

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

8 FAIRFAX MANSIONS, FINCHLEY RD. (corner Fairfax Rd.), London, N.W.3

Telephone: MAIda Vale 9096/7 (General Office and Welfare for the Aged),
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Ilse Blumenthal-Weiss

MEMOIRS OF GERMAN JEWS

A Unique Collection of the Leo Baeck Institute

As readers will see from a report published in this issue, the Leo Baeck Institute recently celebrated the tenth anniversary of its foundation. During this period it has initiated and sponsored the publication of more than 30 books relating to the history of German Jewry. The following article deals with another important aspect of the Institute's achievements: the establishment of a Cultural Centre in New York, whose comprehensive library of books and periodicals pertinent to German Jewish history includes a unique and steadily growing collection of memoirs.

The Leo Baeck Institute, with working centres in Jerusalem, London and New York, was founded in 1955 with the object of undertaking research into and presenting the history of the Jews in Germany and other German-speaking countries, with special emphasis on the period from the beginning of the emancipation to the year of catastrophe, 1933. In a sense the L.B.I. has become the posthumous representative of German Jewry and is carrying out a great task, for it is helping to establish the continuity of German-Jewish existence despite dispersal and flight. Furthermore, through that section of the New York Institute which is concerned with the collection of memoirs, it resuscitates names and the substance of a community that had apparently dissolved into anonymity.

Several Hundred Manuscripts

Some 300 manuscript sets of memoirs were counted when the collection was last checked, but in the meantime more have been received, whilst others are expected and have been asked for. These memoirs refer to widely differing periods and environments. They describe, either autobiographically or through the pens of persons directly related, the lives and endeavours of well-known and unknown people, and within the framework of personal recollection they reflect the rise or decline of families and undertakings. This personal relationship between the writer and his subject makes these memoirs particularly attractive, for the intimate private knowledge of life-stories lends such accounts an authenticity that is hardly attainable by scientific research.

It is both fascinating and moving to trace the life of the Jews in Germany through the generations as presented in these memoirs. Each one of them is witness to a particular kind of relationship between German and German Jew, since differences either attracted or repelled and common action opened up very promising perspectives. As every history contains periods of light and shadow, so these memoirs contain many examples of happy relationships. For instance, there are descriptions in the collection of the really satisfying living conditions of Jewish families with several children in rural areas, and of the undisturbed schooltime of these children, some of whom occupied important positions later on. In other records we learn of the successful careers of Jewish politicians or men of learning, of social events and amicable rela-

tionships which were formed here or there between heads of states and Jewish citizens and which, as was then thought, gave reason for optimistic hopes for the future.

Let us begin with the account of Jacob Kaulla, which was written up by a teacher by the name of Spatz from "the posthumous papers of Oberlehrer Alexander Elsässer" in order to "honour the memory of a fine man who served the German Fatherland outstandingly through his selfless patriotism, and who by word and deed attempted to advance the educational standards of his co-religionists who still lay within the coils of prejudices of the Middle Ages".

Jacob Kaulla was born in 1750 in the Wurttemberg township of Buchau am Federnsee. Although his parents lived in very humble circumstances the child received a good education, which at that time really meant instruction in Biblical and rabbinic literature. Hence there was one great gap in the boy's education which immediately evinced itself: he was not completely at home in the German language. This difficulty was overcome with the help of instruction from a Christian teacher, and so the exceptionally gifted pupil very quickly managed to master both written and spoken German. Kaulla's later career amply fulfilled all expectations. In partnership with his sister he established a wholesale firm dealing in jewels and jewellery, and very rapidly acquired a first-class reputation in the highest quarters; he started supplying various members of the nobility and eventually, because of his ability and integrity, was proposed as head of the army commissariat.

Patriot and faithful subject, Kaulla also distinguished himself as a philanthropist, and despite his true attachment to Judaism made no distinction of religion in the award of his benevolence.

The manuscript entitled "N. Reichenheim & Son, the History of a Firm and Family" is not only enthralling because it describes the amazing rise of a family striving upwards from very humble beginnings; the actual achievements of the Reichenheims are overshadowed by the ethical inspiration of their lives and activities.

Members of the Reichenheim family can already be found in the Anhalt district about the year 1700. But the impressive rise of the house and firm of N. Reichenheim & Son only began in 1830, when a branch of the family settled in Berlin and established con-

tact with linen and woollen factories in Silesian Wüstegiersdorf, factories that very soon became the sole property of the Reichenheims. Actually the whole undertaking was again disposed of by 1888, and the administration of the trust funds and charities in Berlin was only continued until 1904, but even decades later the effects of the Reichenheim's social activities were still proving advantageous to Jewish and non-Jewish German citizens. And it was only Hitler's terrorist régime that finally destroyed the creative work of three generations. If specialised monographs were to be written about the Silesian linen industry, or about Jewish philanthropy and philanthropists, valuable material would be found in the volumes of memoirs held by the L.B.I. For the Institute also holds interesting material dealing with the celebrated drapery firm of F. V. Grünfeld and the "royal merchant" Max Pinkus, intimate friend of Gerhart Hauptmann.

The author of the Reichenheim memoirs gives some incidental information about the social institutions established by the family, and extracts from the list are reproduced here: Establishment of an infants' school, six-form elementary school, and a trade school for all the children of the factory employees in Wüstegiersdorf; Reichenheim Fund for the support of necessitous widows of merchants domiciled in the area of the Greater Berlin Chamber of Commerce; Reichenheim Girls' Home; Reichenheim Bequest for widows and orphans of elementary school teachers employed in the municipal schools, without differentiation as to creed; Ernst Reichenheim Fund: "the award of two scholarships annually . . . to young, qualified pupils . . . without differentiation as to religious adherence, at the College of Arts"; Jewish Community Orphanage; Adolf Reichenheim Endowment for an

(Continued on page 2, column 1)

The Association of Jewish Refugees in
Great Britain

herewith invites members to its

GENERAL MEETING

on Thursday, June 17, at 8 p.m.
at Zion House, 57 Eton Ave., N.W.3

AGENDA

- Reports on AJR Activities
- Treasurer's Report
- Report on Restitution and Compensation
- Election of Executive and Board

(The list of candidates submitted by the Executive is published on page 15, further nominations should reach the AJR office by June 10.)

