

## AJR

## INFORMATION

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Dr. S. J. Roth

ZUM WIEDERGUTMACHUNGS-  
SCHLUSSGESETZ

## Wuensche der "Staatenlosen und Fluechtlinge"

Das Wiedergutmachungs-Schlussgesetz, das die Haerten und Maengel der bisherigen Gesetzgebung auf dem Gebiet der Entschaeidigung beheben soll, muss an erster Stelle die aergste Haerte beseitigen, dass ganze Verfolgtengruppen von der Entschaeidigung ausgeschlossen sind. Solche Gruppen gibt es nach dem Bundesentschaeidungsgesetz mehrere. Das BEG, als ein inner-deutsches Gesetz, sollte naemlich grundsatzlich nur jene Verfolgten beruecksichtigen, die zur Bundesrepublik, bzw. zum Deutschen Reich, eine territoriale Beziehung hatten. National-sozialistische Verfolgung in andern Laendern wurde in das Gebiet des Reparationsrechtes verwiesen. Nur fuer zwei Verfolgtengruppen machte der Gesetzgeber eine Ausnahme: fuer die sogenannten Vertriebenen, d.h. Angehoerige des deutschen Sprach- und Kulturkreises aus den Vertreibungsgebieten; und fuer die Staatenlosen und Fluechtlinge.

Inzwischen hat sich der Kreis der aus dem Gesetz ausgeschlossenen Verfolgten insofern wesentlich verkleinert, als die Bundesrepublik mit zehn westlichen Staaten reparationsaehnliche Abkommen getroffen hat, die eine Entschaeidigung der Verfolgten in diesen Staaten vorsehen.

## Unberechtigter Stichtag

Eine Gruppe von Verfolgten aus den Oststaaten bleibt aber bis heute unentschaeidigt. Das BEG hat in einer etwas willkuerlichen Weise die Entschaeidigung auf jene Staatenlose und Fluechtlinge beschaenkt, die bis zum Tage des Inkraft-tretens des Gesetzes, d.h. bis 1. Oktober, 1953, die Staatenlosen-oder Fluechtlingseigenschaft erworben hatten. Das Schicksal wollte aber, dass viele Verfolgte in den Oststaaten gerade erst nach 1953 auswandern konnten. In Ungarn wurden waehrend des Aufstands im Oktober, 1956, ploetzlich die Grenzen geoeffnet und auch seither ist im Wege der Familienzusammenfuehrung die Auswanderung erleichtert. In Polen wurde seit der Gomulka-Regierung gegen Ende 1956 ebenfalls die Auswanderung ermoeeglicht. In gewissem Masse war dies auch in andern Oststaaten der Fall. Tausende von Verfolgten, die die Hoelle von Auschwitz, Treblinka, Mauthausen oder Belsen mitgemacht hatten, die als Witwen oder Waisen, als Kranke oder Krueppel der Vernichtung entgangen waren, wurden nun Fluechtlinge; sie blieben jedoch wegen des oben erwaehten Stichtags von der Entschaeidigung ausgeschlossen. Dabei handelte es sich hier gerade um Verfolgte, die auf die Entschaeidigung am meisten angewiesen waren, erstens weil sie als Neu-Emigranten noch mit den Anfangsschwierigkeiten einer neuen Existenz kaempfen, und zweitens weil sie oft als buergerliche Elemente unter dem kommunistischen Regime auch noch ein zweites Mal gelitten haben (was natuerlich die Pflicht zur Entschaeidigung fuer die erste Verfolgung unter dem Nazismus keineswegs mindert). Es ist wohl verstaendlich, wenn wir den Ausschluss dieser Verfolgten aus der Entschaeidigung als einen Gesetzesmangel betrachten, dessen Behebung die erste und wichtigste Forderung fuer ein Wiedergutmachungs-schlussgesetz sein muss.

Aber auch diejenigen Verfolgten aus den osteuropaeischen Laendern, die als Ausnahmsregelung—im Wortlaut des Gesetzes als "besondere Gruppen von Verfolgten"—in das

BEG eingeschlossen sind, erhalten nur eine sehr beschaenkte Entschaeidigung, lediglich fuer Schaeden an Freiheit, Koerper, Gesundheit und Leben. Sie erhalten keinerlei Entschaeidigung fuer Schaeden an Eigentum oder Vermoegen, und nur die Vertriebenen erhalten eine sehr beschaenkte Entschaeidigung fuer Schaeden im beruflichen Fortkommen. Diese Einschraenkung beruht darauf, dass Bundesregierung und Parlament sich auf den Standpunkt gestellt haben, dass fuer Verfolgungen ausserhalb des Reiches keine rechtlichen Verpflichtungen bestaenden und eine Entschaeidigung ueberhaupt nur aus humanitaeren Erwaegungen erfolge. Wenn also ein Schlussgesetz diesen Gruppen gegenueber gerecht sein sollte, muesste vor allem dieses Prinzip durchbrochen werden und die Sonderverfolgten muessten mit jenen, die in Deutschland wohnhaft waren, gleichgestellt werden. So gerecht diese Forderung auch ist, besteht leider keine realistische Hoffnung, dass sie im Rahmen eines Schlussgesetzes durchgesetzt werden koennte, und daher mussten sich die Verfolgtenorganisationen auf jene Vorschlaege beschaenken, die wenigstens die bereits vorgesehene Entschaeidigung verbessern wuerden. Die Entschaeidigung fuer die hoechst persoennlichen Schaeden der "besonderen Verfolgtengruppen" ist naemlich im Vergleich zur Entschaeidigung fuer Verfolgte aus Deutschland noch weiter stark begrenzt.

Die Wuensche, die zur Verbesserung der Entschaeidigung fuer Vertriebene gelten sollen, hat Dr. R. Herrmann in seinem Artikel in der Februar-Ausgabe von AJR Information dargestellt. Ich will mich hier auf die Probleme der Staatenlosen und Fluechtlinge beschaenken.

## Dringendste Forderungen

1. Staatenlose und Fluechtlinge erhalten Entschaeidigung fuer Lebens- und Koerperschaeden nicht vom Zeitpunkt der Schaedigung sondern erst vom 1. Januar, 1949. Fuer diese Bestimmung laesst sich schwer eine einleuchtende Begrueudung finden. Da die Waisenrente nur bis zum Alter von 18 Jahren oder bis zur Beendigung des Studiums gezahlt wird, werden durch den Abschluss der Jahre vor 1949 viele Waisen der Entschaeidigung beraubt, denn im Jahre 1949 standen sie bereits im Erwerbsleben. Dasselbe trifft zu fuer Witwen fuer die ersten und daher schwierigsten Jahre ihrer Neueinordnung in das Leben ohne einen Brotverdiener und fuer Gesundheitsgeschaeidigte in Bezug auf die oft schwersten Jahre ihrer Schaedigung.

2. In derselben fiskalischen Weise wurde wieder-verheirateten Witwen die zur Gruppe der Staatenlosen und Fluechtlinge gehoeren, die Abfindung von zwei Jahresrenten und das Recht auf Wiederaufleben der Rente im Falle der Aufloesung der zweiten Ehe (welche Witwen aus Deutschland und sogar Vertriebenen zustehen) versagt.

3. Von ganz besonderer Bedeutung ist die Einschraenkung, dass bei Koerper-oder Gesundheitsschaeden mit toedlichem Ausgang die Entschaeidigung fuer den Tod fuer Staatenlose und Fluechtlinge, bzw. ihre Hinterbliebenen, abgelehnt wird, wenn der Tod spaeter als acht Monate nach der Deportation oder einer Freiheitsentziehung erfolgte, so klar auch der Kausalzusammenhang zwischen dem Tod und der

Gesundheitsschaedigung sein mag. Dadurch wird Witwen und Waisen all jener Verfolgten, die aus dem KZ schon mit dem Tode gezeichnet herauskamen, die Entschaeidigung versagt. Diese krasse Einschraenkung kann wohl auch nicht mit der allgemeinen Motivierung der Einschraenkungen gegenueber Staatenlosen und Fluechtlingen begrueudet werden, es bestaenden ihnen gegenueber nur humanitaere Verpflichtungen.

4. Wie schon erwaeht, erhalten Staatenlose und Fluechtlinge keine Entschaeidigung fuer Berufsschaeden. Diese Ungerechtigkeit sollte wenigstens fuer jene aelteren Personen, die mangels eines entsprechenden Einkommens darauf sozial besonders angewiesen sind, beseitigt werden—etwa durch Gewaehrung einer minimalen Rente von DM 200 monatlich.

5. Gerade mit Ruecksicht darauf, dass Staatenlose und Fluechtlinge keine Entschaeidigung fuer Berufs-, Eigentums- und Vermoegensschaeden erhalten, wurde fuer sie im BEG ein Haerteausgleich vorgesehen. Von dieser Moeglichkeit wurde aber bisher nur in ganz seltenen, besonders krassen Faellen Gebrauch gemacht. Diese Praxis sollte auch durch Bestimmungen des Schlussgesetzes verbessert werden.

6. Eine Anzahl von Schwierigkeiten ergeben sich aus der unklaren Formulierung im BEG bezueglich der Entschaeidigungspflicht fuer national-sozialistische Gewaltmassnahmen im Ausland, soweit diese nicht direkt von deutschen Behoerden veruebt werden sind. Die deutsche Verantwortung wurde auf jene Massnahmen beschaenkt, die vom deutschen Machthaber "veranlasst" worden sind. Es wurde der Praxis ueberlassen, festzustellen, was "Veranlassung" darstellt und wann diese stattgefunden hat. Hieraus ergaben sich eine Anzahl von Schwierigkeiten, die die Verfolgtenorganisationen und die United Restitution Organisation dazu gezwungen haben, weitgehende geschichtliche Forschungen vorzunehmen, um die deutsche Veranlassung nachzuweisen. So hat es bekanntlich Jahre gedauert, bis die Anerkennung der deutschen Veranlassung fuer die Deportation der rumaenischen Juden aus Transnistrien durchgesetzt werden konnte.

So einheitlich auch das Nazisystem der Judenverfolgung war, so hatte doch jedes Land seine Eigentuemlichkeiten, wodurch sich spezielle Probleme auf dem Gebiet der Entschaeidigung ergeben. Ich will als Beispiel hiefuer die Spezialprobleme der ungarischen Juden anfuehren, deren Weltverband ich im Rechtskomite der Claims Conference und in der URO veretre. Ungarn war einer der ersten Verbueudeten Hitler-Deutschlands, jedoch das Land, das zuletzt besetzt wurde. Daraus ergab sich, dass von allen nichtbesetzten Staaten Ungarn am fruehesten und am schaeerften anti-juedische Massnahmen eingefuehrt hat, die zwar vom deutschen Verbueudeten veranlasst waren, die aber wegen der formellen "Unabhaengigkeit"

Continued on page 2, column 1

OESTERREICHISCHER ABGELTUNGSFONDS  
WARUM WARTEN SIE ?Der Abgeltungsfonds, Wien II, Taborstr. 2-6  
wird nicht warten.Melden Sie Ihre Ansprueche so rasch wie  
moeglich an.

Einzelheiten sind auf Seite 13 veroeffentlicht.

Ernst Muller

## LASTENAUSGLEICHSLEISTUNGEN AN VERFOLGTE IM AUSLAND

Der Verfasser dieses Aufsatzes sprach kurzlich im Kreise der "Association of Democratic Lawyers" ueber das Thema "Lastenausgleich und Wiedergutmachung". Die folgenden Ausfuehrungen geben den Inhalt seines Vortrags wieder, soweit er fuer den nicht juristisch geschulten Leser Interesse haben kann.—Red.

Das aus dem Rueckerstattungsrecht und dem EntschaeDIGungsrecht bestehende Wiedergutmachungsrecht hat durch lastenausgleichsrechtliche Bestimmungen eine Ergaenzung erhalten. Dies kann dazu fuehren, dass die ausgewanderten Verfolgten sich in gewissen Faellen EntschaeDIGungsleistungen verschaffen koennen, welche durch das Wiedergutmachungsrecht nicht gewaehrt werden. Die Rechtsmaterie ist ganz besonders schwierig. Nur einige Hauptpunkte sind im Folgenden zusammengestellt, was dazu anregen mag, im Einzelfall sachverstaendige Rechtsauskunft einzuziehen.

Die Grundvoraussetzung ist, dass die SchaeDIGen und Verluste an bestimmten entzogenen Wirtschaftsgueter entstanden waren und zwar unter solchen Umstaenden, dass sie in eine der vier Schaedenskategorien des Lastenausgleichsgesetzes fallen. Demgemass muss es sich entweder um Kriegsschaden oder um Vertriebungsschaden oder um Ostschaden oder um Sparerschaden handeln.

(a) Unter Kriegsschaden ist ein Schaden zu verstehen, der in der Zeit vom 26. August 1939

### ZUM WIEDERGUTMACHUNGS-SCHLUSSGESETZ

(Continued from page 1)

Ungarns in der EntschaeDIGung nicht beruecksichtigt wurden. Eine dieser Massnahmen war ein allgemeiner Arbeitsdienst fuer juedische Maenner, in welchem etwa 60,000 ungarische Juden ums Leben gekommen sind. Erst in den letzten Tagen ist es gelungen, dank einer guenstigen Rechtssprechung des Oberlandesgerichtes Koeln, im Lande Nordrhein-Westfalen, welches fuer die Anspueche aller in 1953 in Europa wohnhaften Verfolgten zustaendig ist, durchzusetzen, dass diese Zwangsarbeit nun vom 16.4.1941, dem Tage an dem Ungarn an Deutschlands Seite in den Krieg eintrat, zu entschaeDIGen ist. Zuerst wurde nur die Zeit der Besetzung Ungarns nach dem 19.3.1944 anerkannt und ausserhalb Nordrhein-Westfalen wird noch heute an einem Datum vom 1.9.1942 festgehalten, an welchem die "Veranlassung" begonnen haben soll.

Kuerzlich haben das OLG und das LG Koeln anerkannt, dass die deutsche Veranlassung in Ungarn schon seit 1938 bestand. Das OLG Koblenz bekaempft aber diesen Standpunkt entschieden. Aehnliche Probleme ergaben sich auch im Falle anderer Staaten, besonders der Nachbarlaender Oesterreichs. Es wird daher vom Schlussgesetz erwartet, dass es im Zusammenhang mit allen anti-juedischen Massnahmen, die in diesen Laendern nach dem Tage des "Anschlusses" Oesterreichs stattgefunden haben, die historische Tatsache der deutschen Veranlassung anerkennt. Ebenso sollte anerkannt werden, dass in diesen Laendern seit dem Einmarsch Hitlers in Oesterreich eine unmittelbare Gefahr nationalsozialistischer Gewaltmassnahmen drohte. Dies ist fuer die Berufsschadenanspueche jener Emigranten aus diesen Laendern von entscheidender Bedeutung, die zum deutschen Sprach- und Kulturkreis gehoerten und daher als Vertriebene gelten sollten.

Die Beseitigung der oben angefuehrten Maengel bedeutet keineswegs eine zufriedenstellende EntschaeDIGung fuer die Staatenlosen und Fluechtlinge. Dies koennte, wie schon gesagt, nur erreicht werden, wenn sie mit allen andern Verfolgten gleichgestellt werden wuerden nach dem Prinzip: "Gleiche EntschaeDIGung fuer gleiches Leid." Es ist daher wohl ein Minimum wenn die Staatenlosen und Fluechtlinge zuversichtlich erhoffen, dass von den ihnen im Prinzip zugesprochenen EntschaeDIGungsanspuechen jene Einschränkungen behoben werden, fuer die es kaum eine andere Erklaerung geben kann als die einer rein fiskalischen Ueberlegung.

bis 31. Juli 1945 im Bundesgebiet oder in West-Berlin unmittelbar durch Kriegshandlungen entstanden ist. Diese SchaeDIGen müssen entstanden sein an land- und forstwirtschaftlichem Vermoegen oder an Grundvermoegen oder an Betriebsvermoegen oder an Gegenstaenden, die fuer die Berufsausuebung oder fuer die wissenschaftliche Forschung erforderlich waren, oder an Hausrat.

