that these modern States are identical with those of mythical times, nor are the situations the same today as they were then. But as the intrinsic problems of men and nations remain substantially the same under changing conditions and the character and psychology of man remains unaltered, there are many questions which even adults may ask today, in addition to the four prescribed questions of the youngest child.

Historically viewed, it was perhaps for the first time in history that an Israeli army has invaded

Bernhard Reichenbach

DECLINE AND FALL OF THE WEIMAR REPUBLIC

Second Part of the Tragedy

"Sie werden in diesem Buch Ausführungen finden, welche den Einen oder den Andern zum Widerstand reizen. Solche Leser bitte ich nur, sich die innere Auseinandersetzung mit dem Verfasser nicht durch die bequeme Formel Emigranten-Ressentiment zu erleichtern; . . . wenn ich meine Kritik zuweilen ziemlich deutlich ausgesprochen habe, so liegt dem ein ganz anderer Gedankengang zu Grunde: Der friedliche Aufbau und Fortbestand unserer Kulturwelt ist ohne die willige Mitarbeit der Deutschen nicht möglich. Aber diese Mitarbeit wird ihren vollen Wert nur haben, wenn sie ausser ihren vielen und grossen Fähigkeiten, welche die ganze Welt anerkennt, auch die Fähigkeit zur Selbsterkenntnis und Selbstkritik höher entwickeln und wenn nicht so viele unter ihnen an der Gewohnheit festhalten, für jedes Unglück die Schuld stets nur bei den Andern zu sehen und sich selbst zu bemitleiden. . . ."

These introductory words, with which Dr. Erich Eyck starts the second (and final) volume of his "History of the Weimar Republic,"* are more than a preface. They contain the quintessence of the tragedy which he describes, the fall of the Republic. In the last chapter some 600 pages later, he neatly summarises it in one sentence: "*Der Versuch des deutschen Volkes, sich selbst zu regieren, war gescheitert.*" (The German people's attempt at self-rule, had ended in failure). This is not a random conclusion arrived at by lumping all Weimar Germans together—far from it. But it does show that even among those who meant well there were many, far too many, who failed the test on two decisive planes of political behaviour, and on each in a variety of ways, namely, by showing a lack of political instinct for the essentials of the moment, and by an intolerance which made

* Erich Eyck: "Geschichte der Weimarer Republik," Zweiter Band, Von der Konferenz von Locarno bis zu Hitlers Machtübernahme. Verlag Eugen Rentsch; Zürich and Stuttgart. 40/- (22.80 Fr.).

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Egypt and not the other way round. For the people of Israel, Sinai assumed the meaning of a military campaign, instead of—or perhaps in addition to—what we used to associate with this geographical name. National independence has again been gained for a large part of the Jewish people; the last four or five months have shown us how closely the Jewish question became interwoven with world politics. For a considerable time it seemed to be world issue number one. Some believed that we were near to the abominable catastrophe of a world war and that this has been averted. There is no question that the Jews all over the world were deeply involved. They hope that a just and satisfactory solution will now be worked out, in harmony with the nations of the world.

At this feast of Passover, we hope for peace. Peace and co-existence in freedom—in the Middle East and elsewhere. We believe that tolerance is the over-riding condition for freedom of any kind. The position of the Jews all over the world, in relation to the events in the Middle East, is also an unavoidable theme for analysis and clarification at this Seder.

Passover is the Feast of Hope, and freedom is an inexhaustible subject. Let us rejoice at the advent of Spring.

YOUR HELP IS NEEDED!

Urgent Appeal by the Central British Fund

In this issue, readers will find a special appeal launched by the Central British Fund, which is in urgent need of funds for bringing relief to Jewish refugees from Hungary and Egypt. It is hoped that the Jews from Germany and Austria who, in the course of time, have become part and parcel of Anglo-Jewry, will contribute to this fund in the same way as members of all other sections of the community.

There is, however, one aspect which puts us former German and Austrian Jews under an additional obligation: the fact that we ourselves realise so well what it means to be expelled from the country of one's birth. Shortly before the outbreak of the war we looked to Great Britain for help and, of the Nazi victims who emigrated after the pogroms of November, 1938, more than 40 per cent found refuge in this country.

A great part of the financial burden was shouldered by the Anglo-Jewish community. In the course of time, more than £5 million was raised by the Central British Fund for the relief of the Jewish victims of Nazi persecution.

The amount of £200,000 now required for the new victims of intolerance and persecution, is small in comparison with the funds raised and spent for our benefit at that time. However, the sufferings of these refugees are not less than our past sufferings. If any evidence of this is required, it is to be found in an article published in this issue as well, in which a Jewish refugee from Hungary recalls his experiences.

As in the days of our plight, some of the foremost names of Anglo-Jewry are associated with the appeal. Among them are also a number of former refugees and leading members of the AJR, who have joined forces with the Committee of the Central British Fund in order to help make the appeal a success. We are sure their efforts will be assisted by the rank and file of our Association, and it is earnestly hoped that every member will contribute whatever he can, be it large or small, to the best of his ability.

DECLINE AND FALL OF THE WEIMAR REPUBLIC

Continued from page 1

it impossible to halt the splintering into multitudinous parties, even in the face of the gathering storm of the Nazi threat, thus preventing the opposition from forming a united front.

This front could not be formed in the working-class camp because of the basically unprincipled attitude of the Moscow-directed Communist Party. It was not possible among the middle classes because, apart from the band of true democrats and republicans like Theodor Heuss, August Weber and Josef Wirth, who firmly believed in the new ideals, there also existed a far greater group whose souls were torn not merely in two but in three directions: the desire for democracy, the reservist officer's respect for military traditions and their remaining representatives, and the romantic yearning after the imperial past.

The Guilty Parties

This volume, which starts with the beginning of Hindenburg's presidency in 1925 and ends with the torchlight procession before the Reichs Chancellery on January 30, 1933, provides convincing examples of this very aspect in the two figures who were the decisive personalities at the helm after Ebert's death, *Stresemann* and *Brüning*. Eyck shows that it was not as obvious as all that—that on the one side there were the Nazis and on the other side all the rest! The heavy guilt of the old reactionary forces is demonstrated by a mass of documentary evidence. They were, after all, of the same ilk as the Nazis, with their scorn for democracy and their factional thrust for power, expressing itself in nationalistic phrases and in an aggressive, overbearing attitude. These are the very types above all others—and this provides the ironic twist to the tragedy—who fell victim to their own lack of political instinct, in itself, perhaps a typically German characteristic. For where else could there have existed so many double-crossed double-crossers, this Schacht and this Hugenberg, this Thyssen and the gentlemen of the "*Herrenklub*," this Schleicher and this Papen! Where else would it have been possible to erect a figure like Hindenburg as a father symbol, of whom his own generals of the first world war had said: "towards the end we never even told the old man where our divisions were stationed"! This "Wooden Titan," the pinnacle of a social pyramid which, in the first flush of its existence, the Weimar Republic had thought to have swept away!

The first note of warning was, in truth, sounded already in 1925—while Hitler was still a laughing-stock—when it was possible to elect Hindenburg to the presidency. Even then the other two layers of the pyramid revealed their true colours: the middle layer consisting of leading politicians of the Right, extending deep into the ranks of the Centre; the broad base consisting of the tinkers, tailors and candlestick makers, the little men who—"*Kleiner Mann was nun?*"—first elected Hindenburg and then Hitler, and trembled before them.

Stresemann and Brüning

To the middle layer—and this is revealed in Eyck's book—belonged *Stresemann* and *Brüning*; perhaps not entirely as Eyck would have liked it because he is most anxious, and rightly so, to stress the positive aspects of these two men. But if we consider *Stresemann's* attitude to Poland, in Eyck's own words "like all German nationalists, he had an antipathy for the Poles, compounded of hate and contempt." Now, as then, the Eastern frontiers stir the emotions, but it is to be hoped that no responsible politicians are still to be found in the Bonn Republic who have not learnt at least something from this failure of the first Republic. But does the same apply to what Eyck adds about *Stresemann's* views: "that Germans should rule over Poles, appeared to him proper and natural, but Poles over Germans, perverse"?

Here lies the root of what was to be come widespread approval of Hitler's policy towards Poland. And what of Dr. Heinrich Brüning? Eyck is also fair to this Chancellor of the Centre Party during the decisive years 1930-2, and, despite his critical appraisal, calls him "the last eminent personality among the statesmen of the Weimar Republic." But he rightly says of Brüning that, with the dissolution of the Reichstag in July, 1930,

he destroyed the last possibility of parliamentary government. Brüning had, says Eyck, an almost mystical belief that he could defy all his adversaries by relying on the old Marshal, and this led him into the easy but disastrous system of disdaining all traditional and constitutional methods of conducting government business and, instead, introducing all legislation as emergency orders over the signature of the Reich's President. Brüning—the dictator by proxy.

When Hindenburg, on May 30, 1932, dealt the fatal blow to Brüning by forcing him to resign during an interview lasting less than five minutes, then, so Eyck says, not only did he kill the German Republic but he also killed the peace of Europe. But could anything else have been expected? Had not Brüning himself completely destroyed the German democratic parliamentary system—a plant so frail and loosely rooted and in constant danger from the ill winds of German political mentality? Does not Brüning himself, in the last resort—"unschuldig halb, und halb auch, halb nur schuldig"—belong to that terrifyingly large gallery of double-crossed double-crossers? What sort of a republic was this then, where the Chancellor and leader of one of the parties professing and accepting democracy and the Republic, could stand in mystical veneration before the "aged Field-Marshal"? What sort of a republic was it which twice elected Hindenburg as President—a President who made no secret of his contempt for Republic, Democracy and Parliament?

Perhaps the greatest merit of Eyck's book lies in the fact that it presents the facts and background clearly, with a wealth of original material not available to his precursors in the field. Thus the reader can form his own pictures and conclusions, which may not always be identical with those reached by the author. That is, perhaps the greatest praise that can be lavished on an historian and this volume should, therefore, find space in every school, library and building where the politicians of today and the leaders of the future congregate, so that they may learn from the happenings of the past.

Evaluation of History

Whether it is at all possible to evaluate history completely objectively is open to doubt, but such an evaluation must clearly be impossible when contemporaries record it and utilise important material from their own personal experiences. The historian fresh from the event can only present the picture as it affects him—his own blood-stream flows in the river of events. And even though Eyck presents the facts as objectively as he can yet, in assessing values, he naturally cannot help but be influenced by his former political attachment to the Democratic Party (later *Staatspartei*).

Thus Eyck continuously tries to be fair to the Social Democrats. But it is hard to conceive, as he believes, that Germany and the world could have been saved from Hitler at the final hour, had the attempt by the last Chancellor, General Schleicher, at a *rapprochement* with the S.P.D. and the trade unions at the turn of the year 1932, been taken up by the leaders of the workers' organisations. All surmises starting with the premise "what would have happened if . . ." are perfectly justified, except that they usually take too little account of one factor: if an attempt is made to judge past events in the future which has already suffered from the effect of such events, it must not be for-

UNREGISTERED DENTISTS

During the course of a debate in the House of Commons on the shortage of dentists, Mr. Barnett Janner, M.P., raised the matter of the unregistered dentists with German qualifications who had come to this country before the war as refugees from Nazi oppression. He reminded the House that it had been repeatedly pointed out that the position of this group would be remedied by the new Dentists Act.

Mr. Janner said: "It is a long time since the Act (1956) was passed. During that period we have lost the services of men who could be utilised." He expressed the hope that the regulations according to which foreign dentists are to be admitted would meet the special position of the unregistered dentists concerned.

In his reply the Parliamentary Secretary to the Ministry of Health, Mr. J. K. Vaughan-Morgan, said: "We are awaiting draft regulations from the General Dental Council, and the House will not expect me to say much more at this junction. I see no reason to expect that we shall be disappointed in what is forthcoming."

As readers know, the AJR has been active in the interests of the unregistered dentists for many years, and has been in constant touch with Parliamentarians and other personalities in order to achieve the admission of the group concerned.

HUNGARIAN REFUGEES

In the House of Commons on February 28, the Home Secretary, Mr. R. A. Butler, stated in reply to a question by Major Wall that approximately 18,500 Hungarian refugees had been admitted to this country since the rising in Hungary. The number of those who have since emigrated from this country to Commonwealth countries is 142.

Since October 1956 about 17,000 Jewish refugees have gone to Austria from Hungary. By February 1957, 10,000 had left Austria for the U.S.A., Canada, Australia, Israel and other countries. The number of emigrants to Israel is 1,500 and 2,300 have gone to the U.S.A. At present, there are about 7,000 Jewish refugees still in Austria, 1,130 of whom are in Jewish camps. About 5% intend to stay in Austria.

B.B.C. APPEAL FOR DISPLACED PERSONS

An appeal will be made on Sunday, April 28, at 8.25 p.m. on the Home Service, on behalf of the British Council for Aid to Refugees. Funds are needed by the Council for its work for Displaced Persons of the second world war. The appeal will be made by Sir Arthur Rucker, K.C.M.G., former Deputy Director-General of the International Refugee Organisation (I.R.O.).

gotten that the actuality of the time concerned was conditioned by facts, moods and imponderables simply not conducive to a purely logical analysis of what ought to have been done, instead of what was done.

Thus, to continue with the example just given, had the S.P.D. and the trade unions come to an agreement with the "bourgeois" parties, the K.P.D. would probably have gained still more at the expense of the Social Democrats, who would then most surely have been betrayed by Hindenburg/Schleicher at the first opportunity.

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RESTITUTION NEWS

DEUTSCHE SOZIALVERSICHERUNG

Durch die im Bundesgesetzblatt Nr. 4 vom 26.2.1957 veröffentlichten beiden Gesetze vom 23.2.1957 (Arbeiterrentenversicherung Neuregelungsgesetz und Angestelltenversicherung Neuregelungsgesetz) ist die Deutsche Sozialrentenversicherung auf eine vollkommen neue Grundlage gestellt worden.

Die Rente wird in Zukunft so gestaltet, dass sie nicht wie bisher lediglich einen Zuschuss zum Lebensunterhalt darstellt, sondern ein Ruhegeld ist, das in Beziehung zu dem allgemeinen Lohnniveau gesetzt wird. Ein Versicherter, der sein Leben lang versicherungspflichtig taetig war, kann eine Rente bis 60% seines Arbeitslohnes oder Gehalts erreichen.

Um dies zu erreichen, sind die Beitraege, auch fuer die freiwillige Weiterversicherung, stark erhoert worden.

Wie sich diese neuen Gesetze auf die im Ausland Lebenden, die ja am deutschen Wirtschaftsleben nicht mehr teilhaben, auswirken werden, wird sich erst sagen lassen, wenn die erlaeuternden Bestimmungen der Behoerden ergangen sind. Wir werden, sobald dies moeglich ist, hierauf zurueckkommen und bitten, inzwischen von Anfragen abzusehen. Die Angestelltenversicherung und die Arbeiterversicherung sind weitgehend an einander angepasst worden, sodass mit wenigen Ausnahmen der materielle Inhalt der beiden Gesetze der gleiche ist.