No further notice will be given.

Non-members are not entitled to vote, but are welcome as guests at the meeting.

"Memoirs of German Jews"

(Continued from page 1)

extension of the Jewish Community's old age institution in Berlin.

Looking back at the development of the German Jews in the post-assimilation period, which reached its zenith in the 'twenties, we recall those agitated times when Jewish people eagerly tried to adopt and transmit anything attainable in the way of spiritual or cultural values. Various documents of this halcyon period of German Jewry are to be found in the L.B.I.'s memoir collection, writings that on the one hand reflect that climactic situation, and, on the other, the sad confirmation of the fact that German Jews invariably swaddled themselves in illusions.

The comprehensive study by Toni Cassirer, "My Life With Ernst Cassirer," acts as a sort of documentation of the highly promising yet sinister reality of life's fulfilment and deprivation. This is a study in which we are once again confronted by those tendencies and ideals which each in its own way presaged the rise and fall of German Jewry. The central figure in the memoirs is that towering personality Ernst Cassirer, the philosopher. We learn of his human and scientific growth, his battles and successes, in short we learn about a rich life "enhanced by an abundance of love from parents, brothers, sisters, friends and teachers, that accompanied us on the road that we embarked on together". But the brutal measures of Hitlerite passions shattered the lives of these two people as well. "It is difficult to describe the last two years in Germany . . . Ernst, deeply enrooted in German culture, philosophy and art, tried hard to recognise the true weight of the threat". But, although forced emigration drove the long-established rector of the University of Hamburg from country to country, from university to university, for instance to Oxford, Göteborg, Yale and Columbia; and although the continuous changes with their vast demands rapidly exhausted his physical strength and led to his early death in April, 1945—his spiritual and ethical powers, his inner harmony, could not be shattered. For "human fate cannot be arbitrarily determined, nor regimented from without. One must take it as it comes, and the best one can do is to show oneself a match for it from within". With this quotation, which is typical of Ernst Cassirer's breadth of vision and wisdom, Toni Cassirer ends her memoirs of the great scholar and her life-partner.

The savagery of National-Socialist Germany is even now incomprehensible in its entirety and it may well have brought about the end of the history of German Jews, but what has been received by them, given by them, and what they have produced, can neither be forgotten nor denied.

DURCHFUEHRUNGS-V.O. ZUM BUNDESRUECKERSTATTUNGS-GESETZ

Die lang erwartete Durchfuehrungs-Verordnung zur Novelle des Bundesrueckerstattungs-gesetzes (I.D.V.-BRueG) ist nunmehr vom Bundesrat angenommen worden und wird demnaechst im Bundesgesetzblatt veroeffentlicht werden. Ihr Wortlaut steht bereits fest.

Zum Verstaendnis wird auf die im September 1964 als Sonderbeilage zu "AJR Information" veroeffentlichte Darstellung der BRueG-Novelle verwiesen und zwar auf deren Abschnitt III (S. 4-6). Ferner wird auf die Bekanntmachung im Novemberheft 1964 S.2 (Novelle zum BRueG) verwiesen und zwar auf deren Ziffer 4.

Wie in der Sonderbeilage unter III 1 und 2 gesagt, sollten gewisse Einzelheiten durch Rechtsverordnung der Bundesregierung geregelt werden. Die jetzt verabschiedete Verordnung beruht auf § 29 b Abs. 2 und auf § 44 a Abs. 1 Satz 2 sowie Abs. 5 der jetzigen, durch die letzte Novelle zustande gekommenen Fassung des BRueG. (Der Wortlaut des § 29 b ist in der Sonderbeilage auf S. 5 links unten und rechts oben abgedruckt, der Wortlaut des § 44 a auf S. 5 rechts unten und S. 6 links oben. Dass damals die Paragraphenbezeichnungen 29 b und 44 a nicht mit abgedruckt wurden, beruhte auf der Vermutung, dass die Paragraphen des BRueG in der Neufassung der Novelle bei deren Verkuendung neu durchnummeriert werden wuerden, einer Vermutung, die sich als unrichtig erwiesen hat.)

In § 29 b und in § 44 a BRueG handelt es sich um Entziehungen von Hausrat in den ehemals besetzten Westgebieten und von Schmuck- und Edelmetallgegenstaenden in den ehemals besetzten oder eingegliederten Gebieten. Hierbei bezieht sich § 29 b auf Faelle, in denen der Anspruch angemeldet, aber mangels des sog. Verbringungs-nachweises (siehe die Sonderbeilage unter III) rechtskraeftig zurueckgewiesen oder zurueckgenommen worden war, § 44 a auf Faelle, in denen der Anspruch bisher nicht fristgemaess angemeldet worden war. Im ersten Falle kann der Anspruch als Rueckerstattungsanspruch erneut geltend gemacht, im zweiten Falle kann er zur Beruecksichtigung im Haerteausgleich (siehe III 2 der Sonderbeilage) neu angemeldet werden. Zu beiden Faellen siehe auch Ziffer 4 der Bekanntmachung im Novemberheft 1964.

In beiden Faellen besagte die BRueG-Novelle, das der Anspruch dann neu geltend gemacht oder zum Haerteausgleich angemeldet werden kann, wenn solche Vermoegensgegenstaende auf grund allgemeiner Massnahmen aus dem Entziehungsgebiet ganz oder ueberwiegend in den "Bereich" (Westdeutschland oder Berlin) gelangt sind. Die Entziehungsgebiete, die "allgemeinen Massnahmen" sowie die Entziehungszeitraeume, auf die das Gesetz

anzuwenden ist, sollten fuer beide Faelle durch Rechtsverordnung bezeichnet werden. Dies ist durch die jetzt verabschiedete Rechtsverordnung geschehen.

