

AJR

INFORMATION

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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C. L. Lang (Paris)

ALGERIAN JEWS IN FRANCE

In May, 1962, shortly before the departure of the European population from Algeria, the members of the Central Jewish Welfare Fund of France deliberated how they might contribute to the reception of the Algerian Jews in the motherland. The few Jews of German origin at that meeting were not a little surprised when the rapporteur, President of the Jewish communities in Alsace, introduced his statements as follows:

"In 1933 the Germans knocked at our gates. We keep our ears cocked in Strassbourg, because our city is the entrance gate to France. That should signify the entrance to freedom, to tolerance and to our hearts.

"When these German Jews came with their heel-clicking and their clipped speech, we were naïvely afraid that they would introduce a discrimination—a discrimination that indeed was already there.

"Our conscience has been troubled ever since then, when we think of all the human beings whose lives we could have saved and whom, through our exaggerated nationalism, we in fact did not save."

The events of the Second World War have taught the Jews of France that Jewry is universal and indivisible. The lesson was a bitter one, for the Nazi plan to destroy the Jews made no distinction between French and foreign Jews, for they all simply set out together as Jews on their last journey eastwards.

The French Jews therefore resolved to receive the newcomers from Algeria as brothers, although there were many differences between the two communities, not the least being the participation, forgotten today, of many an Algerian Jew in the last desperate struggle for the political status quo in Algeria.

The Jews from Germany, who were reminded by the President of the Jewish communities of Alsace about the occasionally summary treatment they had received at the hands of the French, could not help noting the basic differences between the conditions of their immigration in the years 1935-1939 and the entry or return of the Algerian Jews to the motherland.

Contrast to Immigrants of 1933

In contrast to the immigrants of 1933, the Algerian Jews have the good fortune of knowing the French language and possessing French nationality, so that they require neither a residence nor a labour permit; they can practise their acquired trade or profession without further ado and are usually acquainted with French economic and social conditions. French legislation in 1962 granted to Algerian "returnees" of all denominations, a number of whom had never before trodden on French soil, State reimbursement of travel and transport costs to the motherland, a monthly pension until a normal earned income had been reached, preferential rights as regards accommodation, employment, social insurance and State aid for the settlement of self-employed professionals. Furthermore, the Algerians are arriving during a boom and a pronounced labour shortage and not, like the refugees from Germany, during a recession.

All the same, the professional qualifications of the returnees from Algeria often do not satisfy the selective demand in the labour market; advantage cannot be taken of certain labour

openings, too, owing to a lack of dwellings within reach of the place of work. The general shortage of houses is the greatest material difficulty in the way of the reception of all the Algerian returnees in the motherland.

The arrival of 100,000 Algerian Jews within a few weeks called for great exertions on the part of French Jewry, for which its organisations could not be prepared, for it was impossible to foresee either the time of departure from Algeria or the numerical strength of the migration. What alone was obvious from the start was that the reception by the Jewish communities and institutions was a necessary complement of certain State measures, because the majority of the Algerian Jews had led lives in accordance with Jewish religious traditions that often cut them off from the surrounding world. Algerian Jewry has, in fact, a special character of its own and—far from the ideas of metropolitan France, with its somehow secularised Judaism—the Algerian Jews are closely tied to cult and religion. Apart from their commitment to a purely Jewish way of life they need, as it were, a "human warmth" in their social relationships which is not always shown them, particularly in the big cities of metropolitan France. In short, they need a Jewish "infrastructure" or, as it is called today, a platform to enable them to adapt themselves. For this reason, when welfare cases were being transferred to France for resettlement, the Jewish sector had to volunteer to look after them instead of the State.

Emergency Programme

An emergency programme to meet this situation had to provide the Jewish framework for a large number of returnees, whether in the form of children's homes or institutions for the solitary aged. But uprooted families also needed connecting with the Jewish world. As a result of the preceding influx of Jews from other North African countries, which may be estimated at 60,000 to 70,000 souls, big cities had to be avoided, if possible, as settlement centres. Thus many Algerian Jews settled in smaller towns in Southern France, where the once flourishing Jewish communities had shrunk, or been disbanded. Synagogues, rooms for the religious instruction of children, facilities for obtaining ritual food, etc., are therefore lacking. The situation is even worse in market-towns and villages, where accommodation or work is available, but where there had previously been no Jewish population. Here the Jewish framework has to be created from scratch and without any previous pattern.

Moreover, special difficulties are presented by the younger generation, which was subjected in Algeria for seven years to conditions approximating to a state of war, could not remain uninfluenced by the political activities of extreme parties and had witnessed innumerable acts of violence.

We will not go as far as to mention the difficulties which must be overcome before the Algerian Jews can be finally integrated in the life of France, but merely the Jewish emergency programme, for the execution of which within one year the amount of 13 million NF (\$2.6 million) will be required. The Jews in France could not

carry out even this emergency programme alone, either financially or with the welfare workers available in their communities; and this difficulty brought about a joint Jewish drive, which must have been greeted with joy by every Jew. British Jewry, the Jewish communities in the Federal Republic, together with the Jews in all the other West and North European countries, have begun to collect funds for the Algerian Jews. In putting a uniform Jewish Europe on its feet for the first time they have done something of extraordinary importance; with a tragedy as incentive, they have emulated and surpassed the general political trend towards the unification of Europe. This joint action by the European Jews has an extraordinary psychological significance, above all for those who have emigrated from one European country to another. They feel they are in a community whose framework stretches beyond that of a single nation; that they are no longer immigrants, but European Jews who, with all the other elements of European Jewry, constitute the receptionists of the newcomers. The new mass emigration from Algeria having such varied components, even the Jews who emigrated from Germany in 1933 now belong to the "indigenous" French Jewish population, in the same way as did the German Jews in Israel when immigrants streamed in after the State of Israel had been founded.

As the word "Israel" has cropped up, let us deal briefly with the remarkable fact that only a few thousand Algerian Jews have made their way to Israel. The overwhelming majority of the refugees have elected to settle in France, and for the following reasons: linguistic and cultural alliance between Algeria and the motherland; material and social conditions, often comparable, to which they were accustomed; the attraction of French culture and social life; and above all, the subsidies of the French authorities, laid down

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Council of Jews from Germany
Anglo-German Lawyers' Association
Association of Jewish Refugees

MEETING

on
MONDAY, FEBRUARY 18
at 7.45 p.m. at

51 Belsize Square, London, N.W.3
(BETWEEN BELSIZE PARK AND SWISS COTTAGE UNDERGROUND STATIONS)

Rechtsanwalt Martin Hirsch, M.D.B.
(CHAIRMAN OF THE INDEMNIFICATION COMMITTEE OF THE BUNDESTAG)

will give a report on

**"DER GEGENWAERTIGE
STAND DER
WIEDERGUTMACHUNG"**

FROM THE GERMAN SCENE

WAR CRIMINAL TRACED IN CHILE

Hermann Julius Walther Rauff, a former official in the Nazi security bureau, was arrested in Chile at the request of the West German authorities, who accuse him of having "invented" the mobile gas chambers used for the mass killing of Jews in Poland and Russia.

The West German Government is to produce incriminating material in its possession to the Chilean court where the extradition application is being heard. It will be at least several months before the proceedings are completed. There is no extradition treaty between the two countries.

Rauff is strenuously opposing extradition. He told the Supreme Court in Santiago that he signed papers brought to him but had never ordered or witnessed the killing of Jews.

The Frankfurt Attorney-General, Dr. Bauer, has stated that considerable help was given by the Spanish authorities in the search for, and arrest of, Reinhold Vorberg, a former Nazi charged with complicity in the murder of over 100,000 persons. The German authorities have applied for his extradition and, if the application is successful, Vorberg will be charged with responsibility for transporting victims of German "mercy killing" experiments to extermination camps and the establishment of the camps.

According to Dr. Bauer, the names of some 600 people who were involved in the "mercy killing" programme have now been listed, and the German courts will have to begin proceedings against many of them.—(J.C.)

Algerian Jews in France

Continued from page 1

by law, for immigrants and returnees, which these authorities have to administer themselves, as they do "compensation claims", before actual payment takes place. It must be assumed that on the expiry of sustenance payments and on receipt of compensation many Algerians, both non-Jews and Jews, will contemplate further emigration. It is by no means impossible that the French authorities will extend their willingness by granting and continuing assistance beyond the national soil.

On the other hand, re-emigration of the Jewish emigrants to Algeria does not appear to be contemplated, whereas non-Jews, particularly officials and employees of big industrial firms, have already carried out, or are considering, such intentions. To the Jewish immigrants from Algeria their former home has become a Mohammedan country, in which a Jew could "defacto" only be a second-class citizen. In certain semi-official statements by members of the Government of the new State of Algeria, there have been—though this has occasionally been denied—anti-Jewish, pan-Arabic tendencies, which make a return of Jews to Algeria seem highly unsuitable from a psychological point of view. At the end of 1962 only one-tenth of about 140,000 Jews had stayed behind in Algeria.

The long-term integration of the Algerian Jews in Metropolitan France presents great problems, as we know from Israel. There is the danger of a two-class-system emerging within French Jewry which, like the population of Israel, is already now composed half of Ashkenazi Jews and half of Sephardic Jews. The cultural level of the Jews from North Africa is in general low and their technical qualifications for such trades and professions as are open to them in France are poorer; the number of children per family is higher; their financial situation will be worse for a long time; the stratum of leaders in the group of immigrants and returnees is thinner than that of the Ashkenazi Jews; the North African Jews are newcomers, and that alone often is a handicap; and because of their attachment to their religious life, they find assimilation, even if they desire it, more difficult.

All these problems will occupy French Jewry for a generation. In conclusion, let us hold firmly to the fact that in a Jewish world which has gained its solidarity the will and the possibility exist to incorporate the uprooted as persons having equal rights.

TRIALS

In Bamberg the jury in the trial of Georg Schlosser, charged with the murder of Jews in the ghetto of Czestochowa, has ordered that the trial be suspended so that a witness could be brought from Israel. As a result the proceedings will be heard in the summer.

More evidence of the massacre of Minsk Jewry was given to the Coblenz court trying Georg Heuser and eleven other former S.S. and police officers charged with thousands of murders. Heinz Menkel, a 39-year-old Jewish survivor, told of the murder of 16 naked women at the Jewish cemetery in Minsk. He also witnessed the execution of six members of the Minsk Jewish Council. A number of former S.S. and police officers called as witnesses were either "unable to remember" the events in Minsk or declared that they had never taken part in executions.

Mr. H. Seug, a prosecutor now serving the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg, who was an observer during the Eichmann trial in Jerusalem, told the Flensburg court during the trial of Martin Fellenz, a former S.S. officer, that documents on Nazi crimes against the Jews now in the possession of the Central Agency were far more comprehensive than the material that had been available during the Eichmann trial.

Herbert Weichelt, the former commander of the Nazi security police in the Polish city of Przemysl, was confronted in the Flensburg court by Mr. Morris Gottfried, a 70-year-old Jew, now living in New York. Mr. Gottfried identified the German as having been present at a meeting between the Jewish Council of Przemysl and Martin Fellenz, when Fellenz ordered the immediate execution of a Council member.

The prosecutor asked the court to sentence Fellenz to hard labour for life for his complicity in the killing of 40,000 Jews and his individual responsibility for the deaths of four of them. However, he was sentenced to four years' hard labour, and the warrant of his arrest was suspended.

In Kassel the public prosecutor has asked for a sentence of three years' hard labour on Josef Lechthaler, now aged 72, who commanded a police battalion in White Russia and is charged with complicity in the murder of over 500 Jewish men and women in October, 1941.—(J.C.)

STUDENTS PROTEST AGAINST APPOINTMENT

Socialist students in Berlin have protested against the appointment of an ex-Nazi sociologist, Professor Karl-Heinz Pfeffer, to the Chair of Sociology for Developing Countries at Muenster University.

The students' organisation alleges that not only had Pfeffer openly supported Nazi ideologies but that he had also attempted to defend them in post-war years. They demanded reconsideration of his appointment to the Chair—the first of its kind in Germany.—(J.C.)

RUDOLF HESS AGAIN

Frau Ilse Hess, the wife of Rudolf Hess, refused to "stab my husband in the back" by having him declared feeble-minded in order to get him out of Spandau prison. She said she had been advised that such a declaration might secure his release.

Hitler's former deputy is serving a life sentence imposed by the Nuremberg War Crimes Tribunal in 1946 for helping to plan a war of aggression.

SCHOOL ANTISEMITISM

A strong protest to the Ministry of Cultural Affairs in North-Rhine Westphalia, has come from the organisation of Jewish communities in Northern Rhineland following antisemitic articles published recently in a newspaper produced for pupils at a Muelheim secondary school.

As a result of the representations, a spokesman for the school said that the editor of the newspaper, an 18-year-old boy, had been advised not to publish the articles but had not heeded this advice. He now realised that he had made a gross error.—(J.C.)

BERLIN JEWISH HOSPITAL TRANSFERRED TO TRUST

As the result of long-standing negotiations between the Berlin Jewish community and the City of (West) Berlin, a Trust has been established under the name of "Juedisches Krankenhaus Berlin" to which the Hospital Iranische Strasse has been sold at a price of DM. 5 million. The expenditure of the hospital will be covered out of subsidies from the municipality. The curatorium of the Trust will consist of five representatives of the Berlin Senate and two representatives of the Berlin Jewish community. The partners concerned agreed that this arrangement would be the best way of keeping up the tradition of the hospital which owes its foundation to endowments by Jewish families and which, on the other hand, has now more than 90 per cent non-Jewish patients.

RELATIONS WITH ISRAEL

The conviction and sentencing in Israel of German citizens uttering antisemitic remarks has been described as a "sad record" by West Germany's Social Democratic Party. Incidents such as these were putting a further strain on relations between Germany and Israel, the party's news bulletin stated. Everything should be done by the responsible German authorities, including the captains of German ships calling at Israeli ports, to prevent such incidents in the future.

In Israel, stated the bulletin, these incidents were viewed with disgust and many Israelis were of the opinion that the attitude of the young sailors was a reflection of the general attitude of the German people. There was no point in telling Israelis that they were an exception. The essential thing was to prevent any further strain on the relations between the two countries.—(J.C.)

HISTORY OF JEWS ON THE RHINE

Material for Exhibition Required

Under the title "Monumenta Judaica" an exhibition will be held in Cologne in October, 1963, dedicated to the 2,000 years' history of Jews on the Rhine. The exhibition will be financed out of Government funds and is also sponsored by leading organisations, including the "Zentralrat" of the Jews in Germany. To make the enterprise a success, it would be appreciated if readers from that district (including the Alsace) loaned for display any Jewish objects of art, cult or household in their possession. Particulars may be obtained from the Secretary of "Monumenta Judaica", Studienrat Konrad Schilling, Gereonskloster 12, Cologne.