Es sei im folgenden auf die wichtigsten Bestimmungen hingewiesen, die eine abweichende Regelung von dem bisherigen Rechtszustand treffen und fuer im Ausland Lebende von Interesse sind.

1. Bisher war Voraussetzung einer Rente, dass die Anwartschaft erhalten und die Wartezeit erfuellt ist. Die Bestimmungen ueber die Erhaltung der Anwartschaft hat das neue Gesetz nicht uebernommen. Die einzige Voraussetzung fuer eine Rente ist jetzt, dass die Wartezeit erfuellt ist. Es kann also nicht mehr vorkommen, dass dadurch, dass eine Zeitlang keine Beitraege geleistet sind, die Rechte aus den frueher gezahlten Beitraegen erloschen sind.

2. Die *Ersatzzeiten*, d.h. Zeiten, die auf die Wartezeit angerechnet werden, trotzdem keine Beitraege gezahlt sind, sind erheblich ausgedehnt worden.

3. Bisher gab es zwei Renten: Die Rente vom 65. Lebensjahr ab (Altersrente) und die Rente wegen Arbeitsunfaehigkeit (Invalidenrente). Jetzt sind drei Arten von Ruhegeld eingefuehrt:

(a) *Altersrenten*
Das Altersruhegeld erhaelt der Versicherte, der das 65. Lebensjahr vollendet hat und die Wartezeit von 180 Kalendermonaten zurueckgelegt hat.

Das Altersruhegeld erhaelt auf Antrag auch der Versicherte, der das 60. Lebensjahr vollendet, die Wartezeit von 180 Kalendermonaten erfuellt hat und seit mindestens einem Jahr ununterbrochen arbeitslos ist, fuer die weitere Dauer der Arbeitslosigkeit.

Fuer Frauen ist bedeutsam, dass sie ihr Altersruhegeld auf Antrag erhalten koennen, wenn sie das 60. Lebensjahr vollendet haben, wenn die Wartezeit von 180 Beitragsmonaten erfuellt ist, und sie in den letzten 20 Jahren ueberwiegend eine rentenversicherungspflichtige Beschaeftigung oder Taetigkeit ausgeuebt haben und eine solche Beschaeftigung oder Taetigkeit nicht mehr ausueben.

(b) *Renten wegen Erwerbsunfaehigkeit*
Hier sind zwei verschiedene Arten von Renten vorgesehen:

Die Rente wegen Erwerbsunfaehigkeit und die Rente wegen Berufsunfaehigkeit.

Bei beiden Rentenarten ist eine Versicherungszeit von 60 Kalendermonaten Voraussetzung.

Erwerbsunfaehig ist ein Versicherter, der infolge Krankheit oder Gebrechen auf nicht absehbare Zeit eine Erwerbstaetigkeit nicht mehr ausueben kann.

Als berufsunfaehig gilt ein Versicherter, der mehr als 50% in seiner Erwerbstaetigkeit beschaenkt ist. Die Rente wegen Berufsunfaehigkeit ist niedriger als die Rente wegen Erwerbsunfaehigkeit.

Zu beiden Renten treten Kinderzuschlaege.

(c) *Hinterbliebenenrenten*
Hinterbliebenenrenten werden gewahrt, wenn fuer den Verstorbenen zur Zeit seines Todes eine Versicherungszeit von 60 Beitragsmonaten zurueckgelegt ist, oder die Wartezeit deshalb erfuellt ist, weil der Versicherte infolge eines Arbeitsunfalls, infolge von Kriegseinwirkungen oder als Folge nationalsozialistischer Verfolgung gestorben ist.

Die Rente der Witwe betraegt 60%.

Die Gesetze treten mit Wirkung vom 1.1.1957 ab in Kraft.

DURCHFUEHRUNGSVERORDNUNG FUER BERUFSSCHADEN

Die Dritte Durchfuehrungsverordnung zum BEG (Schaden im beruflichen Fortkommen) ist vom Bundesrat verabschiedet worden. Sie war jedoch zum Zeitpunkt des Redaktionsschlusses noch nicht veroeffentlicht. Eine ausfuehrliche Darstellung wird erfolgen, sobald der volle Wortlaut vorliegt.

JUEDISCHE GEMEINDEBEDIENTESTE

Das Buero des "Beratungsausschusses fuer Ruhegehaltsansprueche frueherer juedischer Gemeindebediensteter" (Claims Conference) ist von Bonn (Sternstr. 63) nach Frankfurt a.M., Staufenstr. 29 A (Tel.: 722225), verlegt worden.

SOFORTHILFE FOR RETURNEES

As readers will have seen from AJR INFORMATION August 1956 Supplement, the German Federal Indemnification Law, 1956, provides for lump sum payments of DM 6,000 to those emigrated Nazi victims of former German nationality, or former German residence, who have returned or intend returning to Germany.

Attention is drawn to the fact that, according to the Law, the returnee must make his permanent domicile in Germany. Persons who do not fulfil this requirement do not, therefore, qualify for the payment. Should they desire to leave the country again after a short time, payments to them would be considered as having been obtained under false pretences and would be dealt with accordingly. This means that the German authorities would have a claim for the return of the payment, and could also take further steps in accordance with those clauses of the Indemnification Law which refer to the submission of wrong statements and the abuse of the Law.

RESTITUTION AND THE FEDERAL FOREIGN OFFICE

Dr. Arndt, an SPD Member of the Bundestag, points out in a letter to Federal Foreign Minister Dr. von Brentano that the Foreign Office has rejected the request of German Consulates in Paris and other capitals for the appointment of more auxiliary staff, in order to give speedier aid to victims of Nazism living abroad. Dr. Arndt states that, on the other hand, in France alone, a special department consisting of eight officials was set up to give legal advice to German prisoners of war accused of war crimes.

GRANTS TO NON-GERMAN VICTIMS OF NAZISM

For some time eight European countries have been pressing for an extension of the German Federal Indemnification Law to cover those of their nationals who suffered under the Nazi régime but who have no claims under the present Law. The Federal Government has refused to amend the Law but has undertaken to grant aid, by charitable means, to the persecutees in question in cases of need. The details are to be arranged with the Governments concerned.

ANGLO-JUDAICA

Solidarity with Israel

Messages of good will from more than 50 Socialist Members of Parliament were received at the annual national conference of the British Poale Zion, who declared their solidarity with Ben-Gurion's Government. Among the speakers was Mr. Herbert Morrison, Foreign Secretary in the Labour Government, who said: "Israel is entitled to a fair deal from the U.N., and also from the United States. She is entitled to peace, security, and her lawful rights. It would be scandalous if she were to be double-crossed." Resentment was expressed at the fact that anti-Israeli articles by W. Wyatt were allowed to appear in the organ of the Co-operative Movement, *Reynolds News*.

A notable experiment was mounted by the Zionist Federation, whose official journal, *Jewish Observer and Middle East Review* (edited by Mr. Jon Kimche), began publication in Paris of a weekly French edition entitled *L'Observateur du Moyen-Orient*.

Refugee Relief

When the Central British Fund, under the presidency of the Chief Rabbi, launched its £200,000 appeal on behalf of Jewish refugees from Hungary and Egypt, Mr. Harry Sacher, a member of the executive, said British Jewry's obligation was not limited to refugees landing here: "Every one of these persecuted Jews, no matter where he is driven, is in our charge." He called upon Anglo-Jewry to follow the example of their American brethren, who had undertaken to raise, in addition to the \$115m. of the U.P.A., another \$100m. for relief among Jewish refugees.

Deputies and A.J.A.

Mr. R. N. Carvalho, who was re-elected President of the Anglo-Jewish Association, declared that there was "absolutely no chance of reconciliation" between his organisation and the Board of Deputies. A debate of the A.J.A. as to whether the Board, which is the senior body, must also be regarded as THE representative body, was inconclusive.

A warning that "one or two" Jewish Board of Guardians' Homes may have to be closed as a result of insufficient finance was given by the President of the Guardians, Mr. Justice Karmjnski. The Board's deficit this year is estimated at £50,000.

The famous Jews' Free School, which was destroyed during the last war, is to be resurrected as the Camden Town Comprehensive Secondary School. It is now being built and is expected to be ready for the autumn term of 1958.

There are at present about 400 young men attending *yeshivot* in Britain, it was stated by the Chief Rabbi when he consecrated the premises of the new Liverpool *yeshiva* at Wavertree.

Dr. Altmann's Institute

The Manchester Institute of Jewish Studies, founded 3½ years ago by Dr. Altmann, the Communal Rabbi, is extending its service by offering all University Jewish Societies in Britain a visit to one university per term for a long weekend. The Institute has also become largely responsible for the publication of the quarterly *Journal of Jewish Studies*, and a number of scholarly works written by research fellows of the Institute are to be published in a series called "Scripta Judaica" which the Clarendon Press, Oxford, has agreed to issue.

A certain Orthodox opposition to the Institute, alleging links with the Reform, was denounced by the *Manchester Jewish Telegraph* and by Dr. Altmann, who suggested that it might be wise for the governors of Jews' College to let some of their pupils study at the Institute for a year.

The Manchester (Reform) Congregation of British Jews, whose founder-members have included many immigrants from Germany, celebrated its centenary.

A latecomer to the Tercentenary Celebrations was an exhibition of Anglo-Jewish historical documents by the authorities of the Public Record Office. That Office, in Chancery Lane, stands on the site of the "Domus Conversorum," the House for Converted Jews, which was established by Henry III in 1232 and was not finally abolished by law until 1891.

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A NOTE ON EDSCHMID, HEINE AND ITALY

Last year Kasimir Edschmid was the innocent victim of a controversy. The City of Düsseldorf had invited Max Brod to deliver the Heine Memorial lecture. As the government of the German Federal Republic thought that, for such an occasion, the memory of the poet ought not to be celebrated by a Jewish writer, Kasimir Edschmid took Max Brod's place.

No doubt it would have been a better solution to let both writers speak, Edschmid being anxious to prove Heine's love and understanding of his native country, whereas Brod claims him, foremost and almost exclusively, for Jewry, as we can see in the English version of his "Heine" (Valentine, Mitchell, London, 30s.) which has been republished in a cheap German edition as well (Non-Stop-Buecherei, F.A. Herbig, Berlin-Grunewald, DM. 2.85).

A lot can, however, be said for the choice that the Federal President made. Not only as a man of letters but, above all, from the moral point of view, Edschmid was well qualified to deliver the Heine Memorial lecture. He has never applied the misused expression "Innere Emigration" to himself but, having walked on the razor's edge of honesty and decency, he deserves more than many others.

In 1942, at Ascoli Pisano, he wrote "Sono Ebrei," one of his few poems:

"Da wo der Palmenhain sich mit den Herden
romanischer Kirchen in dem Eifer misst,
Meerheiterkeit zu künden den bewehrten
Türmen der Vorzeit . . . wo Gefolgschaft ist
und Freund den Fischern der Olivenwipfel
zärtliches Heer - da wo stets Wonne war,
sahn singend ziehn wir zu der Rocca Gipfel.
zum Dom, Picens fromme Kinderschar.
Allein wir dachten andrer, jener matten
Fremdkinder, in der Rocca kaserniert,
Hebräischer Kinder, die kein Heim mehr
hatten,

Vor deren Blick, aus dem die Angst noch stiert,
auch Meeresblühen wird zu blutigen Schatten
und Gott ein Dämon, der nur Schmerz
gebiert."

These moving lines written, in those years, without a hope of publication, reveal the poet's heart at a time when he was engaged in composing his monumental work "Italy" (3 volumes, Wilhelm Kohlhammer, Stuttgart, 1956, DM. 18 each) and, in his thoughts, he may have sent fraternal greetings to the author of "Florentinische Naechte" and "Die Baeder von Lucca."

Versatile Writer

The versatility of this writer is matched by very few of his contemporaries; some of his readers may prefer his travel books, others his fiction works, and historians of literature with a sense of order, are at a loss where to place him. The fact is that his travel books are greater than fiction and the quality of his fiction is so great because it is more than fiction. Edschmid travelled all over the world and found life in our times far more adventurous than the invention of a mere story teller. With his inborn gift for the epic, he turned the stories of the countries he described into real epics of an unprecedented type. He has been aptly compared with Hemingway and there is something in this comparison: their precise matter-of-fact style, their enjoyment of open-air life, their sportsmanlike fairness and their understanding of our age of technology. His book "Splendour and Misery of South America—The Novel of a Continent," opened new vistas of geography and will be appreciated by lovers of Huxley's and Isherwood's books on Mexico. His "Africa—Dressed and Naked" anticipated the writings of Plomer, Campbell, van der Post, and Paton.

He approaches Africa and South America as a European. His background is never permitted to interfere with the freshness of his impressions and he is remembered, if only for the sake of his contrasts and standards. But in his three books on Italy (or four, rather, if we include the one volume selection "Von Verona bis Palermo"), his truly European spirit becomes his greatest asset when he lays bare the very roots of Italian culture. He reshaped this work

three times—a fact which proves his own regard and esteem for the work, which he began under most adverse conditions during the time of Hitler and Mussolini. He was *persona ingrata* during the Nazi regime, since he had publicly denounced the rising tide of antisemitism in Germany as early as 1920 (Gerhart Hauptmann, Hermann Hesse, Josef Ponten, Max Halbe, Ernst Hardt and others had signed the manifesto with him), and he dared to write a book on Italy without even paying lip service to Italy's dictator. Ultimately he was forbidden, not only to have his works published, but to write. In retrospect, we cannot wonder at this—the passages about the Etruscans sound harmless enough now but, at that time, the Etruscans were considered to be as sinister and inferior as the Jews.

In their final version, Edschmid's books on Italy have been grouped regionally: "Zwischen Alpen und Apennin"—"Zwischen Apennin und Abruzzen"—"Rom und der Sueden." To name

Egon Larsen

COLONEL BLIMP'S CREATOR

David Low Writes His Autobiography

I am sure that I am not the only one still keeping a cutting from the *Evening Standard* dated July 19, 1940. This cutting is a cartoon: a barbed-wire fence separates two groups of people; on the left, a puzzled, quiet crowd labelled "German and Italian Enemies of Nazism and Fascism"; on the right, "Our Own Total-minded Little Hitlers," snarling across the barbed-wire or strutting about with posters such as "Lock up all Foreigners," "Death for Fool Talk," "Suppress the Press." In the corner, the cartoonist has drawn himself in the company of a child who asks, "Which are the dangerous ones we have to keep behind barbed-wire, uncle?"

That was, for many of us, the first encounter with David Low. He drew this courageous and clear-cut cartoon at the height of the internment hysteria when the triumphant headline, "Another 500 Aliens Rounded Up," had to console readers for the absence of cheerful news from France.

Ever since he came to England in 1919, this New Zealander has in his cartoons commented upon world history with an almost uncanny grip and a penetrating shrewdness which has made him the leading political caricaturist in the world. He has now, in "Low's Autobiography" (Michael Joseph, 30/-), told the story of his life, filling in much of the background in his pictures of the contemporary scene with all the familiar characters in it.