(b) Ein Vertriebungsschaden ist ein Schaden, der einem Vertriebenen im Zusammenhang mit den gegen Personen deutscher Staatsangehoerigkeit oder deutscher Volkszugehoerigkeit gerichteten Vertriebungsmassnahmen in den deutschen Gebieten oestlich der Oder-Neisse Linie oder in den Gebieten ausserhalb der Grenzen des deutschen Reichs nach dem Gebietsstand vom 31. Dezember 1937, aber nicht in den Gebieten der Deutschen Demokratischen Republik und Ost-Berlin, entstanden ist. Hier kommen zu den SchaeDIGen und Verlusten an den oben zu (a) genannten Wirtschaftsgueter noch solche hinzu, welche an Reichsmark-Sparanlagen, an gewissen anderen privatrechtlichen geldwerten Anspraechen und an Anteilen an Kapitalgesellschaften, sowie an GeschaeDIGguthaben bei Erwerbs- und Wirtschaftsgenossenschaften entstanden sind. Zu den entzogenen Wirtschaftsgueter gehoert auch Umzugsgut, wenn es in einem europaeischen Hafen entzogen wurde.

(c) Unter Ostschaden versteht man die entzogenen und spaeter im Zusammenhang mit den Ereignissen des zweiten Weltkriegs durch Vermoegensentziehung oder Kriegsschaden verlorengangenen Wirtschaftsgueter, wie diese oben unter (b) aufgefuehrt sind, in den zur Zeit unter fremder Verwaltung stehenden deutschen Ostgebieten, d.h. in den oestlich der Oder-Neisse gelegenen Gebieten des ehemaligen deutschen Reiches, soweit diese SchaeDIGen nicht bereits Vertriebungsschaden sind. Deutsche Staatsangehoerigkeit oder deutsche Volkszugehoerigkeit werden hier nicht gefordert. Ein z.B. in Berlin wohnhaft gewesener Verfolgter, dem Wirtschaftsgueter in der Verfolgungszeit in Breslau oder in Koenigsberg entzogen worden sind, kann diese Verluste als Ostschaden geltend machen.

(d) Die Verluste in der Kategorie der Sparerschaden werden hier nicht behandelt, weil sie praktisch fuer Verfolgte im Ausland kaum eine Rolle spielen duerften.

Zu beachten ist, dass Nutzungsschaden und folgende Gegenstaende, soweit sie nicht zum Betriebsvermoegen gehoeren, wie bares Geld, Edelmetalle und Perlen, Schmuckgegenstaende und sonstige Luxusgegenstaende, Kunstgegenstaende und Sammlungen ueberhaupt nicht in Frage kommen.

Der GeschaeDIGte, welcher nicht die Voraussetzungen des Paragraphen 4 des BundesentschaeDIGungsgesetzes zu erfuellen braucht, muss von einer hier nicht zu erörternden Ausnahme abgesehen, stets eine natuerliche Person sein. GeschaeDIGte sind der vom Schaden betroffene Eigentuer und dessen Erben und Erbeserben. Fuer Erben, die erst mit dem 1. 4. 1952 erberechtigt wurden, gilt eine Besonderheit, die sich bei der Berechnung der Ausgleichsleistungen auswirken kann.

Der auf Verfolgungsmassnahmen beruhende Entziehungstatbestand der spaeter von den SchaeDIGen und Verlusten betroffenen Gueter ist im Lastenausgleichsrecht nahezu genau so geregelt, wie im Rueckerstattungsrecht. Es gibt einige Besonderheiten, die je nach Lage des Falles zu beachten sind bezueglich der Zeitpunkte des Entziehungsvor-

ganges und der Kollektivvermutung, in Danzig und Oberschlesien.

Die Hoehe der SchaeDIGen an den Wirtschaftsgueter wird zuerst in Reichsmark berechnet. Im Anschluss daran erfolgt die Bestimmung der Hoehe der auszahlbaren Ausgleichsleistung in D. Mark. Die Einzelheiten dieser beiden Abrechnungen sind unendlich kompliziert. Hier muss es genuegen, dass die Reichsmark-Betraege nach einer Skala so in D. Mark umgerechnet werden, dass Reichsmark-Betraege bis zu etwa 5.000 RM gleich dem Nennbetrage in DM sind, waehrend in den hoeheren Stufen die Umrechnung prozentual immer niedriger wird.

Die Leistungen, welche als Rechtsanspraechen der Verfolgten im wesentlichen in Frage kommen, sind die sogenannte HauptentschaeDIGung fuer Vermoegensschaden und die HausratsentschaeDIGung.

Die HauptentschaeDIGung wird fuer die Vermoegensschaden der Vertriebenen um 25% gekuerzt. Aber ein Betrag von 10% kann hinzukommen, wenn Vertriebene sich keine angemessene Existenz wieder verschaffen konnten. Der D. Mark-Betrag, welcher als HauptentschaeDIGung zuerkannt ist, wird mit 1% pro Vierteljahr ab 1.1.1953 verzinst, sodass er sich fortlaufend erhoeht und die Zinsen bis jetzt auf rund 32% angewachsen sind. Die Auszahlung soll an alle Personen ueber 65 Jahre, wie soeben zuverlaessig in Aussicht gestellt wird, sofort vorgenommen werden. Es bestehen im uebrigen formale gesetzliche Vorschriften, nach welchen je nach erreichtem Lebensalter und je nach dem fuer die HauptentschaeDIGung beabsichtigten Verwendungszweck bevorzugte Zahlungen erfolgen koennen.

Die lastenausgleichsrechtliche Regelung bewirkt natuerlich nicht, dass irgendwelche DoppelentschaeDIGung stattfinden kann. Schadensbetraege, die auf Grund des Wiedergutmachungsrechts faellig waren oder werden, kommen auf Lastenausgleichsleistungen zur Anrechnung. Nur soweit es sich in der HauptentschaeDIGung um die Vermoegensverluste handelt, werden BEG-Leistungen fuer Berufsschaden nicht angerechnet.

Immerhin gibt es zahlreiche Faelle, in denen die GeschaeDIGten, sowohl die von einem Kriegsschaden Betroffenen als auch ganz besonders die Verfolgten aus den Vertriebungsgbieten auf Grund des jetzigen Lastenausgleichsrechts wertvolle Anspraechen geltend machen koennen. Dies gilt ganz abgesehen von der HausratsentschaeDIGung und der Einziehung von Umzugsgut, in allen Faellen, in denen die im Ausland lebenden Erben von Naehlissen der in den Vertriebungsgbieten Verstorbenen nach dem bisherigen Wiedergutmachungsrecht voellig leer ausgehen muessen.

Die Antraege muessen beim deutschen Konsulat eingereicht werden, von wo aus sie an das zustaeDIGe Ausgleichsamt weitergeleitet werden. Fuer die Verfolgten in Gross-Britannien ist das Ausgleichsamt in Aachen zustaeDIG, soweit es sich um GeschaeDIGte in den Kategorien der Vertriebungs- und Ostschaden handelt. Fuer Kriegsschaden ist die Ausgleichsbehoerde desjenigen Ortes zustaeDIG, wo der Kriegsschaden sich ereignet hatte.

Da die Beweisunterlagen in vielen Faellen den Antragstellern nicht mehr zur Verfuegung stehen, sind Heimatsauskunftsstellen und auch sogenannte Vororte fuer die verschiedenen in Frage kommenden Berufsarten der GeschaeDIGten zwecks Anstellung von Ermittlungen eingerichtet.

Die aussergewoehnliche Schwierigkeit der Materie hat bisher viele Anspruechberechtigte und auch haeufig deren Rechtsvertreter davon abgehalten, die Lastenausgleichsanspraechen, fuer deren Anhaengigmachung zur Zeit noch keine Frist bestimmt ist, zu bearbeiten.

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## HOME NEWS

## ANGLO-JUDAICA

## BISHOP OF LONDON ON TOLERANCE

At the Annual Meeting of the Council of Christians and Jews, the Bishop of London, the Right Rev. R. Stopford, stated that tolerance and kindness of the British people could be detected in an even greater amount today; this tolerance derived from a religious inheritance, but one could not assume that it would continue if religion disappeared. The Jewish speaker at the meeting, the subject of which was "Christians and Jews in a Changing Society", was Dayan Dr. M. Lew. The Archbishop of Canterbury, Dr. A. Ramsey, who presided, said that the cause for which the Council stood was one that engaged the whole of his heart and mind. Among those present were the Minister of Education, Sir David Eccles; the American Ambassador, Mr. David Bruce; and the Israeli Ambassador, Mr. Arthur Lourie.—(J.C.)

## PAMPHLET ON ANTISEMITISM

The Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews, has announced that the Council is preparing a pamphlet, for distribution to teachers and preachers, on the religious aspect of antisemitism.

He said the pamphlet would emphasise the points to be stressed and those to be avoided in the presentation of the New Testament, so as to guard against the traditional distortion of the Jewish background. It would be the first time such material had appeared in pamphlet form, although it had already been published in the Council's magazine, *Common Ground*.

Speaking on "Modern Antisemitism" at a meeting of the Hillel Foundation and the London Jewish Students' Association, Mr. Simpson put forward the theory that antisemitism was not a separate and individual evil but merely one facet of a general manifestation of racial and religious intolerance. The Jews themselves, he said, though they were understandably "touchy" about the intolerance of others, were not above showing a little intolerance on their own account... even within their own community.—(J.C.)

## C.C.J. ON B.B.C.

The Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews, gave a series of talks in the B.B.C. feature "Lift Up Your Hearts". "Some Hymns of the Synagogue" and other Jewish religious subjects were dealt with.

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## WHAT IS A JEWISH MARRIAGE?

## A High Court Judgment

In a recent decision, the High Court of Justice held that legacies given a testator to his grandchildren and great-grandchildren "who shall marry in the Jewish faith" were void for the uncertainty. The condition, the Judge declared, required a test, but it was not clear what the test should be. Was it personal conviction and belief which were required, or was it the fulfilment of rites and usages, irrespective of usages, irrespective of beliefs? Would a marriage of Jews in a registrar's office suffice? The gift was declared void, and the distribution of the estate to the residuary legatees will be ordered.

## SENTENCES FOR REPRISALS

Mr. Eric Johnson, Conservative M.P. for Blackley, has given notice in Parliament that he intends to question Mr. Edward Heath, the Lord Privy Seal, about sentences of imprisonment imposed after the war on young men for reprisals against Nazi concentration camp guards. This refers to young men who were sentenced as boys to long terms of imprisonment by the Allied Military and Central Commission Courts in Germany after the surrender of the German forces in 1945. They were imprisoned for taking reprisals after their release from concentration camps against S.S. guards or members of the Gestapo. Mr. Johnson wants to know how many of these men are still in prison and when it is intended that they shall be released.

This follows a number of questions recently asked in Parliament about sentences imposed after the war on German war criminals for crimes against humanity. It has been stated that many of these criminals were released after serving only a relatively short period of their terms of imprisonment.—(J.C.)

## "OUR EAST END"

The 45-minute documentary, "Our East End", was broadcast for the second time on the B.B.C. Home Service. The programme, written and narrated by Jo Joseph, featured the boyhood memories of David Kossoff, Georgia Brown, Lee Montague, Bernard Bresslaw, Bud Flanagan, Alfred Marks, and Lionel Bart.

## JEWS IN C.N.D.

The Jewish Group, C.N.D., will be among the religious sections taking part in the Aldermaston-London march of the Campaign for Nuclear Disarmament at Easter.

It is not expected that the Group will march on its own but that it will join in with Catholics, Protestants and other religious contingents and that it will only join the march on Easter Monday when it reaches Acton.

## CAMPAIGN TO FREE SOBELL

Mrs. Helen Sobell, Secretary of the American "Committee to Secure Justice for Morton Sobell", recently visited London. Since 1951, when Morton Sobell was sentenced to 30 years' imprisonment for his rôle in the Julius and Ethel Rosenberg espionage case, his wife, Helen, has maintained his innocence and has carried on her fight for his release.

The purpose of her tour of European capitals was to enlist the support of as many and as prominent persons as possible for an appeal to obtain Morton Sobell's release. A number of Peers, including Earl Russell, and Members of Parliament, promised to help in the campaign.

Mrs. Sobell stated that in her campaign to secure justice for her husband she had great support from the Jewish community in America. The Central Conference of American (Reform) Rabbis in 1960 passed a special resolution requesting a review of the Sobell case. Professor Martin Buber in Israel was among those who had also appealed for the release of her husband, said Mrs. Sobell.—(J.C.)

## Life in Modern Britain

It is proposed to hold a conference at the beginning of April at University College, London, on "Jewish Life in Modern Britain". This will be the first of its kind to be held in this country. The conference will be of a scholarly nature and also intends to encourage further study of the Jewish community.

## Jewish Blind Conference

The Jewish Blind Society and the Jewish Braille Institute of America are organising jointly the first world conference of Jewish Blind, to be held in London at the end of October. The conference will be devoted to the problems facing the Jewish Blind in countries throughout the world, from the medical and the sociological angles. Educational and cultural needs of the blind will also be investigated.

## Jews' Temporary Shelter

The 60th annual meeting of subscribers and donors of the Jews' Temporary Shelter was held at the Shelter's headquarters in Mansell Street.

The President, Major Albert S. W. Joseph, who was in the chair, said that during the past year assistance had been given to Jews in need from countries in Africa, Asia and Europe. Those helped had been faced with problems of finance, accommodation and employment, most of which were solved.

During the year it had been necessary to repair and redecorate the premises. Less than half of the very modest target of £75,000 had so far been realised.

Apart from the Shelter's main activities, considerable work had been carried out in connection with its ancillary undertakings. The number of night lodgings provided far exceeded that of recent years, and had reached a total of 8,787 compared with 6,235 in the preceding year.

The accounts showed a deficit of over £11,000.—(J.C.)

## Blind M.B.E.

Miss Rebecca Randall, the blind Jewish shorthand-typist awarded the M.B.E. for her services to the blind, broadcast on B.B.C.'s Network Three Programme for the Blind, "In Touch". She spoke about the prayer books available in Hebrew and English braille, and the programme concluded with an extract from a synagogue service.

## New Minister

The Rev. Raymond Apple, Religious Director of the Association of Jewish Youth, has been appointed minister of the Bayswater Synagogue, and was inducted into office on March 25.

Mr. Apple, who is 26 years old, was born in Australia.

## Jewish Hospital Improvements

The amenities and facilities of the London Jewish Hospital in Stepney Green are to be improved. The latest move is the erection of a new out-patients department, part of the cost of which has been defrayed by Sir Isaac Wolfson.

At present the number of beds is 128. The ratio of Jewish patients to non-Jewish is about fifty-fifty.

## Day School in Scotland

It is expected that the first Jewish day school to be established in Scotland will open in Glasgow in September. The school, it is envisaged, will start with one class of five-year-olds and the number of classes will be gradually increased. Accommodation exists at present for six large classrooms for 20 to 30 children each, catering for age groups five to nine. There is an excellent prospect of receiving a subvention from the Education Authority to run the school. Subscribers to the Glasgow Board of Jewish Education funds are to be asked for increased contributions to finance the school.

## THE GERMAN SCENE

### DR. OBERLANDER AGAIN

Dr. Adenauer, the Federal Chancellor, in a letter to Dr. Theodor Oberlander, the former Minister for Refugees, has welcomed his full legal rehabilitation.