Ausserdem sollte fuer die bisher nicht angemeldeten und daher nur zum Haerteausgleich anmeldbaren Ansprueche durch Rechtsverordnung bestimmt werden, welche Behoerde fuer die Entgegennahme der Antraege und zur Entscheidung ueber den Haerteausgleich zustaeendig ist. Auch dies ist durch die jetzt verabschiedete Rechtsverordnung geschehen. Dieser letzte Punkt sei hier vorweggenommen. Nach § 7 der Rechtsverordnung ist fuer diese Haerteausgleichsfaelle die Sondervermoegens- und Bauverwaltung beim Landesfinanzamt Berlin, 1 Berlin 12, Fasanenstr. 87 zustaeendig. Die Frist fuer derartige Antraege ist in § 8 der Verordnung derart geregelt, dass der Antrag binnen eines Jahres nach ihrem Inkrafttreten bei der Behoerde eingegangen sein muss. Dieses Datum wird sich erst nach Verkuendung der Verordnung im Bundesgesetzblatt ergeben. Die Verordnung wird naemlich gemaess § 10 am Tage nach der Verkuendung in Kraft treten. Das Datum der Verkuendung ist das Datum der Nummer des Bundesgesetzblatts, in der die Verordnung erscheinen wird.

I. ENTZIEHUNG VON HAUSRAT IN DEN EHEMALS BESETZTEN WESTGEBIETEN

A. Entziehungsgebiete

Nach § 1 der Verordnung gelten als Entziehungsgebiete nur die folgenden Bereiche:

- 1) des Militaerbefehlshabers in Frankreich,
- 2) des Kommandanten des Heeresgebiets Suedfrankreich,
- 3) des Militaerbefehlshabers in Belgien und Nordfrankreich,
- 4) des Reichskommissars fuer die besetzten niederlaendischen Gebiete,
- 5) des Chefs der Zivilverwaltung im Elsass,
- 6) des Chefs der Zivilverwaltung in Lothringen.

B. "Allgemeine Massnahmen"

1. Fuer die zu 1) bis 4) genannten Entziehungsgebiete sind allgemeine Massnahmen fuer die ueberwiegende Verbringung entzogenen Hausrats in den "Bereich" (Westdeutschland oder Berlin) durch die Dienststelle Westen des Reichsministers fuer die besetzten Ostgebiete (sog. M. ((Moebel)-Aktion) getroffen worden. Als allgemeine Massnahmen im Sinne der Verordnung gelten fuer diese Gebiete aber auch Entziehungen durch andere Dienststellen des Reichs als die Dienststelle Westen, sofern der Hausrat im Rahmen der M-Aktion aus dem besetzten Gebiet in den "Bereich" verbracht worden ist. (§ 2 Abs. 1)

2. Fuer die zu 5) und 6) genannten Entziehungsgebiete ist auf Grund allgemeiner Massnahmen auch derjenige Hausrat in den "Bereich" gelangt, der durch den Chef der Zivilverwaltung entzogen und nachweislich an reichsdeutsche Erwerber (Privatpersonen oder Dienststellen) abgegeben wurde. (§ 2 Abs. 2)

C. Entziehungszeitraeume

1. Als Beginn des Entziehungszeitraums kommt nach § 3 in Betracht

- a) bei den Faellen, die oben unter A zu 1).

(Continued on next page)

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Durchfuehrungs-V.O. zum Bundesrueckerstattungsgesetz

(Continued from page 2)

- 3) und 4) genannt sind, der 1. Januar 1942,
b) bei den Faellen, die oben zu A unter 2) genannt sind, der 11. November 1942,
c) bei den Faellen, die oben zu A unter 5) genannt sind, der 13. Juli 1940,
d) bei den Faellen, die oben zu A unter 6) genannt sind, der 6. November 1940.

2. Das Ende des Entziehungszeitraums ist in allen Faellen der Tag, an welchem der Entziehungsort von der deutschen Besatzungsmacht geraeumt wurde.

II. ENTZIEHUNG VON SCHMUCK UND EDELMETALLGEGENSTAENDEN IN DEN EHEMALS BESETZTEN ODER EINGEGLIEDERTEN GEBIETEN

Zunaechst enthaelt die Verordnung hierzu in § 5 Abs. 1 eine sachliche Einschraenkung: die Verordnung bezieht sich nicht auf Gebrauchssilber.

A. Entziehungsgebiete

Nach § 4 gelten als besetzte oder eingegliederte Gebiete nur die folgenden:

- 1) die oben unter I unter A 1) bis 6) aufgezählten Westgebiete, sowie ferner,
- 2) das Generalgouvernement nach dem Stande vom 1. August 1941 und die eingegliederten Ostgebiete einschliesslich der freien Stadt Danzig,
- 3) die Reichskommissariate Ostland und Ukraine sowie der Bezirk Bialystok,
- 4) das Protektorat Boehmen und Maehren,
- 5) der Bereich des Militaerbefehlshabers in Serbien,
- 6) das Koenigreich Italien.

B. "Allgemeine Massnahmen"

Allgemeine Massnahmen fuer die ueberwiegende Verbringung entzogener Schmuck- und Edelmetallgegenstaende ausser Gebrauchssilber in den "Bereich" sind nach § 5 getroffen worden

- 1) fuer die Bereiche des Militaerbefehlshabers in Frankreich, des Kommandanten im Heeresgebiet Suedfrankreich, des Militaerbefehlshabers in Belgien und Nordfrankreich und des Reichskommissars fuer die besetzten niederlaendischen Gebiete sowie fuer die oben unter II A Ziffer 2) bis 6) aufgezählten Bereiche: durch Dienststellen der SS, der Sicherheitspolizei und des SD,
- 2) fuer die Bereiche des Militaerbefehlshabers in Frankreich, des Kommandanten des Heeresgebietes Suedfrankreich, und des

Militaerbefehlshabers in Belgien und Nordfrankreich, sowie des Reichskommissars fuer die besetzten niederlaendischen Gebiete auch durch die Devisenschutzkommandos,

3) fuer den Bereich des Militaerbefehlshabers in Frankreich auch durch dessen Dienststelle Niedermeyer (Verwalter des dem Reich verfallenen Vermoegens im Bereich des Militaerbefehlshabers in Frankreich),

4) in den Konzentrationslagern Mauthausen und Natzweiler durch Dienststellen der SS.