Some of them, however, will not be found in the history books; they are Low's own creations. Among them, Colonel Blimp is surely the most original. Once, among his cabbages in the back garden of his house in Golders Green, he told me the story how Colonel Blimp, the essence of all that is stupid, pig-headed, and reactionary in this (or any) country, was conceived.

"It happened in 1934," he said. "Hitler was about to prepare a new war in Europe while the Japanese militarists emulated him in the Far East. And we were doing nothing to stop the world from sliding into the abyss. It was then that I went and had a Turkish bath. As I sat in the steam room I could not help listening to a couple of fat asses in their birthday suits, telling each other that what the Japanese did was no business of ours. That was the hour of Colonel Blimp's birth. I made him just such a fat ass, naked in his foolishness, uttering the opinions of pompous stupidity. No other word than 'Blimp' could express that personality. And as for the 'Colonel'—well, that morning some colonel had written in a paper protesting against the mechanisation of cavalry, and insisting that even if horses had to go, the uniforms must remain inviolate and the ex-horsemen should continue to wear their spurs in the tanks. 'Ha!' I thought: 'Colonel Blimp, of course!'"

Some of his best Blimp cartoons are reprinted in Low's book, such as the one of the Colonel being scrubbed down by the Turkish-bath

attendant, declaring, "Gad, sir, Hitler was right. We should absorb our unemployed by starting them building concentration camps to lock themselves in!"

David Low has always practised what he preaches in his cartoons. His sympathy for Hitler's victims made him a natural friend of the Jewish refugees when they began to arrive in England. He describes a nostalgic evening with Stefan Zweig and a meeting with Ernst Toller, who wanted him to co-operate in some fantastic cartoon film scheme; and he records a discussion with an English antisemite who told him that "95 per cent of the brothels in Berlin were run by Jews." Low tried in vain to talk sense to the man. "I looked into his eye and caught a glint of red madness," he writes.

His career in London began on the staff of the *Star*. He was supposed to contribute harmless, funny drawings. But he was unable to keep politics out of his cartoons, and his disrespectful symbols (such as the two-headed ass, Lloyd George's Coalition Government) were immensely successful. So much so, in fact, that Lord Beaverbrook tried for years to coax him into the *Evening Standard*. Low eventually accepted, but on the condition that he would be completely free to express his own opinion.

This he did for 25 years; but when, in 1949, his two-column cartoon space was to be reduced to one column because of the newsprint shortage, he resigned, to Beaverbrook's great distress, and joined the *Daily Herald*. This association, however, did not last very long; the sense of humour in Transport House was not highly enough developed to appreciate Low's cartoons: "When, for instance, I repeatedly drew the T.U.C. as an honest but simple-minded draught-horse, a dispute arose as to whether I was deriding draught-horses or the T.U.C. So we parted."

Since that time, Low has made his home in the *Manchester Guardian*. One has only to look at his cartoons on the Suez adventure and its consequences, to discover that David Low, at 65, is still at the height of his artistic and intellectual powers. I suppose each of us has his or her own favourite Low cartoons, picked out from the thousands he has created. I like two of them best, and I think they will go down into history. One, from the autumn of 1939, shows Hitler and Stalin meeting over the body of slaughtered Poland like Stanley and Livingstone in the African jungle. "The scum of the earth, I believe?" says Hitler, raising his hat. "The bloody assassin of the workers, I presume?" smiles Stalin, with a polite bow.

The other cartoon appeared in the summer of 1945. A gaunt scientist holds out a little something labelled "Life or Death" to mankind, portrayed as a small child crawling across the face of the earth on all fours. "Baby play with nice ball?" is the caption.

Prof. Herbert Frohlich, F.R.S.

HEINRICH HERTZ CENTENARY

Heinrich Hertz, who discovered the electromagnetic waves which bear his name and which were the basis for the development of radio transmission, was born in Hamburg 100 years ago, on February 22, 1857. He was the son of a prominent Jewish lawyer, who later became a Senator, and of a non-Jewish mother of that town.

To commemorate this centenary, the German postal authorities issued a special stamp bearing his likeness. The Federal Minister of Posts and Telegraphs, Ernst Lemmer, paid tribute to the memory of the great scientist at a memorial meeting in Karlsruhe, in the very room of the local Polytechnic Institute where Professor Hertz conducted his initial experiments. The Senate of the Hamburg City State awarded an honorary pension to his two daughters, the sculptress Mathilde Hertz and the physician Dr. Johanna Sophie Hertz, both of whom live in Cambridge. The event was also marked by celebrations and exhibitions, both in Germany and in this country. In Juelich (Rhineland), the Deutsche Welle transmitter has been named the "Heinrich Hertz Sender."

The important contribution Heinrich Hertz made to science in his short life—he died at the early age of 37 years—is described in the following article by Professor Herbert Frohlich, F.R.S., Professor of Theoretical Physics at the University of Liverpool.

Heinrich Hertz, who was born one hundred years ago on February 22, 1857, has made an enormous impact on the development of physics in spite of his early death at the age of 37. He is best known for his discovery of electric waves which, nowadays, are known to the general public as radio waves, and which form the basic agent on which much of modern communication rests. Marconi's well-known experiments were directly based on Hertz's discovery. Hertz did not



Stamp issued by the German Post Office in memory of Heinrich Hertz, the physicist, whose successful experiments led to several important inventions, including wireless telegraphy.

approach his work, however, from the point of view of technical applications; in fact, he himself thought that his discovery would not lead to such applications, and his fame among physicists rests principally on his contributions to the insight into the working of nature rather than on the applications following from them.

When Hertz was a student, J. C. Maxwell had just succeeded in unifying an apparently compli-

cated set of electrical, magnetic and optical phenomena into a single theoretical framework, now known as Maxwell's equations. While most physicists of the day considered this work as a final step, Hertz took an opposite point of view. He considered Maxwell's equations as a basic law from which not only all the then known electromagnetic and optical facts follow, but which might also lead to the prediction of new phenomena. He proceeded to show that, on this basis, electromagnetic waves must exist and in principle can be produced by oscillating an electric charge around an equilibrium position. The waves would be emitted from there like light from its source. These electric waves should be of the same nature as light waves, and differ from them only in having much larger wave lengths. In his famous experiments, Hertz succeeded in producing these waves, and in showing that they have all the characteristic properties of light waves. This work, at the same time as it confirmed consequences from Maxwell's theory, opened up a huge new field which gradually developed into radio engineering.

Towards the end of his life, Hertz began to experiment with cathode rays and he found that they could penetrate thin metal foils. This work was carried on by his pupil, Lenard. It was found later that cathode rays consist of electrons; investigations on their transmission through thin foils led to one of the first insights into the structure of atoms.

Hertz's general approach to physics has not been superseded; it remains a model to this day.

EX-GERMAN JEWS IN THE NEWS

DUTCH DEGREE FOR DR. HERMANN MANNHEIM

Dr. Hermann Mannheim, Lecturer in Criminology at the London School of Economics, had the honorary law degree of the State University of Utrecht conferred on him. Before he came to this country, Dr. Mannheim was a University Professor and a High Court Judge in Berlin.

APPOINTMENT OF SINOLOGIST

Professor Walter Simon (London), the well-known sinologist, has been appointed a Fellow of the British Academy (FBA).

LUTZ WELTMANN ADDRESSES GERMAN SHAKESPEARE SOCIETY

Dr. Lutz Weltmann, who is also well known to our readers as a contributor to AJR INFORMATION, has been asked to give an address on the "Development of Shakespeare's Portrait in England" at the annual meeting of the German Shakespeare Society on April 7.

AWARD FOR FOSTERING UNDERSTANDING

The Federal Cross of Merit (First Class) has been awarded to Mr. Leopold Goldschmidt (Frankfurt), who is the Secretary-General of the Co-ordinating Council of the Societies for Christian-Jewish Co-operation in Germany.

OBITUARIES

PROFESSOR ERICH FRANK

Dr. Erich Frank, Professor for Internal Diseases at the University of Istanbul, died recently. He had been awarded the Great Cross of the Federal Order of Merit.

DR. J. O. PLESCH

Dr. J. O. Plesch, who taught medicine at the University of Berlin for thirty-four years until 1933, when he had to retire, died in Beverley Hills, California, at the age of 78 years. His autobiography, "Janos—the Story of a Doctor," published in 1947, was well received and was translated into eight languages.

PROFESSOR SIEGFRIED MARCK

Professor Siegfried Marck (formerly of Breslau) recently died in Chicago at the age of 58 years. Prior to his emigration, he was Professor of Philosophy at Breslau University. He also took an active part in the political life of his home town as Social-Democratic Deputy of the Borough Council, as a pacifist and as a promoter of the workers' educational movements. In Chicago, he was a Professor at Roosevelt College.

Old Acquaintances

Understudy Makes Good:—When Peter Ustinov's "Romanoff and Juliet" was shown in Golders Green last May prior to its West End production, David Hurst took the part of the spy, and very good he was. The 30 year-old actor, whom we have seen in many British films, was at the same time Ustinov's understudy. On Frederick Valk's sudden death, David Hurst took over; he knew that part by heart, too. Now Ustinov has also left the cast and his understudy has stepped into the lead, making the dream of every understudy come true. David Hurst was born in Berlin, the son of Johanna Thal, a well-known fashion editor, and Dr. Julius Hirsch, who was Secretary of "Deutscher Buehnenverein". Both his parents perished in a concentration camp. David Hurst's half-brother is actor Wolfgang Heinz, who survived the Hitler years in Zurich and returned to East Berlin after the end of the war. David Hurst came to this country when he was only 13 years old, served in the Army and became a comedian on the stage and in films; he even has a solo act as clown for the music halls. Of course he is bilingual and, in spite of his British stage name, he is usually cast for foreign rôles. At last he seems to be established as a name in the West End. The play, "Romanoff and Juliet", is still drawing good houses.

Home News:—Leopold Lindtberg, of "Last Chance" fame, will direct Thomas Hardy's "The Mayor of Casterbridge" for Rank.—Maria Fein passed through London on her way to the States, where she is to star with Walter Slezak in "The First Gentleman", on Broadway.—Dorothea Gofurt, wife of A.B.P.'s story editor Frederic Gofurt, has adapted Ted Willis's "Frau im Morgenrock" for German TV.—Harald Bratt's play, "The Cardinal," will be produced here soon.—Lilli Palmer came to London to attend the first night of her German film, "Anastasia", showing at the "Berkeley".—Marianne Deeming-Kupfer and Eric Pohlmann will star in "Across the Bridge".—Annette Carell and Anton Diffring took part in Rudolph Cartier's production of Betti's "The Queen and the Rebels" on TV.

This and That:—Eric Pommer's son, John, has gone to Munich for the production of "Path of Glory".—Richard Oswald's son, Gerd, arrived in Paris to produce "Trouble in Paris" with Bob Hope and Anita Ekberg.—Billy Wilder's new film, "Spirit of St. Louis", was successfully shown in New York.—O. W. Fischer, the German film idol, was replaced by David Niven after falling out with director Henry Koster in his first Hollywood film, "My Man Godfrey".—Erich Kaestner's bitter-sweet comedy, "Schule der Diktatoren", with Trude Hesterberg and Pamela Wedekind, was successfully shown in Munich.—Max Brod's adaptation of Kafka's "Amerika" was produced in Zurich.—Sigi Arno and Kitty Mattern are starring in Lichtenberg's "Straefling Nr. 501" in Hamburg.—Composer Paul Abraham, suffering from an incurable illness, was placed in the care of trustees in Hamburg.—Trude Kolmann will produce Friedrich Hollaender's new revue, "Hoppla aufs Sofa", in Munich's Kleine Freiheit.

Milestones:—Last month Fritzi Massary celebrated her 75th birthday in Hollywood. The great lady of the operetta has had no equal since she started in "Die Herren vom Maxim" in 1902, and her name is eternally connected with the unforgettable years of Berlin's "Metropol". The numerous songs she made famous still live. Before the war Fritzi Massary took her last curtain call in a Noel Coward musical, "Operetta", especially written for her. Massary represents the best years of our lives and she will be remembered for many a year to come.—Publisher Jakob Hegner celebrated his 75th birthday in Lugano.—Hugo Zehder, editor of "Neue Schaubuehne", turned 75 years in Berlin.—Actress Ida Perry celebrated her 80th birthday in Berlin.—Carl Ebert, who began his career as an actor and became the founder of Glyndebourne's Opera Festival, celebrated his 70th birthday in Berlin, where he runs the "Staedtische Oper".

PEM

Dr. Alfred Wiener

PAUL NATHAN—DARSTELLUNG UND DEUTUNG

Zum 100. Geburtstage am 25. April 1957

Dr. Alfred Wiener war von 1911-1914 als Paul Nathans Privatsekretär tätig und hat daher, besonders in diesen Jahren, gewisse Einblicke und Kenntnisse, nicht zuletzt auch in Nathans Persönlichkeit, gewinnen können.—Red.

Durchdringende Erkenntnis, unbestechliche Klarheit und Nüchternheit, mit denen Paul Nathan Menschen und Dinge meisterte, sind Grundlagen seiner schöpferisch-politischen und vorbildlich journalistischen Leistungen. Nur auf solchen Voraussetzungen würde er wünschen, an seinem 100. Geburtstag gewürdigt zu werden. Wir wollen es versuchen.

Es ist heute und war früher ueblich und verstaendlich, Leistungen von Juden als juedische Leistung zu beanspruchen und zu verzeichnen. Welchen Wurzeln aber diese Leistungen entspringen, welche Kraefte und Ziele dahinter stehen, ob die juedische Leistung wirklich das Streben des Vollbringenden war, ob nicht vielmehr das Vollbrachte die beste Moeglichkeit bot, hervorragende, besondere Anlagen und Qualitaeten gerade auf juedischem Felde auszuleben, weil andere Gebiete verschlossen waren—das ist eine ernste Frage, die oft nicht beantwortet wird.

Wer Paul Nathans Lebensarbeit aufteilt, kommt unschwer zu zwei Abschnitten. Der erste laeuft etwa bis zur Jahrhundertwende. Er ist bestimmt und entscheidend beeinflusst durch die Namen Ludwig Bambergers und Theodor Barths, der uebertragenden Politiker und Schriftsteller, um nur diese zu nennen.

Politiker and Schriftsteller

Nathan erweist sich als ungewoehnlich journalistisch begabt und als der gelehrige Schueler seiner grossen Meister. Die Kunst seiner Beobachtung wie seiner Feder, wie auch seine weltweite Belesenheit, bewaehrten sich im politischen, kuenstlerischen wie im kulturellen Essay. Sie zieren die Nummern der Wochenschrift "Nation" Theodor Barths, der Nathan bis 1903 eng verbunden war und koennen heute noch als Musterbeispiel besten Journalismus in jedes Lehrbuch eingehen. Dieser Lebensabschnitt erweist ihn schon als einen Mann seltener politischer Geschicklichkeit und elegant-bezwingender, fast franzoesischer Rednergabe. Seine von Ernst Feder geschriebene, so wertvolle Biographie, betitelt "Politik und Humanitaet. Paul Nathan. Ein Lebensbild" (Berlin, 1929) belegt es von Seite zu Seite oft aus den Zitaten von Briefen Nathans oder ueber Nathan. Und welch fesselnder, geistvoller, origineller (in Bildern und Wendungen) Briefschreiber war er!