The letter, written last December by Dr. Adenauer in his capacity as Chairman of the Christian Democrat Party of which Dr. Oberlander is a prominent member, has now been made public at the request of Dr. Oberlander.

Dr. Adenauer pointed out in his letter that Dr. Oberlander, who had been charged with complicity in Nazi crimes in Poland, had succeeded in obtaining a number of court decisions which left no doubt that the accusations against him were without foundation. Therefore it was his opinion that Dr. Oberlander's juridical rehabilitation should be followed by his full and public political rehabilitation. He urged Dr. Oberlander to resume full political activities, and promised that he could always be sure of the Chancellor's public support.

In May, 1960, Dr. Oberlander resigned from his post as Minister of Refugees. He initiated a number of court proceedings which cleared him.

The *Jewish Chronicle*, in an editorial, points out that Dr. Oberlander was an active Nazi from 1933 onwards and was entrusted with responsibilities during the war of a kind confided only to reliable members of the Nazi hierarchy. His command in the "Nightingale Battalion", a unit made up of fascist Ukrainian nationalists, is sufficient to condemn him, irrespective of whether he personally ordered or participated in the Lvov massacre.

The findings of the Commission of Enquiry which investigated Dr. Oberlander, says the editorial, were singularly unconvincing. Indeed, their composition and the manner in which they were set up made it impossible to repose any confidence in them.

The leader concludes by saying it is a matter for regret that Dr. Adenauer, whose own record during the Nazi period was above reproach and who has taken the lead in measures for Germany's practical atonement, should show himself so insensitive to world public opinion and to the possible effects upon the political climate in Germany, as to link his name with that of Dr. Oberlander.

### NO EINSTEIN STAMP

Following objections by the executor of the will of Albert Einstein, the German Post Office has dropped its plan to issue a stamp honouring the Jewish scientist.

The decision has been criticised by the German Press. The "Sueddeutsche Zeitung" asked if the executor's opposition means that it is no longer permitted to call Einstein a great German. Or was it to be taken as a reminder of the disgraceful fact that Einstein was forced by his own fellow-citizens to emigrate?

The executor, Dr. Otto Nathan, stated: "Professor Einstein never allowed his name to be used by the Germans, not for naming a street or anything; he would have nothing to do with a nation which murdered six million Jews."

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### WEEK OF BROTHERHOOD

More than 250 functions all over Western Germany and in West Berlin marked this year's "Week of Brotherhood" organised by the "Societies for Christian-Jewish Co-operation". The "Allgemeine Wochenzeitung der Juden in Deutschland" dedicated a special issue to the occasion. Federal President Luebke, in his message, refers to the efforts of the Germans to undo the wrongs as far as this is possible. "Our Jewish citizens", he writes, "would continue to influence the change of heart among the Germans if they persisted in their often experienced attitude of understanding". Federal Chancellor Dr. Adenauer stresses the need for constant serious efforts and for a great amount of compassion to achieve a new relationship. A number of messages by other members of the Federal and Lander Governments are also published in the issue.

The functions during the week included not only addresses by prominent speakers, but also artistic performances, readings from relevant literature, and film shows. In Berlin and several other towns special youth meetings were also arranged.

### UNIVERSITY LECTURES ON JEWISH SUBJECTS

Dr. Paul Winter (London) recently gave guest lectures at the universities of Tuebingen, Heidelberg and Frankfurt/M. At Easter he will also take part in a discussion to be broadcast by the "Kirchenfunk" of the "Sueddeutscher Rundfunk" (Stuttgart) on the subject "Der Prozess Jesu"; his partner who will deal with the problem from the Christian angle will be the theologian Professor D. Guenther Bornkamm, of Heidelberg University. Dr. Winter's book "On the Trial of Jesus" was published in English by Walter de Gruyter & Co. (Berlin).

### SERVICE IN ANSBACH SYNAGOGUE

For the first time after almost three decades a service was held in the 200-year-old Ansbach Synagogue. The building had been cleaned up and will be taken care of by the neighbouring communities of Nuremberg and Furth. The service was attended by representatives of the Bavarian Jewish communities and of the State and municipal authorities. It is intended to hold services in this old baroque synagogue once a year.

### NAZISM IN AUSTRIA

The Austrian Minister of the Interior, Herr Josef Afritsch, in an article in "Die Zukunft", the organ of the Austrian Socialist Party, has disclosed that Austrian courts have tried and punished 130 young people for daubing swastikas and distributing antisemitic pamphlets.

Herr Afritsch's article, together with others, discussed whether there had been a Nazi revival in Austria, and the conclusions reached showed that there had been such a revival.

Dr. Christian Broda, Austrian Minister of Justice, also contributed an article. He did not deny the existence of neo-Nazism in Austria, but emphasised that nobody in Austria, 20 years after Hitler's death, wanted to set up a new National Socialist Party or similar minor organisations. The overwhelming majority of even the hardened Austrian Nazis did not wish to hear anything about the evil past. But, said Dr. Broda, it must be conceded that many pamphlets in Austria defended and glorified National Socialism in an insidious way, arousing indignation everywhere. The Minister stated that the authors of such articles had been arrested and had received prison sentences.

Herr Grubhof, Under-Secretary of State for Foreign Affairs, who was also a contributor, admitted the existence of some groups of terrorists in Austria, but declared that neo-Nazis did not exist in the country. He preferred the expression "neo-Nationalism", of the type which preceded Hitler.

Herr Afritsch came to the conclusion that the importance of neo-Nazism in Austria should not be under-rated.—(J.C.)

## SHADOWS OF THE PAST

### DR. BEST CLASSIFIED AS "LEADING NAZI"

The Berlin Denazification Court classified the former "Reichsbevollmaechtigte" in Occupied Denmark, Dr. Werner Best, as "Hauptschuldiger". His Berlin assets, amounting only to DM. 100, were confiscated. Best became known in 1931 as the author of the so-called "Boxheimer Dokumente" which laid down the measures to be taken against adversaries of the régime as soon as the Nazis would have seized power. The Court also found Best guilty of having played a leading part in the persecution of the Jews.

### ACTING UNDER ORDERS

#### No Excuse for Killing

Seven "Volksdeutsche" from the Batschka were sentenced by the Tuebingen Law Court for having shot four Jewish inhabitants of their town. The fact that they had acted at the order of an S.S. officer was no excuse, the Court stated.

### POLICE OFFICER ARRESTED

Kriminalhauptkommissar Walter Pohl was arrested in his office in Dortmund. He is suspected of having participated in the killing of Jews during the Russian campaign.

### K.Z. DOCTORS FREED

Dr. Heinz Baumkoetter, who was the chief doctor at the Sachsenhausen camp, Dr. Alios Gaberle, and Dr. Otto Adam, were tried in Münster. Baumkoetter was sentenced to eight years' hard labour for complicity in the murder of 16 prisoners and Garberle to three years and three months' hard labour for complicity in ten murders. Adam was acquitted as the court found he had diminished responsibility at the time because of ill health.

The court set all the prisoners free immediately after the trial. They considered that the doctors had been punished sufficiently after the war. Baumkoetter served in a Russian forced labour camp for ten years, and Gaberle was detained in an internment camp for three years.—(J.C.)

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## NEWS FROM ABROAD

### SOVIET RUSSIA

#### Contacts with Israelis Forbidden

Rabbi Yehuda Leib Levin, the Chief Rabbi of Moscow, has announced a self-isolationist decision. According to a report from Moscow, Moscow Jews attended a special meeting called by the Chief Rabbi at which he and several of the lay leaders responsible for the affairs of the Central Synagogue at Spasso Glinicheskii-Pereulok, appealed to the congregants to avoid contact with Israeli diplomats. Voicing the official version and, according to the report, "obviously acting under pressure", the Chief Rabbi charged Israeli diplomats with using the synagogue for contacting the worshippers so as to "give instructions and orders about espionage and slanderous information".

The meeting is reported to have adopted a resolution by a show of hands. This resolution emphasised that there should be no talk during services and no contact with strangers in the synagogue. And, finally, that no one should accept gifts from foreign visitors.—(J.C.)

#### Currency Sentences

It is reported that 15 persons altogether have been sentenced to death by Russian courts on alleged charges of economic offences. Twelve of these, it is stated, were Jews. In Russian law, there is no appeal against these sentences.

*Sovetskaya Litva*, reporting on the four Vilna Jews recently sentenced, said that the alleged currency transactions of the accused involved dealings amounting to over 13 million roubles.

A letter in a recent issue of *The Jewish Chronicle* by Mr. A. Super, referring to the debate on the subject at the Board of Deputies, states that the writer is all in favour of protests by representative Jewish bodies against anti-Jewish discrimination. He is not convinced, however, that the death sentences passed on Vilna Jews for currency offences were passed on them because they were Jews. "The Soviet criminal code considers as crimes against society—and often as capital offences punishable by death—activities on which other countries look more tolerantly, and it is not only Jews who have been punished for them". Before accepting as a fact that the Vilna death sentences are proof of antisemitism, therefore, Mr. Super says he should like to know whether non-Jews have been similarly punished for similar offences.

If it can be established that it is only on Jews that capital punishment has been imposed then, the writer says, the Board of Deputies has every right to protest against antisemitism. If not, its protest should be on the ground that the punishment, on whomsoever imposed, is savagely out of proportion to the crime. Otherwise, Mr. Super concludes, we expose ourselves to the retort from Moscow that what we are really after is special privileges for Jews.

#### Protests in U.S. Congress

The recent happenings in Russia were also debated in the U.S. House of Representatives. Congressman Leonard Farbstein introduced two concurrent resolutions to ask the U.S. delegation to the United Nations to "seek early adoption" of a General Assembly resolution condemning Russia for its actions and to ask for direct intervention on behalf of persecuted minorities by the U.N.'s Human Rights Commission. The resolutions were referred to the House Foreign Affairs Committee, of which Mr. Farbstein is a member. Congressman Farbstein said that the major purpose of his resolutions was to remind Soviet leaders that the world is aware of their actions.

#### No Matzot on Sale

Russian Jews have been asked by the Chief Rabbi of Moscow to bake matzot in their own homes. This follows the refusal of the Russian State bakeries to bake any matzot and put them on sale.—(J.C.)

### CHAIR OF INTERGROUP RELATIONS

The Catholic-sponsored Pro Deo University of Rome and the American Jewish Committee have established jointly a Chair of Intergroup Relations at the university. This is the first such Chair at a European institution of higher learning. The faculty of the Pro Deo University is composed of Catholics, Protestants and Jews, and the student body comprises about 2,000 Catholics as well as Protestants, Jews, Moslems, Hindus and Buddhists from more than 28 countries.

The lectures will be given by Dr. Eugene Havesia, a foreign affairs specialist for the American Jewish Committee since 1940. Among the general subjects to be covered are the root causes of group tensions and antagonisms and an examination of the existing spiritual forces fostering group co-operation. In all subjects the course will stress the need for inter-religious co-operation.—(J.C.)

### JEWISH SCHOOLS IN BELGIUM

In Antwerp about 2,000 Jewish children (about 95 per cent of the total) attend Jewish schools. Indeed, it has become necessary to undertake a big programme for extending school facilities.

Jewish schools in Antwerp are State-recognised. Students graduating from the Yesodah Torah (a Talmud Torah school) and the Tarkemoni schools are admitted to Belgian universities without entrance examination.—(J.C.)

### YIDDISH ON CANADIAN TV

A ruling by the Canadian Board of Broadcast Governors states that in areas where there are sufficient numbers of foreign-language Canadian residents, TV and radio stations should be allowed to broadcast up to 40 per cent of the station's time in foreign languages.

There are more than three Jewish weekly programmes in Canada. The music and songs are Yiddish, but the language used is English. Henceforth these programmes will be able to broadcast in Yiddish.—(J.C.)

### FRENCH PROFESSOR REINSTATED

The Administrative Tribunal of the Seine (Greater Paris) has set aside the Government decree revoking the appointment of Professor Laurent Schwartz as Professor of Analytical Mathematics at a technical college in Paris.

Professor Schwartz is one of France's leading mathematicians. His appointment was revoked following his signing of the "Manifesto of the 121", which defended those who refused to serve in the Algerian war. French professors, as a mark of solidarity with Professor Schwartz, declined invitations to take his place as a lecturer in the college.

The Professor is a cousin of M. Debré, the Prime Minister, whose father, Dr. Debré, was converted to Christianity many years ago. The doctor's sister, Claire Debré, mother of Professor Schwartz, has remained a Jewess.—(J.C.)

### ATHENS CHIEF RABBI

Rabbi Isaac Gabbai was inducted as Chief Rabbi of Athens. The President of the Athens community told the congregation that Rabbi Gabbai's appointment was a turning point in the history of the community. "The new spiritual leader is at the same time a learned man and a rabbi with a modern education", he said.

Rabbi Gabbai, aged 35, was born at Larache, Spanish Morocco, and studied at the Hebrew Seminar of Tangier. He told the congregation that he had gone to Athens with the keen desire to help the community "find its way" towards Jewish religious principles.—(J.C.)

### "MEIN KAMPF" IN PORTUGUESE

Hitler's "Mein Kampf," with a foreword by Lionel Arroyo, a local writer, has been translated into Portuguese by a Sao Paulo publishing firm.—(J.C.)

### FROM THE AMERICAN SCENE

#### Position of Jewry in the South

Rabbi Elija Palnick, who directs the Hillel Foundation at the University of Alabama and is the spiritual leader of Tuscaloosa's 75 Jewish families, gave an interview to a *Jewish Chronicle* reporter.

He stated that the "vituperative antisemites" in the South were in a minority. It was not respectable to be an antisemite but it was respectable to be a part of Judaism, because the Christian community has been accepting Judaism as one of the "three great American religions".

The Jew, however, was frightened because he was "being put in the middle" of the fight for and against the integration of the Negro in the South. "The Jew is in a dilemma. He is sympathetic to the right cause—that of integration—but he is frightened about taking a stand".

The Jewish defence organisations based in the North will not let the Southern Jews forget the problem, and have therefore involved them in the cause. This has led to strong disputes by some of the Southern Jewish communities, who have demanded that national Jewish organisations be not so pro-Negro.

The Jew knows which side he wants to be on, but is afraid to state it publicly. The white supremacists demand that he takes a stand with them. On the other hand the Negroes, who are his customers, will boycott (and make him bankrupt) if he does.

The *Jewish Chronicle* correspondent states that his tour of the South has confirmed what various Jewish defence agencies have stated—that the Jew, for the first time since the Civil War, feels insecure, and is no longer so sure that this is his permanent abode.

#### Import of Matzo Flour

President Kennedy has issued a special proclamation allowing the import of five tons of wheat flour from Israel for baking *Matzo shmura* (used by ultra-Orthodox Jews) for Pesach. The White House issued a statement that the President had signed the proclamation to permit the import at the request of Orthodox Jews. The proclamation was necessary because of the tremendous U.S.A. surplus of wheat in storage, which made it necessary to set strict import quota limitations.

Israel was the only country which could guarantee that the wheat fulfilled the necessary specifications. *i.e.*, had remained dry.—(J.C.)

#### Ribicoff Standing for Senate

Mr. Abraham A. Ribicoff, Secretary of Health, Education and Welfare in President Kennedy's Cabinet, is to resign this post to run for the U.S.A. Senate. This will leave only one Jew in the Kennedy Cabinet, Mr. Arthur Goldberg. If Mr. Ribicoff is elected he will be the third Jew to serve in the present Senate.—(J.C.)

#### Protest by New York's Mayor

Mayor Robert Wagner, of New York, has resigned from the exclusive New York Athletic Club because of allegations that the club practised discrimination by not admitting Negroes or Jews to membership.