THIRD REICH IN HISTORY LESSONS

The Conference of the German Federal Ministers of Culture has issued a list of publications on recent German history recommended for teachers' and pupils' libraries. The list includes, among others, Eugen Kogon's "SS-Staat", the Anne Frank Diary, Annedore Leber's works on the Resistance Movement, "Flucht in den Hass", by Eva Reichmann, and Gerald Reitlinger's "Final Solution". In the preface to the list the Ministers stress the need for giving the young generation a clear picture of the period of National Socialist dictatorship.

AWARDS

The Great Federal Cross of Merit was awarded to Dr. Ludwig Guttman, C.B.E. (Director of Stoke Mandeville Hospital), and Rabbi Dr. Georg Salzberger. The international lawyer Dr. Bruno Mannes (London) received the Federal Cross of Merit, First Class.

BERLIN LEO BAECK LODGE

The Leo Baeck Traditionsloge has elected the following Hon. Officers: Siegmund Weltlinger (President), Dr. Hans G. Sladowski (Vice-President), Erich Kaufmann, Georg Suesskind, Otto Kantorowicz, Gerhard Marcus, Max Wolfsohn, Rechtsanwalt Fritz Rosenbaum and Wilhelm Grzyb.

HOME NEWS ANGLO-JUDAICA

CAN IT HAPPEN HERE?

A panel of four communal workers discussed the question: "Nazism—is it possible here?" The debate was arranged by the United Jewish Friendly Society at its headquarters in White-chapel.

Mr. B. B. Gillis, Q.C. (an Hon. Officer of the World Jewish Congress, British Section, and Ajax) stated that one should not cast aside too easily the idea that Nazism could happen here.

Mr. A. Super (a member of the Defence Committee of the Board of Deputies and of the Council of Christians and Jews), said that he would not commit himself to saying that it could never happen. So far British Nazism did not represent any real menace, and those who exaggerated its significance as an immediate danger were doing a disservice to the community.

Mr. D. L. Sandelson (Chairman of the Foreign Affairs Committee of the Anglo-Jewish Association) said that it would be "as ungrateful as it is unrealistic to accept even for a moment any suggestion that Nazism could establish itself in Britain".

Mr. Myer Domnitz (Secretary of the Central Jewish Lecture Committee) said that unless he was entirely mistaken in reading the signs "I can tell you that you can go home reassured". He referred specifically to the attitude of Church leaders, teachers and educationists in Britain, most of whom were concerned about Nazi propaganda and determined to counteract it by positive measures.—(J.C.)

BRITISH FASCISTS

Sir Oswald Mosley, addressing a Press conference in Sheffield, claimed that several business and professional people, "many of them influential men," have joined the Union Movement. It is reported that Mosley is considering taking legal action against the police to test their powers of closing meetings.

The Professional Conduct Committee of the National Union of Teachers has postponed the hearing of charges of unprofessional conduct against Colin Jordan, the leader of the National Socialist Movement, until he is free to attend. Jordan, now serving a nine-month prison sentence for offences under the Public Order Act, was given permission by the Prison Commissioners to attend the hearing, but, at the last moment, indicated that he would not attend. If he does not attend the postponed hearing the Committee will hear the case in his absence.—(J.C.)

TOLERANCE IN RELIGION

The London Society of Jews and Christians discussed "The Relation of Tolerance to Conviction in Religion" at a recent meeting over which the Dean of St. Paul's presided.

Rabbi Dr. Leslie I. Edgar, Joint Chairman, said that no one religion had the supreme final truth. Judaism could derive from Christianity an enrichment compatible with its own fundamentals, just as Christianity could learn from Judaism. The mission of the higher religions was not competitive but complementary.

Canon Carpenter, Dr. Edgar's co-Chairman, spoke of the growth of tolerance. Today, he said, happily, great religions practised alongside each other.

NEW YEAR HONOURS

The distinction of Knight Bachelor has been awarded to Mr. Neville Noel Ashenheim, Jamaica's first ambassador to the United States; Alderman Frederick Lawrence, a former Deputy Chairman of the London County Council, and Mr. Roland Ellis Jacobs, a member of the Adelaide Jewish Community in Australia.

Professor Wilhelm S. Feldberg, head of the Division of Physiology and Pharmacology, National Institute for Medical Research, has received the C.B.E. Dr. Feldberg was born in Hamburg. He is a Fellow of the Royal Society and was formerly Reader in Physiology, University of Cambridge. Mr. Elia I. Salzman has also been awarded the C.B.E. for services to the tobacco industry of the Federation of Rhodesia and Nyasaland. He founded the Rhodesian Tobacco Science Institute in Salisbury, which is conducting research on smoking and lung cancer.

The O.B.E. has been awarded to the following: Mr. Suhar David, General Sales Director, Gestetner Ltd., who is Chairman of the Jewish Association to Aid Backward Children and Chairman of the Board of Trustees of the Ravenswood Foundation; Mr. B. H. Hurwitz for services to the Jewish community in Belfast; Mr. Herman Aaron Krikler for services to commerce in the Federation of Rhodesia and Nyasaland; and Councillor Samuel Davies, who is a Manchester communal leader, chairman of the Salford Education Committee and prominent in many national Jewish organisations.

Mr. J. C. Pollack, President of the Australian Amateur Fencing Federation, has been awarded the M.B.E. Mr. Pollack was a member of the British Empire and Commonwealth Games Executive, Perth, 1962, and at the Olympic Games in Melbourne in 1956.

HUNGARIAN DELEGATION IN BRITAIN

A communal delegation representing Hungarian Jewry visited Britain at the invitation of the Board of Deputies. The delegation comprised the Deputy Chief Rabbi, Dr. Imre Benoschovsky, and the two principal communal lay leaders, Dr. Endre Sós, the President of the Central Board of Hungarian Jewry, and his deputy, Dr. Geza Seifert.

It took over a year to arrange the visit, and the arrival of the Hungarian guests was something of an occasion. Apart from the visits of Yugoslav Jewish leaders, representatives of the small community in East Berlin, and the Rumanian Chief Rabbi, Dr. Moses David Rosen, this was the first visit of an official Jewish communal delegation to London from East Europe since the conference here immediately after the war, which was attended by delegates of Jewish communities both in East and West Europe.

At a reception, held under the auspices of the Board of Deputies, the members of the delegation reported that of the 800,000 Jews who lived in Hungary before the war, 700,000 had perished under the Nazi occupation. They also told the audience that there were thirty synagogues in Hungary, a theological seminary, a secondary school, a Talmud Torah, an orphanage and a Jewish hospital. In moving the vote of thanks to the speakers, Mr. S. Teff, Vice-President of the Board of Deputies, expressed the hope that those Hungarian Jews who have their families in Israel would be permitted to join them soon. The reception was attended by the Hungarian Chargé d'Affaires and the Hungarian Consul-General in London.

Minister of Education Addresses Brady Club

The Minister of Education, Sir Edward Boyle, in a speech following the annual meeting of the Brady Clubs and Settlement, paid tribute to the Club's "long history of work in the East End and wide range of worth-while activities for young people".

Referring to the question of racial and religious intolerance and the recent regrettable episodes in this country, he said that the events of the year had strengthened his conviction about the importance of social studies and of trying to understand why people reacted in these extraordinary ways.

"Please realise how much you are not alone and what an enormous number of people there are who are strongly identified with your feelings in these matters."

The meeting was held at the home of Sir Barnett Janner, M.P., and Lady Janner, who is the President of the Club.

"Bridge in Britain"

The Bridge in Britain was founded in this country two years ago to help introduce to Israel a scheme similar to the Duke of Edinburgh's Award Scheme. Last summer it sponsored a visit to Israel of 18 award winners and gave scholarships to a further 25 to spend their holiday working in the State.

Funds are needed for a whole series of new projects being planned in both countries. To raise the money required, the Bridge has published a Desk Diary for 1963.

Guardians' Homes

The London Jewish Board of Guardians has obtained permission for the building of flatlets and a Home for old people on the site the Board purchased in Ballard's Lane, Finchley. Work will start in about six months. It will accommodate over fifty people and will cost £225,000, to be paid out of the Board's newly established Building and Development Fund.

Another of the Board's new ventures, the Rosetta and Morton Joseph Home at Hemel Hempstead, should be completed by September.

Blind Society

The target figure of £250,000 set by the Jewish Blind Society when it launched its appeal in October, 1961, has now been reached in cash, covenants and promises.

The Chairman of the Society, while expressing his "unbounded gratitude to the community for enabling us to bring into being the imaginative and much-needed benefits for our blind co-religionists," asked the community to realise that vast increases in the Society's expenditure would follow logically from the fulfilment of those projects.

Victims of First War Remembered

A volume containing a Roll of Honour was presented by Mr. Philip Silvester to the East London Branch of the Association of Jewish Ex-Servicemen in the Joseph Stern Hall of the East London Synagogue.

The volume contains photographs and accounts of some 130 officers of the British Army who lost their lives during the First World War.

Henrietta Szold Award

Miss Margaret Langdon, founder and Chairman of the Jewish Fresh Air Home and School at Delamere, Cheshire, received the 1962 Henrietta Szold Award in recognition of her outstanding contribution to the sphere of social service. She is the second person to receive the award—the first was the Hon. Lily Montagu.

Last July Miss Langdon received an honorary M.A. degree from Manchester University in recognition of her many activities on behalf of the people of that city. She has worked for the welfare both of pre-war child refugees from Nazi Germany and post-war refugees from Hungary and Egypt and is engaged in many other activities.

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FROM BEHIND THE IRON CURTAIN

RUSSIA AND THE JEWS

An article by Edward Crankshaw in *The Observer* outlines the position of Jews in the Soviet Union.

It states that, according to a reliable report from Moscow, the meeting on December 17 of writers, artists and musicians, with the highest Government leaders including Mr. Khrushchev himself, was largely taken up with a bitter argument on and around antisemitism. Mr. Khrushchev said there was no more antisemitism in the Soviet Union because "the nationalities question has been solved". There was only "individual antisemitism". Nevertheless, it was better for Jews not to hold top positions in the Government because this only provoked popular resentment. The occasion for these remarks seems to have been an attack on the composer, Shostakovich, for using Yevtushenko's poem "Babi Yar" as the text for his new symphony.

The symphony has five movements and the adagio, first movement, tells of Babi Yar, the ravine near Kiev, where the Nazis murdered all the city's Jews in the war. A bass soloist expresses his identity with all the victims of racialism declaring that, as long as there are antisemites, "I am a Jew".

As a result of the argument, Yevtushenko has agreed, in his own words, to "add" to the poem. The addition, it is believed, will tell how a Russian woman sacrificed her life to save two Jewish children. The choral section of the symphony will be amended to take in the "addition". Because of this, a number of performances which were to have been given in Russia have been postponed. The symphony will be performed in its revised version during the festival of Russian music to be held in London later this year.

There seems to have been a sustained attack, increasing all through 1962, on Jewish culture and Jewish religious observances. At least ten important centres of Jewish population have had their synagogues closed down in recent months, making a total of at least 60 since 1959.

Over 60 per cent of the published total of all those persons shot for "speculation" and similar activities have been Jews, and in some of the trials synagogues were described as the meeting place for "crooks and speculators".

One of the most important closures was the Lvov Synagogue which, according to reports, affects some 30,000 Jews (of a total population of about 400,000). Sverdlosk, with some 40,000 Jews, has also been hit by the closure order. The city is named after Jacob Mikhailovich Sverdlov, the Jewish revolutionary and a prominent member of the First Central Committee of the Communist Party under the leadership of Lenin. Closures in the Ukraine have affected the old synagogue at Zhmerinka, which has a Jewish population of 10,000. Other synagogues closed last year were Zhitomir with 30,000 Jews; Kazan with 25,000; Grozny with 12,000 and many others.

In many places Jews meeting for prayer in private houses have been dispersed by the police and pilloried by the Press. The only Jewish religious seminary in the whole of Russia was immunised by denying residential permits to nine of its 15 students.

MOSCOW DRAMA COMPANY

A new Jewish theatrical company was formed in Moscow and left for a tour of Russian cities after a first performance of Sholem Aleichem's "Tevie der Milchiker."

The performance in Moscow was followed by recitations of poems by leading Soviet Jewish poets, including Itzik Feffer, Moshe Teif, Samuel Halkin and Aron Vergelis. A number of poems by Yevgeni Yevtushenko, the young Russian poet of "Babi Yar" fame, were also recited.

DEATH SENTENCES

Eight Soviet Jews have been sentenced to death in a new series of trials in the Ukraine.

In Kiev the military court sentenced six Jews to death for alleged currency offences and issuing counterfeit money. It is reported from Kiev that 62 persons, officials engaged in the fruit and vegetable trade, were tried for committing a number of irregularities and "diverting the profits for private use." According to "Pravda Ukraina," the official organ in Kiev, five Jews were each sentenced to 15 years' imprisonment.

A second trial, in which four people were involved, took place at Iwanofrankivsk in Southern Poland, now part of Western Ukraine. Two Jews were sentenced to death. A third man, a non-Jew, was also sentenced to death, and a fourth defendant, a non-Jew, received a prison sentence.—(J.C.)

HONOURS FOR JEWISH SCIENTISTS

Seventy-six of the people so far nominated by a special Soviet committee to receive the Lenin Prize in 1963 are Jews. This is about half of the total nominees.

The Jewish nominees selected by the Kremlin for the honour of a Lenin Prize come from all branches of Soviet science. The majority work in the technological, metallurgical and electrical fields. Thirteen of the awards are for Jewish architects and housing specialists who have contributed most towards the rapid expansion of housing schemes in Moscow and Russian cities generally.

BAKING OF MATZOT NOT PROHIBITED

During a recent visit to Russia by M. André Blumel, Vice-President of the France-U.S.S.R. Association, M. Blumel raised the question of matzot baking with Mr. Ilya Ehrenburg, the Soviet Jewish author.

After consulting with a group of Soviet jurists, Mr. Ehrenburg has written to M. Blumel stating that the baking of matzot in the Soviet Union is not prohibited by either law or decree, so Jews are free to provide themselves with unleavened bread for Passover.

"SOVIETISH HEIMLAND"

A special conference of Russian and Yiddish writers has been held in Moscow. According to reports from Moscow, the more than a dozen leading Russian authors who attended and who were the original supporters of the publication of "Sovietish Heimland", the Yiddish journal, expressed their satisfaction with the contents and policy of the paper.

This is taken to mean that the future of the journal is assured. The demand for the paper has increased, especially among Russian Jews, but it was decided not to publish more than 25,000 copies for the time being. It is expected, however, that towards the end of the year more copies may be made available.—(J.C.)

"BIRO-BIDJANER STERN"

"Biro-Bidjaner Stern", the Yiddish journal appearing regularly in Biro-Bidjan, the Jewish autonomous region of the U.S.S.R., has celebrated the publication of its 5,000th issue. The event was marked at a special celebration by the local Jewish community, attended also by non-Jewish writers and intellectuals.