Den zweiten Teil seines Lebens kuendigen die Plaene an, einen "Hilfsverein der deutschen Juden" ins Leben zu rufen, Plaene, die er 1901 verwirklicht. Schon vorher war er auf juedischem Gebiete taetig. Er hat an dem Prozess von Tisza-Eszlar teilgenommen, in dem ein ungarischer Jude grundlos und niedertraechtig des Ritualmordes bezichtigt wurde. In einem Buche ueber diesen Prozess mit dem Untertitel "Ein antisemitisches Kulturbild" hat er darueber fast wie ein Historiker berichtet. In den naechsten Jahren veroeffentlicht er "im Auftrage des Komitees zur Abwehr antisemitischer Angriffe" zwei, heute noch keinesfalls ueberholte, wertvolle statistische Abhandlungen: "Die Kriminalitaet der Juden in Deutschland" und "Die Juden als Soldaten." Sein Name erscheint nicht dabei.—Was Wunder, wenn er zu den geistig hervorragenden wie politisch bewaehrten Koepfen sich gesellt, den Gneist, den Mommsen, den Gothein etwa, die den "Verein zur Abwehr des Antisemitismus" gruendeten! Georg Gothein hat im Nachruf auf ihn (teilweise abgedruckt in der "C. V. Zeitung" vom 14. April 1927) recht: "Ohne den Antisemitismus waere sein Judentum kaum je in die Erscheinung, geschweige in den Vordergrund getreten; wurzelte er doch mit allen Fasern seines Wesens in der deutschen Kultur." Und zu Friedrich Stampfer, dem Chefredakteur des Berliner "Vorwaerts," aeussert Nathan in spaeteren Jahren: "Auch ich bin eigentlich ohne (juedische) Tradition. Fuer die Juden habe ich

mich erst als Erwachsener interessiert, als ich sah, dass sie verfolgt werden." (C. V. Zeitung, 1927, S.202).—So sieht der Hintergrund seiner Arbeit fuer die Juden aus. Haette Nathans einzigartige politische Begabung im Verband mit seinen anderen hervorragenden Qualitaeten sich in Frankreich, in England der in den Vereinigten Staaten von Nordamerika auswirken koennen, er wuerde hohe, hoechste politische Aemter bekleidet haben. In Deutschland wird er mehr und mehr auf die juedische Arbeit abgedraengt, gewiss zum Segen dieser, aber "der Juden" wegen, weil "sie verfolgt wurden," nicht etwa aus einer tiefen Verbundenheit mit Judentum oder Judenheit. Behauptet man allerdings (mit Recht?), das Ringen um Recht und fuer Gerechtigkeit sei des Juden hervorstechende, unabdingbare Eigenschaft, dann haette Paul Nathan seinen Platz in der Ehrenreihe einzunehmen. Seine echt demokratische Gesinnung, das immer enger werdende Feld, sich politisch zu betaeligen, bringen ihn der juedischen Arbeit nahe, einer Arbeit, in der er sich ungehemmt und bald hoch anerkannt, entfalten, politisch ausleben kann, wo er die Koenige und Fuersten, die Minister und Staatsmaenner des Balkans und Russlands in den Vorkriegsjahren, ueberall ehrenvoll aufgenommen und wertgeschaezt, besuchen und, je nachdem, beeinflussen kann.

Dass er, ein Lebenlang den Demokraten parteimaessig und innerlich eng verbunden, fast ein Fuenfundsechzigjaehriger, sich der Sozialdemokratie anschloss—eine grosse Ueberraschung fuer alle, die ihn genauer kannten! Eine bittere Enttauschung ueber die verfehlt demokratische Politik steht wohl hinter diesem erstaunlichen Entschlusse, nicht minder aber, dass er, "der ausgesprochene Individualist" (man kann sogar "Aristokrat" dafuer setzen), sich, wie sein Freund Hugo Preuss auch, "von der eigenen Partei in den Hintergrund gedraengt" sah (Feder, S.123). Nathan—and die Klassenkampfarole des Sozialismus! Welcher unuebersteigbare Widerspruch! Er wollte aber bewusst-unbewusst seine politischen, nach steter Bestaetigung strebenden hohen Gaben nicht verkuemmern lassen. Das alles gehoert zur Erklarung dieses Schrittes. Und Paul Nathan ist nicht der Einzige unter fuehrenden Maennern, die sich auf einem Umwege der juedischen Sache anschlossen. Die Unmoeglichkeit, im politischen Leben Deutschlands sozusagen eingeborene Kraefte zu entbinden, hat manchen deutschen Juden in die juedische Arbeit gefuehrt, nicht nur in die des Abwehr—oder Centralvereins.

Fuehrung des Hilfsvereins

Die zweite Haelfte seines Lebens ist unloesbar mit dem "Hilfsverein der deutschen Juden" verbunden. Seine politische Meisterschaft findet in ihm die Moeglichkeit, die Ostjudenfrage gestaltend in die Hand zu nehmen, so weit erfolgreich, wie Loesungen nicht den konservativen preussischen Regierungsmethoden der Vorkriegszeit, oft antisemitisch gerade hierin bestimmt, entgegenstanden; unter guenstigeren Sterne in der Weimarer Republik. Seine Reisen in den Osten und darueber hinaus, sein feingeschlienes Wort in Broschuere und Artikel, das Einsetzen seiner Beziehungen zu einflussreichen Persoenlichkeiten, Christen wie Juden, Deutschen, Englaendern (Lucien Wolf, Elkan N. Adler, Belgien (Franz Philipson) und wem sonst noch—was hat diese planmaessige Arbeit Segen eingebracht—reichen, unwaegbaren! Welche gewaltigen Leistungen hat der Hilfsverein allein fuer die Auswanderung der Juden Osteuropas (russische Pogrome!) nach uebersee aufzuweisen! Die Namen Bernhard Kahn und Mark Wischnitzers muessen hier ehrenvoll mitgenannt werden, nicht zuletzt auch der des Vorsitzenden James Simon, der dem uebertragenden Nathan voellig freie Hand liess, aber stets seine besonders wertvollen Beziehungen fuer die gute Sache bereit hielt.

Noch immer nicht wird klar erkannt, was der "Hilfsverein," d.i. Nathan voran, Kahn und hier noch der gewiegte Leiter des palaestinisches Schulwesens Ephraim Cohn-Reiss fuer Palaestinas Schulwesen geleistet haben. "Ein gewaltiger Versuch, das neue Schulwerk (Beginn 1905) auf

die Beduerfnisse des Landes bis zum letzten abzustellen, wurde unternommen" (C. V. Zeitung, 1927, S.208). "Die Beduerfnisse des Landes"—kein deutsches protegiertes Regierungsunternehmen sollte in die Welt gesetzt werden. Wenn auch die deutsche Sprache wichtige Fremdsprache war, nicht kuenstlich dazu erklart wurde, der Unterricht in Hebraeisch setzte ein. Das Hilfsvereinsschulwerk war "die starke Mauer, an der sich das zarte Pflaenzlein Hebraeisch erst emporranken konnte, bis es ein stattlicher Baum, nur durch diese Stuetze, heute geworden ist" (C. V. Zeitung, 1927, S.209). Und planmaessig wuchs dieses Werk vom Kindergarten bis zur Technischen Hochschule, bis der erste Weltkrieg diese Hilfsvereinsleistung gewaltsam beendete. Aus den "Ruinen" spross ein "neues Leben." Die Regierung Israels kann heute stolz auf ihre Unterrichtsarbeit blicken.

Der "Sprachenkampf"

Die Kroenung des Schulwerks des "Hilfsvereins" sollte das Technikum in Haifa bilden. Welche Summe von Hingabe, Eifer, Reisen, Verhandlungen hat Nathan diesem Plane gewidmet! Die Hauptsache, wie waren die Geldgeber fuer dieses kostspielige Projekt aufzuspueren? Er spannte Jakob H. Schiff von New York ein, die Wissotzki aus Warschau und wenige andere Maenner von Einsicht und Vermoegen. Wie beschaeftigte er sich mit den Bauplaenen, dem Lehrprogramm! Alles wurde sorgsam bedacht, nicht zuletzt die Unterrichtssprache! Das "Kuratorium" hielt, nicht oft, seine Sitzungen in Nathan's Heim, Altonaerstrasse 26 in Berlin, das eine wundervolle Atmosphaere, wuerdig seines Bewohners hatte, ab. Als er 1913 Jerusalem, Jaffa, Haifa aufsuchte, da wurde er beschimpft und Steine ihm nachgeschleudert—Proteststreiks der Lehrer, Kundgebungen gegen ihn fanden die Dutzenden statt. Grund: Der sogenannte Sprachenkampf. Nathan befuehwortete damals vor dem ersten Weltkriege, den Unterricht in Hebraeisch nur fuer die Unterklassen, aber nicht fuer die eigentlichen Vorlesungen: Ein zu dieser Zeit verstaendlicher, ja sachlich berechtigter Programmpunkt. Erst lange Jahre spaeter erkannten die zionistisch massgebenden Organisationen das Verfehlt, das Ungerechte dieses "Kampfes," unter dem Nathan schwer litt, ohne es je nach aussen zu verraten. In seiner Broschuere "Palaestina und palaestinisches Zionismus" (1914) liegen sein trockener Bericht darueber und seine bittere Enttauschung. Aber vor 4 bis Jahren noch wurde Schemarja Lewin, einer der gewiss ausgezeichneten, mit Judentum vollgesogenen und mit Witz und Klugheit begabten fuehrenden Zionisten, als Schoepfer gefeiert und in einer Plakette im Technikum abgebildet. Nathans Name oder gar dessen Verdienste, nur um das Technikum zu erwachen, waren verpoent. Die Einsicht aber blieb nicht aus, die Wahrheit draengte ans Licht. In Israel weiss man was Nathan fuer das Hebraeische Schulwesen bedeutet, wie ihm vor allem die Geburt des Technikums zu danken ist. Aufsaetze von Alsberg (Jerusalem), Ludwig Foerder, Ernst Feder brachen "eine Gasse der Wahrheit."

Paul Nathan war keine einfache Persoenlichkeit, wie oft ungewoehnliche Menschen. Seine Lebensfuehrung war bescheiden. Heiter sah man ihn kaum. Er hat eigentlich nie richtig lachen koennen, obwohl er ueber einen geistreichen, meist leicht bissigen Witz verfuegte. Er war ein glaenzender Plauderer, fast sollte man ihn (besser franzoesisch) Causeur nennen. Kaum jemand wurde mit ihm "warm." Unwillkuerlich bestand ein Abstand zwischen ihm und seinem Gegenueber. Wer ihn naecher kannte—es waren nicht viele!—konnte sich des Eindrucks nicht erwehren: diesem besonderen Mann hat das Leben die Chance, sich ganz zu entwickeln, nicht geschenkt. Vielleicht war der jugendliche Nathan, noch hoffnungsvoll, mit den schoensten Aussichten auf eine grosse politische Zukunft, ein anderer. Ein Mann, dem in jungen Jahren die seltene Ehre zuteil wurde: Ludwig Bambergers geistiger Erbe zu werden—das ist das wegweisende Sinnbild der ihn freundschaftlich zugedachten Bambergerschen Bibliothek.

Dr. S. Auerbach

HISTORY OF THE "FRANKFURTER ZEITUNG"

Many—perhaps the majority—of our readers will once also have been readers of the "Frankfurter Zeitung," the famous daily paper which was founded by a Jew and which its enemies called a "Judenblatt." It was forced out of existence in August 1943, and was not revived after the downfall of the Nazis. Its publishers, Frankfurter Societäts-Druckerei, now call their daily "Frankfurter Allgemeine Zeitung"; they also publish a monthly, "Die Gegenwart," and have arranged for that periodical to issue a special edition of 60 pages, known as "Ejn Jahrhundert Frankfurter Zeitung begründet von Leopold Sonnemann." This contains some very interesting sidelights on the difficulties the "Frankfurter Zeitung" had to contend with during the years 1933 to 1943.

When the Nazis came into power, the head of the F.Z. was Dr. Heinrich Simon, a grandson of its founder. That he was no longer Jewish was, of course, of no avail. In 1934 he emigrated to the U.S.A., and when he died in 1941, the F.Z. published an article, "Abschied," in which they did not dare to mention his name so that only the initiated knew of whom they were taking leave.

This is not the place to discuss why the F.Z. was nicknamed "Judenblatt." The special edition to "Die Gegenwart" contains a list of the 180 editors who were on the staff of the F.Z. from January 30, 1933, onwards and records their individual fates during the period ended August 31, 1943. The list includes the names of 28 Jews (according to the Nazi definition). All but 5 of them emigrated; 4 died in Germany (one as a

returnee) and 4 died in exile. Of the 20 who are still alive

- 1 resides in Israel (Ernst Kahn);
- 5 (including 3 returnees) reside in Germany, but none of them is on the staff of the "Frankfurter Allgemeine";
- 14 reside in other countries.

On January 30, 1933, the "Frankfurter Zeitung" was confronted with the question of whether it should continue its opposition to Nazism by a kind of passive resistance or whether it should close down at Frankfurt and reappear perhaps in Switzerland. Its publishers and editors shrank from the idea of becoming a refugee paper and resolved to stay on. Throughout those difficult years, the F.Z. succeeded in maintaining its dignity. Its financial difficulties were removed when Carl Bosch, the managing director of I.G. Farbenindustrie, acquired control of the publishing house.

But it may never be possible clearly to establish why the Third Reich for so long tolerated the attitude of the F.Z., which steadfastly refused to indulge in anti-Semitism, never mentioned works like Rosenberg's "Myth of the 20th Century" and had its own way of presenting news to its readers. There was a rumour that the German Foreign Office was interested in keeping the F.Z. alive. That was certainly no longer true after Ribbentrop became Hitler's Foreign Secretary. In any case, Goebbels' Ministry of Propaganda did all in its power to have the F.Z. discontinued, and

frequently submitted certain of the paper's articles to Hitler, suggesting that he should close it down. Hitler repeatedly decreed this but, somehow, his orders were not carried out, although the editors resisted every temptation to appoint a Party member as chief editor. Only in March 1943, when the F.Z. published an article on Dietrich Eckart, a co-founder of the Nazi Party, to mark the occasion of the 75th anniversary of his birth, did Hitler become infuriated and insist on the paper being discontinued. This was effected on August 31, 1943.