Allgemeine Massnahmen im vorstehenden Sinne liegen auch dann vor, wenn die Entziehung durch andere als die oben genannten Dienststellen des Reichs erfolgt ist, die entzogenen Schmuck- und Edelmetallgegenstaende aber durch eine der oben genannten Dienststellen in den "Bereich" (Westdeutschland oder Berlin) verbracht worden sind.

Wegnahme oder Ablieferung von Schmuck- und Edelmetallgegenstaenden im Lager Theresienstadt sind ausgenommen. Auf diese Faelle findet die Verordnung keine Anwendung.

C. Entziehungszeitraume

Als Entziehungszeitraum gelten nach § 6 die folgenden:

1. Bei Entziehungen in den Bereichen des Militaerbefehlshabers in Frankreich, des Kommandanten des Heeresgebietes Suedfrankreich, des Militaerbefehlshabers in Belgien und Nordfrankreich, des Reichskommissars fuer die besetzten niederlaendischen Gebiete, des Generalgouvernements und der eingegliederten Ostgebiete einschliesslich Danzig, der Reichskommissariate Ostland und Ukraine sowie des Bezirks Bialystok, des Protektorats Boehmen und Maehren, des Militaerbefehlshabers in Serbien und des Koenigreichs Italien, in den Lagern Mauthausen und Natzweiler die Zeit der Besetzung des betreffenden Entziehungsorts durch die deutsche Besatzungsmacht,

bei Entziehungen in Italien aber erst ab 8. September 1943.

2. Bei Entziehungen durch die oben erwaehte Dienststelle Niedermeyer ist die Entziehungsperiode die Zeit vom 1. Juli 1943 bis zum 17. August 1944.

3. Fuer Entziehungen in den Bereichen der Chefs der Zivilverwaltungen im Elsass und Lothringen gibt die Verordnung die Entziehungszeitraume nicht an. Auch hier duerfte die Zeit der Besetzung als Entziehungszeitraum gelten.

Fuer die Grunde dieser komplizierten Regelung muss der interessierte Leser auf die amtliche Begruendung des Entwurfs der Verordnung verwiesen werden. Dort wird u.a. auch ausgefuehrt, weshalb die Satellitenstaaten, z.B. Ungarn, Rumaenien, Bulgarien, Kroatien, die Slowakei und bis zur Kapitulation (8. September 1943) auch Italien sowie Theresienstadt aus den besetzten bzw. eingegliederten Gebieten ausgenommen sind.

Ogleich die Verordnung und die amtliche Begruendung Oesterreich und das Sudetenland nicht erwaechnen, gehoeren beide Laender nach dem ganzen Zusammenhang nicht zu den von der Verordnung erfassten Gebieten.

Sobald die Verkuendung der Verordnung im Bundesgesetzblatt erfolgt ist, wird in "AJR Information" darueber berichtet werden.

Fuer die Anmeldung bisher nicht angemeldeter Ansprueche zum Haertefond bei der Sondervermoegens- und Bauverwaltung beim Landesfinanzamt Berlin werden amtliche Formulare ausgegeben werden, die zur Zeit noch nicht vorliegen.

Wie bereits in "AJR Information" im November 1964 betont wurde, kann URO London in Fragen des Bundesrueckerstattungsgesetzes telefonisch keine Auskuenfte erteilen.

GERMAN NEWS

BELSEN MEMORIAL MEETING

About 10,000 people, including victims of Nazism from many parts of the world, attended a memorial gathering on the site of the notorious Bergen-Belsen concentration camp on the 20th anniversary of the camp's liberation by British soldiers.

The West German President, Dr. Heinrich Luebke, stressed the need for reparation for Nazi wrongs against the Jews and other victims of Nazism. It was not time yet, he said, to close the book of German guilt. Nobody could forget what had been done in the name of the German people. Dr. Luebke vigorously argued the need to press on with the prosecution of war criminals. He appealed to the German people to help the victims of Nazism, regardless of their nationality, particularly their Jewish fellow-citizens, Jews living abroad and the community of Israel. The German people should set an example in removing prejudice and envy and in contributing to a durable peace based on the spirit of brotherhood throughout the world, he said.

Leading German, Jewish and foreign representatives attended the gathering, including the secretary-general of the Central Council of Jews in Germany, Dr. H. G. van Dam, and the deputy head of the Israeli Mission, Mr. Leo Savir.

WAR CRIMES

Wiesbaden police arrested their own chief, Oskar Christ, on charges that he was concerned in the mass murder of Jews in Eastern Europe during the war.

It has been confirmed that the Federal German Minister for Scientific Research, Herr Lenz, offered to put up bail of several thousand marks to secure the release from custody of Gerhard Maywald, a former S.S. officer suspected of complicity in the mass execution of Jews. Herr Lenz stated that Maywald was a friend of his family and was an upright and guiltless man.

The future prosecution of Nazi war criminals was discussed at a meeting in Bonn of Länder Ministers of Justice. It was agreed that the activities of the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg should be speeded up. A spokesman for the Central Office stated that no decision had yet been taken about whether future prosecutions should be limited to so-called major war criminals.

DEATH OF EAST GERMAN RABBI

The Rabbi of East Berlin and East Germany, Landesrabbiner Dr. h.c. Martin Riesenburger, recently died in his 69th year. Before the war, which he survived in Berlin, he was a preacher at the Berlin Jewish Old Age Home. He held the first post-war service in the small hall of the Weissensee cemetery after the liberation. When, in 1953, two separate Jewish communities were established in West and East Berlin, he became Rabbi for East Berlin and also served the eight other synagogues in East Germany on a rotation basis. In 1961 he was awarded an Honorary Doctorate of Law by the East Berlin University.

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NEWS FROM ABROAD

UNITED STATES

Antisemitic Dismissal?