#### Rumanian Fascist now Bishop

Mr. Seymour Halpern, the Jewish Republican Congressman, speaking in the House of Representatives, said that he held the necessary documentation, which he was willing to submit to officials in the U.S.A., for an investigation of Viorel Trifa, Trifa, who was admitted to the U.S.A. as a displaced person in July, 1950, was "ordained" within a year by the Rumanian Orthodox Church and is now known as Bishop Valerian in Detroit. Trifa was "ordained" under "highly questionable" circumstances by an unfrocked priest, Mr. Halpern alleged.

According to Mr. Halpern, Trifa was President of the fascist National Union of Rumanian Christian Students, which participated in the Bucharest pogrom, together with the antisemitic Iron Guard, in January, 1941. He was subsequently court-martialled and sentenced *in absentia* to hard labour for life.—(J.C.)

Herbert Freedman (Jerusalem)

## ISRAEL'S "N.E.P."

The success of "N.E.P."—Israel's New Economic Policy—rest, as all such measures, to no small degree on the faith of the public in the wisdom and efficiency of the administration. On that memorable February 9, when the Israel pound was devalued from 1.80 to 3 per dollar, just before Sabbath eve to give everyone 24 hours' time before the banks and shops opened again, Finance Minister Levy Eshkol appealed over the radio to businessmen and industrialists to keep the prices down, as customs tariffs on imports would be lowered to make good for the higher rate of exchange; to the trade unions he appealed to refrain from demands for higher wages; recipients of compensation moneys from Germany were asked not to exchange all their foreign funds into Israel currency; housewives were requested to abstain from stock-piling, and the public as a whole to desist from panic buying.

When Sunday morning came, these admonishments were taken to heart by everyone—except the Government itself. Disappointed automobilists found that gasoline had gone up by 12 per cent, and kerosene—the most popular fuel for heating and cooking—had become dearer by 20 per cent; both commodities are State monopolies. A chain reaction led to a price climb of many goods and to increasing pressure against the Government's handling of the affair, so much so that the price of kerosene had to be restored to its original level.

However, not only the public but also the Government was in for a surprise. Since 1959 all public mortgages in Israel have been linked to the dollar. Thirty-eight thousand flat-owners in immigrant housing and ma'abara abolition schemes, and another 20,000 in saving-for-housing schemes have such dollar-pegged mortgages, and found their debts increased overnight by about 67 per cent. Their grievances and pressure almost caused a Cabinet crisis, with Ahduth Avodah taking the side of the "little man," had not some compromise solution been worked out for repaying the loans at the old rate over some extended period.

## Press Criticism

Not so much the planning as the implementation of the new policy has come in for severe criticism, also by the Press of the Coalition parties. "During the first weeks, when all depended on a unified command and a coherent plan, the administration revealed a sorry spectacle of thoughtlessness and confusion," writes the "Jerusalem Post", which usually toes the Government line. "The present devaluation was intended, to a large extent, to cut State aid to economic enterprises and to let each enterprise sink or swim by normal competitive tests. Unfortunately, the Treasury has determined that the new value of the pound is not to be its only rate of exchange. Having raised the price of imported materials to £3 per dollar, it has superimposed customs charges, which make these materials dearer than they were before."

"Davar" (Histadruth) admits that the Treasury officials made blunders, and continues: "Only in a year's time will our foreign trade balance show whether imports have been reduced and production has grown. . . . The attainment of these aims depends decidedly on the Government's ability to prevent the raising of prices. . . ."

"Ha'aretz" (non-party) warns: "As consumers, we were accustomed to living in a fool's paradise; as producers, we lived in a hot-house. Devaluation has driven us out of para-

dise, and many producers are now seeking new ways of returning to the hot-house. This is an extremely dangerous tendency."

"Haboker" (Liberal) is even more outspoken: "The Government was so concerned about preserving the veil of secrecy around the new policy that it forgot to devote attention to its implementation."

The question has, nonetheless, been raised—was the secret well kept? On the day preceding devaluation, dollar-linked bonds on the Tel Aviv stock exchange jumped from 400,000 dollars to 700,000 dollars. An enquiry is now being held as to whether there was any leakage.

## Hope for Sound Economy

The "backroom boy" behind the devaluation scheme and its chief planner was David Kochav, 34-year-old adviser to the Bank of Israel, a graduate of the Hebrew University. He is convinced that the new exchange rate can lead to a sound economy without a further weakening of the purchasing power of the Israeli pound, because, with regard to goods, the import component amounts to only 20 per cent, as compared to 80 per cent from local resources. A difficulty would arise if holders of foreign currency decided to convert their deposits—and, so far, this has not happened. There are 120 million dollars in Israel in foreign currency accounts, and last year alone personal restitution payments amounted to 110 million dollars.

Before Mr. Eshkol left for the United States he denied at the airport all "rumours" of devaluation; after his return he remarked cryptically that he had a "new economic policy" in his pocket. Between departure and arrival he met the representatives of the International Monetary Fund. Time and again they had warned Israel that its multiple rates of exchange—the official rate was almost only nominal—would stand in the way of the Government obtaining large international loans, such as for the expansion of the country's road network. Any connection between Mr. Eshkol's talks and the devaluation after his return is, according to World Bank sources, purely coincidental.

But will there be really one dollar rate only? At the "black" stock exchange in Tel Aviv dollars are sold 10 per cent higher than the official price. For books, the exchange rate is £3.50 per dollar. The issue at stake is, therefore, whether the same thing is going to happen again. Will vested interests, both public and private, win the day, and will the spiral of rising prices, soaring wages, and increased production costs, with their weakening effect on the purchasing power of the pound, start again? The success of the new policy depends on Israel's ability to export, and it is just this ability which would be imperilled by such trends. Nevertheless, Mr. Eshkol is optimistic and hopes that "N.E.P." will bring about an increase in efficiency and productivity.

It may have another side-effect and cut down . . . divorces. If the alimony specified in the marriage contract (Ktuba) is linked to the dollar, the contract would have to be honoured, a spokesman for the Ministry of Religion said. He knew of several cases where the wife had stipulated that, in case of a divorce, the sum in Israeli pounds to which she was entitled, would fluctuate according to the dollar rate. Perhaps the higher costs would make husbands think twice before divorcing their wives, the spokesman added.

Elizabeth Rosenthal

## WHERE TIME STOOD STILL

## Visit to a Tunisian Town

We were on our way to El Djerba, Ulysses' island of the lotus-eaters, the island oasis in the south of Tunisia which had fought hard for its freedom against Spaniards and Turks between the twelfth and sixteenth centuries. Across the gangway of the Dakota which carried us bumpily to our destination, two dark-skinned men, wearing small red scullcaps, as do so many Tunisians, were eyeing us curiously, their glances returning again and again to the Hebrew book my husband was reading. By the time we touched down in Sfax, where almond trees were surprisingly blossoming in the bitter cold, they came to talk to us. Were we Jews and would we come to see their two ancient villages? These men wore wide, Turkish-style trousers, and wide woollen coats like everybody else; however, a black woven band below the knee, worn as a sign of mourning for the destruction of the Temple in Jerusalem, distinguished them from their Arab neighbours.

A few days later we drove to Haraseghira, where the ancient El Griba Synagogue stands. Whitewashed Arab houses are built around courtyards. From here about half of the population has gone to Israel, not because they were persecuted but rather for economic reasons. A mixed population, both sections live peacefully together, each with its own schools and its own butchers. The Jews of El Djerba claim to be the descendants of those who fled after the first destruction of the Temple. The El Griba Synagogue, at least as regards its foundations, is said to be over 2,000 years old. Most of the Jews are silversmiths and goldsmiths, or merchants in the souk of the town. Their womenfolk keep as much in the background as those of their Arab neighbours. Only the men go to market, on horseback or on a donkey. It is a lovely sight to see them riding home, with their large straw baskets bulging with vegetables are fruit and freshly caught fish, glistening silver in the sun, dangling at their side from a piece of string. I noticed some stylised menoroth and fish painted in bright blue on some of the Jewish houses. The fish are supposed to ward off the evil eye; therefore the men use the fish design also in their jewellery.

There is poverty here and disease. The American Joint has started a kindergarten; it also distributes milk and has opened a kosher canteen. Ose is in charge of a dispensary, and the children look healthy and well fed. The canteen helpers received us with friendly shalom, and all of them, to my surprise, kissed me on both cheeks.

After a visit to the kindergarten and the girls' classes, where they all learn Hebrew, we came at last to the synagogue. It is a simple, whitewashed building, divided into two parts. Small groups of old men were sitting in the first part, reading, praying, some aloud. Only those reading aloud turned round to us, and I realised that the others were blind and were listening to the words they loved. They all seemed to belong here and to spend their last days in this, their spiritual home.

As one enters the main part of the synagogue one has to discard one's shoes, as in a mosque. Here is the simple wooden chancel and here are the many ancient Torahs, kept in carpeted niches. Four pewter bowls, filled with liquid wax, hang in front of them, on which float little burning wicks, lit by the devout. We also lit some for each bowl. The sun was streaming through the open windows of the ancient house of God. There was a wonderful atmosphere of peace and serenity, and the groups of old, bearded men in their white turbans might have been sitting here like this a hundred, a thousand or more years ago, absorbed in prayer and study, oblivious to the changing world around them.

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## ARTUR SCHNABEL'S AUTOBIOGRAPHY

More than ten years have passed since Artur Schnabel's death, but, thanks to his recordings (many of which are frequently broadcast), his art is kept alive and continues to make its impact even on those who have never heard him in the flesh. Neither has the memory of his fascinating personality faded: his uncompromising lofty approach has left its mark on his numerous pupils and even on the wider public.

After C. Saerchinger's excellent biography, which was published in 1957 (and reviewed in this paper), we have now Schnabel's own account of his life, given in a series of twelve lectures for music students at the University of Chicago in 1945. Each lecture was followed by "question-time", and this part of the proceedings has been included in the new publication.\* The editor, Edward Crankshaw, was one of Schnabel's closest friends; as such, he contributes an introduction which reveals his profound understanding of Schnabel's personality. Although he is not a musician himself, his observations transcend by far the merely adequate when he describes Schnabel's playing as the "private communing of a profoundly engaged musician", or, even more, in the felicitous vein: "His performance of the Diabelli Variations in his last years was like looking at the sun without dark glasses".

The lectures were originally not intended for publication; thus, their spontaneity has been preserved, and with it Schnabel's famous wit (Crankshaw calls him a "dedicated punster"). His opening words delight: "I am sure that already I have revealed that the English language is not—unfortunately for you—my mother tongue". But such charming informalities do not distract from the fundamental seriousness of these talks. Nor is the narrative limited to professional matters: in spite of an almost complete lack of ordinary schooling, Schnabel was a highly cultured man, and a shrewd observer of conditions and events beyond the musical sphere. Of particular significance are his comparisons between Vienna, where he spent his early years, and Berlin, which he later chose as his residence. In Vienna "the flavour of decadence was never missing." As a youth, he himself showed some of the easy-going habits of the Austrian. But there was also sterner stuff in him, which responded well to the more vigorous mental climate of the Prussian capital. Thus he can say: "Yet the much-maligned German virtue of obedience (as long as it was not abused) had a certain value. The Viennese were not obedient, but servile, which, to me, seems worse". Elsewhere he warns his Chicago audience not to identify pre-war Prussia with Nazi Germany.

During the 1914-18 war his recitals in neutral countries met with hostile Press criticism: he, the Austrian Jew, was attacked as a "representative of Prussian militarism in music". Needless to add that Schnabel, who had retained his Austrian citizenship, had not the slightest sympathy with German chauvinism. He welcomed the freer atmosphere of the Weimar Republic, and he counted his Berlin years after 1918 among his happiest. His art met with the highest recognition, and he found conditions congenial.

Much of the frank criticism which he applies to the organisation of musical life in the U.S.A. stems from a comparison with those earlier experiences, and he is quite deliberate in pointing this

out, with the obvious intention to use his authority for the propagation of improvements. He never tires of voicing his deep loathing for the commercialisation of musical life. Progressive in his general outlook, he holds strictly aristocratic views in artistic matters: "I cannot conceive of the day—and, besides, I do not yearn for it—when everything will be for everybody". He emphasises that with music, the performer, at least the pianist, can "be alone": on the highest level, he does not need the audience (one remembers Crankshaw's remark about "private communing"). Challenged about the subjectivity of valuations, he denies the equality of claims of the lovers of boxing and of Shakespeare, adding: "Neither are the fans of different things equals simply by being fans".

And, again, while conceding many assets in American musical life, he feels bound to say: "What I have found harmful, is the idea that only what pleases the 'many' is really good". But he admits that "in every artist you will find both: the anarchist and the aristocrat, and wherever he sees an extreme or perversion of the one side, he will turn to the other". And finally: "There is no reason for being arrogant, just a reason for being grateful, and happy to have the privilege of understanding". One realises that Schnabel, the great teacher, gave his pupils something beyond musical instruction, just as his playing of late Beethoven was nourished from sources beyond the musicianly instinct.

## Adversity as a Jew

Utterly unlike the virtuoso type, he states "that the performer is in the service of music, and that the listener is in the service of music; then, if both are sufficiently in the service of music, they will meet somehow, vibrate together". This has been the attitude of many great Jewish artists—one thinks of Mahler, Walter, Klemperer—and one wonders about Wagner's somewhat exclusive-sounding statement: "Deutsch sein heisst, eine Sache um ihrer selbst willen tun!" Anyway, it must be conceded that Schnabel's art did not fail to appeal to the best minds in pre-Nazi Germany. Nevertheless, he had his share of adversity as a Jew, and he does not conceal it from his Chicago students. Already in Vienna, Lueger's toughs had taught him "the meaning of fear". Later, his application for a visa to enter Tsarist Russia on a concert tour led to a humiliating experience. After the war came the introduction of the "numerus clausus" by the German "Alpenverein," of which he, a passionate climber, had been a member for 25 years. To illustrate the growing unpleasantness of life in Berlin even before 1933 he quotes the notorious antisemitic SA-song.

In May, 1933, at the Brahms Festival in Vienna, Furtwaengler offered to him (and Hubermann) a Berlin engagement for the following winter. Schnabel refused unless the offer would include all those who had been dismissed for political or racial reasons: "To my great amazement, Furtwaengler replied that I was mixing art and politics. And that was that". On his last pre-war visit to Vienna he also saw his mother for the last time: she was deported in 1942, at the age of 84.

Schnabel gives as his reason for never playing in Germany again: "I don't want to go to a country to which I am only admitted because it has lost a war".

The abundance of interesting material which the book provides makes it incumbent to concentrate here on certain aspects at the expense of others. The many comments on famous contemporaries and on events and experiences—including concert tours to Palestine—make fascinating reading, and the musician will find ample food for thought in the wealth of practical advice which the answers to the students' questions contain. Two errors may be mentioned: Erich von Hornbostel was a musical ethnologist, not a physiologist (p. 16), and Kestenberg's first name was Leo (p. 196). Regrettably, there is no index.

The words with which Schnabel sums up the aim of his talks also reflects his own striving: "to encourage all of you in your endeavours to be related to values of a higher type and to encourage your confidence in your own gifts of experience and judgment".

## Old Acquaintances

**Books and Writers:** Charles Frank, who began his career in Berlin as assistant to Ufa producer Alfred Zeidler and who has directed several films in London, has had his first novel, "Carole", published by Frederick Muller (London); it is the charming story of a love affair between a 42-year-old Englishman and a French girl half his age. The background is the film industry the author knows so well.—Oskar Kokoschka's "A Sea Ringed with Visions", a blend of autobiography, fiction and fantasy, will shortly be published by Thames & Hudson (London).

**Home News:** Max Mack will this month speak about his early days as a film director to the Theodor Heuss-Kreis; he introduced Albert Bassermann to the screen in Paul Lindau's "Der Andere".—H. K. (Koenigs-) Garten edited Duerrenmatt's "Romulus der Grosse" for English schools, published by Methuen.—Mascha Kaleko's son, Steven Vinaver, has scored a success with his revue, "Twist", at the Arts here.