"Die Gegenwart" republishes the article on Dietrich Eckart under the heading "Corpus delicti." It contains no direct attack on the Party hero or on National-Socialism but it is typical of the attitude which the F.Z. adopted under the Nazis. It tried to work by implication rather than by a direct method. It is an open question whether, in this way, the continued publication of the "Frankfurter Zeitung" was of any real value and whether it would not have been wiser for its publishers and editors to cease publication rather than to linger on until forced to go out of existence. In 1936, Carl Bosch told one of the editors that the German people had put their trust first in the Kaiser and then in the Socialists, and had been disappointed in both cases. One day, said Bosch, they would see with a profound shock that their trust in Hitler was also a disastrous mistake, and it would then be the task of the F.Z. to save the German people from losing their self-confidence altogether. Bosch died in 1938, and the "Frankfurter Zeitung," dying in 1943, was not able to perform the duty which Bosch thought was in store for it.

NEWS FROM AUSTRIA

JEWISH COMMUNITIES MEET

At a meeting of the Executive of the Union of the Austrian Jewish Communities, a commission was set up to work out a programme of claims to be presented to the Austrian Government. The main points of this programme are to be:

The fulfilment of the communities' demands for summary restitution arising from the destruction of synagogues and their contents under Nazi domination; the passing of a restitution law which will take into account the losses and damage suffered by individual Austrian Jews; and the reshaping and extension of the Opferfuersorgegesetz.

AUSTRIAN JEWS MOURN PRESIDENT KOERNER

The Union of Jewish Congregations in Austria sent messages of condolence to Chancellor Raab and Vice-Chancellor Dr. Schaerf, on the occasion of the death of Federal President Dr. Theodor Koerner. The late President had always been a champion of equal rights for all citizens and, under the Nazis, he was imprisoned for a few months.

A memorial service was held in the Stadtempel in the Seitenstetengasse, in Vienna.

NO MORE NATIONALES JUGENDKORPS

The extreme right-wing organisation, Nationales Jugendkorps, appealed against its dissolution by the Minister of the Interior. The Constitutional Court has now dismissed the appeal. On several occasions this organisation publicly honoured the memory of leading Nazis.

"MEIN KAMPF" IN LIBRARIES

The Minister of Education has decreed that Nazi books may again be put into public libraries in Austria.

PARDON FOR WAR CRIMINALS

The Salzburg Diet has asked the Austrian Minister of Justice to pardon all war criminals who were repatriated from the Soviet Union. The proposal, which was moved in the Diet by the right-wing Freiheitliche Partei, was unanimously approved.

ACTION AGAINST ANTI-SEMITISM

The Austrian organisation for the fight against anti-Semitism, "Aktion," recently published the first number of "Mitteilungen der Aktion gegen den Antisemitismus." The organisation holds public meetings in order to enlighten the population on the nature of anti-Semitism. It furthermore informs the authorities of anti-Semitic activities.

GENERAL NAZI AMNESTY

It is reported that the two main coalition parties, the Sozialdemokraten and the Oesterreichische Volkspartei, have agreed to move an amnesty law in Parliament, to come into force before the presidential elections in May. All Nazis, of whatever category, are to be pardoned; the sentences against war criminals are to be declared null and void; the Wirtschaftsaueberungsgesetz under which leading Nazis were excluded from the economic life of the country, is to be abrogated. Political appointments will be open to all without any regard for their political record. A similar law was planned two years ago, but the occupation powers vetoed it.

The Freiheitliche Partei Oesterreichs published the names of their candidates for the regional elections in Steiermark. The Party points out that the majority of its candidates used to belong to the N.S.D.A.P. One of them is described as "Traeger des Deutschen Kreuzes in Gold, Hauptsturmbannfuhrer und Battailionsfuhrer der Waffen-S.S."

ANTISEMITIC LITERATURE

The antisemitic periodical "Plattform" announces that it is going to start a "Voelkischer Buch- und Pressedienst." It invites its readers to make financial contributions.

The "Plattform"—founded in 1952 on Hitler's birthday, April 20—and its offshoot "Die Grenzmark" were so far monthly periodicals; they will now become weeklies.

One of the latest of the "Plattform" praises Nazi leaders outside Germany, like Degrelle, Quisling, Mussert, etc., and expresses its deep regret that their wonderful ideas for a "New Europe" could not be realised with the help of Nazi Germany.



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THE GERMAN SCENE

SENATOR LIPSCHITZ REPORTS

In West Berlin the Senator of the Interior, Joachim Lipschitz, reported on his stay in London to the General Affairs Committee. He said that he had almost been shamed for a second time: the first time by the Nazi persecutions and the second time by the understanding attitude of those people who had waited six years for their restitution. During his conversations, he said, not one single unpleasant incident had occurred.

CHILDREN VISIT BELSEN

Almost two thousand young people attended a ceremony at the site of the former concentration camp, placing flowers and wreaths on the obelisk in the centre of the cemetery where more than thirty thousand Jewish prisoners are buried in mass graves.

The ceremony was sponsored by the Hamburg Society for Christian-Jewish co-operation, as part of the Federal Republic's "Week of Brotherhood." It was initiated by the young people themselves as a tribute to the memory of Anne Frank who had also lost her life at Belsen. Her Diary has made an indelible impression, and has brought home the sufferings of European Jewry to the younger generation. The addresses at the ceremony centred around the ardent desire to work for a Germany which, remembering the terrible happenings and aiming at genuine friendship between non-Jews and Jews, would make a recurrence of the tragedy impossible. One of the young speakers was a former member of the Hitler Youth who, to atone for the crimes of his people, had emigrated to Israel in order to help build up the new State. Addresses were also delivered by a 17-year-old schoolgirl from Hamburg and by Erich Lueth.

AUSCHWITZ ANNIVERSARY

Twelve years ago the Auschwitz concentration camp was liberated by the Russian army. This anniversary was commemorated in the camp by delegations of former inmates from 16 countries. The German delegation was headed by Bruno Baum, leading member of the S.E.D. and member of the former illegal camp administration. The International Auschwitz Committee, meeting at the same time, agreed to ask U.N.E.S.C.O. to put the museum at Auschwitz on the list of historical buildings which are cared for internationally. A competition will be held for a monument at Birkenau.

PROCEEDINGS AGAINST SCHLUETER ?

The Federal Public Prosecutor has asked the Lower Saxony Landtag to lift its immunity from Leonard Schlueter, Landtag member and former Minister of Education. He is charged with distributing subversive literature against the Federal Republic and the democratic liberties.

MOSES MENDELSSOHN'S BIRTH-PLACE TO BE DEMOLISHED

It is reported that the East German municipal authorities in Dessau intend demolishing the house in which Moses Mendelssohn was born in 1729. The building was damaged in an air-raid during the war.

NAZI'S FLIGHT INTO SOVIET ZONE ?

It is alleged that Karl Heinz Heubaum has flown to the Soviet Zone and is now living at Meissen. He was a publisher of neo-Nazi literature in Western Germany, and was sentenced to prison for distributing anti-Semitic literature.

"ANTI-DEMOCRATIC IDEAS IN THE WEIMAR REPUBLIC"

The "Vierteljahrsschrift fuer Zeitgeschichte" published an article by Kurt Sontheimer under the above title about the reasons for the collapse of the Weimar Republic. He considers one of the most important causes "the mostly critical attitude of the intellectuals towards the republican and democratic state." The Republic was created at a time when the German intellectuals were moving away more decidedly than before from the liberal tradition of the West.

FIRST PRIVATE GERMAN FREIGHTER FOR ISRAEL

A freighter, Har Gilboa, ordered by the Israeli private line Shalvat Yam, was launched in Hamburg by Mrs. Rocanati, wife of a director of the line.

This is the second freighter ordered by a private Israeli firm. All the other ships previously built in Germany were commissioned by Israel's national shipping line, Zim-Shoham.

PUNISHMENT FOR JEW-BAITER

Eduard Lucjus, who admitted to killing numbers of Jews in the Czorkow Ghetto, was put on trial in Giessen and sentenced to only four years detention, after it had been ruled that he was subject to juvenile court jurisdiction. Lucjus is now 35 years old.

GERMANS IN EGYPTIAN SERVICE

The German Embassy in Cairo announces that about 25 Germans, mostly senior army officers, are employed by the Egyptian Government as advisers. During the last years, the Embassy states, they have behaved with perfect correctness. The Embassy does not feel happy about the former Nazi propagandist, Johannes von Leers, who lives in Cairo. During the crisis he asked the Embassy for an emergency identity card in Arabic; otherwise no relations exist between him and the Embassy. The Embassy has no knowledge of other German "adventurers" who might work for the Egyptians. It is, however, known that some Germans became Moslems and acquired Egyptian citizenship.

The Egyptian authorities have declared that Leers was not an employee of the Ministry of National Guidance. From time to time, the authorities say, he translates English manuscripts for the Ministry.

SHADOWS OF THE PAST

GERSTENMAIER AND THE NAZIS

Dr. Gerstenmaier, President of the Bundestag, accepted an invitation extended by the former high Nazi official, Karl Cerff, to discuss political questions with other former prominent Nazis. Among them were Goebbels' former Secretary of State, Naumann; the former Acting Reichspressechef and owner of a neo-Nazi publishing firm, Suendermann; former SS-Obergruppenfuhrer Sepp Dietrich and the notorious journalist, Schwarz von Berk.

Cerff read a programme containing, in a veiled form, all the resentments which the surviving Nazi elite harbour, together with professions of loyalty to the Federal Republic.

Dr. Gerstenmaier did not doubt the good faith of these persons, but he warned them not to consider themselves entitled to rehabilitation. He said: "A gulf yawns between us—the many, many victims of Nazism and the guilt of the former Nazis, which must first be purged."

REICHSTAG TRIAL REOPENED

Efforts are being made by his brother to rehabilitate Marinus van der Lubbe, executed for his alleged perpetration of the Reichstag fire. Rehabilitation would mean the payment of compensation. A German newspaper, however, points out the difficulty of a retrial, as most of the records were burnt.

KLAGGES TO BE RELEASED

The Court at Braunschweig has ruled that the former National Socialist Minister-President of Braunschweig, Dietrich Klagges, is to be conditionally released from prison on October 2.

Klagges, who is 66 years, was convicted as a Hauptschuldiger, for excesses against political opponents in Braunschweig in 1933, and was sentenced to 15 years' penal servitude. As he was arrested in 1945, he will have served four-fifths of his sentence by October 2. For four years after his release he must abstain from any public activity as a writer or speaker on political or historical subjects.

THE EXTREME RIGHT

The periodical of the students of the Free University in Western Berlin "Colloquium" publishes an article by K. D. Bracher, author of the book "Die Aufloesung der Weimarer Republik," about "The Extreme Right in the Federal Republic." All groups of that kind which in one way or another continue National Socialist trends have something else in common: they oppose Parliamentary democracy and are aggressively nationalistic. Three stages of their development can be discerned: the formation of cadre organisations which are semi-secret; the foundation of extreme Right-wing political parties; and lastly, after the failure of their own groups, the infiltration into existing political parties. The general elections in 1953 showed how much that extremism had been over-estimated so that it had to revert to its first phase: the ever-changing formation of small groups. All the same, one should not make the mistake of under-estimating this movement.

Bracher then goes on to analyse their publications. He mentions the organ of the Fascist International "Nation Europa," published at Coburg and the most extreme of all Right-wing periodicals: the "Reichsruf," organ of the Deutsche Reichspartei.

Bracher raises the question of the response to these tendencies in case of an economic crisis in Germany. He finds it difficult to give an answer.

He urges a strengthening of the power of resistance against these movements by way of a sound political education and a fight against exaggerated nationalism. On the positive side there should be an exposition of the essence of tolerance and of true compromise between the individual and the State. Only in this way, the danger from the extreme Right can be kept in its present narrow bounds.

ROEHM AVENGED ?

The murderers of Captain Roehm and his entourage are expected to be tried by a Munich Court in April. The defendants are the former SS-Obergruppenfuhrer, Sepp Dietrich, and the former Kommandant of the Dachau concentration camp, Michael Lippert.

INFORMER EXPELLED FROM FEDERAL ARMY

The Federal Minister of Defence, Strauss, has ordered the dismissal of Captain Knabe from the Bundeswehr. A court ruled that he was mainly responsible for a German officer and his wife being arrested for "defeatist remarks".

THE FEDERAL PRESS SECRETARY'S PAST

In letters to the weekly "Der Spiegel," readers allege that the present Federal Press Secretary, Felix von Eckardt, took part in scripting films glorifying the Third Reich.

NEO-NAZIS

The chairman of the neo-Nazi Deutsche Gemeinschaft in Berlin, Erwin Schoenborn, addressed the recently founded Deutscharabische Gemeinschaft in Heidelberg. The motto of the meeting was "End the Reparations for Israel!" The invitation to this "discussion" stated: "The agreement between Dr. Adenauer and Mr. Sharetz disturbs the relations between the Federal Republic and the Arab world which is driven more and more into Bolshevism."

FEDERAL MINISTER GUEST OF STAHLHELM

The Federal Housing Minister, Preussker, addressed a meeting of the Stahlhelm, whose President is the former Field-Marshal Kesselring. The Minister said that he hoped the Stahlhelm's work, aimed at awakening "the spirit of fighting and defence", would be successful.

THE FLIGHT OF A HUNGARIAN JEW

(Continuing the same author's article in our February issue)

It is 7 a.m. The train leaving Budapest Ostbahnhof is packed to overflowing. You will not find this train in the railway timetable, for the year is 1956, the time early December. In the Hungarian capital trains do not keep to timetables any more than anyone or anything keeps to any sort of order. If anything at all is regular, it is the incessant, nerve-wracking rumble of the Russian tanks as they drive interminably through the streets, and the sound of gun-fire, now from one part of the town, now from another.

In spite of this chaos, news gets around. It is neither written down nor printed; it travels from mouth to mouth, from house to house. Amongst other items, this amazing, yet true, piece of information is passed around: that the above-mentioned train leaves the Ostbahnhof in the early hours of the morning (exact time of departure varies considerably) and that, although it may be many hours late, it usually reaches its destination. And so, in the pitch dark, before daybreak, small groups of people make their way towards the station.

Who are they, these travellers who stand or sit, pressed together in the train's few compartments? Some are provincials who just happened to be visiting the capital when the revolution broke out and who are now taking the first opportunity to rejoin their families. Others are city dwellers travelling to the country in the hope of finding and bringing back food. But there is still a third category. Its members seem to have nothing in common; they belong to all types and classes and professions. Indeed, all they have in common is their destination. They don't have much luggage: a couple of handbags, perhaps a rucksack. They don't speak. Either they stare through the windows or seem to be immersed in a book. But from time to time each one glances suspiciously at his travelling companions or towards the door. Fear of a razzia, fear of being discovered—these things are common to them all.

Towards the Frontier

In the afternoon, the train arrives at the town of R... which, although it is the last sizeable station before the frontier, is still 50 km. away from it. The journey has been without incident; no razzia, no check-up. The reason for this is simpler than most of the travellers imagine. The authorities do not have enough reliable men at their disposal to be able to carry out such operations. The few "reliable" police squads are concentrated in the 30-50 km. wide frontier territory, whilst the actual frontier roads, bridges and watch-towers are manned by Russian soldiers. The really dangerous part of the journey does not begin until after the travellers have left the train at R...