PLEA FOR RIGHT TO LEAVE

Seven international organisations, representing Jewish, Catholic, women's, peace and general human rights interests, urged the United Nations to adopt a report calling upon all Governments to grant the right to any of their nationals to leave their country or to return thereto.

The report is the subject of debate before the current session of the Sub-Commission on Prevention of Discrimination and Protection of Minorities. It has been interpreted by many speakers as aimed against the Soviet Union's restrictions on Jews wishing to emigrate from the U.S.S.R. to Israel or any other place.

POLISH SYNAGOGUES CONVERTED

Municipal authorities in southern Poland have announced their decision to utilise for "local purposes" synagogues in several towns where the Jewish communities were totally destroyed by the Nazis. According to a published report at least four synagogues in the Rzeszow area of southern Poland are to be converted.

The synagogue at Dukla is to be used as a market hall and the synagogue at Rymanow as a House of Culture and municipal library. The historic synagogue at Lesk, on the River San, is to be turned into a museum.

WARSAW GHETTO UPRISING REMEMBERED

The Fourth International Congress of Anti-Nazi Resistance Fighters held in Warsaw adopted a resolution proclaiming April 19th—which will be the 20th anniversary of the Warsaw Ghetto uprising—as a day of tribute to the Jewish ghetto fighters to be commemorated "all over the world".

Over 200 delegates and observers from 32 countries took part in the Congress. The Polish Premier and members of the Government, including representatives of the Warsaw Jewish community, also attended.

The Rev. Saul Amias, Minister of the Edgware Synagogue, is to lead a delegation from Britain.

Visits will be made to the former site of the ghetto, the Jewish Institute of History, the synagogue, the Jewish school and the workers' co-operative. Members of the group will lay wreaths at the Cracow monument to Jewish heroes.

The visit is arranged by the Memorial Committee.

CZECH REHABILITATION

Dr. Eduard Goldstuecker, a former Czech Ambassador to Israel, who was sentenced to 24 years' imprisonment for anti-State activities during the Slansky trial, is to be fully rehabilitated and is expected to receive a handsome sum in compensation for "a miscarriage of justice."

Now a professor of German literature at Prague University, Dr. Goldstuecker is reported to have suffered severe deprivation after his release. He has now been given a Government flat and his family, separated from him during the trial, have rejoined him.

There has, as yet, been no posthumous rehabilitation of Rudolf Slansky, the former Vice-Premier and former Secretary-General of the Czech Communist Party, or of the other Communist leaders who were hanged as "traitors" just over ten years ago. However, by a decision of the Central Committee of the Czechoslovak Communist Party, the families of some of those executed will be paid "regular pensions." A number of those who served prison sentences but were later released will be given Government posts.—(J.C.)

MIKVA IN BRATISLAVA

A large mikva is being built by the Jewish community of Bratislava. The community is also continuing with the building of the mausoleum of the Chatam Sopher (Rabbi Moses Sopher, the famous halachic authority who lived from 1762 to 1839).

Efforts are to be made to uncover and preserve his grave which, like the rest of the Jewish cemetery, was almost entirely demolished in 1940 by the local pro-Nazi authorities when a road was built across the land.

Irvin Sylvanus's drama of the Warsaw Ghetto, "Korczak and the Children" (shown on British television screens a short time ago) has been produced in Bratislava and was followed by the showing of a film entitled "Jewish Life in Prague". Both performances were well received.

PESACH IN RUMANIA

Romania's Jewish community has begun the baking of matzot and the organisation of the supply and distribution of kosher wine for Pesach.

An announcement in the Bucharest Jewish journal, "Revista Culturii Mozaic" stated that community leaders decided to start the baking of matzot in December so as to be able to ensure adequate supplies for Jewish communities throughout the country.

NEWS FROM ABROAD

UNITED STATES

Extradition Pact with Israel

An extradition treaty specifically excluding political refugees has been signed in Washington by the Secretary of State, Mr. Dean Rusk, for the United States, and by the Israeli Ambassador, Mr. Avraham Harman, on behalf of his Government.

The treaty has been in preparation for two years. If the treaty had been in force at the time of the Soblen affair, Soblen would have had to prove that he was a political refugee in order to escape extradition.

The treaty will come into effect when it is ratified by the U.S.A. Senate and the Israeli Cabinet. Although no difficulty is foreseen, this will probably take several months.—(J.C.)

Protest Against Happenings in Russia

Four American Jewish leaders, including Dr. Joachim Prinz, President of the American Jewish Congress, and Mr. Label Katz, President of the B'nai B'rith, were the signatories of a letter to *The New York Times* taking issue with one of the newspapers correspondents who had said there were no indications of overt antisemitism on the part of the Soviet Government.

"The high position of a violinist, journalist, scientist or bureaucrat of Jewish origin, who has no connection whatsoever with Jewish life and values—who, indeed, rejects them—obviously cannot make up for this policy of communal and spiritual strangulation," the American Jewish leaders said.

Genocide Convention Urged

The American Jewish Congress, in a telegram to President Kennedy, urged him to take the lead in securing "long-delayed" U.S.A. ratification of the U.N. Genocide Convention.

The Congress deplored "pietistic declarations on behalf of human rights in principle while continuing to do nothing about them in practice". Leadership by the Administration would encourage those in Congress who favour the convention to work for its ratification, the telegram stated.

Resistance Debate Broadcast

A New York radio station, W.B.A.I.—a non-commercial company—broadcasted in full a debate which took place in London about six months ago on Jewish resistance to, and survival under, Nazism.

The discussion was held at the National Book League and was between four survivors of Nazism, each of whom had written about their experiences under German occupation. Arnost Lustig came specially from Prague for the occasion and the other three, who live in London, were Hungarian-born Eugene Heimler, Slovakian-born S. J. Undsdorfer and German-born Ezra Jurman. The four writers rejected the frequently made assertion that there had been only rare acts of resistance on the part of Jewry.—(J.C.)

U.N. AGAINST INTOLERANCE

The resolution passed by the Third (Social) Committee of the U.N. General Assembly to ban racial prejudice and national and religious intolerance has been approved by the Assembly in plenary session.

The resolution stems from action taken by the Sub-Commission on the Prevention of Discrimination and the Protection of Minorities following the swastika events of Christmas, 1959. The term "antisemitism" has been eliminated from both title and text in spite of strong efforts by the Israeli delegation to have it restored.

The resolution, which urges all governments to rescind discriminatory laws, recommends educational campaigns in countries to discourage discrimination and calls on all governments and U.N. agencies to report on these efforts at the next meeting of the Assembly.—(J.C.)

NEW MOROCCAN CONSTITUTION

The new Moroccan constitution put forward by King Hassan was approved by a sweeping majority in the referendum. Practically the entire Jewish electorate voted in favour of the constitution, which proclaims that Morocco is an Islamic State but which guarantees freedom of worship, particularly for the country's 160,000 Jews. Another guarantee embodied in the constitution is for freedom of movement. A principle laid down in the constitution is the declaration in the preamble that there cannot be only one political party in Morocco or a dictatorial régime. The preamble proclaims Morocco as an African country and part of the Grand Maghreb or North African entity.

The constitution was approved by a majority of over 90 per cent of the nearly four million voters. Moroccan Jews will now be able to stand as candidates for the House of Representatives and the House of Counsellors.

At a Press conference King Hassan said that "the Hebraic and Christian religions can be freely practised in Morocco and freedom of worship is the real Islam."

This statement seems to be contradictory to the sentences of death passed on three members of the Baha'i sect, apparently for their religious beliefs, by a Moroccan court in Nador (former Spanish Morocco). One of the condemned men is a Syrian. The charges were "rebellion, disorder, conspiracy against public security, constitution of a gang of malefactors and conspiracy against religious faith". In addition to the three men condemned to death, five other Moroccans received sentences of life imprisonment, and a sixth a sentence of 15 years. Five were acquitted.

When the case was announced there were protests in France and it was pointed out that the new Moroccan Constitution "guaranteed to all the free exercise of religion". It has, however, been explained in quarters close to the Government that this guarantee refers to Judaism and Christianity, both of which are recognised on the authority of Mohammed himself, but not to "lower forms of religion", among which apparently was classified Baha'ism, though it is, in fact, an extremely intellectual form of heresy.

ARAB LINKS WITH NAZIS

According to the Permanent Israeli Representative at the United Nations, Mr. Michael Comay, "Arab propagandists in the United States, Latin America and elsewhere have been maintaining contacts with neo-Nazi and fascist groups and have been seeking co-operation with them in order to exploit antisemitism as a political weapon."

Mr. Comay was addressing the Special Political Committee of the General Assembly during the Arab refugee debate. He referred to the fact that Mr. Ahmad Shukiary, the Saudi Arabian delegate, had "saluted" Tacuara, the South American Nazi organisation.

The propaganda against Israel, Mr. Comay declared, had been generated in the Middle East by former Nazis now working in the United Arab Republic. He gave a partial list of the Nazis working in the U.A.R., including Johannes von Leers, who was one of the leading anti-Jewish experts in Dr. Goebbels's Propaganda Ministry and who afterwards became Cairo's top adviser on antisemitism. He also named Major Leopold Gleim and Major Bernard Bender, former Gestapo officers who are now among those in control of the Egyptian police. Other former Nazi officials reportedly in the service of the Egyptian Government are Ludwig Lind, now known as Helmut Vollmer, and Heinrich Semman, now Colonel Mohammed Sulleiman, accused of war crimes in Bavaria.—(J.C.)

AUSTRALIAN NAZI

Aircraftman John Crouch, a 23-year-old immigrant from Britain, has been retired from the Australian Air Force after proclaiming himself a Nazi and announcing his intention of forming a branch of the Nazi Party.

LENIENCY TOWARDS DUTCH EX-NAZIS CRITICISED

Dr. W. H. Nagel, Professor of Criminology at the University of Leyden, who played a leading part in the Dutch resistance, has stated that denazification in Holland has proved to be a farce. He charges that the award of honorary doctorates, Royal decorations and Government commissions to those who were Nazis has become a frequent occurrence.

Professor Nagel has told the story of a Dutch Jew, the owner of a flourishing business, who was displaced by a Nazi member of his staff and incarcerated in a concentration camp. When he returned at the end of the war, the Jewish founder was unsuccessful in his efforts to have the Nazi removed. He is now practically an invalid, living in poverty, while the Nazi continues to run the firm and received a Royal decoration on the occasion of the firm's jubilee.—(J.C.)

ITALY

Religious Protection

Italian Socialists have presented the Chamber of Deputies with a draft Bill, which seeks to extend to Jews and Protestants the same protection against disparagement of their religion as at present applies to Catholics.

The Socialists point out that the present law against disparagement of a religion applies exclusively to Catholics, and was introduced during the fascist régime. The Italian Constitution states that all citizens are equal before the law without distinction as to sex, race, religion, language and political opinion.

Compensation Agreement

Under an agreement between the Italian and German Governments just ratified by the Parliaments of the two countries, Italians persecuted by the Nazis for racial or religious reasons are to receive total compensation of £3½ million. The Italian Government has yet to decide the basis on which payments to victims will be made.

There was some surprise in democratic circles that 83 votes were cast against ratification of the agreement, for which 245 Deputies voted in favour.—(J.C.)

AWARDS

M. Jules Horowitz, head of the Department of Reactor Studies at the French atomic centre at Saclay, is one of the new Knights of the Legion of Honour. Six other new Knights of Jewish origin have also been appointed, and Mr. Berko Finkel, President of the Jewish community of Bar-le-Duc in the Department of Meuse, has been made an Officer of the Legion of Honour.

Mr. Sam Modano, head of Reuter's bureau in Athens and correspondent in Greece of "The Jewish Chronicle," has been appointed to the Order of the Phoenix.

SWASTIKA DAUBERS IN BRAZIL

In Brazil unidentified hooligans defaced the walls of Curitiba Synagogue with swastikas and slogans, such as "Viva Hitler" and "Viva Eichmann". The Governor of the province denounced these acts of vandalism, expressing his solidarity with the 600 Jewish families of Curitiba.

Three youths caught painting swastikas on the wall of the Hebraica Club in Sao Paulo were handed over to the police. All three are minors and the police therefore withheld their names, but two come from influential families.

"HATE MATERIAL" IN CANADA

Following an interview in Ottawa with a delegation from the Canadian Jewish Congress, the Postmaster-General of Canada gave an assurance that an investigation would be conducted into the distribution of "hate material" through the post, and in particular the receipt of antisemitic publications from the United States.

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TRIBUTE TO MARTIN BUBER

On His 85th Birthday

Martin Buber will be 85 on February 8. His name is now a watchword in the realm of philosophy, and he certainly needs no introduction to the Jewish reader of 1963. During the last years he has gained in public stature and is considered one of the world's great sages to whom men of standing of all nations turn for advice. His house in Jerusalem is a kind of spiritual centre for the world at large, and the attachment which the late Dag Hammarskjöld felt for him, and which he expressed during his visit to Jerusalem and also just before his death, is certainly of symbolic value.

Reshaping of Jewish Image

Five years ago, on Buber's eightieth birthday, I tried, at the request of the Editor of this journal, to give a short outline of Buber's thought and of his more than sixty years' continuing activity in the Jewish orbit. German Jewry owes special gratitude to him for it is in the German language and within the German cultural climate that this "Polish Jew", as he calls himself, achieved his greatest works and exerted the strongest influence. It was in Germany that he began his reshaping of the Jewish image by his first Chassidic books in 1906 ("Die Geschichten des Rabbi Nachman"), and concluded it with his translation of the Bible, which he started with Franz Rosenzweig in 1923 and finished by himself in Jerusalem in 1961. Above all, he was one of the strongest pillars of German Jewry's spiritual resistance to the scourge of Nazism in the first period of the régime—one of the most honourable chapters in the history of German Jewry, now sometimes besmirched by those who do not understand the events and the situation because they were obliterated by the horrors which followed.

Recently Buber's writings have been published in many editions, as separate books and pamphlets or collected in volumes in various combinations, in German, English and Hebrew. Now, it seems that the complete work will be gathered in in four huge volumes in German of which the first three: "Schriften zur Philosophie", "Schriften zur Bibel", and "Schriften zum Chassidismus", are being published by Kösel Verlag and Lambert Schneider. The fourth volume, containing Buber's utterances on Jewish affairs, such as Jewish education, Zionism, political issues in Germany and Israel, etc., will be published by Joseph Melzer.