**Milestones:** Ida Perry, star of many Paul Lincke operettas, who once ranked with Josef Giampietro, Madge Lessing and Fritz Massary on the stage, has celebrated her 85th birthday in Berlin.—Heinz Ruchmann, one of the most successful of screen comedians since his appearance in "Drei von der Tankstelle", and Lucie Englisch, who starred in over 120 pictures and is still going strong, are both 60 years old.—Gabriele Muentner, a friend of Kandinsky and the only surviving co-founder of the "Blaue Reiter", turned 85 in Munich.—Jakob Hegner, publisher of Paul Claudel, Martin Buber and Georges Bernanos, is now 80 years old; born in Vienna, he lived in England during the war.—Barnabas von Geczy, the dance-band violinist, became 65 years of age in Munich.

**Germany:** Grete Mosheim will appear in Duerrenmatt's "Besuch einer alten Dame" ("The Visit") in Cologne.—Erwin Piscator is to be director of Berlin's Freie Volksbuehne.—Peter Zadek produced "Cymbeline" in Hanover.—East Berlin's Deutsches Theater, which was closed for reconstruction two years ago, has reopened with "Wilhelm Tell".—Werner Finck appeared in Brecht's "Fluechtlingsgesprache" in Munich.—H. J. Rehfisch's last play, "Jenseits der Angst", was produced in Braunschweig.—Curt Bois returned from Vienna to star in Anouilh's "Orchester" at Berlin's Schlosspark Theater.—Erich Fried's adaptation of John Whiting's "The Devils" received a controversial reception in Berlin.—Willy Haas gave a lecture in Hamburg on Asta Nielsen.—H. M. Crayon-Krehan designed the décor for the presentation of "Eugen Oegin" in Hamburg.

**Obituary:** Bertha Luebbert, who started with S. Fischer in Berlin and was secretary to Max Reinhardt, Elisabeth Bergner and Heinz Saltenburg, died in Orselino (Tessin) at the age of 74; she was in charge of the box office of the cabaret, Blue Danube, at Finchley Road until it closed down, and she was well known to many in our midst.—Wladimir Sokoloff, the 71-year-old actor, who was a member of Reinhardt's ensemble in the 'twenties and later on went to the States, has died in Hollywood.—Stefan Fingal, the Austrian journalist, who lived in Berlin before 1933, has died in Paris.—Hermann Wlach has died in Zurich. At 78 he was the oldest of the actors at the Schauspielhaus.

**News from Everywhere:** Kurt Horwitz directed Duerrenmatt's "Die Physiker", with Theo Lingen, Gustav Knuth, H.-Ch. Blech and Therese Giehse, at Zurich's Schauspielhaus.—Lil Picard, former fashion writer in Berlin, showed her new paintings at New York's Parma Gallery.—Former German film star Fay Malten appeared at a Jewish charity performance in Los Angeles.—In Rome Walter Mehring read excerpts from his works.—Carl Zuckmayer has completed three one-act plays.—Paul Frischauer became an Austrian Professor h.c.—Robert Jungk, speaking in Berlin, proposed making the city a centre of science.

PEM

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## IN MEMORY OF KURT ALEXANDER

### A FIGHTER FOR JEWRY

The manner of Kurt Alexander's death was symbolic of his life. He met his untimely death while delivering an address at a public meeting in honour of a man who had entered his life at the start of his career during his student days in Bonn, and then again at its zenith, when he had co-operated closely, like Alexander, with the former "Reichsvertretung der Juden in Deutschland".

Bonn, and reminiscences of happy student days there shared with Dr. Frederick Aron, in honour of whose memory he was speaking, may have led his mind back to the scene of his first oratorical triumph. In 1912 the then twenty-year-old student, Kurt Alexander, was selected as public speaker for the student body of Bonn to deliver the address of loyalty to the Emperor. No doubt he was begrudged this honour by the student fraternities, with their well-known anti-Jewish bias. From that ceremony there resulted Alexander's reputation as a distinctly gifted orator. He had many an occasion to prove this gift, not only as a very successful lawyer in his home town, Krefeld, but also in his public work. When very young he was selected among a host of applicants as partner by Justizrat Simon, whose law practice was known all along the Lower Rhine. Very soon the junior had won the confidence of a large clientele, among them the silk manufacturers of the district, who appointed him their legal adviser. In Krefeld he became a town councillor, and a political career would have been open to this versatile and promising young lawyer.

At the same time quite a few honorary duties in the Jewish field were laid on his shoulders. He discharged these obligations with his proverbial assiduity and sense of duty, whether work for the Jewish congregation of Krefeld, whose chairman he became in later years, or for the Central-Verein. "Alexander-Krefeld" became a household word in the Jewish community, not only on the Rhine, but also in the central Jewish bodies in Berlin.

### Leader in Difficult Years

During the period of destruction Kurt Alexander was elected a member of the presidium of the Central-Verein, as well as a member of the governing board (Praesidialausschuss) of the Reichsvertretung. In those fateful years appointments of this kind were not much sought after. Whoever exposed himself in these top positions of German Jewry provided a target for ruthless adversaries—Eichmann and his henchmen. In those gloomy times Alexander became a tower of strength and hope—unfortunately a waning hope—for the Jewish communities on the Rhine and for his colleagues in the Reichsvertretung and the Central Verein. Whenever he was called upon to undertake a duty, he came—and how often did he come without waiting for a call! Almost feverishly he followed the events, hoping against hope that the stubborn stand taken so persistently by him and those who shared his views would be rewarded one day by the breakdown of the régime.

What he experienced in those days of co-operation with men like Leo Baeck, Otto Hirsch, Julius Seligsohn, Heinrich Stahl, Arthur Lilienthal, Julius Brodnitz and Ernst Herzfeld, with courageous women like Cora Berliner and Hannah Karminski, left an indelible mark on his personality. It was the most demanding and upsetting period of his life, but at the same time the most gratifying, and to it he returned again and again in his reminiscences in England and in the U.S.A. It was "das grosse Geschehen", to which he referred in what was to be his last address.

From 1939 to 1949 he lived with his wife Agathe in London and his work here is known to every member of the AJR. After his emigration to New York and a short spell in business, he returned to his real vocation, public work, as the administrator of the big U.R.O. office in New York and Vice-President of our sister organisa-

tion, the American Federation of Jews from Central Europe. He represented the Council of Jews from Germany in the Claims Conference committee for deserving former community leaders, an honorary office which was eminently suited for a man like him, who combined deep human sympathy with an extraordinary knowledge of men and things.

His natural amiability won him friends in circles new to him. He acted as liaison officer between U.R.O. and American welfare agencies, and their expressions of sympathy on the occasion of his death signify in what esteem they held him.

One of the younger men of that high-principled group of intrepid defendants of a lost cause has now joined the ranks of those who lost their lives in that struggle. Beside their names the name Kurt Alexander will appear in the Roll of Honour of German Jewry.

✓ HANS REICHMANN.

### SERVICE FOR U.R.O.

I came to know Dr. Kurt Alexander during the years of the war and the period immediately preceding it, first in connection with the Kitchener Transit Camp on the Kent coast. I saw him last in Munich in the autumn of 1961, when we held the conference of the lawyers of the United Restitution Organisation. The outstanding memory that I have of him is that he always breathed cheerfulness and friendliness. He followed the rabbinical maxim to "receive everybody with a bright welcome." He was always hopeful, always saw the good side of a person or a situation. My period of close contact with him was in 1948-49, after Dr. Leo Baeck and he had persuaded me to be Chairman of the U.R.O., with a smiling assurance that it would not mean much work. It was he who, as the first General Secretary of the Association of Jewish Refugees in Great Britain, had fostered the idea of the U.R.O. It was rather a difficult and frustrating time for the Organisation, because the British authorities were slow in passing an ordinance about restitution. Our small office in the British Zone had to wait and hope, while in the American Zone, where legislation had been enacted, there was full activity. Alexander was always confident, and his optimism was justified.

After his migration to America I saw less of him. But, on the few occasions when we met at conferences of the U.R.O. lawyers, I remarked that his sweetness of temper was invincible. He had a gift of getting on with everybody. In America he did great service for U.R.O. in establishing branches in the larger Jewish communities, and with his winning way getting voluntary workers to man them. His memory is sweet to all who worked with him.

NORMAN BENTWICH.

I had the privilege of knowing Kurt Alexander from his early days in this country, as the General Secretary of your Association, and later as a colleague on the Board of U.R.O. Indeed, I learned after my joining the U.R.O. Board and becoming its Vice-Chairman that it was he who had nominated me for that office.

Of his great contributions to the building up of the Association, there are others who worked with him in that sphere, who have paid, and will no doubt pay, tribute to his services. I can, perhaps, speak with greater knowledge of his invaluable initiative and assistance in paving the way to the restitution and compensation enactments which, with the considerable help of U.R.O., have enabled many of the survivors of the Nazi holocaust to receive some recom-

pense for their sufferings and long-continued hardships. In this work his considerable legal attainments were fully demonstrated. As a person he had both sincerity and charm, with the natural consequence that he made innumerable friends, and certainly I have not heard from anyone an ill-word in his regard.

Both during his residence here and his life in the States, he faced the ups and downs of life with courage and with good humour, and his passing will leave a gap in the hearts of many who will long treasure his memory.

A. G. BROTMAN.

Dr. Kurt Alexander was in the forefront of those who fought for the righting of the wrongs inflicted upon the Jews by the Nazi régime. He was one of the first to conceive the idea that a body had to be created to represent the claims of Nazi victims who were not able to afford the services of lawyers. This was the beginning of U.R.O. which has since grown into a worldwide organisation. Apart from being the first General Secretary of the Association of Jewish Refugees, Dr. Alexander took upon himself the burden of becoming General Secretary of U.R.O. when that body was established.

The Central British Fund is proud to have been the first Jewish organisation to enable the creation of U.R.O. by advancing the cost of initial operations.

The formation of U.R.O. brought Dr. Alexander and myself into regular close contact and a bond of friendship grew between us. He was a man of great rectitude of character, coupled with a deep humane kindness of heart seldom encountered. All those who had the good fortune to know him deeply mourn his passing away.

C. I. KAPRALIK.

## OBITUARY

### DR. SIEGMUND BING

Dr. Siegmund Bing, the literary critic, died in Hampstead towards the end of February, aged 83. He was the son of a well-known Nuremberg industrialist who founded the Bing Werke, a concern which produced all sorts of metalware. Siegmund read Law at Würzburg University, but later devoted himself to the writing and reviewing of books. At one time he was a reviewer of novels for the *Frankfurter Zeitung*, where hundreds of notes appeared over his signature. At Frankfurt, too, the old-established publishing house of Rütten and Löning secured his services as a reader of manuscripts. His knowledge of the literary world of his earlier and middle years was immense, and whenever one mentioned a writer to him, he would say that he knew him well. He took a special interest in the famous Jewish novelist, Jakob Wassermann, and wrote a book about him which had some success. His friends in the realm of writing were legion, so that I can mention only a few of them here, Kasimir Edschmid, Benno Reifenberg, now an editor of the *Frankfurter Allgemeine Zeitung*, and Wilhelm Lehmann, the poet, who received the Schiller Prize some years ago.

Bing's conversation was amusing; here was a man of caustic wit, much travelled and knowledgeable, but in the last few years his increasing deafness made talking with him difficult and turned him into a monologist. His last months were also saddened by failing eyesight, and the separation from his daughter, who lives in Israel, must have caused him so much grief that death came as a friend.

W.M.

### MRS. CLARA SAMUEL

Mrs. Clara Samuel (formerly Elberfeld) died in the Dortmund Jewish Old Age Home at the age of 83. She was the chairman of the "Zentralstelle fuer juedische Adoptionsvermittlung" which was established on her initiative in 1926; she also took an active part in the work of the Jewish Women's Organisation in Germany. Prior to her re-emigration to Australia from where she returned to Germany after the war, Mrs. Samuel lived for several years in England; at that time she took an active interest in the work of the AJR local branch.



Robert Weltsch

# KAISER WILHELM II ON THE JEWISH QUESTION

## Personal Letter Published

On September 29th, 1898, Kaiser Wilhelm II wrote a letter to his uncle, the Grand Duke Friedrich von Baden, in which he replied to the approaches made to him by the early Zionists through the mediation of the Grand Duke, and set forth some of his own views on the Jewish question. This letter, a document of great interest and piquancy to all students of German-Jewish history, is now published in facsimile in a magnificent volume produced in Israel by Mr. Hermann Ellern, a prominent Israeli private banker of German-Jewish origin.

Mr. Ellern, a native of Karlsruhe, in his Foreword, recounts the absorbing story of his discovery. The correspondence between Theodor Herzl and the Grand Duke at the end of the nineteenth-century and the help accorded by the Grand Duke to Herzl in his first diplomatic endeavours are well known, but the originals of the letters were not available until two years ago. Then Mr. Ellern obtained permission from the present head of the house of Zähringen, Markgraf Berthold (the son of Prince Max von Baden, the

remarks about the Jews in this private letter are very revealing. He is quite enthusiastic about the political implications and the constructive aspect of Jewish colonisation in Palestine, but he is not free of the current prejudices and indulges in a phraseology apparently conventional in aristocratic circles at the time:

"Zudem würde die Energie, Schaffenskraft und Leistungsfähigkeit vom Stamme Sem auf würdigere Ziele als auf Aussaugen der Christen abgelenkt, und mancher die Opposition führender, der Soz. Dem. anhängender Semit wird nach Osten abziehen wo sich lohnendere Arbeit zeigt, deren Ende nicht wie im obigen Falle mit Zuchthaus ist". [sic]

But the Kaiser does not wish to be associated with the antisemites whom he profoundly dislikes. He believes that nine-tenths of all Germans would be horrified if they heard that he sympathised with Zionism. From these anti-Jewish people the Kaiser dissociates himself. Alluding to the usual story that the Jews killed Jesus, he says that the

Duke and the Kaiser, who did not know very much about the actual situation in Palestine. The mystical element also played its part. Much importance, for instance, is attached to the Rev. Mr. Hechler's suggestion that the original Ark of Covenant should be searched for in Palestine, and that for this purpose a large area, in what is today known as Transjordan, should be placed under the protection and jurisdiction of the Kaiser. This would enable the Zionists to carry out their plans of immigration and colonisation under German auspices.

It is not necessary to point out that nothing came out of all these dreams and speculations. Fortunately Zionism did not come under German protection. But it is noteworthy to learn from these documents how the Jewish problem and the Zionist experiment were treated at that time in Court circles, although their ignorance is quite patent.

The Kaiser appears here in all his grandiloquence and vanity. The reader will also be struck by the curious style of these letters. Today, only those over 60 still have a remembrance of Imperial Germany and her last Emperor. But one may safely assume that in pronouncing his warning words about the dangers of antisemitism, the Kaiser could hardly foresee what would happen in Germany only 35 years later.

Lionel Kochan

## THE NAZI IMPACT

### A Bibliography

This guide\* is a combination of bibliography, catalogue, researcher's *vade mecum* and manual. "Here we have", writes Professor Salo Baron in his Foreword, "the record of an overwhelming plethora of eyewitness accounts, documentary evidence from archival collections and observations by well-informed contemporaries". The present guide to this material is the first of a series of which the later volumes will be more bibliographical in character.