As the passengers get off the train, it is already twilight. Most of them have a definite plan. Some will try to reach the frontier in stages, with the help of relatives or friends living in the district. Then there is another way: a local train service from R... passes, at one point, within 100 yards of the frontier. When it reaches this point, the engine driver, who sympathises with the refugees, slows down the train to walking speed. Then you have to jump from the train and try to run to the frontier. There are still other ways and possibilities, all of them dangerous. Let us follow a group of four people, two women and two men, one of whom is the present writer.

We walk a few paces from the station at R... and find ourselves in darkness. Unlike some of the others, we have neither relatives nor friends in the town but we were told back in Budapest that the railway workers in the frontier towns all sympathise with the refugees and help them. And this now turns out to be true. In the station inn we approach a man in railway uniform. A few tentative words, a wink, the clink of money—and half an hour later we are hidden amongst bales and packing-cases in a goods train. Its destination is the village of S..., only 10 km. from the frontier. And we are not alone. Next to us is a couple with a baby, which they are planning to carry across the frontier in their arms. Now they

are giving him a sleeping-draught, so that later his crying will not attract the attention of the frontier guards.

On arrival at S..., the various groups are met by railwaymen who are also "in the know," and are passed from one to the other. The smuggling of human beings is flourishing—it is like an invisible chain. In defence of the "smugglers" it must be said that they do not work only for money, but also help those who cannot pay.

A young railwayman takes the four of us to his hut. He looks pale and tired. For weeks on end, he has been making this dangerous journey, night after night, and then going back to do a hard day's work. He knows this district like the back of his hand. In a low voice, he gives his instructions for the long trek awaiting us. Our greatest danger is the rockets which the Russians shoot into the air every so often and which make the whole district as light as day for minutes on end. When this happens, we must throw ourselves flat on the ground.

The Last Stage

At about nine o'clock we set out. Our guide walks ahead, followed by the four of us, in single file, each carrying a bundle or a bag. The men also have rucksacks on their backs—containing those few bits and pieces salvaged from their belongings, collected throughout years of hard work. Everything else has been left behind.

After crossing some railway lines and a soggy path, we can feel the furrows of ploughed land under our feet. At first, we stumble clumsily from one step to the next, but soon our instinct tells us how to lift our knees well up and then bring down the soles of our shoes firmly on to the ground. With each step the foot sinks into the wet earth and it is difficult to lift it out again; caked with mud, our shoes weigh a ton.

We walk many hours, throw ourselves to the ground many times—but we are approaching our goal. Our worst moment comes when, not far from the frontier, a police patrol crosses our path. The guide sees them in time and throws himself down. We follow suit. The police patrol passes so close to us that we can hear the men talking. The four of us lie flat on the ground, paralysed with fear. Our limbs cling convulsively to the earth, water seeps into our shoes, runs up our sleeves, down our necks. The tension of the moment is so frightful that one of us is convulsed by a nervous spasm and, for fear of giving himself away by a noise, sinks his teeth into the wet, muddy earth. It seems an eternity before the patrol passes, without noticing us. Their voices fade into the distance, but not one of us can find the strength even to raise his head. Eventually, our guide jerks us back to life. Unsteadily, we totter to our feet. The two women are so exhausted that they leave the bundles they have been carrying in the mud.

At last our guide halts. We sense rather than see him standing on some raised ground ahead of us. This slope is a section of the frontier. One by one, the guide helps us over, points out the direction in which we must go, then turns on his heel and, a moment later, is swallowed up by the night.

We stand there alone in the darkness. We don't feel safe yet, because we know that beyond the frontier there is a strip of land, 300 yards wide, called "no man's land", which we have to cross before we can make contact with the Austrian frontier guards. These—or so we have been told—come here every night and try to help the refugees to find their way across by calling to them. So we stumble on over yet more fields.

We stop. Now we dare to confer in whispers. And then—a call from far ahead—"Austria—Austria!"

Saved! A few minutes later the Austrians are helping us into a car.

It is five o'clock in the morning. Yesterday at this time we had just left our homes and started out on our journey. It has taken us exactly twenty-four hours to escape from the Soviet hell to the free world.

IMPRESSIONS OF GERMANY

The following report, which will certainly be of interest to our readers, only reflects the personal impressions of its author.—Editor.

Last summer I went to Germany with the intention of visiting old friends and getting a picture of the present state of mind of the German people.

My friends received me heartily and the old and new acquaintances behaved kindly and politely. The striking politeness of the population in Bonn and Heidelberg was apparently due to the international character which these places have acquired in the years of occupation. I want to mention two particular examples: at the station in Bonn we looked in vain for a porter; but two students passing our compartment jumped from the platform into it and carried our luggage out. In the overcrowded train to Heidelberg I could not find a seat; a middle-aged man sitting on a distant seat in a carriage came to me and offered me his place; I refused for myself and asked if the German student girl we knew from England could get the place. The man went back saying: "Not the girl," but approached me half an hour later to inform me that the seat next to him had become vacant.

In Bonn, going on board the Rhine steamer, we were recklessly pushed by men and women of the crowd in the usual undisciplined way which we remembered from the time before our emigration. An elderly gentleman said loudly: "What a shame! No regard, even for children! I have just returned from England. Why is it not possible to have a proper queue here as they do in England!" On board we happened to sit at the same table with this gentleman and his family. During our friendly conversation we learned that he was a Member of the German Parliament.

Heidelberg has become a rather noisy but gay place. The old students' restaurants (e.g., the Perkeo) were full of foreigners. Numerous female students brightened the streets with their colourful dresses. Prices were high but quantity and quality of food very satisfying, especially the cakes with genuine "Schlagsahne." At the station in Frankfurt/Main we saw the first foreign soldiers: an American company with their heavy kitbags. All the people seemed to be in a rush; most of them looked gloomy and self-centred.

In Berlin, the corner between Tauentzienstrasse, Kaiser-Wilhelm-Gedächtniskirche and Kurfürstenstrasse was covered by several big tents. Before the tents an elderly woman was standing propagating an evangelical sect. The "Kaufhaus des Westens" has been partly rebuilt. The remains of the Kaiser-Wilhelm-Gedächtniskirche is a ruin allowing the sun to shine through in all directions. Everywhere there are new buildings to be seen, magnificent new bank offices are erected, but the new houses only increase the impression of discontinuity. On the whole Berlin still gives the impression of a ghost town.

All the Germans I met assured me that the overwhelming part of the people were upset about the brutalities which the Nazis had committed and that there were only a few neo-Nazis who did not disapprove of them. But my personal impression was that most Germans (with the exception perhaps of the Socialists) seemed to suffer under the feeling of being a beaten nation; they resented being charged by the Western nations with a collective guilt, they were irritated by the reaction of their more or less suppressed conscience. Everybody seemed to be critical and to put the blame for whatever he found wrong in the present state of Germany on other nations, or other German individuals, or groups, or political parties. A nationalist pointed out that other nations had their faults too; he complained that the Americans had committed many robberies, that the Belgians were very revengeful. I answered him that the German was very touchy if somebody was treading on his foot, but that he did not like to think of the terrible crimes that Germany had committed under the leadership of Hitler.

Religious people complained bitterly about the immorality of the people and the luxurious life of the wealthy. A liberal-minded elderly man repeated again and again that things could not go well, because there were everywhere splits, splits in the political parties, in the clubs, and even in the German refugee associations.

DR. ADOLPH ASCH.

BRANDEIS UNIVERSITY

German-Jewish Lecturers

The author of this article, who was born in Vienna is Assistant Professor of German at Brandeis University.

Brandeis University, at Waltham, near Boston, Massachusetts, is the first Jewish-sponsored, non-sectarian institution of higher learning in the United States. Founded in 1948, it is under the guidance of President Abram L. Sachar, who holds a doctorate from Cambridge University. Brandeis has developed extremely fast and has achieved notable academic standing and popular support. Its graduates may be found today in many outstanding professional schools, and the University itself offers graduate work in an ever-increasing number of areas. Undergraduate instruction is currently offered by the Schools of Humanities, Science, Social Science and Creative Arts; the establishment of additional graduate and professional schools is being planned. Certain aspects of the University have received international attention in recent months. A case in point is the erection on campus of three separate chapels, serving the three major faiths. At the dedication of these chapels some time ago, several honorary degrees were conferred upon religious leaders, including the late Rabbi Leo Baeck of London.

An outstanding faculty and favourable student-faculty ratio have contributed in no small measure to the success of Brandeis University. It is no mere coincidence that the teaching staff has from the beginning included a strikingly large number of scholars with a German-Jewish background. The following brief notes on some of the men who are passing on the great German-Jewish cultural heritage to a new generation may be of interest to readers of *AJR Information*.

Ludwig Lewisohn

The most famous German-born scholar at Brandeis was Ludwig Lewisohn, who died in December, 1955, at the age of 72. A native of Berlin, Lewisohn came to America as a child. He achieved international stature as a novelist, literary and cultural critic, Jewish thinker, and Zionist leader. His many translations from the German (works of Gerhart Hauptmann, Goethe, Rilke, Wassermann, Werfel, Brod, and others) are but one evidence of his wide-ranging effectiveness as a cultural mediator. Among his more than thirty books, some of which also appeared in German translation, are novels, autobiographies, and critical works. At Brandeis, Lewisohn was a member of the original faculty, teaching German and Comparative Literature.

Nahum Norbert Glatzer is a Professor of Jewish History at Brandeis. After receiving his doctorate from the University of Frankfurt a.M., he became the last occupant of the chair in Jewish Philosophy and Ethics there. At the "Freies Jüdisches Lehrhaus" in Frankfurt he was a friend and associate of Franz Rosenzweig, whose literary executor he is today. In recent years he has published a book on Rosenzweig and edited several of his works. Having formerly been associated with the Schocken Verlag of Berlin, editing a number of outstanding anthologies, Dr. Glatzer later became an editor of Schocken Books, New York. He contributes frequently to various journals, and his recent publications in book form include "Hammer on the Rock," "The Language of Faith," "In Time and Eternity," and "A Passover Haggadah."

Simon Rawidowicz is Professor of Hebrew Literature and Jewish Philosophy and directs graduate work in Near Eastern and Judaic Studies. A graduate of the University of

Berlin, Dr. Rawidowicz was an editor of the comprehensive edition of the works of Moses Mendelssohn. He later lectured at the University of London and until 1948 headed the Hebrew Department at the University of Leeds. The founder of the World League for Hebrew Culture, Dr. Rawidowicz has written or edited over two dozen volumes on Jewish philosophy, history, and contemporary problems. He has edited the *Metsudah*, a 7-volume Hebrew miscellany, as well as a memorial volume on Simon Dubnow.

Rudolf Kayser, who teaches German language and literature at Brandeis, is a native of Pärchim and a graduate of the University of Würzburg. He became associated with the S. Fischer Verlag, and from 1922 to 1933 was the editor of the *Neue Rundschau*. For a number of years he was married to Albert Einstein's stepdaughter and kept up his contact with Professor Einstein until the latter's death. After a few years of exile in Holland Dr. Kayser came to New York in 1935 and taught at the New School and at Hunter College. He has written biographies on Kant, Spinoza, Stendhal, and Yehuda Halevi, as well as numerous essays and monographs.

A Göttingen Graduate

Aron Gurwitsch, a Professor of Philosophy, is a native of Wilna and a graduate of the University of Göttingen. From 1933 to 1940 he lectured at the Sorbonne in Paris and subsequently taught at Johns Hopkins, at Harvard, and at Wheaton College. Dr. Gurwitsch has 28 publications to his credit and has also been active as a reviewer and lecturer. His special field is phenomenology, and in 1953 he represented the International Phenomenological Society at the International Congress of Philosophy at Brussels.

Herbert Marcuse, Professor of Politics, is a native of Berlin and a graduate of the University of Freiburg. A former teacher at Columbia and at Harvard, Dr. Marcuse has been associated with the Russian Research Centre at Harvard, studying Soviet social philosophy. His recent books include "Hegel and the Rise of Social Theory" and "Eros and Civilisation," the latter being a philosophical inquiry into Sigmund Freud.

The School of Creative Arts at Brandeis is headed by Erwin Bodky, a prominent harpsichordist, pianist, and musicologist. Born in Germany, he studied and taught at Berlin and since 1924 at the State Academy for Church and School Music. From 1933 to 1938 he was associated with conservatories in the Netherlands. A prolific performer on early keyboard instruments and researcher on Baroque music, he has concertised, recorded, and lectured widely. In 1953 and 1954 he toured Europe. His study of Johann Sebastian Bach is to be published by the Harvard University Press.

A Sociologist

Lewis Coser, a sociologist, is also a native of Germany and lived in France as a political refugee. In the United States since 1941, he has worked for the Government as an editor, analyst, and translator. A Columbia Ph.D., he has been an editor of "Modern Review" and "Dissent" and contributed to many journals. His recent books are "The Sociology of Conflict" and the forthcoming "History of the American Communist Party."

Paul Alexander, a classical scholar and professor of History at Brandeis, was born in Berlin and holds doctorates from the University of Hamburg and from Harvard. After coming

IN MEMORY OF LUDWIG HARDT

10th Anniversary of his Death

The 10th anniversary of Ludwig Hardt's death, on March 7, provides an opportunity to pay tribute to the memory of this unique artiste.

His repertoire covered a wide range of literature, and the personal and original touch he gave to every one of his recitals has left an unforgettable impression on those who had the good fortune to see him. Jewish authors and Jewish subjects were always particularly near to him. Can we ever forget his rendition of Heine's "Prinzessin Sabbath", with his parody of Schiller's pathos ("Schalet schoener Goetterfunke"); the story of Little Simson from the "Memoiren des Herrn von Schabelewopski," or the Red Itzig scene from Beer-Hofmann's "Graf von Charolais"?

After 1933, when his performances were restricted to Jewish audiences, he displayed considerable courage by his subtle defiance of the régime. When reciting "David and Goliath" he parodied Goering's vanity in his portrayal of the giant Goliath. We also recall his reference to Moses Lump ("Baeder von Lucca") who, happy in spite of his poverty, celebrates the Sabbath, expressing gratitude that the Jews have survived all their enemies: "... Pharaoh, Nebuchadnezzar, Haman . . . and all such people!" (The inference was obvious.)

He opened vistas of literature for us. He elevated us through the medium of his art, and he gave us courage and self-confidence when they were most needed.

W.R.

A TRIBUTE TO WILHELM SPEYER

You remember "Charlotte etwas verrueckt" (1927), you have not forgotten the two novels "Der Kampf der Tertia" and "Die goldene Horde," which gave such a lively, witty and at the same time deeply understanding picture of youth? Their author, Wilhelm Speyer, would now have been 70 years old if he had not died in Basle in 1952. What happened to this most faithful son of Berlin after 1933? For a while he lived in Salzburg and then emigrated to France. He had to suffer the bitterness and humiliation of a French internment camp, where his closest friend, Walter Hasenclever, died. Eventually he escaped to America, where he settled in California. For years he worked there at his great novel about a Jewish middle-class family in Berlin "Das Glueck der Andernachs." In 1949 he returned to the country of his birth.

to the U.S., he taught at Harvard and at Hobart College. His special field is Byzantine history, and he is the author of "The Patriarch Nicephorus of Constantinople," to be published by the Clarendon Press of Oxford.