Mr. Bernard Perlstein, a chemist employed by the American Navy Department for 23 years, has filed a suit in the U.S.A. Court of Claims in Washington. He charges that he was dismissed by his German supervisor, Dr. Martin Zimmer, because of prejudice and antisemitism. Dr. Zimmer, a citizen of West Germany brought to Washington in 1962 and employed in a supervisory position by the U.S.A. Navy, is said to be the son of an officer in Hitler's army. At a recent hearing conducted by a Navy Board, several chemists testified on Mr. Perlstein's behalf, but the board sustained his dismissal. Dr. Zimmer claimed he did not know that Mr. Perlstein was a Jew but dismissed him because of inefficiency.

CANADA

Giving the Nazi salute and displaying swastika armbands, three young Canadians in Toronto announced the formation of the "Canadian Nazi Party" to a group of reporters. A petition signed by 500 people living in the neighbourhood of the group's headquarters was presented to the city council, demanding that the three be evicted. The Canadian Jewish Congress issued a statement describing the group as an "absurdly tiny one" but stating that "these propagandists and agitators" must not be minimised.

LATIN AMERICA

Wishing to make the acquaintance of Rabbi Dr. Pinkuss, a Liberal rabbi, Cardinal Rossi, Archbishop of Sao Paulo, Brazil, visited him privately, accompanied by his general secretary and a high dignitary of the Roman Catholic Church. After a visit from a delegation from the Christian-Jewish Fraternity Council consisting of members of the Jewish, Catholic and Protestant religions, the Cardinal agreed to become an honorary president of the council.

As a result of the recent general election when President Frei's Christian Democratic Party won an overwhelming victory, Chile's 33,000 Jews are looking forward to an era of peace and political and economic reconstruction. President Frei promised a "revolution within liberty". Three Jews who sought election to the Chamber of Deputies as Radical Party candidates were defeated in Santiago. Señor Volodia Teitelboim was elected a Communist Senator, but he is not attached to the Jewish community.

CHINA

Information sent to the World Jewish Congress in New York by Mr. P. I. Yudalevich, the chairman of the Council of the Jewish community in Shanghai, states that there are 24 Jews left in the People's Republic of China. Twenty years ago the Jewish community numbered 25,000. Of the 24 only two are under 20 years of age and the average of the rest is over 65.

HUNGARY

Rabbi Jenő Schuck, the president of the Hungarian Orthodox Rabbinical Council came to New York to take up his appointment as visiting lecturer at several institutes. The rabbi described religious conditions in Hungary as "satisfactory". The Hungarian Government, he said, "makes it possible for us to fulfil all our religious obligations." There were about 70,000 Jews left in Hungary today, said Rabbi Schuck.

BULGARIA

An historical commission has been formed in Sofia. A treatise it is to publish on cultural developments in Bulgaria will include the Jewish contribution. A list of works and scientific publications by Bulgarian Jews will also be published. The commission has already begun research into Jewish documents.—(J.C.)

FRANCE

The Alliance Israélite Universelle intends to communicate with all major Jewish organisations in order to promote efforts for the parliaments of all nations to adopt the example of the French National Assembly in approving a declaration placing crimes against humanity outside the scope of any statute of limitation. The president of the Alliance Israélite stated that it was an absolute necessity to induce all nations to proclaim the principle that crimes against humanity cannot be erased by any statute of limitation.

Maitre André Blumel, the former president of the French Zionist Federation, who was elected to the Paris city council, in letters to different Jewish organisations gave an undertaking to look after the legitimate interests of Jewish citizens. Although he would, of course, receive citizens regardless of their origin or religion, he wrote, it was natural that any Jewish citizen would enjoy his special attention.

BELGIUM

Compensation Declined

Despite repeated submissions by Jewish representatives, the Belgian Government has decided that Belgian Jews who lived in hiding or who had to wear the yellow star during the war, will not be eligible to receive compensation from the remainder of the 80 million marks (about £7½ million) received by the Belgian Government from West Germany for compensation payments to victims of Nazism. This decision has caused bitterness amongst Belgian Jewry, particularly since a Bill has been introduced in Parliament providing for the payment of pensions and other money to so-called "minor" Nazi collaborators.

Monument for Victims

The names of the 26,000 Jews deported from Belgium and killed by the Nazis will be engraved on the National Memorial to the Jewish Martyrs of Belgium, the cornerstone of which has been laid at Anderlech, a Brussels suburb, on a site given by the municipality. Queen Elisabeth, the Queen Mother, is patron of the Memorial, funds for which will be collected from the Belgian community.

HOLLAND

The chairman of the Society of East European Jews in Amsterdam, Dr. R. Gerstenfeld, has put forward a plan for the transfer of Jews to Holland from Argentina, Mexico and other Latin American countries. He seeks first the transfer of about 100 Yiddish-speaking families who have experienced antisemitic feeling in their countries but do not wish to settle in the United States "because of the mounting influence of Nazi organisations there" or in Israel. The arrival of these settlers would give Dutch Jewry a new lease of life. The Jewish community in Holland, stated Dr. Gerstenfeld, will dwindle within a short time from the present estimated total of 22,000 people to 10,000.

SURVIVORS' GRATITUDE

Mr. Staszek Jacknow, a Polish Roman Catholic who hid and kept alive 32 Jews during the Second World War, was invited to Buenos Aires and then to the United States by some of those he had saved. He was given a hero's welcome on his arrival in New York for a visit. In June, 1942, when the Germans started to liquidate the Stanislaw Ghetto, he hid 31 Jews and a baby in his cellar. They were there until June, 1944, when the Russians liberated the village.—(J.C.)

An Italian Catholic priest and a Catholic doctor in Modena each received a medal and certificate for helping to save hundreds of Jewish children from Nazi persecution during the war. The presentation was made in Jerusalem by the Yad Vashem memorial authority.

SOVIET UNION

Yiddish Publications

Sovietish Heimland, the Moscow Yiddish journal, for the first time since it began publication four years ago, has published a story containing a direct reference to Babi Yar, the ravine near Kiev in the Ukraine, where the Nazis massacred nearly 100,000 Jews during the war. The fact that *Sovietish Heimland* has published the story when it refused to publish Yevgeni Yevtushenko's famous poem about the massacre some two years ago, is regarded as particularly significant.