Of this gigantic publication enterprise the first volume, "Schriften zur Philosophie",* is already in our hands. Very sensibly the book opens with "Daniel, Gespräche von der Verwirklichung", which was of decisive influence in 1913, when, before the First World War, the recognition of irrational forces was restored in the philosophical discussion. The second chapter of this volume, "Ich und Du", together with the following "Zwiesprache", are perhaps the most important of all of Buber's philosophical works. They established Buber's characteristic position within philosophy all over the world. References to it now recur very frequently in all literature, without anybody being surprised, because the "I-Thou Relation" in Buber's interpretation has become an accepted idea. As an example it may be permitted to mention a recent article on a literary subject in the London "Times" of December 20, 1962, wherein the author, Maurice Edelman, mentions Buber's "I-Thou"

* Martin Buber: Werke. Erster Band: Schriften zur Philosophie. 1,128 pp. DM. 45.

relationship as a matter of course. Incidentally, only two weeks later Buber was again quoted in the same column of "The Times", this time by Sir Herbert Read. That indicates the extent of his reputation in the English-speaking world today.

In the philosophical writings of fifty years, collected in this volume, Buber's fundamental approach is developed in confrontation with many modern trends of thought, and is also applied to human life and practical activity (such as education, social behaviour and even politics).

The literature on Buber has become quite considerable during the last few years. I cannot refrain from mentioning the new edition of Hans Kohn's Buber biography, although I myself contributed a supplement to it describing in brief Buber's activities during the last thirty years.† This biography, originally written on the occasion of Buber's fiftieth birthday, is still



[Photo: ALFRED BERNHEIM]

by far the best introduction to an understanding of the younger Buber and his whole spiritual and intellectual background. It provides an excellent penetrating picture of the Jewish entanglement in Central Europe in the years preceding the First World War, and of the impact of the war (during which Buber's turn to religion took place). As another example of biographical essay which is easily accessible, I would mention Ernst Simon's excellent article "Martin Buber and German Jewry" in Year Book III (1958) of the Leo Baeck Institute.

Half a century after their profound impact in Germany, Buber's "Tales of the Hasidim" seem to have a similar revolutionary effect on Jewish thinking in America today. The representative Jewish magazine "Commentary", referring to the recent two-volume paperback edition of the English translation (by Schocken Books, New York), says that this work impressed non-Jewish writers not less than Jews. The magazine publishes an appreciation by the well-known novelist Norman Mailer, author of "The Naked and the Dead" and other celebrated novels, as a document of "the powerful fascination" which the Hasidic Tales have exerted on "Jewish writers and intellectuals, and particularly on those who stand outside the

† Hans Kohn: Martin Buber. Sein Werk und seine Zeit. Ein Beitrag zur Geistesgeschichte Mitteleuropas 1880-1930. Nachwort "1930-1960" von Robert Weltsch. Joseph Melzer Verlag Köln. (Veröffentlichung des Leo Baeck Institutes, New York.) 484pp. DM. 24.80.

organised Jewish community". That this process, well known to everyone familiar with German-Jewish intellectual history in the twentieth century, repeats itself now in America, shows more plainly than anything else the outstanding mission Buber's work has fulfilled in contemporary Jewry all over the world.

A large comprehensive volume containing contributions from about twenty authors was planned as a kind of *Festschrift* to Buber's eightieth birthday in the American series "Living Philosophers". It is to be hoped that this project, which has advanced slower than expected, will perhaps be realised on his eighty-fifth birthday. In any case, it seems that a German edition, prepared by the Kohlhammer Verlag, will appear earlier than the original English one. The book will have the character of a symposium, especially distinguished because Buber himself concluded the volume with an explanation of various points raised by some of the contributors. This chapter assumed the form of a concise account given by Buber himself of the character of his philosophical thinking. It is also included as the last item in the new collection, "Schriften zur Philosophie", mentioned above. Buber primarily expounds why his peculiar way of thinking prevented his conceiving a philosophical "system".

It should perhaps be added that collections of Buber's writings have lately also appeared in Hebrew, although these books may be less accessible to most readers of this journal. Mossad Bialik, the most important Hebrew publishing house, with which Buber himself was intimately connected for many years, has published a collection of Buber's philosophical works, while the publishing department of the Zionist Organisation produced two volumes which include not only the articles originally written in Hebrew but also the most important earlier Zionist pronouncements translated from the German, which were less familiar to the Hebrew reader and totally unknown to the Israeli youth. Of these volumes, the first contains a preface by myself and the second by Ernst Simon.

It is symptomatic that Buber is himself anxiously watching and supervising all these new editions from his house in Jerusalem. He has taken on himself the strain of permanent proof-reading. Possibly he feels that these volumes will form an edifice which will be *aere perennius* in the world of human thought and especially in the political and intellectual history of the Jewish people in an appalling and decisive period.

Together with all his Jewish and Gentile friends and admirers all over the world, the section of Jews from Germany whose mouth-piece this journal is wishes to express their congratulations and their sentiments of respect, admiration and gratitude to the Grand Old Man.

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MARTIN BUBER—GANZ REAL

“Der Ruhm ist die Sammlung aller Missverstaendnisse, die sich um einen bekannten Namen haufen.” Dieses Wort Friedrich Schlegels trifft auf kaum jemanden mehr zu, als auf Martin Buber. Er teilt mit Hugo von Hofmannsthal das Schicksal, zu frueh beruehmt geworden zu sein, zwar mit Jugendwerken, die bedeutend und bleibend sind, die aber die Gesamtleistung beider Maenner nur unvollkommen andeuten. Bei beiden liegt der Hoehepunkt im Spaetwerk, welches durch Hofmannsthals allzu fruehen Tod jaeh unterbrochen wurde, waehrend es bei Buber bis in die letzte Zeit hinein immer noch waechst.

Das gebildete Publikum, nicht weniger unlustig zu eigenem Denken als das “ungebildete”, begnuegt sich in der Regel mit einem Etikett, das ihm erlaubt, ueber den beruehmten Mann mitzureden und ihn “einzuordnen”, sodass er seine Bequemlichkeit nicht laenger stoert. Fuer Buber ist es immerhin Doppel-Etikett: Mystik und Chassidismus. “Mystik” stimmte fuer die ersten Schaffensjahrzehnte und stimmt schon lange nicht mehr; “Chassidismus” gilt heute, ist aber nicht das einzige, was von Buber zu wissen nottut.

Das Hauptmissverstaendnis seines echten Wesens bezieht sich nicht auf den Umfang seines gewaltigen Werkes, das, ohne die Uebersetzungen in fremde Sprachen, heute etwa siebzig Baende umfassen duerfte, sondern auf sein Verhaeltnis zur Wirklichkeit. Alle, die ihn, immer noch, als Mystiker abtun wollen, bestreiten ihm damit seine Naehle zum gelebten Leben und jeden Einfluss auf dessen Gestaltung. Buber aber ist ein taetiger Mensch wie nur wenige in unserer Zeit; er ist geradezu ein Zentrum sozialer und politischer Aktivitaet, und seine Theorie dient der Praxis, ohne allerdings deren nachaeffende Magd zu sein.

Dies sei an einem theoretischen und mehreren praktischen Beispielen gezeigt, die miteinander in organischer Verbindung stehen.

Eine der wichtigsten ethischen Lehren Bubers betrifft die “Demarkationslinie”. Damit meint er die in jeder Situation neu zu faellende

Entscheidung zwischen dem Maximum an Gutem, das jeweils getan werden soll und kann, und dem Minimum an Boesem, das manchmal getan werden muss. Dies ist keineswegs eine relativistische Haltung, welche den Unterschied zwischen Gut und Boese verwischt oder von den jeweiligen Situationen abhaengig sein liesse; die Wert-Tafeln stehen fest und gelten. Was aber, in der unerloesten Welt und in der unvollkommenen Gesellschaft, tragischerweise relativ bleibt, ist das von Fall zu Fall moegliche Mass ihrer Verwirklichung. Fuer dessen Feststellung gibt es keinen Kodex; allein das erzogene und wache Gewissen des reifen Menschen, der in seiner Verantwortung vor Gott steht, hat hier taeglich die neue Entscheidung zu treffen, fuer seine Person und fuer seine Gemeinschaft.

Wege der Verwirklichung

Im Negev herrscht Duerre und Hungersnot. Davon sind besonders die Beduinen betroffen, die mit ihren Herden von einem Platze zum anderen wandern und ganz vom mageren Ertrag der Steppe leben. Der “Ichud” (“Einheit”), die Organisation fuer juedisch arabische Verstaendigung und Versoehnung, greift sofort aktiv ein, leert seine Vereinskasse, um Mehl zu kaufen, das der Vorsitzende, Dr. Shimon Schereschewski, persoenlich einem kleinen Beduinen-Stamm zur Verfuegung stellt. Unter den wenigen Menschen, deren Rat vor dieser Aktion eingeholt wurde, stand Martin Buber an erster Stelle. Er ist der Meinung, dass auch der beste Staat der freiwilligen Initiative seiner Buerger nicht entraten kann. Sie hat auch in diesem Falle ansponrend und beschleunigend auf die offiziellen Stellen gewirkt.

Bubers Taetigkeit reicht aber weit ueber den Kreis des Ichud hinaus, und nicht immer sind dessen Mitglieder in ihrer Gesamtheit mit seinen Haltungen und Schritten einverstanden. So war es zum Beispiel im Falle Eichmann. Hier hatte der 84 jaehrige keinerlei organisatorische Hilfe, sondern musste die gesamte Kleinarbeit fast allein tun. Es galt, einen repraesentativen Kreis von Maennern und Frauen zusammenzubringen, die mit ihrer Namensunterschrift eine Eingabe an den Praesidenten Israels deckten. Diese bat durchaus nicht, wie behauptet worden ist, um “Gnade” fuer den Verbrecher, der keine Gnade verdiente. Vielmehr wurde dem Praesidenten nahegelegt, die Todesstrafe umzuwandeln, damit die untermenschliche Gestalt des Massenmoerders Israel nicht zwingt, zum ersten—und hoffentlich letzten—Male in seiner Geschichte einen Galgen zu errichten. Bei dieser, misslungenen, Aktion hat Buber zwar Bundesgenossen gefunden, die ihm in anderen oeffentlichen Fragen ferner stehen, aber er hat diesmal nicht auf all seine sonstigen Mitkaempfer rechnen koennen.

Ein Kreis aus Russland stammender, meist orthodoxer Juden organisiert sich, um den Versuch zu machen, die Ausfuehrung der Todesurteile zu verhindern, die in Sowjetruusland, voellig ohne Proportion zu den Tatsachen und den—angeblichen oder wirklichen—Wirtschaftsvergehen vor allem gegen Menschen juedischen Namens verhaengt worden sind. Durch die Frau eines Kollegen finden sie den Weg zu Buber, der sich sofort ganz einsetzt. Ein Telegramm an Khrushchev wird formuliert und von zwei anderen weltberuehmten Maennern, Lord Russell und Malraux, mit unterschrieben. Trotz vorsichtigster Fassung und sorgfaeltigster Redigierung, an der Buber entscheidend mitwirkt, bleibt auch dieser Schritt erfolglos.

Die Redaktion eines sehr verbreiteten israelischen Abendblattes bittet Buber um ein Interview ueber das Wesen der Demokratie im Lande, ihre Vorzuege und Nachteile. Er sagt u.a.: “Derjenige Leutnant, der sich bei dem Gemetzel unter arabischer Zivilbevoelkerung bei Ausbruch des Sinai-Feldzuges geweigert hat, den Befehl seiner direkten Vorgesetzten auszufuehren, hat die israelische Demokratie gerettet.” Man darf hinzufuegen, dass wenn Buber mit dieser Haltung zu “K’far Kassin” alleine staende, was gluecklicherweise durchaus nicht der Fall ist, der

Eichmann Prozess, bei allem Unterschied der Quantitaeten, viel von seiner moralischen Berechtigung verloren haette.

Aaron Cohen, seit vielen Jahrzehnten treues und fuehrendes Mitglied des Haschomer Hazair und eines seiner Kibbuzim, wird der Spionage verdaechtigt und festgesetzt. Buber und seine Freunde kennen den Mann aus intimer Zusammenarbeit in der Sache der juedisch-arabischen Verstaendigung. Sie wissen: so sieht ein Spion nicht aus. Kaum ist die offizielle Mitteilung heraus, als Buber mit zwei anderen engen Freunden (Dr. Schereschewski und dem Verfasser dieser Zeilen) oeffentliches Zeugnis fuer den bedrohten Freund ablegt. Bei der Verhandlung vor dem Bezirksgericht in Haifa steht Buber mehr als drei Stunden auf der Zeugenbank. Die erste Instanz verurteilt trotzdem Cohen zu fuefn Jahren Gefaengnis. Die Berufungsinstanz aber, das hoechste Gericht des Landes, setzt die Strafe auf zweieinhalb Jahre herab, und auch das nur mit einem Majoritaetsvotum von zwei Stimmen gegen eine. Der abweichende Richter, Dr. Witkon, plaediert fuer voellige Freisprechung, mit Gruenden, die denen jener Erklaerung der Drei nicht sehr fern stehen. Aber auch die Majoritaet spricht Cohen von der Anklage der Spionage frei, bemerkt jedoch, dass das Gesetz auch unvorsichtige Aeusserungen, welche die Sicherheit des Staates zwar nicht direkt gefaehrdet, ihr aber indirekt schaden koennen, unter Strafe stelle, wobei bedauerlicherweise nicht der Staatsanwaltschaft, sondern dem Angeklagten die Beweislast obliege.

Militanter Humanismus

Die hier wiedergegebenen fuefn Faelle sind eine kleine Auswahl aus einer langen Liste. Sie zeigen Buber als Kaempfer fuer den Frieden im Lande und in der Welt, als einen militanten Humanisten, als einen Fuersprecher seines Volkes nach aussen, als dessen unerschrockenen Kritiker nach innen, als freiwilligen Anwalt eines Einzelnen, dem seiner Meinung nach Unrecht geschieht. Eine solche Haltung zu wahren und zu bewahren ist, vor allem in heutiger Zeit, kein leichtes Geschaeft. Sie erlaert teilweise, warum Buber, bei allem Weltruhm, ein missverstandener, und oft einsamer, Mensch hat werden muessen, wollte er sich selbst treu bleiben. Marie von Ebner-Eschenbach hat es gewusst: “Auf dieser Welt sitzt der Gerechte zwischen zwei Stuehlen, in jener aber an der Seite Gottes.”

Bis dahin aber hat es, so hoffen und beten wir, noch sehr viel Zeit.

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Menachem Gerson (Kibbutz Hazorea)

ENCOUNTER WITH MARTIN BUBER

It was in the late 'twenties. The Germany of Weimar was on the brink of overcoming the disasters of a lost war and of inflation. A rich culture with endless promise of elation was embracing bourgeois youth. This youth was unaware of social limits, it grew up with a grand feeling of freedom. But there were some for whom this boundless freedom became burdensome; they felt a lack of obligation and of destiny in life. Individual achievement as the highest value in life seemed to them empty and stale. They felt that the old belief of liberalism had failed in the crisis of war and revolution.