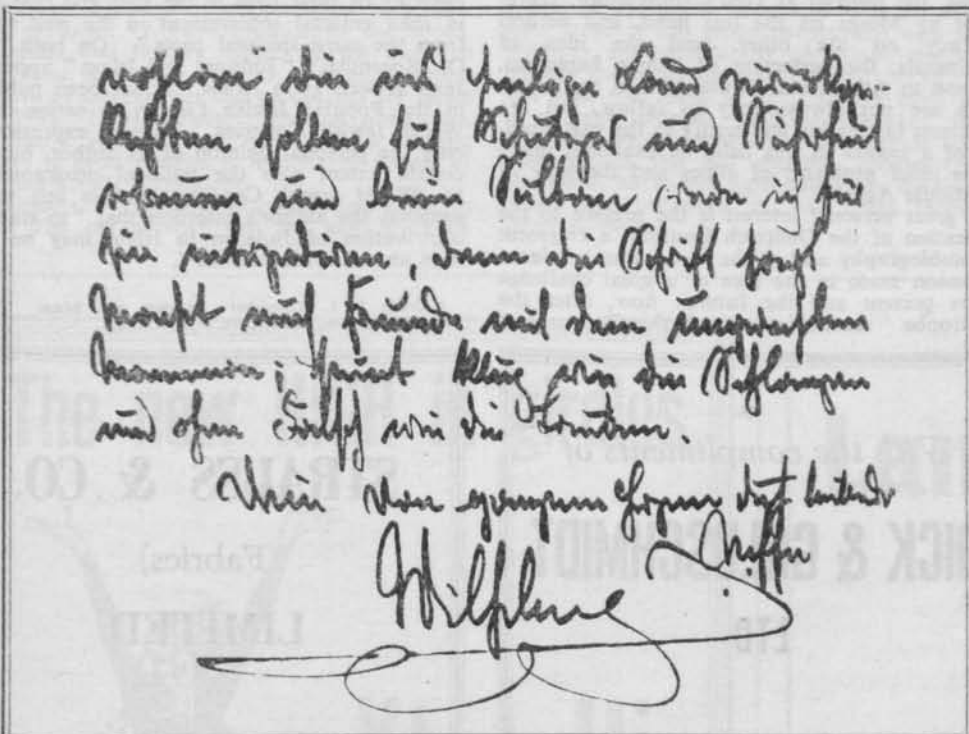
This, the first volume, transcends any known classification. It lists nearly 4,000 items in 24 languages—and these items refer to virtually every aspect of the extermination. Merely to list the headings and sub-headings would be an exhausting task. The main headings are "The Jewish Catastrophe in Historical Perspective", "Reference Tools", and "Research: Institutions, Methods and Techniques". Each of these is then followed by further divisions and sub-divisions of a progressively detailed character. The items themselves are described in the accepted bibliographical manner with, occasionally, valuable introductory notes.

The Guide is not intended to be comprehensive; for example, those aspects of the Catastrophe as the editors explain, which have been fully studied, are not covered in detail. Conversely, where a subject has been neglected, the fullest aid is given to the researcher or historian by listing as many references as are available. "We were guided", write the editors, "not by a rigid dogma but by the utilitarian rule regarding the greatest profit for the greatest number". There can be no doubt that in this, as in every other respect, the editors have made a triumphant success of their task.

A special feature of the Guide is the index—or rather indexes—for there are no fewer than five: names, corporate authors, titles, places, and subjects. Lord Acton once said of an historical work that "it had an index that made one's mouth water." This is equally true here, for there is an abundance of cross-references to facilitate the tracking down of even the most obscure pamphlet or periodical. It is also worth mention that the editors give the location of those items which cannot easily be found in libraries.

At the end of their Introduction the editors express the hope that the Guide will "inspire and assist" historians in their present studies and future research. The present reviewer can only echo this hope and commend this Guide as an invaluable aid to all historians and research workers concerned in any way with the Catastrophe.

\* Guide to Jewish History under Nazi Impact, by Jacob Robinson and Philip Friedman. Yivo Institute for Jewish Research, New York, 515.



last Imperial Reichskanzler of 1918) to trace them in the Grossherzogliche Familienarchiv. In the course of these investigations many letters of the Grossherzog, of Theodor Herzl, and of the eccentric Rev. Hechler, Chaplain at the British Embassy in Vienna, came to light. In addition, a letter by the Kaiser and a handwritten letter by Tsar Nicolas II (in French) were discovered. The last of the 47 documents published is a handwritten Aide Memoire dated January 26th, 1904, unsigned but apparently from the German Foreign Office, setting out the reasons why Germany could not support the Zionist Movement, the main reason being, of course, the susceptibilities of the Sultan.

This negative *résumé* was the ultimate outcome of the negotiations which Herzl conducted with the German Government and with the Kaiser himself almost until his death in 1904. But a few years earlier things did not look so hopeless. In 1898 it seemed as though the Zionist idea, both from its practical side and its fantastic romantic impact, had fascinated the Kaiser. This found a very characteristic expression in the letter addressed to the Grand Duke. Obviously the Kaiser was flattered by the appeal to his generosity and power, and by the prospect of extending his protection to a world-wide movement with great potentialities. On the other hand, his

reaction to it and the punishment of the Jews is God's own business:

"Weder die Antisemiten, noch andere, noch ich, sind von Ihm beauftragt und bevollmächtigt diese Leute nun auch auf unsere Manier zu kujonieren in Majorem Dei Gloriam! Ich glaube hier darf man auch sagen: Wer unter Euch ohne Fehl ist, der werfe den ersten Stein auf sie! Dazu würde sich ferner auch noch das 'Liebet Eure Feinde' setzen lassen".

Considering what the Kaiser calls the "tremendous power of international Jewish capital", he believes it would be political realism to expect colossal advantages for Germany "if the world of the Hebrews would have to look up to her with gratitude". But this is not pure opportunism. Somehow he seems to grasp the gloom of the Jewish question, when he continues:

"Ueberall erhebt die Hydra des rohesten, scheusslichsten Antisemitismus ihr greuliches Haupt, und angsterfüllt blicken die Juden—bereit die Länder wo ihnen Gefahr droht zu verlassen—nach einem Schützer! Nun wohlan die ins Heilige Land zurückgekehrten sollen sich Schutzes und Sicherheit erfreuen und beim Sultan werde ich für sie interzedieren..."

It is strange how easily the propaganda suggestions of Zionism were accepted both by the Grand

Rabbi Dr. M. Eschelbacher

## JUDAISM, HELLAS AND ISLAM

### Two Recent Publications

To know God is Man's sublime task. From the outset Jewish faith has made its own way towards this great goal. This is: to learn the Torah and to fulfil its commandments. However, Judaism did not originally create a religious philosophy of its own, and a very long time elapsed, aeons of history, before it became necessary to develop such a philosophy. Its hour came after the rise of Islam and in its countries, from Iraq to Spain. There the Jews were faced with a young, militant religion, reinforced not a little by the ideas and systems of great Arab thinkers. In order to withstand the fervour of the new creed, to meet the doubts and questions of its own children, to become a guide for the perplexed, Jewish religion equally had to find its own philosophy.

#### Arab Influence on Judaism

In his Franz Delitzsch Lectures, delivered in 1957 at Muenster University, Erwin Rosenthal shows how our religious philosophy was awakened by the philosophy of great Arab thinkers.\* But they themselves were not wholly original; on the contrary, they had been inspired by Greek philosophers, Plato and Aristotle in the first instance and their successors in the following centuries. Thus in the end Greek ideas and doctrines pervaded Jewish religious thinking by way of the Arabs and their echo can be heard in modern times right up to our own days in Spinoza, Mendelssohn and Hermann Cohen. The Greek heritage in our religious philosophy is a fact and at the same time a difficult problem. For Greek and Jewish thinking are basically different and often to all appearances incompatible with one another. Erwin Rosenthal examines our most eminent philosophers of the Middle Ages, from

\* Erwin I. J. Rosenthal: *Griechisches Erbe in der Jüdischen Religionsphilosophie des Mittelalters*. W. Kohlhammer, Stuttgart, 1960. DM. 15.

Saadja, in the tenth century in Iraq, to Joseph Albo in the fifteenth century in Spain, Maimonides and Jehuda Halevi, Bachja, Abraham ibn Daud and others. He describes the manner in which the ideas and questions of Hellas reached them, and their struggle with the problem presented to them by this Greek philosophy. He found that there is at least one idea common to Plato and our own Jewish doctrine: The central idea of Law is fundamental to both of them.

#### Religion and Politics

In his *magnum opus* "Political Thought in Medieval Islam" Dr. Rosenthal has demonstrated how eminent teachers of Islam regarded the commandments of their religion as an element of politics and how, in accordance with them, Maimonides and others have proclaimed the Torah as "the ideal constitution of the ideal theocracy that shall become reality in the messianic kingdom of God on earth," the Jewish variation of Plato's ideal state. He continues with this confrontation of Hellas and Israel in the chapters about the Torah and the Greek Nomos, the prophet as God's ambassador, represented by Moses on the one hand, and natural prophecy on the other, and the idea of Eudaimonia, the perfection of human happiness, common to Athens and Jerusalem. In arguments which are not always easy to follow, but are sometimes fascinating and testify to the vast erudition of a master in this field, he examines many of the chief problems of ethics and theology of the Middle Ages.

Of great personal interest is the preface to the publication of the Delitzsch Lectures, a fragment of autobiography and at the same time a solemn confession made in the face of a great challenge to the present and the future: how, after the catastrophe "reconciliation with the Germany of

the spirit, this process of healing and becoming whole again" may be possible.

In "Judaism and Islam"† Dr. Rosenthal develops the same facts and ideas differently, in a way comprehensible to a larger section of readers outside the limited circle of the experts. Its trend is similar. In the first chapter he discusses what Mohamed has taken from Judaism and the Jewish heritage in Islam, in general. In the second, longer chapter, he depicts how, as a result of their contact, Judaism was influenced by Islam, in the centuries from Mohamed up to the expulsion of the Arabs from Spain in 1492, with regard to the interpretation of the Scriptures, the lexicography of the Hebrew language, to philosophy, theology and many other fields of knowledge, by a process of mutual give-and-take.

It is essentially a book of research, presented in popular language, but its tendency is political. What it is, is seen more clearly from the picture on the cover than words could express. There we see the Menorah, with just above it the Half Moon—Judaism and Islam meeting one another. For Dr. Rosenthal looks at the Jewish-Arabic conflict of today and asks himself how a reconciliation could be brought about. He is forced to admit that "the chances of any agreement are rather slender." But this resignation does not represent the whole truth and there remains, nevertheless, some hope for peace. "One of the preconditions for a positive solution is the conscious realisation on both sides that they share a good deal of common ground in the religious ordering of their lives in the past and that much of their cultural achievement in the past springs from the same spiritual roots". On both sides! Dr. Rosenthal's "Judaism and Islam" appeals to Jews as well as to Arabs. It has been published in the Popular Jewish Library, a series of the World Jewish Congress. Thus it expresses not only the personal opinion of its author, but to a certain extent also the political programme of the World Jewish Congress, and in this way it supports the author's assertion that "to trace the contribution of Judaism to Islam may be more than an academic pastime".

† Erwin I. J. Rosenthal: *Judaism and Islam*. Thomas Yoseloff, London, New York, 1961. 7/6.

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## THE ARDON EXHIBITION

The sophisticated London art critics who came to see Ardon's paintings at the Marlborough Fine Art Gallery recently were in for a surprise. Admittedly they had failed to notice them at the Venice Biennale, the Stedelijk Museum, Amsterdam, the Museum of Modern Art, Paris, at New York, Munich and other places, and now found themselves confronted with something quite extraordinary, a major sensation, rather difficult to understand. However, apart from a few who, overburdened less with knowledge than prejudice, even now were unable to perceive anything, they acquitted themselves highly creditably.

This is all the more praiseworthy as they were faced with a knotty problem. There are two features inherent in Ardon's art, the one being its connection with certain movements in Central Europe, the other its peculiar Jewishness. When Mordecai Ardon (formerly Max Bronstein), as a youngster from a small Polish village, arrived in Berlin and Weimar he naturally absorbed the contemporary atmosphere eagerly. The encounter with the famous artists who taught at the Bauhaus was decisive. They recognised his exceptional talent and after some years he was himself a teacher at the Itten-Schule, Berlin, a fastidious craftsman, deeply immersed in the study of the old masters, whose spirit and technique he assiduously explored. Always assimilating the social, intellectual and literary stimuli of the time, he might have developed into an outstanding representative of German art had he not left for Israel after 1933. There his adaptation took some time, but when it was completed he turned his teaching abilities to good account at the Bezalel School of Arts and Crafts, Jerusalem.

Gradually a veritable transformation came to pass. The old country and the new life took

possession of the artist. Painting the land, sand and stones, sky and sun, his own past awakened and claimed to be inscribed in forms and colours. Recollections of Poland and his father's clock-making, of his early Bible and Talmud studies emerged and grew into personal and universal symbols. Ardon had found his own language. For many years, secluded in his studio, he created a rich imagery of his country and epoch as reflected in the mind of a painter. Tradition and experience, imagination and a bright intellect blended into one, most convincingly demonstrated by his large triptych "Missa Dura", the principal work at this exhibition, and undoubtedly the first and only great artistic document of the fate of European Jewry. Far from being "literary", it depicts the tragic story with scores of allusions and allegories which reflect an intimate knowledge of the mysteries of Jewish destiny. Easier to comprehend are the other paintings in their delicate colouring and lyrical beauty, some of them distinguished by irony, humour and a serene playfulness. They are mostly owned by public and private collections.

Ardon is more than Israel's most important painter. He is one of the really outstanding artists of our time on the international scale. Of course he cannot be compared with the fashionable, more or less gifted people who with lots of publicity, and without any inhibitions, splash their colours over immense canvasses in order to express the little they have to say. Unlike them Ardon is a quiet, arduous, meticulous worker, thinker and dreamer, a perfectionist who grinds his own colours like the old masters, apparently old-fashioned, but in fact having long ago outdistanced those camp-followers who still think themselves *avant-gardistes*.

## CULTURAL NEWS

### SELECTED FOR LENIN PRIZE

Professor Leib Landau and Professor Yevgeni Lifshitz are two leading Jewish scientists who have been selected for the Lenin Prize Award by the Soviet Academy of Science.

Writing about their candidature for the award, a Correspondent-Member of the Soviet Academy of Science declared that the two Jewish scientists had made the "greatest contribution" to Russian science by their recent work entitled "A Course in Theoretical Physics".

### APPOINTMENT OF DR. FRITZ BAMBERGER

Dr. Fritz Bamberger has been appointed Professor of Intellectual History and Assistant to the President of the "Hebrew Union College" (Cincinnati/New York). Prior to his emigration in 1939, Dr. Bamberger was Head of the Jewish Teachers' Seminary in Berlin and also lecturer at the "Hochschule fuer die Wissenschaft des Judentums". Dr. Bamberger is a Board Member of the Leo Baeck Institute.

### SERBO-CROAT TRANSLATION OF SIMON DUBNOW

The Federation of Jewish Communities of Yugoslavia is issuing a Serbo-Croat translation of Simon Dubnow's "Short History of the Jewish People", to be edited by David Levi and Lucie Mevorah-Petrovic.—(J.C.)

### JEWISH THEATRE IN PARIS

The new Jewish Art Theatre gave its inaugural performance in Paris. It presented "The Lady of the Castle", by Leah Goldenburg, in Yiddish.—(J.C.)