POLAND

Antisemitic Element

A correspondent of the *New York Times*, in a dispatch to his newspaper from Warsaw, says it is difficult to establish the number of Jews in Poland today, but this is put at 30,000. Since about 1,000 a year emigrate, in a few years only 15,000 may remain. The attitude of the Government towards Jews, Jewish emigration and Israel is described as scrupulously correct. But, the correspondent reports, a highly nationalistic faction within the Communist Party, comprising generally younger men, is trying to exploit antisemitism to increase its influence within the party. The "partisans" are trying to replace older party officials, many of them Jews, with some of their own people and have been known to say that jobs should go to people "with Polish names".

Partisan Register

According to preliminary figures just released in Poland, no fewer than 1,000 Jewish partisans operated during the war in the Warsaw, Lodz, Lublin and Bialystok areas. Among them were women and boys of 13 and younger. The Jewish partisan associations in Poland are trying to register all Jews who fought the Nazis. One of the objects is to help widows and orphans in need.

PROTESTS AGAINST TREATMENT OF RUSSIAN JEWS

As a result of discussions between himself and Mr. Rex Mortimer, a major figure in the Australian Communist Party, Mr. Isi Lebler, a member of the executive of the Victoria Jewish Board of Deputies, prepared a study on Soviet Jews. The study was intended for publication in "Arena," a Marxist quarterly, which declined to publish on the grounds of length. It has now appeared as a book entitled "Soviet Jewry and Human Rights," with a personal letter from Mr. Mortimer in the foreword to the book.

Mr. Mortimer writes that the question of Soviet Jewry concerns him seriously. Disassociating himself from individuals who have involved themselves in campaigns about Soviet Jewry for the sole purpose of discrediting the U.S.S.R., Mr. Mortimer states his conviction that the "massive documentation you have assembled poses a substantial and disturbing problem for Marxists and people of the Left everywhere." Material of the kind contained in the study, says Mr. Mortimer, should be widely read and probed, particularly by friends of the Soviet Union.

About 50 prominent scientists, writers and academicians from Sweden, Denmark and Norway, took part in a conference in Stockholm convened by a Scandinavian organising committee, to discuss the plight of Soviet Jewry. A resolution was adopted calling on the Soviet authorities to repudiate antisemitism, to guarantee to Russian Jews the same rights as other nationalities and to contribute to the reunion of dispersed Jewish families by allowing emigration. The resolution was sent to U Thant, secretary-general of the United Nations; the president of the Commission on Human Rights; the Governments of Sweden, Denmark and Norway; and the Israeli and Soviet Embassies in Stockholm.

HOME NEWS

CONFERENCE ON JEWS IN U.S.S.R.

Anglo-Jewish Organisations Urge Action

On May 16 a special session on Soviet Jewry was held by the Board of Deputies with the participation of representatives of the Anglo-Jewish Association, the World Jewish Congress (British Section) and seven other major Anglo-Jewish organisations. A resolution which was adopted affirmed "the deeply held concern of the whole of Anglo-Jewry in face of the harsh discrimination to which the Jewish population of the Soviet Union is being subjected". The resolution urges that the Jewish minority be accorded the same rights and facilities as are enjoyed by other nationalities under the laws of the U.S.S.R. and also expresses the hope that on humanitarian grounds the Soviet Government will facilitate the reunion of families with their relatives in Israel and elsewhere. Referring to the resolution unanimously adopted on May 5 by the General Assembly of the Council of Europe which calls on member-Governments to make representations to the Soviet Union, the resolution urges Her Majesty's Government to make appropriate representations.

"PANORAMA" ON ISRAEL

In a recent BBC television programme, "Panorama", Mr. Ben-Gurion expressed the view that Nasser would not break off relations with West Germany as a result of Bonn's establishing relations with Israel. The Israelis, said Mr. Ben-Gurion, must deal with present-day Germany and must think of the future and not of the past although the past could not be forgotten. The establishment of normal relations between Israel and Germany was in Israel's and in Germany's interest and in the interest of world peace.

Mr. Joseph Sapir, a Liberal member of the Knesset, and Mr. Nahum Levin (Herut), strongly attacked the decision to establish relations with Germany. Mr. Gideon Ben-Israel (Mapai) thought that Israel could not afford to live on emotions.

The BBC commentator remarked that the German reparations had greatly helped Israel and the State's increasing prosperity depended more on trade with the West Germans than with any other country. The Israelis, said the commentator, agreed that Germany had fulfilled her reparations agreement.



IN PARLIAMENT

Employers who Discriminate

Mr. Reginald Freeson asked Mr. Ray Gunter, Minister of Labour, how many firms discriminating against the employment of people on grounds of race, colour or creed, had been consulted by the managers and staffs of employment offices with a view to persuading them to drop this practice. How many had been struck off employment offices' registers for failing to end such discrimination?

The Minister replied that such consultations had been going on for many years as the need arose. No record of the number of firms concerned had been kept. There had so far been no cause to deny employment offices placing services to any firm. The aim was to find out the real root of the trouble. This approach was showing results but Mr. Gunter warned that the Ministry would not help an employer who turned out to be intransigent.

Mr. Freeson intimated that he would raise the matter again.

West German Ambassador

Mrs. Renée Short questioned the Government's decision to accept Herr von Blankenhorn as West Germany's Ambassador. After Sir Godfrey Nicolson described him as "a good friend of European democracy", Mrs. Short shouted across the House of Commons: "Why was he chucked out of Paris, then?" (Herr von Blankenhorn was formerly West German Ambassador to France.)

He was, Mrs. Short recalled, sufficiently highly placed to be sent to inspect the Warsaw Ghetto in 1941. He continued to serve Hitler in Switzerland in the German Embassy where, she said, he could have sought political asylum if he had been as shocked as he said he was about what he saw in Warsaw.

Mr. George Thomson, Minister of State, Foreign Office, said that Herr von Blankenhorn later associated with the anti-Hitler resistance.