Message to Jewish Youth

It was to this Jewish youth that Martin Buber addressed himself. He became the spokesman and teacher of Jewish youth on the lookout. He believed in youth: "Youth is mankind's eternal chance of fortune." Yet he knew too that youth was not an end in itself, that it could fulfil its promise only as an "instrument of realisation". He taught assimilated Jewish youth in Germany to understand its Jewishness as meaningful. Of course, his was not the liberal Judaism, not the shallow Jewishness of two festivals during the whole year, nor the orthodox conservation of an ancient law. It was not even Zionism in its usual sense, as a purely political movement. It was a Judaism which demanded from its adherents self-education and self-realisation, opening up for them an historic vista of value, "hidden Judaism" ("unterirdisches Judentum")—from the Prophets and Essenes to the Kabbalists and Chassidim. He taught us to regard present-day realisation of Zionism as the newest link in this golden chain.

Buber's nationalism was not a particularistic one, and nothing was more alien to his mind than Jewish chauvinism. His was a Judaism which entailed a profound humanism. In contrast to both extremes, individualism and collectivism, he preached a community life centred around a common belief and based on a deep appreciation of the individual. He expected this true community life to become "the Sinai of the future". The high evaluation of communal living was part and parcel of Buber's philosophy concerning the living dialogue between the "I" and "Thou", which was his deepest contribution to the overcoming of a detached individualism.

He emphasised the almost redeeming importance of being anchored in direct and open relations to a "Thou"—a human as well as a divine one. It was out of this longing of the modern isolated individual, living in an estranged world, for an addressable "Thou" that Buber's religious feelings appealed to us youngsters. His religious belief had nothing to do with institutionalised religion, nor with any sort of orthodoxy. It seemed to be the highest and purest impression of a feeling of destiny in life, and of a knowledge that life was shaped not by individual endeavours and strivings alone. Buber taught us his creed through his interpretation of Chassidism, and it was thus essentially bound up with the realisation of communal life. Buber's philosophy was for us by no means a high-sounding intellectual play. It was a clarion call for realisation. Being at that time a personal disciple of Buber, I viewed my educational and ideological work in the Werkleute Movement as an attempt to prepare the ground for the realisation of his teachings in the framework of communal life. It was under these auspices that in 1934 we set out for the foundation of the Werkleute Kibbutz Hazorea in Israel.

Realities of Kibbutz

In those days the reality of founding a Kibbutz in Israel was quite different from our dreams and expectations. Physical work in a hot climate, defence against Arab threats, the devotion of every shred of our mental and physical energy to colonisation—these were the harsh realities of our life in the ancient homeland. They sharpened our sense of realism and made us suspicious of high-sounding ideologies which could not show an immediate bearing on day-to-day life. There were several factors in our life which changed and reshaped our outlook and with it our approach to Buber's teachings. It is difficult to describe the influence on our group of building up, of conquering a virgin land, without sounding romantic. Yet we are dealing with hard facts which we took in our stride, without undue sentimentalism.

In opening up a wilderness which man had not entered for centuries, in ploughing and converting barren land into cornfields, we felt a great pride, a deep belief in the constructive power of man. It was a kind of Promethean emotion which took possession of us. It was the very opposite of that humble feeling of dependence which, back in Germany, had formed the fertile basis for our religious inclinations. Furthermore, we had founded a Kibbutz while in our ears was resounding Buber's saying of "communal life as the Sinai of the future". With the absolutism of young people we had interpreted his teachings on direct human relations in a rather over-optimistic way. We had expected that communal life would bring out only positive attitudes in the members of our Kibbutz: mutual help, companionship, friendship and human warmth. Reality taught us that communal living does not do away with ambition and aggression, narrow-mindedness and indifference towards one another.

We felt disappointed and we blamed our disappointment on Buber, who had painted too rosy a picture of communal living and had not prepared us for its complexities. Many of his critics had voiced the opinion that his was not the real world, that it was rather an intellectual fool's paradise. Now they seemed to be right. And there is no harsher criticism of a philosophy which is centred around realisation than of the philosophy itself not being true to reality. Maybe that in this revolt there were some elements of the resentment which the young adult feels towards the illusions of his childhood while he is struggling to become fully immersed in reality. Maybe that in this situation the very fact that someone was one's teacher or leader breeds impatience and intolerance towards him. On the other hand, Buber himself was not very tolerant towards our new spiritual development. He was dis-

appointed by our becoming Marxists, and he frankly resented the fact that Freud's psycho-analytical teachings had a deep influence on our orientation, especially in educational matters. The result was a mutual estrangement which lasted for many years.

Our renewed encounter with Martin Buber is in the main an encounter with a great Israeli citizen. Buber has never been an organised member of a political party, but he has always held strong political opinions. He was always firmly opposed to any policy which was based on mere power politics and lacked broad human vision. When, after 2,000 years of statelessness, the amazing achievement of a Jewish State intoxicated many Israeli politicians with almost Messianic hopes and created a kind of cult of the new State, Buber was not taken in by that cult. He kept his political realism awake and did not share the illusion of almost unlimited possibilities which many enthusiasts ascribed to the new State. Both his political realism and his deep humanism had in the early days of Zionism induced him to take a clearly defined stand concerning the Arab question; he never ceased to demand a more active Zionist (and later, Israeli) policy, directed towards an understanding between the two peoples. Small wonder that he is today a stout opponent of military law existing in some Arab parts of Israel.

Martin Buber is an ardent supporter of every cause for human rights and for democracy in Israel. As an octogenarian he took an active part in the Lavon Affair which, two years ago, was the Shibboleth in the struggle for true Israeli democracy. He has established for himself a world-wide reputation as a religious philosopher and is today certainly one of the most famous Jews. But his fame in many spiritual spheres has never caused him to seclude himself in the ivory tower of pure philosophy. His astonishing erudition in the world of letters has never drawn him to an approach of art for art's sake. In the centre of his Weltanschauung stands the universal concern with the realisation of values. That is why he has taken a clear stand in Israel's political and social problems. In this sphere we have met again as allies in a common cause.

Debt of Gratitude

Hazorea is certainly not the only Kibbutz in Israel whose foundation was influenced by Buber's social philosophy. The whole of the Kibbutz Movement has a debt of gratitude to his stimulating thinking. Yet, in retrospect, it is not difficult to discern the special effect of Buber's teachings on the development of Kibbutz Hazorea which began under his direct influence: even in its early days, in the period of hardship and want, Hazorea showed great regard for the needs of the individual, and took them very seriously. We are quite certain that this is one of the reasons for Hazorea's success as a Kibbutz—and we are equally certain that this approach to the individual is a direct result of Buber's teaching.

Meeting Buber today it is almost impossible to believe that he is now eighty-five years old, so enchanting is his conversation, so broad are his interests, and so striking is his mental alertness. Meeting him one meets with deep respect a sublime realisation of personality: the victory of a great mind over a fragile body.

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DIE BANNMEILE

Reminiszenz zum 30. Jahrestage des 30. Januar 1933

Als der 30. Januar 1933, ein Montag, kalt und regnerisch über Berlin kam, war Deutschlands Geschick bereits entschieden. Die Nationalen hatten gegen den Kanzlergeneral Schleicher Schwenkung gemacht (grotesk war, dass ihn nur noch die demokratische Presse stützte), und nach kaum zwei Monaten war die Stellung des "Starken Mannes," dem man diktatorische Pläne zuge-
traut hatte, isoliert und erschüttert. So geschah es, dass der hochoffizielle "Presseball" am vorhergehenden Samstag in nervöser Atmosphäre, zum ersten Mal ohne die Anwesenheit eines Regierungschef stattgefunden hatte—denn der Kanzler war noch in jener Nacht zurückgetreten.

Ein Sonntag voller Kontroversen, Konferenzen und Kompromisse lag dazwischen. Als ich am Montag Vormittag in die Stadt fuhr, begegnete ich am Wittenbergplatz Rittweger, einem nicht-jüdischen Kollegen aus dem Ullsteinhaus.

Rittweger begrüßte mich schon von weitem mit ausgestrecktem Arm und rief "Heil".

"Was ist los?" fragte ich, noch uninformiert.

"Hitler ist Reichskanzler geworden. Ich trainiere".

Die U-Bahnen fuhren auf die Minute pünktlich wie immer; unter den Verkehrsampeln flutete grün-gelb-rot ordnungsgemäß die Strasse; selbst die Börse zog leicht an. Hitler ist Reichskanzler geworden. Warum fielen die einen einander nicht um den Hals? Warum streikten nicht die anderen?

Rittweger war unverwundlicher Laune. "Trep-penwitz der Weltgeschichte! In ein paar Monaten wird man davon als einem historischen Kuriosum sprechen!"

Und was würde aus der Presse werden?

Auch darauf wusste er eine Antwort. "Natürlich muss man sich vorderhand vorsehen, vielleicht kommt auch so etwas wie eine Zensur. Aber je mehr Zeitungen verboten werden, desto mehr Verlage gehen kaputt. Und je mehr Verlage kaputt gehen, desto mehr Arbeitslose gibt es, und die kann sich keine Regierung leisten, nicht einmal eine unter Hitler".

"In Italien ist die ganze liberale Presse tot-gemacht worden", gab ich zu bedenken.

Rittweger lächelte geringschätzig. "Italien! Da waren ja die Machtverhältnisse ganz anders gelagert. Die italienische Demokratie war verschlumpft. Bei uns steht die Kräftegruppierung zwischen rechts und links fünfzig und fünfzig".

"Und was wird aus den Juden werden?" spann ich das Gespräch weiter.

"Es wird nicht so heiss gegessen wie gekocht. Da ist die Koalition mit den Deutschnationalen, mit Hugenberg und der Schwerindustrie. Die Nazis haben Wichtigeres zu tun als die Judenfrage zu lösen".

In der Zimmerstrasse trafen wir einen Bekann-ten, einen kleinen, hurtigen Mann, Lokalreporter an einem kommunistischen Morgenblatt.

"Heute Abend ist Fackelzug", rief er uns über die Strasse zu. "Die SA und der Stahlhelm marschieren durchs Brandenburger Tor zu Wil-helmstrasse".

"Das geht doch garnicht" gab Rittweger zurück, nun wirklich entrüstet, "das fällt doch in die Bannmeile, da sind keine Umzüge erlaubt".

Der Kleine zuckte mit den Schultern, als ob er damit die Verantwortung für das Ueber-schreiten der Bannmeile durch politische Demon-stranten von sich schütteln wollte. "Wenn wir durchs Brandenburger Tor marschieren, wird die Börse nicht anziehen" rief er noch.

Ich konnte bald feststellen, dass diese Bemerkung aus einem Gedicht von Johannes R. Becher stammte, das am gleichen Tag—dem letzten ihres Erscheinens—in der "Roten Fahne" abgedruckt war.

Vor Mosse's "8 Uhr Abendblatt" trennten wir uns und nahmen uns vor, als gewissenhafte Reporter nicht beim Fackelzug zu fehlen.

Walter V., Chef des Feuilletons, sah kaum auf, als ich in sein Büro trat. Auf seinem Schreibtisch lag aufgeschlagen "Mein Kampf".

"Die neue Bibel" bemerkte ich, nur um etwas zu sagen.

Aber der Redakteur lächelte nicht, nicht einmal aus Höflichkeit. "Was gibt's?" fragte er.

Ich brachte ihm ein Interview mit der Souf-flieuse Max Reinhardt. Er nahm es und sagte, ohne es anzusehen, "Schön." Es sass da wie ein Mensch, den ein furchtbarer Schicksalsschlag getroffen hat, blass, zerknittert. Es schien mir frivol davon zu sprechen, dass ich fünf Conferen-ciers über "Neue Wege des Kabarets" befragt hatte und dabei war, ihm einen Artikel über "Hochstapler in der Literatur" zu liefern. Ich fragte nur: "Wie lange, glauben Sie, wird es dauern?"

V. zuckte müde die Achseln. "Ich bin kein Hellscher". Dann schwiegen wir.

Vielleicht tat es ihm leid, so kurz gewesen zu sein und er fügte hinzu: "Als wir 1914 an die Front zogen, hiess es, Weihnachten ist der Krieg zu Ende. Weihnachten wurden wir wieder zuhause sein. Es hat Jahre gedauert, Jahre".

Hart und schwer hing das langgezogene Wort im Zimmer, wie ein Klageruf.

Abends stand ich mit Rittweger auf dem Pariser Platz. Die Quadriga des Brandenburger Tors raste im Licht der Scheinwerfer. Wir standen, allein und umhergestossen, umbrandet vom Sieges-rausch einer ungeheuren Menge. Die Spannung der Menschen war zum Reissen spürbar. Die Lastautos der republikanischen Polizei nahten. Berittene Schupos folgten. Dann kamen die ersten braunen Uniformen, die blutrote Fahne mit dem schwarzen Hakenkreuz auf weissem Feld voran. Alles hob den Arm zum Gruss. Ein gigantisches "Heil" brauste die Linden entlang und weit in den Tiergarten hinein, hallte am Potsdamer Platz wider und brach sich am Reichstagsufer der Spree. Das Licht der Fackeln gab den Gesichtern eine umheimliche Bewegung. Vom Gleichschritt der stampfenden Schritte dröhnte die Erde. Was tags nur eine Nachricht war, wurde hier Wirklichkeit: Die SA zog durchs Brandenburger Tor.

Die Gewalt der Stunde war zermalmend. Wir standen und sprachen kein Wort. Dann meinte Rittweger: "Wir haben versagt, wir haben furcht-bar versagt. Wir sind Besiegte. Was tut ein Besiegter im Angesicht des Eroberers? Wenn er feige ist, kapituliert er. Ist er ein Kerl, macht er sich einen Kopf kürzer. Sie als Jude sind vor einer Gefahr sicher: Sie können nicht kapitu-lieren".

Unaufhörlich zogen die Kolonnen vorbei. Immer wieder ertönten Kommandorufe. Von der Wilhelmstrasse her dröhnten Fanfaren. Ueber die verstopften Strassen drängte die Menge dorthin.

Rittweger nahm meinen Arm. Dunkel und ruhig lag der Tiergarten. Wir gingen nachhause. Sehr langsam gingen wir. Auf der Charlottenburger Chaussee lagen fortgeworfene, ausgebrannte Fackeln. Manche glimmten noch, Vorboten der Flamme einer Revolution, die furchtbar und tödlich über Deutschland aufsteigen sollte.