## The new HIGH in girdles

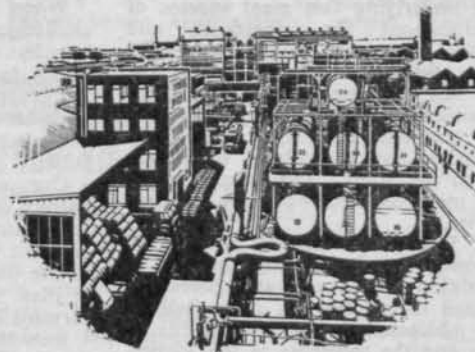


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## TWO GERMAN-JEWISH FAMILIES

### THE DYNASTY OF THE ROTHSCHILDS

The interest in the history of Jewish court bankers who served the numerous German sovereigns in the seventeenth and eighteenth centuries has been revived through many recent publications. There are several reasons which explain why this has not happened before. Jewish authors probably shrank from touching too much on this institution because even learned Germans did not wholly understand the historical necessity which forced the minority in their midst to make financial matters one of their main occupations. Among German scholars an authority like Werner Sombart in his work "Die Juden und das Wirtschaftsleben" (1911) did not make sufficient use of archival sources, was biased and arrived at many wrong conclusions. The book under review, written by a non-Jew, shows that matters seem to be changing, and that the use of new sources enables the historian to give an objective picture of this sociological phenomenon.\*

There is a long way from the short-lived career of Joseph Süss Oppenheimer, the "uncrowned ruler of Württemberg", and his lack of wisdom and personality, to Mayer Amschel Rothschild, who, in 1764, entered into business relations with the Princes of Hesse and started a dynasty of bankers which made its influence felt throughout Europe for nearly 200 years. The Rothschilds are amongst the few financiers on a big scale who have remained Jews until today. From a dealer with bills of exchange, antiques and medals, Mayer Amschel rose to a trusted friend to the Elector of Hesse, Wilhelm I. After having eliminated all competitors he gained a monopoly which kept his family in the Hesse service for 100 years.

When he died in 1812, the firm "Mayer Amschel Rothschild & Söhne" had become a world power. His sons and descendants gave loans to almost all European countries in the nineteenth century. The list of loans found at the end of Schnee's book gives an imposing picture of financial capacity. Many princes, noblemen, even a pope, are among the recipients. The French war indemnity of 1871 was secured by the London branch of the house and formed the basis for France's recovery. N. M. Rothschild and Sons also offered 49.3 per cent of the Suez shares to the British Government, so that Disraeli could say: "There can't be Rothschilds enough".

The principles underlying this great success of the family throughout the nineteenth and twentieth centuries are worth going into: The harmony amongst the "Fünf Frankfurter", the founder's sons, has become legendary. They never aimed at excessive gain but they were purposeful in their transactions. They made their payments punctually, and the advice they gave was simple and to the point. They were conservative in their methods and had an excellent information service.

The house of Rothschild assisted many good causes. They compensated the slave holders, at the time of abolition of slavery, and prevented many wars through their influence. The Balfour Declaration was addressed to the Rothschilds as leaders of Jewry, and the members of the Vienna and Paris branches placed about 70 millions of gold francs at the disposal of Jewish settlers in Palestine.

They deserve the honours bestowed upon them: One Rothschild was the first Jewish member in the House of Commons, another one became the first peer in the House of Lords, and Rothschilds were the first members of the Vienna and Berlin Herrenhäuser. The privileges enjoyed by this dynasty were also used to further the emancipation of their coreligionists in the last century, e.g., they succeeded in obtaining civil rights for the Frankfurt Jews through their connection with the Prince of Dalberg in 1811.

The author of this book deserves praise because he follows up the historical evolution of a great Jewish family and bases his narrative on objective facts and a thorough study of the sources available today.

ERNEST KAHN.

\* Heinrich Schnee: Rothschild. Geschichte einer Finanzdynastie. Persönlichkeit und Geschichte. Band 23. Muster-Schmidt-Verlag Göttingen, Berlin, Frankfurt. 1961. DM. 3.60.

### THE ROSENBAUMS OF ZELL

#### A Study of a Family

Whilst the enormity of the evil of National Socialism must remain fathomless in terms of human suffering, the measurable extent of its destructive power has at least brought home to the world that there is no historic precedent to Nazism and all that is involved in it. However, a closer look at the particular Jewish catastrophe of our time points at German anti-semitic movements in the past which, notwithstanding the change of political and social circumstances, prompted then, as now, the search for the cause of re-emerging barbarism in a highly civilised state. When in 1878 the chaplain at the Imperial Court in Berlin, Adolf Stoecker, began his campaign against the "corroding semitic element" the vast majority of the bewildered German Jews refused to regard the hostile agitation as more than a temporary reaction arising from obvious motives of political expediency or economic competition.

One of the lonely voices of that time decrying the deceptive belief in continuous progress has been made audible again through the efforts of Mr. Berthold Strauss in his book, "The Rosenbaums of Zell". Mr. Strauss rediscovered in Jerusalem the pamphlet "Jaschern Milo Debor" (a title derived from Biblical references), written in 1879-80 by Reb Hile Wechsler, a member of the Rosenbaum family.

#### A Bavarian Cabbalist

This Bavarian Cabbalist wanted to probe into the ills of the times by exposing the transgressions of Israel as the primary cause of the recurring afflictions of the Jewish people. The zealous remembrancer is not sparing in the display of his knowledge of Scriptures and Talmud when he reproaches contemporary Jewry in Germany for the neglect of religious duties. He warns them not to forget, in their haste for assimilation, the divine injunction against the wish of the House of Juda to be like all the other nations. His pragmatic view of history, if unlikely to be generally shared, has to be judged by the specific standards of a visionary who, confirmed by dreams, absolutely believed in the literary realisation of Jewish prophecy as well as in his mission to raise the call for repentance.

When the objective value of his dreams was challenged—not by "reformers" or lax believers but by an impeccably Orthodox authority—he sticks to his fundamentalist conviction against "sogenannte Wissenschaft", a term which we have to translate under the impact of a current controversy as critical historical approach to the Bible.

Our main interest in the document lies in its correct assessment of the terrible consequences of race hatred, the spectre of which he saw on the German horizon at a time when the Jews trusted in the disappearance of "Religionshass"; and in a plan for the colonisation of Palestine put forward in a somewhat naïve manner.

Reb Hile Wechsler was only one of the pious and learned members of the Rosenbaum family and it is the merit of the present book that it gives us an insight into the unbroken tradition of five generations of this family against the background of what may be called a Jewish enclave in the Franconian part of Bavaria. The scene is laid in the village of Zell, within walking distance of Würzburg, where Mendel Rosenbaum settled in 1822 and founded a Yeshiva which was to become a seed plot of rabbinical learning spreading far beyond the Bavarian communities. Like Mendel Rosenbaum himself, later on one of his five sons acted as *shtadlan* in dealing with the Government of Bavaria. The chronicle of their efforts, their successes and the obstacles they had to encounter, as well as the glimpses we catch of the home life of this exceptionally gifted Rosenbaum family, form a most instructive contribution to the regional history of German Jewry.

F. M. FRIEDMANN.

\* The Rosenbaums of Zell, by B. Strauss. Hamakrik, London. 21s.

### SOLDIERS WITHOUT A CAUSE?

The German-Jewish relationship is a drama, a tragic drama, the last act of which will never be played out. But the other acts are re-enacted from time to time and we must have the courage to face up to them unflinchingly. The aim of drama is catharsis. Only he who does not need any purification may close his eyes, may stand aloof.

For somebody of the older German-Jewish generation it will not be easy to read the new edition of "War Letters of Fallen German Jews."\*

Two of my own brothers, volunteers, were victims of the First World War. Should the title of the book under review have been "Soldiers Without a Cause"? Yet it would be unhistorical, unrealistic, and almost inhuman to judge the behaviour of young Jews in Germany in 1914 by what we know today. The Jew in Germany loved his homeland: its destiny concerned him just as much as it did any of his fellow-countrymen. Many of the young volunteers of 1914 were ardent Socialists or Zionists, my brothers among them. Later the picture changed. Antisemitism brought disillusionment and bitterness in its wake. Doubts crept in about the justice of the German cause. The horrors of things seen bred pacifism. These changes do not find any expression in this book. In any case, they certainly affected only a minority.

Thus the Letters cannot be called fully representative. The date of their first publication explains it. In 1935 it was the main concern of the editors, the Reichsbund jüdischer Frontsoldaten, to show that Jews had been just as fiery patriots and nationalists as were non-Jewish soldiers. I quote from a letter by the Social Democratic Member of the Reichstag, Ludwig Frank (August 23, 1914):

"Aber jetzt ist fuer mich der einzig richtige Platz in der Linie, in Reih und Glied, und ich gehe wie alle andern freudig und siegessicher."

The subject of antisemitism is voiced in some of the letters. Vizefeldwebel J.Fr. Beutler (September 21, 1916): "Ich habe nie etwas von Antisemitismus hier gehoert, dazu sind jetzt die Zeiten zu ernst."

But others state: "Das zweite Mal zog ich in den Krieg freiwillig hinaus, wenn ich auch als Jude im ersten Teil desselben Zuruecksetzungen und Kraenkungen jeder Art ueber mich habe ergehen lassen muessen." (From the Last Will of Gotthold Kronheim.)

These are strong words, even unbearable words. Was the mixture of vile discrimination and almost hysterical patriotism a typically German experience? As I have said, we have to expose ourselves completely to this book, otherwise we shall never be able "unsere eigene Vergangenheit zu bewaeltigen". In this spirit, with this intention, we must read a description of a religious service behind the lines as experienced by Vizefeldwebel Walter H. Herrstadt (December, 1914):

"Mit Gott fuer Koenig und Vaterland . . . Der gestrige Feldgottesdienst von Dr. Baeck war eine Erbauung! In der Kirche benutzten wir den vorderen Raum, in dem durch etwa 12 Kameraden und einen christlichen Unteroffizier die ersten beiden Baenke besetzt waren. Dr. Baeck las erst Psalm 91 und knuepfte dann eine ungefaehr dreiviertelstuendige meisterhafte Rede an. Jetzt muessen wir ausharren, Geduld haben und auf Gott vertrauen, der schon alles zum Guten lenken wuerde. Jetzt haetten viele Menschen erst Gott gefunden. Er gab eine ergreifende Schilderung eines vor einigen Wochen nach Einbruch der Dunkelheit dicht hinter der Schuetzenlinie im Freien abgehaltenen Gottesdienstes, wo alle eine ganze Zeit lang schweigend beteten. . . ."

The Letters have now been republished on behalf of the Federal German Ministry of Defence. In his long preface the Defence Minister, F. J. Strauss, points out that they "show a generation of Jewish citizens in their attitude, their feelings and their love of fatherland—typical products of that time, sometimes slightly too emphatic, driven by a type of patriotism whose objectives appear to us rather strange today . . ."

The Letters have to be "read, marked, learned and inwardly digested". Their writers sealed their belief with their blood.

—A. ROSENBERG.

\* Kriegsbrieue gefallener deutscher Juden. Mit einem Geleitwort von Franz Josef Strauss. Seewald Verlag, Stuttgart-Degerloch, 1961, pp. 135. DM. 9.80.

## ARAB INTELLECTUALS IN ISRAEL

FROM OUR ISRAELI CORRESPONDENT

In Nazareth one can obtain "under the counter" and at double the price the book "I Am Alive," by a Lebanese author, Laila Baalbeki. Published by the Histadruth Arab Affairs Division, it was withdrawn at the last moment when its anti-Israel tendencies were discovered.

This little incident reveals two interesting facts—that the intellectuals of Israel's 225,000 Arabs are starved for their own culture, and that a best-seller among them must have a special ingredient—an attitude hostile to Israel.

"We live in a spiritual ghetto," complains Salim, a young Christian Arab of Nazareth who has just published a slim volume of poems. "What I mean is that we are cut off from the world of our language, from the living stream of Arab culture. Now and again a book filters through and is reprinted here or translated into Hebrew—we are isolated and too small in number to make publishing a business proposition."

At about the same time, I met Abdul, a student at the Hebrew University in Jerusalem, one of those twenty young Arabs who have been granted an annual loan of £300 by the Israeli Ministry of Education because they plan to teach in elementary or secondary schools. His father is an income tax official at a village not far from the Jordanian border. It was not easy to make Abdul speak up. He lives in a hostel at the campus. There are altogether about 80 Arabs among the University's 8,000 students. "The Arabs constitute over ten per cent of Israel's population, their academic youth only one per cent," he states.

I try to explain that within the Jewish community, too, the Western section is far better

represented in the sphere of higher education than is the Oriental. In the thirteen years of its statehood, Israel has not yet been able to bridge the wide cultural differences between the various immigrant sections. In Mandatory Palestine there was one pupil for every 15 Arabs; in Israel the ratio is 1:5. This compares to one pupil for every ten persons in Egypt, Iraq and Tunisia, and one for 75 in Saudi Arabia. "Of the 37,000 Arab pupils in Israel, less than 1,000 attend secondary schools", Abdul retorts.

There are only six Arab secondary schools in the country because it takes time to build up such an educational network; because the Compulsory Education Law, which anyhow is all too often circumvented by the Arabs, does not apply to secondary education; and because there is a dire lack of teachers.

What careers are open in Israel to the Arab intelligentsia? The chances in the liberal professions are limited, and the problem only becomes aggravated the more the Government strives to raise the educational standard of the young Arabs, creating more and more intellectuals. Arab graduates from secondary schools do not want to follow in the footsteps of their fathers and fathers' fathers who were farmers; they see their best prospects in administrative posts. There are at present 1,700 Arab civil servants in Israel—in the Ministry of Education, the police, the Finance Ministry, the health services, the Ministry of Works, in religious affairs and social welfare.

But Israel's civil service comprises almost 50,000 officials, and therefore the Arabs are not represented in accordance with their population ratio. This, too, is the result of the hostility of

Israel's neighbours. In a country whose borders are ridden with incidents, the question of the "security risk" overrides everything else. For this reason the Druses are the only non-Jewish community allowed to serve in Israel's army.

On the other hand, does the private sector not offer sufficient compensation? The concepts of Jewish employers are not yet in line with the new realities of Israel which have raised the Arabs to a much higher cultural level than they had before the country's independence. Lacking confidence in the abilities and training of the young Arab intellectual, they are reluctant to hire him for responsible positions in their establishments. They also suspect him of being receptive to propaganda from outside to which he is exposed, and this further delays his economic integration.

No wonder that the Arab intellectual becomes extremist—either Nasserist or Communist, or, still worse, a combination of the two. This radicalisation is the outcome of a difficult—in some cases hopelessly difficult—situation.

Of course, there is emigration. The doors of Israel are open, and everyone who wishes may leave. However, this is easier said than done. Emigration is free—but not into enemy territory. In order to leave the country legally, an Arab must travel to Cyprus and from there to his place of destination. As boat trips are costly—and with unemployed intellectuals money is a rare commodity—it happens that among the casualties of border incidents there are not only spies and smugglers but also young Arabs who try secretly to cross into the Gaza Strip for Egypt, and the northern frontier for Lebanon.

Only peace in the Middle East can lead to a cultural exchange between Israel and her neighbours and open for Israel's Arab intelligentsia the doors to Arab cultural life outside Israel and to careers inside the country.

### Fonds zur Abgeltung von Vermögensverlusten politisch Verfolgter. Wien II. Taborstrasse Nr. 2-6

Der Fonds zahlt im Rahmen seiner Statuten, welche am 2. Juli 1961 im Amtsblatt zur Wiener Zeitung veroeffentlicht wurden, Entschaedigungen fuer konfisziierte Guthaben auf Bankkonten, fuer Wertpapiere, Bargeld und Hypothekarforderungen und fuer die Einrichtung der Judenvermoegensabgabe und Reichsfluchtsteuer.

#### Andere Vermoegensverluste koennen nicht beruecksichtigt werden.

Formulare fuer Antragsberechtigte in Gross-Britannien sind bei der Oesterreichischen Botschaft, 18 Belgrave Mews, London, S.W.1, oder beim Austrian Desk der United Restitution Organisation 183/189 Finchley Road, London, N.W.3, zu erhalten.