RACE BILL

During the first major debate on the Race Relations Bill in the House, it was suggested by a number of M.P.s that discrimination and incitement on grounds of religion should have been written into the Bill. Both Sir Frank Soskice, the Home Secretary, and Sir Dingle Foot, the Solicitor-General, stated that the phrase had been carefully considered to include the Jewish community. Sir Frank said: "It is certainly the intention of the Government that people of the Jewish faith should be covered".

Sir Dingle Foot pointed out that when there were attacks upon the Jews they were directed against Jews as a race and not merely against those who observed the Mosaic law. For those reasons it seemed to the Government both unnecessary and undesirable to include reference to religion. The Bill sought to prevent arising in this country in relation to the coloured immigrants the kind of situation which arose in relation to the Jews in Britain in 1935 and 1946.

The introduction of a conciliation process into the Bill may be considered.

LIFE PEERS

Professor Dennis Lloyd, of London University, and Alderman Lewis Coleman Cohen, chairman of the Alliance Building Society, are among new life peers named by the Prime Minister. Alderman Cohen played a large part in the formation of the Jewish refugee home established in Brighton in 1935.

With the granting of a life peerage to Alderman Cohen, there will be three Lord Cohens in the House of Lords, which already includes Lord Cohen of Walmer and Lord Cohen of Birkenhead.

ANGLO-JUDAICA

Synagogue Fire

Fire extensively damaged the Greenbank Drive Synagogue in Liverpool. Liverpool police are treating this as arson although it is not believed that the fire was directed "against the Jewish faith".

Death of Sir Leon Simon

Sir Leon Simon who recently died in his 84th year was a distinguished civil servant, a great classical and Hebrew scholar and a leading figure in the Zionist movement. He was a disciple of Achad Ha'am and translated from ancient Greek literature into Hebrew. For several years, he was chairman of the Board of Governors of the Hebrew University.

Praise for Community

Lord Longford, Lord Privy Seal and Leader of the House of Lords, was guest of honour at the annual dinner and ball of the London Jewish Hospital Medical Society. The number of Jewish M.P.s, said Lord Longford, was evidence of the active interest and close involvement Jews felt in the affairs of the general community and was an example other communities should follow. He praised the Jewish welfare services and looked forward to a better understanding between the Catholic and Jewish communities.

"J.C." Copy Buried

A copy of the 5,000th number of the *Jewish Chronicle* was buried in the foundations of Gordon House, a block of flats for the elderly being built in Stonegrove, Edgware, by the B'nai B'rith Housing Society. The significance of the ceremony was that the J.C. and the B'nai B'rith are practically the same age and, as was pointed out, share mutual ideals of service to the community.

"Disturbing Wind of Change"

The Rev. Dr. Isaac Levy, in his farewell sermon at the Hampstead Synagogue, gave his reasons for retiring from the ministry. He referred to "a wind of change" felt in the community which he found profoundly disturbing. Recent events had disrupted the even tenor of the community's religious life. He either had to stay within the active ministry and wage a negative battle or direct his energies towards a more positive and constructive activity, and had decided on the latter course after much heart-searching.

Leeds Record

The Lord Mayor of Leeds, Alderman Mrs. L. Naylor, inspected a guard of honour of Jewish scouts, cubs and guides on a civic visit to the Judean Club's Open Week. She stated that she had read there were only ten Jewish boys in approved schools. In Leeds alone there were 300 boys in approved schools and 1,200 in the care of local authorities, with not one Jewish child among them.

Yiddish Weekly Endangered

The *Jewish Voice*, the only Yiddish weekly in this country, has now entered its 15th year facing the danger of extinction. Unless financial help is soon forthcoming, Yiddish-speaking people in this country may lose their sole link with events in the Jewish world. This is a non-party paper produced single-handed by its editor, the Yiddish writer Mr. I. A. Lisky.

For the Handicapped

The Jewish Blind Society is to institute a "Jewish Blind Week" to be held this year from June 20 to 27.

The foundation-stone of the Residential School for the Jewish Deaf Children's new centre at Talbot Road, Tottenham, has been laid. It is hoped to open the new premises in September.

F. Friedlander (Melbourne)

THE GENERAL WHO HATED WAR

Centenary of Sir John Monash's Birth

When a second university was founded in Melbourne in 1958, it was named after General Sir John Monash. This choice of name was unanimously acclaimed, for he was a man of whom every Australian is justly proud.

John Monash came from a family conscious of its Jewishness. The grandfather, B. L. Monasch, was a printer and publisher in Krotoschin, in the former Prussian province of Posen. His eldest son emigrated to the United States and his descendants settled in Minneapolis. Another son, Louis Monash, went to Melbourne in 1853, where he married and where his son John was born on June 23, 1865. Louis Monash's sister Julia married Heinrich Graetz; thus the famous Jewish historian became the uncle of John Monash.

John was a pupil at Scotch College in Melbourne. He was brilliant in all subjects, especially mathematics and modern languages. Today his fine portrait, painted by the Jewish artist, Percy J. White, hangs in the College Assembly Hall.

Young John was a passionate reader. Moreover, he was so talented in music that he was expected to become a noted concert pianist. However, he chose engineering and, at the early age of 16, commenced his studies at the Melbourne University. To pay his way as a student he took a job at a big bridge-building project in Melbourne. This was the start of his career as one of Australia's ablest and most respected engineers and constructors. As he often encountered legal questions he also studied law. He received the degree of Master of Civil Engineering in 1893, and the degrees of Bachelor of Arts and of Law two years later. In 1891 he married Victoria Moss, who came from a respected Jewish family; their marriage was blessed by the birth of a daughter.

John Monash first worked for various firms and for the Melbourne Harbour Trust; then

he established himself on his own and became a most successful consulting engineer and patent attorney.

An activity considered only as a sideline by the young engineer turned out to be his path to historical renown. From the engineering angle he was strongly interested in military matters, joining the University Company of the Victorian Rifles in 1884. His success in the militia was no less outstanding than his professional work. He became a colonel and, in 1913, was given the command of the 13th Infantry Brigade.