Old Acquaintances

This and That: Hans Winge, of Vienna's *Die Presse*, has discovered what is probably the only existing Karl Kraus film, produced on his 60th birthday in 1934 by Karl Jaray, with an introduction by V. A. Blum.—Kurt Jooss, who lived in England during the war, presented the 3,000th performance of his famous "The Green Table" in Essen.—Hermann Krehan-Crayon is designing the decors for "Faust" and "La Bohème" in Braunschweig and Wuppertal.—Felix G. Gerstman, the Vienna-born impresario, received the golden "Ehrenzeichen" from the city of Vienna in New York.—Robert Gilbert adapted the American musical, "Carnival" for a German production at Zürich's Stadttheater.—Leonard Steckel will produce "Much Ado About Nothing" at Israel's Chamber Theatre.—Kurt R. Grossmann, of New York, spoke about Carl von Ossietzky at the Berlin Jewish Community Centre.

Milestones: Erich Drombowski, formerly on the staff of the *Berliner Tageblatt* and now co-director of the *Frankfurter Allgemeine*, became 80 years of age. After the First World War, under the pen-name of Johannes Fischart, he wrote profiles of politicians in *Weltbuehne*.—Dr. Will Grohmann, doyen of the German art critics, celebrated his 75th birthday.—Viktor Skutezky, who began his career as assistant to E. A. Dupont before he became a successful film producer in London, will be 70 on February 16th; he is author of "Kleines Glueck auf der Wieden".—Dancer Harald Kreuzberg and actor Werner Hinz both turned 60 years of age.—Otto Lehmann-Ruessbuehldt, lifelong paci-fist and founder of the "Liga fuer Menschen-rechte", became 90; he lived as a refugee in London and returned to Berlin after the war.—Franz Schoenberner, a former editor of *Jugend* and *Simplizissimus*, became 70 years in New York.

Randolph Churchill on Vicky: "Vicky is a genius", writes Randolph S. Churchill in a fore-word to Vicky's collected cartoons from the *Evening Standard*. He continues: "I have small patience with those who say that a foreigner such as Vicky, who has accepted the hospitality of our shores and has acquired British nationality, has no right to 'rot' British politicians. Vicky is a loyal subject of the Queen and his message is highly serviceable to our country. He proudly calls him-self a Socialist; but unlike so many native-born Socialists, he is not a 'silly billy'. More power to his brain, his spirit, his elbow and his fingers."

Obituary: Fritz Wisten, director of East Ger-many's Volksbuehne, has died in Berlin at the age of 72. He was born in Vienna and, until 1933, was for twelve years a member of the Stuttgart theatre. When the Nazis came to power he joined the Jewish "Kulturbund", in whose work he took a leading part as an actor and producer until the theatre was closed in 1941. He survived the last years of the Nazi régime under great hardship. After the liberation in 1945 he resumed his theatrical activities. The first drama he produced in the reopened Deutsche Theater was Lessing's "Nathan der Weise", the same play with which, twelve years before, he had started his work with the "Kulturbund".—Hedi Bois, the wife of Curt Bois, has died in Berlin. Prior to her marriage, she was a well-known soubrette, under the name of Hedi Uri.—Dr. Josef Falkenberg, the lawyer of the Association of German Authors, has died in Berlin at the age of 81.

Germany: Ludwig Koerner may become presi-dent of Berlin's Buehnenklub, founded in 1901.—Tilla Durieux has successfully starred in "80 im Schatten" at Berlin's Hebbel-Theater.—Willy Fritsch's son, Thomas, is already a film star play-ing in "Schwarz-weiss-rotes Himmelbett".—Heinz Ruchmann appeared in "Hauptmann von Koen-pnick" in Munich.—Walter Rilla produced Thornton Wilder's "Das lange Weihnachtsmahl" for TV in Baden-Baden.—Helge Roswaenge sang Offenbach's "Banditen" in Bremen.—Lotte Werk-meister, who lives in East Germany, is 70 years old.—Lil Dagover played "Leocardia" at Ham-burg's Kammerspiele.—Gerda Maurus appeared in Ionesco's "Fussgaenger der Luft" in Düsseldorf.

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ISRAEL AND THE COMMON MARKET

Before leaving for Brussels to take part in the negotiations with the Common Market Community (E.E.C.), Israel's Finance Minister, Levi Eshkol, declared that the discussions then being held between Israel's representatives and the European Economic Community were of fundamental importance for Israel's economy and, furthermore, that he expected a comprehensive and dynamic alteration in Israel's trade with the European market.

The dispatch of the Israeli delegation to Brussels was the result of a decision, taken by the Council of Ministers of E.E.C. after long preliminary negotiations, to enter into discussions with Israel. Nothing was said about the object of such discussions nor about the form of Israel's link with E.E.C.

Membership of E.E.C. does not arise since Article 237 of the Treaty of Rome stipulates that only European States can be accepted as members. "Association", as it is called, according to Article 238, requires the unanimous vote of the Council. Articles 131ff. only envisage the association of the overseas possessions of Belgium, France, Italy and Holland. Apart from such territories, only Greece has so far become associated. As far as Israel is concerned, the close relationships involved in an association was ruled out by political and economic considerations, although some E.E.C. members may have been prepared to establish it. In this connection the attitude of the Arab States with their anti-Israel boycott policy may have not been without influence; however, this aspect was ultimately disregarded by the E.E.C. Ministers. In some quarters it was suggested that Israel should wait until Great Britain had entered; but a more important consideration that emerged from the discussion was the fact that Israel would be the first non-European State with which an agreement was reached and that very careful thought would therefore have to be given to the effect of this on future interested parties. Various problems are also bound to arise from the fact that both the E.E.C. countries and Israel are members of GATT ("General Agreement on Tariff and Trade").

Finally, the Ministers of the Six agreed that, in accordance with Article 111 of the Treaty of Rome, negotiations could be started between E.E.C. and Israel about their future commercial relations.

The great importance that the E.E.C. countries have for Israel's foreign trade can be seen from the following official figures (Israel's Foreign Trade [1961], Central Bureau of Statistics, Special Series No. 132, Jerusalem, 1962):

Israel's exports to the six E.E.C. countries in 1961 amounted to 27.9% (29.8% in 1960) of her total exports of \$245,280,000 in 1961 (\$216,605,000 in 1960) and 45.4% (45.8% in 1960) of her exports to Europe (\$152,065,000 in 1961, \$137,874,000 in 1960).

Israel's exports were divided among the individual O.E.E.C. countries as follows:

	1960	1961	Jan.-Sept. 1961	1962
	Thousands of dollars			
German Federal Republic	21,107	24,800	20,039	21,702
Belgium	13,364	15,047	9,924	8,453
Holland	12,414	12,843	8,455	9,982
Italy	10,578	12,067	8,366	7,855
France	4,479	4,677	3,025	3,827
Luxembourg	0	3	6	5
Totals	61,942	69,437	49,815	51,824

Israel's most important export articles were:

- to the Federal German Republic: eggs (\$1.3 million), oranges (\$5.2 million), grapefruit, fruit juices, soya bean oil, textiles, polished diamonds (\$2.8 million);
- to Belgium: oranges, polished diamonds (\$11.5 million);
- to Holland: oranges (\$2.7 million), soya bean oil, artificial fertilisers, polished diamonds (\$4.5 million);
- to France: oranges, grapefruit, ground nuts, preparations for seed and plant disinfection, polished diamonds (\$1.3 million);
- to Italy: eggs (\$7.2 million), soya bean oil, bromine, artificial fertilisers.

In 1961 the six E.E.C. countries delivered 30.3% (29% in 1960) of the total imports of Israel, amounting to \$586,348,000 in 1961 (\$502,678,000 in 1960), and 54.5% (54.5% in 1960) of the imports from Europe (\$330,049,000 in 1961, \$267,868,000 in 1960). The individual countries contributed as follows:

	1960	1961
	Thousands of dollars	
German Federal Republic	71,934	84,808
France	25,425	46,803
Holland	23,459	23,813
Italy	13,654	13,925
Belgium	11,383	11,249
Luxembourg	105	432
Totals	145,960	181,030

The most important articles that Israel imports from the various E.E.C. countries are:

- from the German Federal Republic: raw diamonds, iron and steel, copper, machines (especially for the textile and metal industries), tools, chemicals, automobiles, ships;
- from France: hides, iron, machines (especially for the foodstuffs industry), nylon yarn, ships;
- from Holland: fatty acids, raw rubber, raw diamonds, acetate yarn, chemicals;
- from Italy: iron and steel, copper and bronze machines (especially for the textile industry);
- from Belgium: wool, raw diamonds, iron, zinc.

Should Great Britain join E.E.C., the dependence of Israel's exports on this economic group would be even more marked.

The figures in respect of Israel's import and export trade with Great Britain show the following picture:

	1960	1961
	Thousands of dollars	
Imports from Great Britain	59,344	80,090
Exports to Great Britain	36,079	35,756

Israel's most important imports from Great Britain were:

- tea, raw rubber, wool tops, lubricating oils, chemicals, raw diamonds, steel, motors (especially for aircraft), machines (especially for the textile industry), cable, radio components, automobiles and spares, aircraft components, books.

The main exports to Great Britain were:

- eggs (\$1.3 million), oranges (\$13.8 million), grapefruit (\$2.1 million), worked diamonds (\$4 million), textiles and clothing.

Israel's imports from Greece, associated in accordance with Article 238 of the Treaty of Rome, amounted to \$1,955,000 in 1961 (\$1,074,000 in 1960), and exports to that country \$5,142,000 in 1961 (\$3,249,000 in 1960).

Imports from Greece mainly consisted of tobacco and cotton; exports to there were primarily made up of motor-car tyres, cement, pharmaceuticals, boxes and plywood.

The trade with overseas territories associated under Article 131 has so far been relatively unimportant, but is likely to develop as a result of Israel's increasing activity in Africa.

In general it may be seen that the number of different articles exported to E.E.C. countries is large compared with the actual amounts delivered. The Israeli team presented a list of no fewer than 150 different categories on which tariff negotiations were desired. It has, however, become apparent that the list will have to be limited to a smaller number of articles that are of real importance for Israel's exports.

Israel's approach to E.E.C. was heralded by the devaluation decree of February 9th, 1962, which was linked to a comprehensive plan for liberalising the country's economy. In its early days the young State needed a protectionist policy, since the development of the country's productive capacity had to be expedited; in this the Histadruth undertook an important entrepreneur's rôle. Furthermore, there was the stream of immigrants, consisting of very varied human material, which had to be absorbed and integrated into the economy and, finally, great emphasis had to be laid on security considerations in view of the geopolitical situation of the country.

In the meantime agricultural and industrial production has increased considerably, and the attainment and expansion of exports on both the agricultural and industrial side has become a matter of urgent necessity, despite immigration and rising living standards.

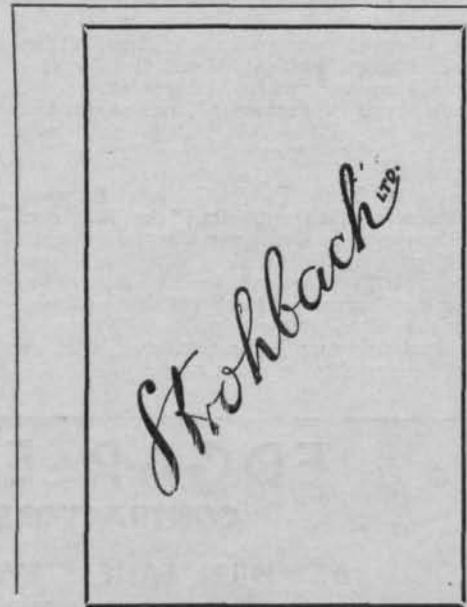
Since about 30% of Israel's total exports now go to E.E.C. countries, she clearly had to adopt measures to meet the threatened dangers of the Common Market tariff policy. Thus Israel was one of the first countries to establish a mission at E.E.C. in Brussels.

It was clear that far-reaching changes in Israel's economy would result both from the raising of the E.E.C. tariff wall and from the eventuality that negotiations with E.E.C. would lead to the lowering or suspension of certain E.E.C. import duties. For, as a counter-consideration to the proposed opening of the E.E.C. market, Israel would have to start by suspending her restrictions on imports from abroad.

Accordingly, in explaining his programme on February 9th, 1962, Israel's Finance Minister, Levi Eshkol, announced that, apart from establishing an exchange rate of three Israeli pounds for one dollar, the system of varying exchange rates and export premiums would be suspended, as well as the gradual suspension of taxes on imports, protective duties and administrative limitation of imports. These measures have to a great extent been put into effect in the meantime, and the Israeli Government has shown thereby that this liberalisation was not a mere declaration but formed the basis of the country's trade policy.

Without doubt the liberalisation of external trade will have far-reaching effects on Israel's economy, especially on industry, although its full extent will not be visible until the E.E.C. negotiations have been completed and agreement reached on the various categories of goods. However, it is clear even now that there will be need for greater efficiency, cheaper costs of production, realistic price structures and acceptable delivery dates. On the other hand, any attempt to adapt too quickly to meet the demands of E.E.C. and the world market might have serious consequences, in particular it might lead to the closing down of certain industrial concerns. It will, therefore, be necessary to allow a considerable period of adjustment, possibly several years, during which Israel's still young industry can set about adapting its activities and calculations to the new situation.

The first phase in the negotiations between Israel and E.E.C. ended at the beginning of December, 1962. The E.E.C. negotiating committee did not use this first round to arrive at any definite conclusions, but merely obtained from the Israeli delegates details about Israel's foreign trade and especially about the effect of the tariff walls of the E.E.C. countries on various articles exported by Israel. It will only become apparent during the further negotiations that are due to start in February, 1963, whether E.E.C. will meet the wishes of the Israeli negotiators for a comprehensive settlement or will limit itself to diverting the threat caused by E.E.C. to Israel's most important export products.



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Birthday Tributes

RABBI DR. HUGO HAHN 70

On January 14, Rabbi Dr. Hugo Hahn, New York, celebrated his 70th birthday. His activities have never been restricted to the tasks arising from his vocation, but his interests, or rather ambitions, have always gone further afield. Thus, not only has he to his credit, achievements in the field of Jewish scholarship, but Jewish intellectual and political life have also benefited from his outstanding organisational gifts.

Only a short while ago, his leading part in the work of the "Verband juedischer Jugendvereine Deutschlands" was recalled by Professor Dr. Herbert Strauss (New York) in a comprehensive essay on that youth movement, published in the 1961 Year Book of the Leo Baeck Institute. Dr. Hahn was also a Board member of the Central-Verein and associated with the German section of the Jewish Agency. By the time the Nazis had come to power he had become one of the national leaders of German Jewry. His share in the foundation of the "Reichsvertretung" is recorded in the unpublished—memoirs of the late Dr. Ernst Herzfeld, of Essen, and Hahn himself has described the creation of this representative body of German Jewry in the Festschrift for Dr. Siegfried Moses which has just been published.

Hugo Hahn was born in Tiengen (Suedbaden). After having held an appointment as a rabbi in Offenburg until 1922, he received a "call" to Essen (Ruhr). There he worked for 17 years with extraordinary success. The "House of the Jewish Youth", designed by the architect, Erich Mendelsohn, was erected during that period.