Alle Interessenten werden gebeten ihre Antraege moeglichst bald zu ueberreichen, da der Fonds, abgesehen von Zahlungen an Personen, die das 70. Lebensjahr vor dem 31. August 1962 erreicht haben werden, erst leisten kann, wenn alle Antraege bearbeitet wurden. Wer seinen Antrag verspaeet ueberreicht, verzoegert die Auszahlung an sich und an alle anderen Antragsteller.

Die Anmeldefrist endet am

**31. August 1962.**

Sie wird auf keinen Fall verlaengert werden. Antraege, die nach dem 31. August 1962 einlangen werden, koennen nicht mehr beruecksichtigt werden.

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## LETTERS TO THE EDITOR

## CHRONICLE OF A FAMILY

Sir,

I have read with interest in your February issue Mr. S. M. Auerbach's review of "The Chronicle of the Lauterbach Family." Like on a previous occasion, I must take issue with one of the reviewer's statements. In regard to "the incidences of mixed marriages and baptism," Mr. Auerbach writes: "other genealogists have shrunk from publishing the result of their investigations." His notion is wrong, at least as far as my study "Familie auf Wanderschaft" is concerned. It appeared in Vortrupp, Jüdischer Buchverlag, Berlin, 1938. Based on data of 832 individuals spread over seven generations, I not only analysed, a.o. the "race" of husbands and wives who had been admitted into the original stock, and the religious affiliation of the descendants but I tried to go beyond mere count in my evaluation of the material assembled.

Since this may still be of comparative interest for future research, permit me to quote some of the findings reflecting the evidence as of January, 1933. In generation No. 6, 28% of the male descendants had Gentile spouses, whereas only 13% of female descendants were married to Gentile husbands. However, only 10% of generation No. 7 were part-Jewish by blood, because the fertility of mixed marriages was lower than that of Jewish marriages. The percentage of descendants in generation No. 7 who were not of the Jewish faith was a little higher, viz. 12%; but this figure may have been on the low side since some of those interviewed may not have admitted the whole truth. It was, furthermore, obvious that incidences of mixture and apostasy were not evenly spread over

the breadth of later generations. Percentages were higher in large cities, and higher still among those who had gone abroad.

In view of impending Nazi censorship, I did not at that time stress the emotional significance of my facts. But I still recall that a young married man who shared his family name with me came to see me for advice. He was a Christian half-Jew residing in Danzig, married to a Gentile wife, both parents of a quarter-Jewish baby. Having heard of my research, he implored me, in the interest of the infant, to help him obtain a document indicating that his ancestors on the father's side were buried in a Christian cemetery at the place whence our family had sprung. Since I knew that such was not in accordance with facts, I had to disappoint him. Shortly afterwards the Second World War broke out, and Danzig was temporarily "liberated". I never heard of that distant cousin again, but I have often wondered . . .

—Yours, etc.,

(DR.) H. G. REISSNER.

New York, March 9, 1962.

## ARCHIVES OF "KAMERADEN" AND "WERKLEUTE"

Sir,

Kibbutz Hazorea has started to build up archives of the "Kameraden" and "Werkleute" movement. To make sure that these archives will be as comprehensive as possible, I herewith appeal through your columns to all former members and friends of this movement to lend us their support. Many of them, I am sure, still possess "Bundesblätter", pamphlets, circulars, and photographs—all these items are of greatest interest to us.

We often receive visitors in Hazorea who were associated with our former youth movement in Germany. We know that they consider this time as one of the most formative periods of their lives. Today, all of us realise that the movement was a typical and constructive manifestation of German-Jewish life. We therefore strongly feel that the story of its development and achievements should be kept alive. Kibbutz Hazorea is certainly the most appropriate place for the collection of all available records and we hope that many of our friends will co-operate with us in this matter.

Material should be sent either direct to Kibbutz Hazorea (Israel) or to Menachem H. Gerson, Blenheim Lodge, Great North Road, East Finchley, London, N.2.

Yours, etc.,

MENACHEM H. GERSON.

## RUSSIAN JEWISH SCULPTOR

The exhibition at Leningrad to celebrate the 125th anniversary of Pushkin's death includes at least twenty sculptures and drawings by the Russian Jewish sculptor, Hersch Glikman.

Glikman is one of the leading Jewish artists in the Soviet Union. He gained fame through his monuments of Lenin, Michael Kalinin and Tchaikovsky and is the holder of a high Soviet award for the monument to the Unknown Soldier at Klin, near Moscow.—(J.C.)

## DEATH OF MRS. BERTA ESCHELBACHER

When this issue was going to print, it was learned with regret that Mrs. Berta Eschelbacher, wife of Rabbi Dr. M. Eschelbacher, passed away on March 20. An obituary will be published in the next issue.

## FAMILY EVENTS

## Births

**Treitel**—A son (our third), David Michael Treitel to Kurt and Renate (née Elgin) Treitel on February 28th, 1962, 14 Dunstan Road, London, N.W.11.

## Birthdays

**Reimann**—Mrs. Elly Reimann, wife of Mr. Albert Reimann, 11 Hillcrest Avenue, London, N.W.11, will celebrate her 70th birthday on May 8th. The AJR extends heartiest congratulations.

## Deaths

**Reiss**—On Saturday, March 10th, Hermann Reiss, of 2 Sherlock Court, Boundary Road, London, N.W.8 (formerly of Leipzig), passed away in his 86th year.

**Steele**—Mr. John M. Steele (formerly Dresden) of 14 Narford Road, Clapton, London, E.5, passed away after a short illness on March 14th, aged 75 years. Deeply mourned by his relatives and many friends.

**Hacker**—Mrs. Anny Hacker passed away on February 14th, 1962, after a long illness. Deeply mourned by her husband, relatives and friends. Hans Hacker, 21 Gloucester Drive, London, N.4.

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## MISSING PERSONS

## Personal Enquiries

**Adam**—Mr. Siegfried (Friedel) J. Adam, aged about 41 (formerly Berlin) and late of Pioneer Corp. Last known address c/o B. Benjamin, 41 Addison Avenue, London, W.11. Sought by Dr. Klaus G. Heymann, 21 Ladbroke Grove, London, W.11 (formerly from Elbing).

**Pick**—Miss Thea Pick, aged about 50-52, formerly Teplitz, Czechoslovakia, wanted by Miss Margaret Neufeld, 191 Sumatra Road, London, N.W.6.

**Weil**—Mr. Kurt Weil, of Kirm (Nahe), Germany, aged about 65. Will you please contact Mr. Paul Christian, 2 Granville Road, Hove, 2, Sussex.

## Enquiries by AJR

**Gorodecki**—Information required about the late Nachmann Gorodecki, formerly Leipzig N21, Zschortauerstr. 71, who died in Buchenwald in 1938.

**Herzig**—Mrs. Betty Herzig and her sons Michael (born August, 1925) and Christoforus (born November 25th, 1926). Last known address 24 Merry Hills Drive, Enfield.

**Kiewe**—Bruno Kiewe, of Frankfurt/Main, married to the late Malvine Kiewe (née Mannes), believed to have come to England in 1936/37.

**Lessheim**—Mr. Arno Lessheim formerly associated with a firm called Arnofite Ltd., last known address West Parade, Hull.

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## ORGANISATIONAL NEWS

### JEWISH TRUST CORPORATION

#### A Function in London

Among those organisations which are comparatively little known to the Jewish public, the "Jewish Trust Corporation for Germany" (J.T.C.) may claim a place of honour. It has exclusively concentrated its efforts upon the accomplishment of its important task, the restitution of the unclaimed, heirless and communal Jewish property in the former British and (through its French Branch) French Zones of Germany, and deliberately desisted from any ostentatious publicity.

It was therefore particularly gratifying that the J.T.C. marked the publication of a comprehensive book on its work, written by its Secretary, Dr. C. I. Kapralik, by a reception, held on March 20. Those present at the function included practically all leading Jewish communal workers in this country, representatives of the Anglo-Jewish organisations and also a number of personalities from abroad who are associated with the work of the J.T.C. in one way or another.

The activities of the J.T.C. have so far resulted in the recovery of about £13 million. Dr. Kapralik's book which will be reviewed in detail shortly, records how this was achieved and in which way the funds have been used for the benefit of the victims of Nazi persecution. In this country, one of the schemes carried out with the help of this heirless German-Jewish property has been the establishment of the Homes for the Aged.

The Chairman of the J.T.C., Sir Henry d'Avigdor Goldsmid, M.P., who presided over the function, thanked the Western Allies and German authorities for their support and co-operation. Congratulations on behalf of the Foreign Office were conveyed by Mr. Peter Thomas, Under Secretary of State for Foreign Affairs, who described the Report as an "admirable and inspiring record of ten years' magnificent achievements". Mr. Oscar Joseph, Treasurer of the J.T.C. and Chairman of the Central British Fund, expressed deep satisfaction at the fact that the funds had helped Nazi victims in this country to spend the eve of their lives in the congenial circumstances of the Old Age Homes, jointly administered by the C.B.F. and the A.J.R. Dr. Nahum Goldmann stated that the establishment and success of the J.T.C. would not have been possible but for the unity of the Jewish organisations. Sir Barnett

Janner, M.P., recalled the Board of Deputies' share in the foundation of the J.T.C. Warnings of remaining aware of the tremendous amount of Jewish relief work still to be accomplished were uttered by Mr. Charles Jordan (Joint) and Dr. S. Levenberg (Jewish Agency). Tributes were also paid by Dr. H. G. van Dam (Zentralrat der Juden in Deutschland) and Mr. J. J. Jacobson (French Branch of the J.T.C.). The proceedings were summed up by the Israeli Ambassador, Mr. Arthur Lourie; the constructive work, now going on, he said, should never make us forget the tragedy due to which it had become necessary.

### MEMORIAL MEETINGS FOR JEWISH MARTYRS

A Commemoration Meeting for the 19th Anniversary of the Warsaw Ghetto Uprising and for the Six Million Jews who died in Nazi Europe will be held on Sunday, April 29, at 3 p.m., at St. Pancras Town Hall, Euston Road, N.W.1. The speakers will be: Lord Boothby, K.B.E., the Hon. David Astor (Editor of the "Observer"), Sir Barnett Janner, M.P., Mr. Michael Cliffe, M.P., Mr. B. B. Gillis, Q.C. The function will be held under the auspices of the Polish Jewish Ex-Servicemen's Association in co-operation with the Board of Deputies, the World Jewish Congress and the Association of Jewish Ex-Servicemen and Women. The AJR and a number of other organisations have also associated themselves with the Meeting.

The admission is free; reserved seats may be booked in advance through the AJR (stamped envelopes to be included).

Another Memorial Meeting to which AJR members are invited will be held under the auspices of the Association of Baltic Jews at the new Synagogue Hall, St. John's Wood, 41 Grove End Road, N.W.8, at 8 for 8.30 p.m. on Tuesday, May 1, the day, when similar Memorial Services for the six million victims are held in Israel.

### JUBILEE RALLY OF "BLAU-WEISS"

To mark the fiftieth anniversary of the foundation of the "Blau-Weiss", a rally of former members of this Zionist youth movement in Germany will take place near Tiberias (Israel) on the Israeli Day of Independence. Former members of the "Blau-Weiss" who wish to participate in the function should get in touch with Jubilee Committee, P.O.B. 4478, Tel Aviv.

### COUNCIL OF JEWS FROM GERMANY

Mr. Bruno Woyda (London) has been appointed Hon. Secretary of the Council of Jews from Germany in succession to the late Mr. Ernst Berent. As our readers know, Mr. Woyda has held many positions in Jewish life both prior and after his immigration. He was a Board member of the Berlin Jewish community and, until recently, Hon. Treasurer of the World Union for Progressive Judaism.

### NEW PRESIDENT OF "AMERICAN FEDERATION"

As successor to Rabbi Dr. Max Gruenewald, Dr. Curt C. Silbermann was elected President of the "American Federation of Jews from Germany", the AJR's sister organisation in the U.S. Dr. Silbermann is a lawyer who originates from Wuerzburg and now lives in East Orange (New Jersey). He has been associated with several Jewish organisations in the U.S. for many years.

Rabbi Dr. Gruenewald, who had to resign because of his manifold other commitments, was elected Hon. President in recognition of his signal services during his nine years of office.

### GERMAN ACTORS REMEMBER

To mark the 90th anniversary of its foundation the organisation of German Actors (Genossenschaft Deutscher Buehnenangehoeriger) dedicated a special issue of its magazine to the history of their organisation. For various reasons, the well-made-up publication is also of Jewish interest. It carries an article and a photo of the founder of the Association, Ludwig Barnay, born in Pest on February 11, 1842, "as the son of the Secretary of the Jewish Community". The names of former Presidents, mentioned in another article, include that of Dr. Max Pohl (President from 1901-1908). Last, but not least, Dr. A. Rosenmeyer (formerly of Frankfurt/Main, now London) vividly describes some recollections under the heading "Erinnerungen eines Bezirkssyndikus". He recalls his co-operation with Oberlandesgerichtsrat Dr. Aschaffenburg, who was Chairman of the Arbitration Court until he died, with Carl Ebert, Arthur Hellmer and many others. Quite a few members remained faithful to Dr. Rosenmeyer after he had to resign in 1933, and he especially mentions the singer, Pelagie Greeff Andriessen who, by her connections with the Private Secretary to the Queen, helped him to find refuge in England.

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# NEWS ABOUT ISRAEL

## DEVALUATION OF THE POUND

### Protests Against Government Policy

Following the Israeli Government's devaluation of the pound prices of several commodities have risen. Foodstuffs are among the commodities affected.

Thousands of people took part in a mass rally organised by Mapam in Tel Aviv to protest against the Government's policy.

Mr. Israel Barzilai, the former Minister of Health, alleged that devaluation made the rich richer and the poor poorer. He called for the cancellation of the system of dollar-linked debts incurred by farmers and workers and for a return to the system of monthly revisions in the cost-of-living allowance.

Mapam agitation against the Government's economic policy is believed to be supported by a section of Achdut Avoda in the Histadrut. Mapai circles are worried about a possible split in the Histadrut, which could lead to a wave of labour disputes.—(J.C.)

## CHAMBER ORCHESTRA IN ZURICH

To mark the 60th anniversary of the Jewish National Fund, the Ramat Gan Chamber Orchestra, conducted by Sergiu Commissiona, gave a widely applauded concert in Zürich under the auspices of the Association for the Promotion of Jewish Art in Switzerland and of the local Zionist Group.—(wg.)

## YOUTH EXCHANGE

It is reported from Munich that the Bayerischer Jugendring, the principal body of democratic youth organisations in Bavaria, intends to continue the youth exchange programme with Israel started two years ago.

## STAMP EXHIBITION IN GERMANY

An exhibition of Israeli postage stamps, organised by the Israeli Ministry of Posts, was held in the Jewish community centre in West Berlin during the latter half of February.—(J.C.)

## WIZO PLANS TO EXPAND

The Wizo held its 14th World Conference at Herzlia in Israel recently.

At the conference it was decided to increase Wizo membership and to organise leadership training courses in the Diaspora and visits to Israel.

But the movement's principal efforts will be devoted to helping the integration of newcomers in Israel. Ten new Wizo clubs are to be opened in Israel's development areas. More children's crèches and training centres for women are to be set up and the movement will double the number of its courses for housewives. In addition, a Wizo hostel will be opened in Jerusalem and a Wizo house in Tel Aviv.

It was pointed out that the organisation advised the Israeli Government on problems connected with child health, infant nutrition and vocational training. The Jerusalem Baby Home, sponsored by the British Federation of Women Zionists, had become the principal centre in Israel for the rehabilitation of children crippled by polio and those convalescing from rheumatic fever.

A proposal that Wizo should make more facilities available to Arab women and children and play a greater part in helping to integrate the Arab community in Israel, was made by the British delegation.—(J.C.)

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