Arno Cronheim, one of the younger teachers on the Brandeis faculty, is also a native of Berlin. From 1946 to 1949 he attended the Humboldt University and later the Free University at Berlin. He received his Ph.D. from the University of Illinois in 1954.

Other Brandeis scholars with a European background include Leo Szilard, the internationally famous atomic physicist, who was born at Budapest, educated in Berlin, and who did research at London and Oxford; Russian-born Joseph Cheskis, a scholar in the field of Romance languages and literature and a noted Yiddishist; Slomo Marenof, a native of Russia, Professor of Hebrew Language and Literature; Claude André Strauss Vigée, a native of Alsace and French poet and essayist; Leo Bronstein, a native of Russia and Professor of Fine Arts; Jacob Landau, born in Rumania, a London Ph.D., teacher at the Hebrew University in Jerusalem and currently a visiting Lecturer in Near Eastern Studies at Brandeis; and Marie Syrkin, the daughter of the Zionist leader, Nachman Syrkin, editor of the "Jewish Frontier," author of "Blessed is the Match," and "Way of Valor" (a biography of Golda Meir), and Brandeis Professor of Humanities.

GEORG EHRLICH

An English publication about a Jewish sculptor

The London publisher, B. T. Batsford, has just published a monograph,* by the New York art historian Erica Tietze-Conrat, on Georg Ehrlich, the Jewish sculptor and etcher, who was born in Vienna nearly sixty years ago. The book therefore appears in time to celebrate this anniversary. Ehrlich spent a considerable part of his life in Vienna before he had to leave Austria and settle in this country.

Erica Tietze devotes as much space to the artist as to the man. To her they are inseparable, and again and again she stresses the human content of his work: "The world he loves is the world as it is; it is full of sorrow, and he can feel with it . . . there is so much gratitude mixed with the pain . . . that the suffering is almost happiness." By this the author shows how the artist expresses the suffering of women, children and animals—his principal subjects—with such melancholic sweetness that sorrow becomes happiness.

This blending of melancholy and sweetness constitutes the charm which is Ehrlich's personal contribution to his art. He owes this gift partly to his Austrian inheritance and partly to an affinity with the art of the early Renaissance. Eric Newton, the art critic, underlines this fact in his preface to the book: "The more one studies Ehrlich's work the more one realises that the manifest romanticism of his figures is built on Mediterranean classicism of design . . . It is this interplay between romantic content and classic form that makes Ehrlich's sculpture so deeply satisfying."

Erica Tietze emphasises the fact that the artist's melancholy is due to his Jewish parentage and she underlines the importance of Jewish subjects for his work, for instance etchings like the Prophet and the Psalms of David or Hiob. The book also shows how the international significance of the artist has developed. After a very promising start in Austria, Ehrlich has become in this country a sculptor of high standing judged by international standards. His reputation now spreads beyond

* "George Ehrlich," by Erica Tietze-Conrat, with a foreword by Eric Newton—B. T. Batsford Ltd., London, 30/-.

Europe to the United States and his works are to be found in public galleries and private collections all over the world.

Sixty-four excellent illustrations, particularly of the sculptures but also including etchings and drawings, are added to the carefully printed volume.

ROBERT SPIRA.

JULIUS ROSENBAUM MEMORIAL EXHIBITION

(March 18-April 11, 1957)

Friends, connoisseurs, artists and critics gathered at the Ben Uri Art Gallery for the opening of the exhibition, bearing witness to the great popularity of this late painter and the high esteem in which his work is held. Nearly one hundred oil paintings, water-colours and drawings are on show, lovingly and beautifully arranged by his widow, Adele Reifenberg, herself a distinguished artist.

Julius Rosenbaum, born 78 years ago in West Prussia in that Eastern part of the former German Empire which was a store-house of Jewish talent and genius, died in August, 1956, whilst on a pilgrimage to the Rembrandt exhibitions in Holland. He certainly had something in common with the immortal Dutchman—a truly human, humble approach to men and to the world of objects. Every visitor to the exhibition will be moved by this quality and by something else: Julius Rosenbaum as, alas, so many other Jewish artists of his time and origin, suffered persecution and exile. Here in England life was not easy for him. He had to work hard and at jobs which had nothing to do with his calling. But, as Dr. Alec Lerner pointed out in his opening speech, nothing of this more sombre side of his life is reflected in his work. Whether he puts his paint on delicately or whether his oils blaze forth in glowing colours, joy is reflected in them; an inner contentment which will communicate itself to all visitors to the exhibition and to those who will buy his paintings, thus honouring a brave and fine man and a distinguished artist.

A.R.

LUDWIG HOLLAENDER COMMEMORATED

On February 28 the K.C. Association (Members of the former German Jewish K.C. Fraternity) held a meeting in London to commemorate their late member, Dr. Ludwig Hollaender, who would have been eighty this year.

Dr. Eugen Strauss, formerly of Augsburg, a life-long friend of the late Dr. Hollaender, and Dr. Alfred Wiener spoke about Hollaender's merits as a Jewish politician and educator, his work for the former Central-Verein and the K.C.

Mr. Paul Chapp was in the chair.

HORE-BELISHA AND VANSITTART

The death of Lord Hore-Belisha recalled the embarrassing circumstances of his resignation in 1940 as Secretary for War. The root cause of the hostility to him, he himself once explained, was the offence he had given to the military and high social castes. "They resented my appointment to the War Office—a Jew and an ordinary person not of their own caste."

Some characteristic views of the late Lord Vansittart were recalled by the well-known member of the Board of Deputies, Mr. Marcus Shloimovitz, who published a letter by Vansittart commenting on Shloimovitz's efforts to secure a strict boycott of Germany. "I would expect (Vansittart wrote to him) that the sentiments you expressed would be warmly supported by those Jews who have been the victims of German persecution and those of their co-religionists whose sympathies are with the oppressed. There are a number of Jews in this country who are not only looking forward to returning to Germany but to playing some considerable part there. Unfortunately, they appear to be among those bent on palliating the German past."

W.J.C. DOCUMENTATION

Documentation on the fate of 1,068,000 Jewish victims of Nazi persecution has been transferred on loan to the International Red Cross Committee's International Tracing Service from the post-war files of the World Jewish Congress.

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THE GIRL FROM NEW JERSEY

By Herbert Freedman

There she stood, auburn-haired, narrow-eyed, of almost fragile appearance, and when the elderly lady behind the office desk inquired with an encouraging smile about the motives of her coming, she said: "I want to help!"

I just came in when she made her reply, and so casually as if it were most common for a girl not older than twenty to leave her comfortable and sheltered life in New Jersey and to go to Jerusalem. I remember this first meeting vividly for at the gloomy quarters of the Welfare Department, a place filled with human misery, there was Joyce, straight from the airport, resolved to fling her little personality into the battle.

She refused to consider a clerical job. Her mind was set on going out to the immigrant camps where help was most needed. Her experience in such sort of work was scanty, but an open heart makes up for a lot of expert knowledge and she was assigned to assist a welfare officer on her rounds.

Some weeks later I met her again when I ran into her in one of the city's main thoroughfares. "You look as if you had to carry the misery of the whole world," I couldn't help remarking.

She shook her head. "As a matter of fact," she answered, "I've to carry too little." To be relegated to the rôle of an assistant was not what she had travelled 5,000 miles for. She was clearly disappointed and resentful that she could not act on her own.

However, as the report on her work was good, Joyce was gradually given more freedom of action, and after a while she was delegated to an immigrant camp in the Jerusalem mountains. There were over a hundred people in the establishment, Yemenites who had not been long in the country—quite an assignment for the young, almost fragile girl.

One day she asked me to go out there with her. When we drove up the Judean hills there was a crisp freshness in the air. Joyce seemed to be one with the jubilant note of the autumn morning. She was like a child who had a surprise up her sleeve. And she certainly had!

After we had left the highway and climbed up a narrow track the car pulled up inside the camp gates. One of the women saw us and shouted: "Jossa! Jossa!" The call "Jossa" went from mouth to mouth like a password, and only when people came running from all sides towards the car, children, men and their womenfolk, all shouting "Jossa!" did I realise that Jossa was what they had made of the name Joyce, and that they were giving her a royal welcome. She was surrounded as soon as she got out of the car and she seemed to know all of them by name.

After a while, she pushed gently through the crowd and came towards me, at her hand a boy of ten or eleven.

"This is David," she introduced, almost formally. "David is my assistant, he has been helping me ever since I started here."

David did not grasp a word of our English, yet he smiled eagerly. He was a fine specimen of a Yemenite boy, with sparkling eyes and an aristocratic beauty. When Joyce visited the huts and inspected the tents, David followed her with the important air of a trained secretary, carrying her attaché-case and some files and papers. The attachment between the boy and Joyce was touching.

"I can see that one day he, too, will apply for a job at our office," I joked.

Joyce laughed. "He is a darling."

One could feel how in those weeks she had lost some of her girlishness and how a new self-confidence had transformed her.

It was not before the winter rains had started in earnest that Joyce rang up again. She needed a doctor to go up to the camp. We were then desperately short of medical help; a doctor visited the mountain district once a week, and was not due for another four days. I tried to find out whether a nurse would do, but Joyce was insistent—a doctor, no less, and today, not tomorrow. For David had fallen ill.

The same afternoon, she dashed into the office: she wanted a bed at a hospital, at once. At that time, beds in hospitals were rare and precious, and

as I couldn't help her she went straight to the phone. From the conversation I gathered that her persuasion did not avail.

"There is a long waiting list," she explained and put down the receiver. "At least that's what they say over the phone. I'll have to go myself and see what can be done." Much later she returned, tired out, almost exhausted, but there was a smile in her eyes.

"I got a place," she said and fell into one of the easy-chairs. "Tomorrow morning at eight. Of course, they can't send an ambulance. We'll have to fetch him in your car."

The morning was dull and rainy. I remembered how not long ago we had travelled the same road, on that brisk autumn day, with Joyce like a child having a surprise up her sleeve. Today she was nervous, and the wind that swept over the mountains was sharp and unrelenting.

The car climbed up the narrow lane, off the highway, and pulled up at the camp. There was a group of people clustered together, and as they saw the car they hustled away. No one called: "Jossa." The yard was empty. Joyce did not notice it. She hurried to David's hut so that I could hardly keep pace, on to the corner where his place was. From the shock which went through her body, I knew before I could see that his place was empty. She looked round. There were some women in the hut, the same women who once had chanted her name as though she were a queen.

"Where's David?" she asked.

First they did not seem to hear; then they pretended not to understand. Joyce wanted to rush out of the hut. She stopped. People had gathered in front of the door, not to welcome her, not to ask for her help, but just standing there, silent, with hostile eyes, a human wall that did not move, menacing.

"What does this mean?" Joyce turned to me bewildered.

I said: "They have hidden David. They don't part from their sons, not even when they're ill. They don't want you to take him away."

"But if he stays, he might die! I'll find him somewhere!" She tried to make her way through the group which barred the exit. Yet the people did not move. There was no hint to remind us that this was their "Jossa"; their faces were as emotionless as though they had never seen this girl before.

"I'll come back with the police!" Joyce's nerves were cracking. There was the boy who needed help desperately; there she was after a long struggle for a hospital bed; and there they were hiding David at a moment which could save his life. I felt that for her this was maddening. She bargained with the people, she implored them, she threatened—they remained silent.

At last, an old man mumbled that David had gone away yesterday, they didn't know where.

"But he couldn't have walked away," cried Joyce, "he was much too weak."

The man repeated that David had gone and no one knew where. The human wall did not break up until I took Joyce's arm and said: "Let's return to the car." They followed us so that we could not look at even one tent. We left as we had come: the two of us.

The moment she sat back, Joyce seemed to shrink. The tension fell from her and with it her determination and energy, her desire to help and her ability to talk to people—tears ran down her cheeks, the cheeks of a fragile little girl who had come all the way from New Jersey and felt utterly lost.

I had to say something to soften the blow of her failure, and took her hands: "You see, Joyce, there's still a world between them and us, superstition, tribal rites. You can't undo centuries of backwardness by just talking to them here and now."

She did not answer. After a while, she let my hand go, tightened up so that she sat almost erect and said: "The women who didn't seem to hear, and the people who didn't let me pass, and the old man who lied that David had walked away—remember them?"

I wondered what she was aiming at.

Now she was quite rigid with determination. "It's they who need help, no less than David: it's they who need me!"

THE PRE-WAR REFUGEES IN ANGLO-JEWRY

Strengthening Judaism

Some of the effects produced by the recent immigrants from Central Europe on the Anglo-Jewish community are described in the new edition of James Picciotto's "Sketches of Anglo-Jewish History," the famous pioneering work which first appeared in 1875 (Socino Press, 1956; 512 pp.) In the course of an Epilogue, which is a survey of British Jewry during the last hundred years, the editor, Mr. Israel Finstein, the young historian, writes:

AN important contribution to Jewish education was made by the Jews from Germany and Central Europe who arrived in Great Britain in the 1930s. That immigration differed in many ways from the great influx prior to the First World War. The 60,000 immigrants were not a sufficiently large body to effect in a community of 350,000 the kind of transformation witnessed in the earlier generation. Most of them were accustomed to a high standard of living and were possessed of a general secular education. The pious amongst them were often more formal and self-conscious in their observances than the Jews of the Russian immigration. Business men rather than manual workers were the predominant element. Their sense of organisation was far greater than that of any other section of the Anglo-Jewish community. They respected the scientific study of Judaism.

All these qualities have been put at the disposal of their adopted community whose cultural life has been much enriched thereby. The Union of Orthodox Hebrew Congregations or *Adath Yisrael*, whose origins may be traced to the 1880s and to the influence of Samson Raphael Hirsch of Frankfurt, owes much in membership and inspiration to the German Jewish immigrants. The German Jewish influence on the study of rabbinics has been considerable, ranging from the kind of study for which the educational institutions at Gateshead are famous, to the schools of thought which come under the influence of Dr. Leo Baeck.

The *Brith Cholutzim Datiim*, or Bachad, which came into being in 1939 as a movement of religious Zionists dedicated to preparing themselves for settlement in Palestine by agricultural training and religious study, was at first entirely composed of German-Jewish immigrants. Although this movement saw its future outside Anglo-Jewry, its influence on certain sections of Anglo-Jewish youth has been great.

Not all the effects of the immigration of the 1930s were in the direction of Orthodoxy or of the advancement of Jewish culture, but that has been the direction of the most marked of its results.

AWARD TO CAPTAIN OF THE "ST. LOUIS"

The German Cross of Merit has been awarded to Captain Gustav Schroeder, who was the Commander of the Hapag ship the "St. Louis" which, in 1939, was to transport Jewish emigrants to Cuba.