In New York, where he emigrated in 1939, he was one of the founders of the "Congregation Habonim", whose spiritual head he has been since its inception. By his vigorous personality and his ability of inspiring his fellow men he has succeeded in developing this Liberal congregation of refugees into a widely recognised centre of Jewish life. He is also a Board member of the

"American Federation of Jews from Central Europe", and takes an active part in the work of the American section of the Leo Baeck Institute.

We sincerely wish that Hugo Hahn, who, in 1955, suffered a severe blow through the tragic death of his beloved wife and helpmate, may be granted health and strength for many years to come. This is the ardent desire of his numerous friends on both sides of the Atlantic.

E. G. LOWENTHAL.

JACOB PICARD 80

The author, Jacob Picard, who now lives in New York, celebrated his 80th birthday on January 11.

His latest work, a collection of his lyrical poems, was published under the title "Der Uhrenschlag" in 1960 (Verlag Eremitenpresse, Stierstadt/T.). Shortly before, in the 1959 Year Book of the Leo Baeck Institute, Picard wrote an autobiographical sketch of his childhood in a South German village. Together with Hermann Kasack, he was also the editor of lyric poems by Gertrud Kolmar (Chodziesner). His story "Der Gezeichnete" (1936), describing the life of the Jewish villagers in Southern Germany and their friendly contacts with their Gentile environment, was excellently translated into English by the late Ludwig Lewisohn, under the heading "The Marked One".

Picard was born in Wangen (Badenia) on the Untersee. After the First World War, during which he saw active service, he practised as a lawyer, first in Constance, and, from 1925 onwards, in Cologne, where he was also Syndikus of the "Schutzverband deutscher Schriftsteller". At the same time he also wrote for the leading German newspapers. After 1933, in Berlin, he was a contributor to Jewish papers and periodicals, such as the *C.V.-Zeitung*, the *Juedische Rundschau* and *Der Morgen*.

When he became 75, the *Stuttgarter Nach-*

richten recalled his words "Dreihundert Jahre Heimatrecht auf eigenem Grund wiegen schwerer als achtzehn Jahre Emigration". And to the writer of these lines, Picard, in a confident mood, quoted the remark of the American Elder Statesman, Bernard Baruch: "If somebody speaks about age, I am thinking always of people who are 15 years older than I am." May Jacob Picard remain faithful to this arithmetic.

E.G.L. (Frankfurt a.M.).

RABBI DR. A. KAHLBERG 80

Rabbi Dr. Albert Kahlberg will shortly celebrate his 80th birthday. For nearly 30 years he had held the office of rabbi to the Jewish community at Halle/Saale. His profound Jewish knowledge and his inspiring sermons earned him the respect and affection of his congregants, and especially during the dark years of the Hitler period he proved a pillar of strength. He, too, had to suffer the horrors of Buchenwald concentration camp, and after his release he found refuge in Sweden. For a number of years he served a small congregation at Gothenburg, and after the war he was repeatedly invited to preach in Hanover on Holydays. He now lives in retirement in Hamburg, and his many friends wish him health and strength for the years to come.

R.C.

DR. FRANZ KOBLER 80

The historian Dr. Franz Kobler recently celebrated his 80th birthday in Berkeley (Calif.). Prior to his emigration, he practised as a lawyer in Vienna, but at the same time always took an active interest in sociological and historical questions. His main contribution to Jewish historiography are his collections of Jewish letters, of which he published several volumes, first in German and later on in English. At present, as a Fellow of the American Section of the Leo Baeck Institute, Dr. Kobler is working on a comprehensive Jewish history in letters. During the war, when he lived in England, Dr. Kobler was a Board member of the AJR, which wishes him many years to come of successful scholarly work.

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OBITUARY

DR. ALEXANDER GUTTMANN

Dr. Alexander Guttman, the Director of the United Restitution Office in Cologne, recently died after a serious illness. He belonged to the small number of German lawyers who had passed their examinations with distinction. He successfully established himself as a lawyer in Berlin and gained wide experience. From London, where he had found refuge in 1939, he returned to the German Federal Republic at the end of 1953. Until June 30th, 1954, he worked in Bonn at the Bundesministerium des Innern and participated in the preparation of the law for the "Regelung der Wiedergutmachung nationalsozialistischen Unrechts fuer Angehörige des öffentlichen Dienstes". He not only received appreciation, respect and high esteem from the Ministry but, beyond that, friendship and affection from high officials and colleagues.

On July 1st, 1954, he took over the management of the office of the United Restitution Organisation in Cologne. He made great demands on his colleagues, because he made the utmost demands on himself, and because he wore himself out in the work for the restoration of the law.

When I visited him at the end of October in hospital, he insisted, with stoic composure, on discussing with me the problems of compensation and of the future organisation of the offices. He was an example of one who fulfilled his duty until the last moment.

F. GOLDSCHMIDT.

RUDOLF WISELL

On December 13, after a short illness, the doyen of German Social Democracy and former Reich Minister, Dr. h. c. Rudolf Wissell, died in Berlin in his 94th year. With him passed one of the last surviving founders of the Weimar Republic, to whose National Assembly he belonged, having already been one of the five People's Commissioners with Ebert, Landsberg, Noske and Scheidemann.

Wissell began his career as a mechanical engineer and already at the time of the Law against Socialists joined the Social Democratic Party. After he had been a trades union secretary in Luebeck he moved in 1909 to Berlin, where he took over the management of the Central Secretariat of the General Commission of the Trades Unions. Towards the end of the war he

was elected to the Reichstag as a Social Democrat Deputy. He became Reich Minister of Economics in the first Republican Government and was later Minister of Labour in Mueller-Franken's Cabinet. He was the expert on social matters in the Reichstag and was also active as an arbitrator in labour disputes.

During the Hitler period all public activity was impossible for Rudolf Wissell, and he busied himself intensively with his research into the history of the artisan guilds in the Middle Ages. He had already begun this research as a wandering trade journeyman in earliest youth, and it crystallised in his magnificent, unique work "Des alten Handwerks Recht und Gewohnheit". He had already had an honorary doctorate in economic and political science conferred on him in 1929 by the University of Kiel, for this piece of research.

His little house in Tempelhof, which sheltered valuable art treasures of the Middle Ages, was a place of refuge during the Hitler period for the outlawed. Here he received people whom he valued, Jews and Christians, friends in the party and others. In the same way after the war he championed the persecutees of the Nazi régime by word and deed, always deeply sympathetic and severely condemnatory when injustice occurred.

His tall, upright figure, flowing beard and thick hair, kindly eyes and sonorous voice, gave him the appearance of a patriarch from the previous century. He had a well-stocked memory and could recall the days of the Emperor Frederick, Wilhelm Liebknecht, August Bebel and many other contemporaries. And yet his feet were firmly planted in modern times. Up to the end he condemned the infamous persecution of the Jewish people in the Nazi period, and he tried in his own way to help where he could. Rudolf Wissell was one of the great figures that are now seldom to be found.

We will hold him in grateful memory.

T.Z.

PROFESSOR JULIUS EBENSTEIN

Professor Julius Ebenstein, teacher of the Vienna Municipal Conservatory's class in violin, died in Vienna at the age of 62. When the Nazis annexed Austria he left for Israel where he founded the Israel Mozart Orchestra and wrote the first book on Mozart to be published in Hebrew.

DR. WILLY BRUNSWIC

Dr. Willy Brunswic, who, for many years, took a leading part in the work for German Jews in France, passed away in Paris in his 77th year. Prior to his emigration to France, Dr. Brunswic lived in Heidelberg, where he worked as a radiologist; he was also the President of the South German Association of Radiologists. In 1938 he was entrusted by Self-Help in U.S.A. to look after the welfare of the Jewish refugees in France. Under great difficulties he founded a home in Idron (Pyrenees), where many old inmates of the infamous Gurs Camp found a refuge. One of his greatest achievements was the rescue of children of Rivesaltes Camp. These children were enabled to leave for the U.S.A. and they were spared the fate of their parents, who were deported and perished. After the war the Old Age Home was transferred from Idron to Blois and ultimately to Annet-sur-Marne, where it now provides accommodation for 50 residents. In all his activities Dr. Brunswic had the co-operation of his wife, Mrs. Claire Brunswic, a most active social worker in her own right. We extend our sincerest sympathy to her and her family.

HUGO SONNENBERG

On December 1st, 1962, one of the oldest and best-known German-Jewish refugees in the Swiss Cottage district, Mr. Hugo Sonnenberg, died in his 88th year. He was born in Wetzlar and, after a high-school education, joined his father's firm of Sonnenberg and Engel which he later transferred to Frankfurt/Main. In 1938 he came to this country where he soon became an active member of both the AJR and the Leo Baeck Lodge. His help in their respective functions is well known and in spite of his advanced age he was prepared to the end to visit sick people and give them the last honours. His memory of events over the last sixty or more years was astounding.

Hugo Sonnenberg was married twice. Of his four children, two sons died in their early twenties, one son, Mr. Ernst Sonnenberg, is a director of the Luton Knitting Company, and one married daughter lives in the United States.

He was truly a representative of a generation which, alas, has few survivors to share in their memories.

H. STERN.

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LECTURES on SOCIOLOGICAL ASPECTS OF JEWISH EXISTENCE TODAY

Tuesday, February 19

Rabbi LOUIS JACOBS, Ph.D., B.A.

"RELIGIOUS LIFE IN ISRAEL"

at 8.15 p.m. at Zion House,
57 Eton Avenue, N.W.3

75th BIRTHDAY OF WILHELM STERNFELD

Wilhelm Sternfeld, who will be 75 on February 1, was born in Unna (Westphalia). Originally a merchant, he became private secretary to Professor Franz Oppenheimer in 1930 and worked for the "Treuhandgesellschaft" in Berlin. This semi-official society, with the help of the Social Democratic Minister Otto Braun, bought up bankrupt estates around Berlin, divided them up into small units of a few acres and rented them to Berliners, who thus supplemented their incomes by growing vegetables and fruit. When the Nazis came to power, Professor Oppenheimer was forced to resign, but Sternfeld somehow managed to remain at his post until October, 1933. Warned in time by friends that the Gestapo was to arrest him, he left for France. There he wrote for the refugee newspapers *Pariser Tageblatt* and *Pariser Tageszeitung*. In 1935 he went to Prague where he became a contributor to various German newspapers such as *Prager Tagblatt* and *Prager Presse*.

In 1937 Sternfeld was appointed Secretary of the Thomas Mann Society, founded by the author Friedrich Burschell, to assist needy refugee writers. When Burschell left for England in 1938, Sternfeld succeeded him as head of the Thomas Mann Society. When the German invasion was imminent, Sternfeld was instrumental in getting some 30 writers out of Czechoslovakia. He himself witnessed Hitler's jubilant entry into Prague and eventually, together with the few

remaining other refugee writers, fled to Poland. With the help of a British refugee organisation, founded on the initiative of the *News Chronicle*, he, like others, reached London.

Here he again became Secretary of the Thomas Mann Society which had been re-established by Friedrich Burschell and Bernhard Menne. Through his work he came in contact with Thomas Mann, who, until 1955, addressed some sixty highly interesting letters to him. Again and again he helped refugee writers, mostly with the support of the Czech Refugee Trust and the Witting Trust.

In 1950, when the Süddeutsche Rundfunk in Stuttgart started its Künstlerfond for needy refugee writers and artists, Sternfeld was entrusted with the implementation of the scheme. Due to his unflinching efforts, the lot of many of them was eased. Up to the end of 1962 Sternfeld secured some DM. 300,000 to 350,000 for that purpose.

Sternfeld has, since 1949, been collecting books by refugee writers and sending them to the German Library at Frankfurt, where Professor Hanns Eppelsheimer founded a special branch of refugee literature. He was also requested to compile a bibliography of refugee literature. This task occupied all his time for the last eight years. The bibliography entitled "Deutsche Exil-Literatur 1933-1945", was recently published under the auspices of the Deutsche Akademie für Sprache und Dichtung. It is indispensable for the study of the Third Reich.

J. LESSER.

EIN SALZBERGER-ABEND IM CLUB 1943

Im Club 1943 fand im Dezember ein Abend zu Ehren des 80ten Geburtstags von Rabbiner Dr. Salzberger statt. Der weit überfüllte Saal bewies die grosse Verehrung, die der Jubilar—besonders in dem Kreis seiner früheren Gemeindeglieder—besitzt.

Dr. Salzberger hatte mitgeteilt, dass er aus seinem Leben erzählen wolle. Und er hat dies in einem längeren faszinierenden Vortrag getan, der neben der eigentlichen Lebensgeschichte höchst anregende, teils aufregende Zeitbilder gab. Die Verwobenheit mit dem Einst sprach aus jedem Wort des Redners, und wenn er vielleicht manchen der Hörer noch zu stark Deutsch-verbunden erschien, so konnte dies nicht anders sein bei einer Persönlichkeit, die verschiedene Epochen unserer Geschichte so aktiv miterlebt hat. Als Feldgeistlicher im ersten Weltkrieg z.B., wo er die heute so aktuelle Frage jüdisch-christlicher Beziehungen anzubahnen bemüht war, stand er mitten im Kriegsgeschehen. Taktvoller Weise vermied es Dr. Salzberger, auf seine grauenvollen Erlebnisse in Dachau einzugehen, erzählte dann aber vom Aufbau seines Wirkens in England, von dem ebenso wie von seiner kulturell-jüdischen Tätigkeit vor der Nazizeit, in diesem Blatt anlässlich seines Geburtstages bereits berichtet wurde. Hier soll nur noch kurz erwähnt werden, dass der Vortragende als Leitmotiv seines Schaffens das Ziel angab, Tradition und Fortschritt, Geist und Herz zu vereinigen.

Nach seinem Eintritt in den "Ruhestand" führt Dr. Salzberger noch weiter ein arbeitsreiches Leben; ich persönlich möchte in diesem Zusammenhang die anregenden Bibelbesprechungen erwähnen, die er von Zeit zu Zeit im Otto Schiff House uns dankbaren Hörern gibt.

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Round and About

"YIDDISH IN OUR TIMES"

A European Council for the Yiddish Language, charged with translating the Bible into Yiddish and spreading knowledge of the Yiddish language, was set up by a conference in Paris organised under the auspices of the World Jewish Congress on the theme "Yiddish in our Times".

More than fifty writers, translators, teachers and journalists from France, Belgium, Britain, Holland and Switzerland took part. Invitations were sent to writers in the Soviet Union, Poland and Rumania, but were unanswered. Mr. Joseph Leftwich, Mr. Jacob Glatstein, the poet, and Dr. A. Steinberg, of London, were among the participants.

The conference also passed a resolution protesting at Soviet discrimination against Jewish religious and cultural life and calling on the Soviet Government to accord to Jews the same rights as other citizens.—(J.C.)