Many readers will remember the tragic outcome of this venture, when the Cuban authorities declared the passengers' visas invalid and refused permission for them to land. After protracted negotiations the ship was forced to return, and it seemed as though the refugees would be disembarked in Germany again. However, with the help of the leading Jewish welfare organisations, the impending tragedy was averted and, at the last moment, the passengers were landed elsewhere in Europe and were given refuge in France, Belgium, Holland and Great Britain.

All the refugees praised the humanitarian attitude of Captain Schroeder and his crew who, in the fifth year of the Nazi régime, displayed extraordinary sympathy with the plight of their charges. Captain Schroeder has himself recorded the events in a booklet "Heimatlos auf Hoher See", and they were dramatised by the Dutch author, Jan de Hartog, under the title "Schiff ohne Hafen."

All who were directly or indirectly involved in the happenings, will welcome this much-deserved award to Captain Schroeder.

THE THIRD REICH ON STAGE AND SCREEN

"EHE IM SCHATTEN" COMMEMORATED

The City of Frankfurt has commissioned the Berlin sculptor, Knud Knudsen, to make a bronze bust more than life-size of the actor, Joachim Gottschalk. This bust is intended for the foyer of the Grosse Haus of the Frankfurt theatres. Gottschalk, a non-Jew, committed suicide together with his child and Jewish wife in 1941, when she was to be deported to Theresienstadt. The plot of the German film, "Ehe im Schatten", is based on this tragedy. The actor was first recognised in Frankfurt.

Generous donations by Frankfurt citizens have provided the funds for the memorial.

Knudsen was a friend of Gottschalk's, and is one of the pioneers of Christian-Jewish understanding.

THE FILM "NACHT UND NEBEL"

The French film, "Nacht und Nebel", which deals with Nazi concentration camps, was withdrawn from the Cannes Festival under pressure from the Federal Government. The film is not shown in the cinemas of Western Germany, but was screened in Mannheim for the Young Socialists. Its success was so great that the performance had to be repeated.

The film was also shown to officers of the Bundeswehr. An official of the Federal Ministry of Defence later declared: "I heard some officers say that it could not have been as bad as all that. I believe that people who hold this opinion are not fit to educate young men for democracy".

ANNE FRANK FILM

"The Diary of Anne Frank" at present the most successful stage play in Germany, will be filmed by 20th Century-Fox Films in colour and Cinema-scope. Arthur Hackett, one of the co-authors of the stage version, will write the script. The part of Anne Frank will be taken by Susan Strassberg, who created the part on Broadway.

"FURCHT UND ELEND DES DRITTEN REICHES"

Under this title a play by the late Bert Brecht was performed in East Berlin. The horror of that period is most impressively depicted. Especially moving is the scene where Helene Weigel depicting a Jewess, has to bid farewell to her husband and to her native town Frankfurt.

AUSTRALIA'S FIRST BOOK ON JUDAISM

Berlin-born Rabbi Dr. Rudolf Brasch, Chief Minister of Temple Emanuel, Sydney, has produced the first book on Judaism ever written in Australia. It is entitled "The Star of David" (London, Angus and Robertson, 30s.), and its four parts deal with "The Jewish Way of Life," "The Books of Judaism," "Jewish Customs," and "The Jews in the World." Rabbi Brasch is a pupil of Dr. Baeck, and before he went to Australia, he served as Liberal Minister in London, Dublin, and South Africa.

TRIBUTE TO WIENER LIBRARY

The West German newspaper "Tagesspiegel" describes the Wiener Library and its history in detail. The paper emphasises the importance of the material collected, and appeals to the Federal Government to show greater understanding to the Library, which "is a link between all democratic peoples who have one aim only—to prevent the recurrence of the events in 1933-45."

"LULLABY FOR MIRIAM"

Probably for the first time Richard Beer-Hofmann's "Schlaflied für Miriam" has been translated into English. The translator is Mr. Jacob Sonntag, the vigorous editor of the *Jewish Quarterly*, who prints the poem in the autumn 1956 issue of his journal. He describes the "Lullaby for Miriam" as "the finest lyrical expression of the Jew who discovers his roots in the past and proudly asserts his belief in the future." Here, as a sample, is Sonntag's version of the last verse:

"Sleeping, my Miriam? Hear me in your dream—
We are but shores of an unending stream.
Deep within us runs our forefather's blood
On to the future it rolls like a flood.
All are within us. Who says he's alone?
You are their life from which your life has grown.
Miriam, my life, my child, sleep, my life's own."

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ASPECTS OF JEWISH MIGRATION

Thursday, April 11, Israel Finstein:
"The 19th Century"

Tuesday, May 14: Dr. Alexander
Altmann: "Judaism in its Encoun-
ter with Philosophy"

Tuesday, May 21: Dr. Julius Isaac:
"Cultural and Economic Problems of
Jewish Post-War Migration"

Tuesday, May 28, Dr. Walter Schind-
ler: "Migration and its Psychological
Impact"

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WIZO CONCERT

A most enjoyable concert took place in the Recital Room of the Royal Festival Hall on Thursday, March 14, 1957, under the auspices of the Marie Schmolka Group of the Federation of Women Zionists. The programme, which was particularly well selected, included folk-songs of many lands sung by Engel Lund, several cello recitals by Paul Blumenfeld and piano recitals by Roline Beetham. The accompanist was Dr. F. Rauter. The function was a great musical success and, at the same time, served an important Jewish cause, the proceeds being dedicated to the WIZO's Welfare Work for Women and Children in Israel and the Jerusalem Babies' Home.

ZION HOUSE LECTURES

As readers will have seen from our previous issue, a series of lectures on "Aspects of Jewish Migration" is to be held under the auspices of the Theodor Herzl Society, in conjunction with the University of London (Extra Mural Dept.). The particulars of the lectures scheduled for April and May may be seen from the advertisement published in this edition.

JEWISH MUSIC WEEK

The following concerts will be held in London, under the auspices of the World Jewish Congress: Thursday, April 25, 1957, at 8 p.m., at Friends

FAMILY EVENTS

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

Births

Nelken.—A son, born on Thursday, March 7, 1957, to Margarete (née Haas) and Dr. Lothar Nelken, of 17 Tenterden Drive, London, N.W.4.

Elting.—Inge (née Regensburger) and John Elting, of 26 Hunters Grove, Kenton, Middx., are pleased to announce the birth of a son, Stephen Robert, on March 10, 1957.

Birthdays

Mr. Sally Rosenbaum, of 97 Cairnfield Avenue, N.W.2, celebrated his 80th birthday on March 7, 1957.

Mr. Martin Weis, of 69 Greencroft Gardens, N.W.6, formerly Frankfurt a.M., will celebrate his 80th birthday on April 15. His many friends in this country are taking this opportunity of wishing him many happy returns.

Mr. Heinz Englander, of 25 Rundel Park, Rochester, 7, N.Y., U.S.A., formerly Secretary of the Youth Department of the Berlin Jewish community, celebrated his 50th birthday on February 2, 1957.

Deaths

Mrs. Adele Aronheim, of 44 Aberdare Gardens, N.W.6, peacefully passed away on February 20, 1957. Deeply mourned by her family.

Dr. Ing. Paul Grodzinski, M.I.-Mech.E., passed away peacefully on February 20, 1957, after a long illness. Deeply mourned by his wife, Hilde Grodzinski (née Weglein), son, Peter, sister, and many friends. 41 Tudor Close, Belsize Avenue, N.W.3.

Mr. Willy Spielmann (formerly Offenbach o.M.) passed away peacefully on March 15, 1957, at the age of 86. Deeply mourned by his wife, Bertha Spielmann, of 20 Gibbs Green, Edware, Middlesex, his sons Walter and Ernest Spearman and their families.

JEWS IN GERMANY

COMMUNITIES IN NORTH-RHINE WESTPHALIA

There are 20 Jewish communities in North-Rhine Westphalia, with a membership of 3,300. The Ministry of Education of the Land contributes towards the upkeep of the communities and each of them now has a synagogue or a prayer hall. In Cologne, the building of a new synagogue and the rebuilding of the old one have begun. Of the former 526 Jewish cemeteries, 79 are in use again and the State has contributed 1.2 million DM for this purpose. The municipalities have repaired the damage to neglected cemeteries, the permanent care of which has been taken over by the Bund

House, Euston Road, N.W.1. Liturgical Music by the London Jewish Male Choir and Chazanim soloists. Wednesday, May 1, 1957, at 8.15 p.m., in the Recital Room, Royal Festival Hall. Piano Recital of Israeli-Jewish Music by Sulamit Shafir.

Tickets, at £1 1s., 15/-, 10/6, 7/6 and 5/-, are obtainable from the Secretary, Jewish Music Week Committee, 55 New Cavendish Street, London, W.1, and also from Agents,

and the Laender. In Aachen, with a congregation of 80, a new synagogue was ceremonially opened on March 10.

"LEO BAECK WOHNHEIM"

In West Berlin, the Jewish community opened a new lodging house (Wohnheim), bearing the name of Leo Baeck, which accommodates 35 people. It was formerly a home for Jewish female teachers. The Chairman of the Jewish community, Heinz Galinski, pointed out at the opening ceremony that 400 members of the community had no flats of their own and that 50 emigrants returned to Berlin every month.

CARE FOR JEWISH MEMORIALS

Propst Grueber, the representative of the Evangelical Church with the Soviet Zone Government, has appealed to all young people to take over the care of Jewish memorials in Germany. He said that pardoned guilt and forgiving love must meet, so that bridges may be built between men and nations.

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LADY, 41, home-loving, wishes to meet gentleman in good position. No objection to widower with young child. Box 164.

WIDOWER, 66, manufacturer, living in own house, seeks attractive, intelligent and cultured lady. Object matrimony. Box 166.

MISSING PERSONS

Enquiries from AJR

Mrs. Jutta Szpiro, née Rosenberg, born 13.5.1927 in Berlin.

Clare Rasnow, from Lemberg, said to have lived in London for several years.

Mrs. Maria Margarete Rosenberg, born 30.7.1892 in Mistek, Austria (Moravia). Father Friedrich Rosenberg; mother Eistel Olga.

Mrs. Fanny Feust, last known address: Muenchen, Widenmayerstr. 14/IV, wife of Rechtsanwalt Dr. Karl Feust, who perished in KZ Dachau, formerly Muenchen, Koeniginstr. 2/1. Mrs. Feust is said to have emigrated to London on August 10, 1939.

Mrs. Rosa Laupheimer, née Tannhauser, born in Horb, Wuerttemberg.

The children of **Dr. Mautner and wife**, formerly Berlin, both medical doctors.

The children of **Justizrat Grau**, formerly Berlin.

Werner Krisch, last known address before the war: Am Friedrichshain, Verlaengerte Boetzw Str., Berlin, N.O. Age about 36. Said to have been in Germany after the war.

Mr. Wolfgang Klopstock, approximately 34, last-known address: Berlin - Wilmersdorf, Laubenheimer Str. 5.

Miss Gerda Rosenthal, who in 1933 attended the Handelsschule Mainz, daughter of furniture dealer Hugo Rosenthal, last known address: 2 Raimundi Str. Mainz.

AJR CLUB BIRTHDAY CELEBRATION

The large number of people attracted by the AJR Club was again evident on the occasion of the first anniversary celebration held on March 3. It was only with the utmost difficulty that Mr. V. E. Hilton, a member of the AJR Executive, succeeded in accommodating the 120 people who were present. Mrs. Schachne, the hostess of the Club, quite rightly suggested in her welcoming speech that a large meeting room, say at the Dorchester, should be rented for the next birthday celebration! On behalf of the AJR, Dr. W. Rosenstock congratulated the Club on its achievements. A delightful recital of well-known and familiar lieder by Mendelssohn, Schubert and Schumann was given by Hilde Zweig, and Rudi Offenbach sang charming chansons, bringing the celebration to its climax by a couplet he had himself written and dedicated to Mrs. Schachne.

Mrs. M. Jacoby, the Chairman of the Club

Committee, thanked the artistes and referred to the help rendered by Dr. Adelheid Levy who, as head of the AJR Social Services Department, had always stressed the necessity of a homely meeting place and had thus been decisive in initiating the Club. Finally, Mrs. Jacoby thanked Mrs. Schachne and her willing helpers. The motto of the Club, she said, was exemplified in the three Hs—Herzlichkeit, Hilfsbereitschaft, Heiterkeit.

To consolidate the work of the Club, membership cards will be issued from April, 1957, at the nominal annual fee of 2/6. The Club will always be happy to welcome new friends at its premises at Zion House, 57 Eton Avenue, Swiss Cottage, which are open every afternoon (4 to 7 p.m.) from Sunday to Thursday, and in the evening (7 to 10 p.m.) on Tuesday, Thursday and Sunday. The Club will be closed for the holiday season from April 15 to 18 and will re-open on April 21.

BETTY FRANKENSTEIN—75

Miss Betty Frankenstein celebrated her 75th birthday in Jerusalem. She was associated with the offices of the Zionist Federation and the *Juedische Rundschau* as Secretary and office manager, from 1902 until her emigration. Having taken up her duties in the organisation's initial stages, she was part and parcel of the activities in Meinekestrasse, and was an indispensable servant of the cause.

Her many friends will, we are sure, join with us in congratulating her on this occasion.

GOLDEN WEDDING

On April 2 Mr. and Mrs. Richard Chotzen (58 Belsize Park, London, N.W.3) will celebrate their Golden Wedding.

Mr. Chotzen has been associated with the offices of the United Restitution Organisation and of the AJR for many years, and has endeared himself to all his colleagues. At the same time, his wife has also become their trusted friend. It is no accident that, both in their former home in Berlin and here in London, people the Chotzens junior by many years have always been particularly attracted to them.

That they may remain youthful in spirit and in vigour for many years, is our sincere wish on this happy occasion.

GERMAN PUBLICATION ON DR. BAECK

The Central Council of Jews in Germany intends publishing the speeches made in Frankfurt at the memorial ceremony for Dr. Leo Baeck on December 16. This will be the first of a series of publications on cultural subjects.

OBITUARIES

Mr. Menki Zimmer recently died in London at the age of 73. A deeply religious man, he was President of the Golders Green Beth Hamedrash and Lincoln Institute for twelve years until his retirement in 1954, when he became a honorary member of the Board of Management. He emigrated to this country from Fuerth in Bavaria, where he was also head of the Orthodox Congregation there. He was always greatly interested in social and communal work, and was a learned scholar of Hebrew studies. Mr. Zimmer was a member of the AJR Executive Committee for several years.

Mr. Hermann Perl, London, died at the age of 84 years. Prior to his emigration, he held a leading position with the well-known firm Lippmann Bloch, in Breslau. He always took an active part in Jewish affairs, especially in the work of the B'nai B'rith Lodge in Breslau and, later, in London. He was also greatly interested in the efforts of the AJR, of which he was a member since its inception. All those who had the privilege of knowing Mr. Perl will remember him as an erudite, cultured and helpful man.

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