INADEQUATE JEWISH EDUCATION

A survey of Jewish day and supplementary schools has just been completed by the "Joint" in Geneva. Their main finding is that, despite intensive efforts by Jewish communities throughout Continental Europe, only one quarter of the estimated 118,000 Jewish children of school age are receiving a Jewish education. While there

had been an increase of 10 per cent in the number of children receiving a Jewish education since the last survey in 1959, only 6,000 are attending Jewish day schools.

In recent years the survey states, school premises have been purchased or built in several European cities and plans for new schools are under consideration in Paris and Brussels. But, despite financial help from the Claims Conference and the "Joint," some of the schools have been kept open only by the sheer perseverance of lay leaders and educators.

The Commission on Jewish Education established in Geneva last November is now studying the best way that the financial and organisational problems can be tackled. Hope is seen in the increasing co-operation between the various communities of European Jews.—(J.C.)

EX-SERVICEMEN'S SEASONAL HELP

Ajex, answering the annual national call for volunteers to take over the duties of hospital domestic staff to enable the staff to spend Christmas with their families, sent contingents to hospitals in London areas and in the provinces.

The Rev. Saul Amias, who joined the working party at the Edgware General Hospital, said: "We have really achieved something practical. This has been of more value than a hundred platform lectures on brotherly love".

MEETING ON COMPENSATION

As readers will have seen from the announcement published on the front page of this issue, the Chairman of the Indemnification Committee of the Bundestag, Rechtsanwalt Martin Hirsch, M.d.B., will speak on the present position in the field of restitution and compensation at a meeting under the auspices of the Council of Jews From Germany, the Anglo-German Lawyer's Association and the AJR. The meeting will take place on Monday, February 18, at 7.45 p.m. at 51 Belsize Square, London, N.W.3.

ANGLO-JEWISH PRESS EXHIBITION

The British Section of the World Jewish Congress is preparing an exhibition on the Anglo-Jewish Press which will exhibit all Jewish papers printed in English, Hebrew, Yiddish or other languages in Great Britain from 1823 to the present time. The exhibition will also include pictures of editors and journalists.

Organisations, synagogue, societies and individuals in possession of old and rare Jewish newspapers and periodicals no longer in existence, or of documents connected with the Anglo-Jewish Press, are requested to contact the Anglo-Jewish Press Exhibition, World Jewish Congress, British Section, 55 New Cavendish Street, London, W.1.

FAMILY EVENTS

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

Birthdays

Lazarus.—Flora Lazarus (formerly Berlin) now Les Berges du Léman, Vevey, Switzerland, celebrated her 95th birthday on January 21st. The AJR and all her friends in London extend their heartiest congratulations.

Wertheim.—Mr. Hans Wertheim, of 36 Cotswold Gardens, N.W.2 (formerly Kassel), will celebrate his 80th birthday on February 11th.

Will.—Mr. Louis Will, of 22 Dingwall Gardens, London, N.W.11, celebrated his 92nd birthday on January 15th. Mr. Will, who is in the best of health, was born in Schoenlanke.

Nathanson.—Mrs. Jenny Nathanson (née Hobinstock), of 22 Dingwall Gardens, London, N.W.11, who has been looking after Mr. Will for the past 23 years, was 76 on January 20th, 1963. The AJR extends its sincerest congratulations to them both.

Deaths

Alexander.—Mr. Alec Peter Alexander, solicitor, of 40 Tottenham Road, N.13 and Craven House, Kingsway, W.C.2, passed away suddenly on January 4th. Deeply mourned by his wife, Hildegard Alexander (née Wolfson), mother, brother, family and friends.

Steinharter.—Mrs. Ida Eva Steinharter, aged 81, passed away on December 18th, 1962, at Otto Schiff House. Deeply mourned by all her friends, young and old.

Wolfram.—On December 26th, 1962, peacefully at his home, 32 Leeside Crescent, N.W.11, Max Wolfram, beloved husband of Meta and father of Walter and Hugo.

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SALES CORRESPONDENT, experienced French/German, seeks responsible position in commercial or industrial sales organisation. Box 186.

GENTLEMAN, 39, good personality and appearance. Organising ability, sales experience and clerical aptitude. Knowledge of French/German and some Spanish. Experienced in sales correspondence. Seeks congenial appointment in expanding sales organisation. Box 191.

BOOKKEEPER up to Trial Balance, with long experience, conversant with P.A.Y.E., seeks full- or part-time position. Box 194.

GENERAL CLERK, experienced, export/import, insurance, travel, accounts, typing, knowledge of French, Italian, Spanish, capable, trustworthy, good references, seeks position. Box 187.

STOCKKEEPER FOR FASHIONS, also stock control, experienced, reliable, wants position of trust. Box 196.

Women

GENERAL CLERK/TYPIST, good at figures, versatile, good references, seeks suitable position. Box 188.

GENERAL CLERK, experienced records, filing, despatch, last position 16 years, seeks suitable full-time work. Box 195.

GERMAN SHORTHAND-TYPIST, elderly, own machine, available for part-time or homework. Box 197.

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YOUNG MAN, 38, German-Jewish background, never married, American citizen and presently residing in U.S.A., but also willing to live elsewhere, desires acquaintance of attractive refined girl aged up to 34. Object matrimony. Please reply enclosing photograph. Box 198.

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Hill.—Mrs. Paula Hill (née Michaelis) born February 23rd, 1912, came to this country from Danzig on domestic permits.

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NEWS FROM ISRAEL

INCIDENT IN HAIFA

A second German seaman has been brought before a Haifa court charged with insulting the State of Israel.

Manfred Gottlicher, aged 18, pleaded guilty but, as he is a minor, sentence has been postponed pending a probation officer's report. He is a member of the crew of the cargo ship "Essenberg". Refusing to pay his taxi fare, he was taken to the police station where he shouted "Heil Hitler" and gave the Nazi salute. In court he expressed regret for his actions and pleaded that he did not realise what he was saying. The prosecutor asked for a sentence of three years' imprisonment.

In October a German ship's officer was sentenced to a month's imprisonment and fined £250 for remarking in a Haifa bar that there were too many Jews in Israel, and that what Hitler had failed to accomplish Nasser would manage to do.—(J.C.)

IMMIGRATION FIGURES

Reporting to the Commercial and Industrial Club in Tel Aviv, Mr. S. Z. Shragai, head of the Jewish Agency's Immigration Department, said that Israel had received more immigrants in the past twelve months than in any other comparable period during the preceding years. Tens of thousands of immigrants had arrived from 56 countries.

There were still 300,000 North Africans waiting to be joined by other members of their families. Regarding Western immigration, he stated that an inter-Ministerial committee was now working out facilities for middle-class settlers which included the provision of long-term mortgages for the purchase of flats.

JANNER FOREST

On the occasion of Sir Barnett Janner's 70th birthday and "in recognition of his outstanding services to the Anglo-Jewish community and the Zionist Movement," the first saplings were planted in a forest which will bear his name. Sir Barnett and Lady Janner were present at the ceremony in the Judean Hills, near Jerusalem.

RELATIONS WITH ARABS

Mr. Anthony Wedgwood Benn, the Labour politician, and Professor Norman Bentwich were invited to attend a five-day international symposium on "New paths to peace between Israel and the Arabs", which took place both in Jerusalem and Tel Aviv.

The principal speakers included Professor Martin Buber, Bishop James A. Pike and Bishop George Hakim, as well as a number of Israeli-Arab and Jewish-intellectuals and political figures.

Professor Bentwich, who had just left hospital, was not able to attend the symposium, organised by the group around "New Outlook", the English-language publication devoted to Arab-Israeli understanding, which is now celebrating its fifth anniversary.

HOUSE FOR OVERSEAS YOUTH OPENED

Snat Sherut House for youth from England and Europe who spent a year in Israel working and studying was officially opened recently at Kibbutz Usha, near Haifa. The opening ceremony was attended by Mr. Eliahu Dobkin, head of the Youth and Hechalutz Department of the Jewish Agency, Sir Barnett Janner, Chairman of the Board of Deputies in England and President of the Zionist Federation of Great Britain, as well as leading public figures of Anglo-Jewry. The speakers stressed the importance of the Snat Sherut project which has up to now brought to Israel some 400 young people, of whom 300 approximately have come from England alone.

GATHERING EVIDENCE FOR GERMAN TRIAL

Mr. Rudolf Seifert, a German lawyer, went to Israel to gather evidence against a number of Nazi war criminals now on trial in Germany. This was the first time that a German legal representative had visited Israel for that purpose.

The lawyer was present in the Ramat Gan court when Mrs. Malka Temkin offered testimony against a German police sergeant, Ernst Heinrich Schultz, who, she alleged, visited the ghetto in Komarow for the express purpose of "shooting Jews in cold blood". Mrs. Temkin, who claimed that Schultz had killed her son, her brother and her father, refused to testify in German. She has been forbidden by her doctor to visit Germany.—(J.C.)

MARTYRS REMEMBERED

Memorial services to mark the annual day of mourning for the victims of Nazi persecution took place in Israel on the tenth day of Tebet and the anniversary of Nebuchadnezzar's siege of Jerusalem in 586 B.C.E.

Services were held in two of Jerusalem's mausolea, on Mount Zion and on Har Hazikaron, where Yad Vashem's memorial centre stands. Members of the Association of Former Nazi Prisoners accounted for a large proportion of the participants.—(J.C.)

ISRAELI ACCUSED AS COLLABORATOR

Hirsch Berenblut, a conductor of the National Israeli Opera, is to be tried under the law for the punishment of Nazis and their collaborators.

He is accused of having been responsible for handing over large numbers of Jews to the Nazis in occupied Poland. He faced similar charges in Poland before emigrating to Israel, but was acquitted.—(J.C.)

DEATH OF A JERUSALEM SCHOLAR

Professor H. Peri (Pflaum)

Professor Hiram Peri (Heinz Pflaum), Head of the Romance Studies Department at the Hebrew University, recently died at the age of 62. He was born in Berlin and, after having obtained his doctorate at Heidelberg University, went to Palestine in 1925. In 1928 he joined the academic staff of the Hebrew University. He steadily rose in rank until he became Professor of Romance Studies in 1957. Professor Peri carried out a considerable amount of research, mainly in the fields of medieval European literature and Romance Jewish dialects. He published a large number of works in Hebrew, German, French, English, Spanish and Italian and contributed greatly to the development of Romance Studies at the University. One of the projects on which he had been working during the last few years was the compilation of the traditional songs and ballads of Sephardi Jewry. He also did much to further the development of Italian culture in Israel and was the founder and first President of the Dante Alighieri Society. In recognition of these services he was awarded the Italian Order of Merit.

Professor Peri was a gifted and stimulating teacher, and at the Memorial Service in Jerusalem the speakers included the President of Israel and Professor G. Scholem, who emphasised his warm humanity and his unflinching readiness to help anybody who was in need.

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NEWS IN BRIEF

AUSCHITZ MONUMENT

The International Auschwitz Committee has decided to build a monument at Brzezinka to the millions of Jews and other victims who were done to death in Auschwitz and whose bodies were burned in specially built ovens in that locality.

At a meeting in Budapest, under the chairmanship of Polish writer Tadeusz Holuj, the Committee entrusted a group of Italian and Polish sculptors and architects with the preparation of the plan for the monument.

The Committee has decided to issue a volume containing documentary evidence with details of the number of people who were killed in Auschwitz and whose bodies were burned to ashes at Brzezinka.

The meeting was also attended by a delegation from Hiroshima led by a Buddhist monk from Japan.—(J.C.)

JEWIS IN EAST GERMANY

The Chanukah issue of the Bulletin of the Jewish Communities of East Berlin and the German Democratic Republic, *inter alia*, records the restoration of the Keilstrasse Synagogue in Leipzig, a celebration in Erfurt on the tenth anniversary of the reconsecration of the synagogue and the erection of a memorial stone in the Jewish cemetery in Anklam.

PENSION FOR NAZI MAYOR

The Ansbach council has now agreed to accept the application of Richard Haenal to receive a full pension as a former civil servant. Haenal was Lord Mayor of Ansbach throughout the Nazi period and a prominent member of the Nazi Party.

"JOINT" BUDGET FOR 1963

A 1963 budget of £10,794,650 to help 340,000 men, women and children in 27 countries was adopted at the 48th annual conference of the American Joint Distribution Committee. Mr. Edward M. M. Warburg was elected Chairman for the 18th consecutive year.

RELIEF FOR NORTH AFRICAN REFUGEES

One of every six of the 600,000 Europeans who arrived in France from Algeria in a four-month period was a Jew, it was stated. Thousands of other Jewish refugees made their way to France from Tunisia and other parts of North Africa, from Eastern Europe and other areas. The French Jewish community found that it had suddenly grown to more than 500,000—the fourth largest Jewish community in the world after the United States, the Soviet Union and Israel. Fortunately, the Jewish refugees from Algeria were largely French citizens and therefore entitled to special benefits and grants from the French Government. The neediest are the other refugees, for example, those from Tunisia.

Approximately 266,000 men, women and children received aid during the past year. Of these, 96,000 were in Moslem areas, more than 84,000 in 13 European countries and 81,000 in Israel. Cash relief, food and medical aid had also gone to thousands of people. Assistance went to 2,650 in homes for children and to 5,510 in institutions for the aged. Schools, cultural and religious programmes were helped.

It was estimated that the "Joint" would need more than £1,400,000 to help the Jewish refugees in France alone.

GERMAN PRESS CRITICISED

Plight of Prominent Victims of Nazism Ignored

The November/December issue of the bulletin published in Hamburg by the "Notgemeinschaft der durch die Nuernberger Gesetze Betroffenen" criticises the widespread habit of the German Press to omit, on the occasion of congratulatory articles for prominent victims of Nazism, the fact that these persons had suffered persecution on account of their origin. This, the bulletin suspects, may be due to a tendency of belittling happenings which are now considered as embarrassing; instead the full truth should be told. The article refers to the courageous attitude of the Jewish physicist and Nobel Prize winner, Professor James Franck, who, as a Jew, resigned from his office in 1933, though he could have retained his position, because he had fought during the First World War. On the occasion of the recent 80th birthday of Professor Max Born, the Press hardly referred to his Jewish origin and only stated that "he had to leave Germany when the Nazis came to power". Such a formulation (the article states) is not sufficient to bring home to the young generation the dangers and threats which were invoked by the Nazi régime.

ARGENTINE EMIGRANTS TO ISRAEL

About 1,000 Argentine Jews emigrated to Israel during 1962—almost double the number who went to Israel the previous year. The average rate of departures is now about 200 people each month, many of them professional and technical workers, including young married couples.

Altogether 12,000 Latin American Jews have gone to Israel since the establishment of the State, about 7,000 of them from Argentina. It is noted that the demand for information from immigration offices fluctuates with the degree of antisemitic violence.—(J.C.)

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