After the outbreak of war in 1914, he was first appointed Chief Censor. Then, with the rank of Brigadier-General, he took over the command of the 4th Infantry Brigade, which showed its mettle in the ill-fated battle of Gallipoli. There his gifts as a military leader became evident: careful planning, firmness, power of decision and, last but not least, the talent to inspire his men with his own calm, courage and confidence. The splendidly organised evacuation of the troops from this theatre of war goes to his credit.

In 1916 he trained the 3rd Australian Division in Britain. Promoted to the rank of Major-General, he took this Division to France in the same year, leading them to victory in the battle of Messines in 1917. With the last German offensive launched by General Ludendorff in March, 1918, which pushed back the British army and threatened the vital railway junction of Amiens linking the British and the French armies, came John Monash's real hour of glory. In this crucial situation he was ordered to stem the tide of the German thrust and, while other Allied High Commanders such as Petain lost their nerve, Monash brought the German attack to a standstill, thus turning the situation in favour of the Allies. After this he was appointed Commander of all the Australian forces, with the rank of Lieutenant-General. Under his leadership his troops had the lion's share in the ensuing victorious battles, and in particular in the breakthrough on the German front of August 8, 1918, which, as Ludendorff admitted, was "the black day of the German army". King George V personally bestowed a knighthood on Monash in appreciation of his services. His reputation was such that he was considered most suitable for the post of Supreme Allied Commander. He was the first British general who was entrusted with the command of American troops.

A foremost British authority on military history, Lidell Hart, in his book "The Extending War", wrote: "By general recognition, Sir John Monash, the Commander of the Australian Forces in 1918, was, perhaps, the ablest commander we produced in the last war."

In his book "The Australian Victories in France 1918" (1920) Monash gave an account

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of his battle experiences, and particularly explained why he got the upper hand over Ludendorff. Both, born in the same year, were masters of strategic calculation and tactical arrangement, but Ludendorff made the mistake of underrating the then modern and still controversial tank, while Monash's engineering genius realised its importance and relied on it. There were also basic differences between the two men: Ludendorff, after Germany's defeat, brooded upon the prospects of the next war and wrote a much discussed book about it, while Monash, having experienced the horrors of war, expressed his hatred for it and deplored the loss of human lives. Ludendorff was a hard man even with his own family, while Monash won the affection of all who met him, especially being drawn to children. Ludendorff had the limited vision of a purely military mind, while Monash, though also a military mastermind, could not do without music, literature and art. He also filled his hours of leisure with sketching, gardening, carpentry and astronomy.

Appointed General Manager and later, in 1921, Chairman of the Victoria State Electricity Commission, Sir John directed the execution of one of Australia's biggest development projects: the opening up and use of the immense brown coal deposits of the State of Victoria for electric power supply and industrial purposes. He also took a lively interest in the problem of education and served with distinction as Honorary Vice-Chancellor of Melbourne University from 1923 until his death.

Jewish affairs always appealed to him, and, being the first Jew promoted to the rank of a general in the British Commonwealth, he accepted the presidency of the Zionist Federation on Australia in 1928. The Jewish community of Australia will always be grateful to him for the lustre that he added to its status.

His death in Melbourne on October 8, 1931, was mourned all over Australia, and he was accorded a State funeral with military honours. In 1950 a most impressive equestrian statue of him was erected in his native town, and, as recently as April of this year, the Australian Prime Minister, Sir Robert Menzies, paid tribute to him as one of Australia's greatest men.

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BENTWICH'S PALESTINE MEMORIES

Norman Bentwich, one of the most outstanding contemporary British Jews and a good friend of the Jewish refugees to this country of thirty years ago, at the age of 82 embodies a whole period of modern Jewish history, reflected in his autobiographical writings. Of the many good causes he has served, two, one may guess, are particularly near to his heart: the fight for just compensation for the victims of Nazi persecution, and the support of the Hebrew University in Jerusalem. It is significant that recently on his return from a Jerusalem meeting of the Governors of the University after a journey to Persia, he hastened to Frankfurt in order to preside over a meeting of the United Restitution Office, hurrying from there to London to be present at the Friends of the Hebrew University dinner in order to propose the toast to the guest of honour, the Prime Minister, Mr. Harold Wilson.

The latest of Bentwich's books* is devoted to the period of the British Mandatory régime in Palestine, an epoch almost forgotten nowadays, when we are used to celebrate each year Israel's Independence Day. Bentwich, as our readers may know, was personally involved in the events of that time. He came to Palestine already in 1918 as a member of General Allenby's staff, and became Attorney-General in the first civil administration under Herbert Samuel (who, as he reminds us, was an uncle of Bentwich's wife). Many of the facts related in the book are familiar to students of Palestinian history and to readers of Bentwich's earlier books. The present book, however, strikes a particularly attractive personal note with its presentation of many intimate

* Norman and Helen Bentwich: *Mandate Memories, 1918-1948*. The Hogarth Press, London, 1965. 30s.



profiles and, primarily, by the inclusion of a selection from letters written at the time by Helen Bentwich to her relatives in London. These are printed in their original wording though, regrettably, undated. They are unofficial spontaneous reactions of an open-minded sensitive personality of integrity and independent thought. Of course, they were not originally written for publication. Their straightforward and, at times, even naïve tone, revives some of the flavour of post-World War I life in the primitive underdeveloped Turkish province which Britain took over in 1918, very different to the country known today to thousands of tourists.

Mrs. Bentwich was not only an important hostess in the technically backward but cosmopolitan and colourful city. From the beginning she took the initiative for much-needed social work in order to raise the standard and the living conditions of the native population. Above all, she was a careful and understanding observer of the political scene. We get a first-hand impression of the curious and often delicate position of a high Jewish Government officer 45 years ago. Then the political issue was still controversial among the British, in spite of the Balfour Declaration and the appointment of Samuel, which the Jews had interpreted as recognition of the Jewish claim to a dominant role in the country. For Norman and Helen Bentwich it came as a shock when they realised that many officials, accustomed to routine colonial service, regarded the Jewish claim as unjust and—as Mrs. Bentwich explains in one of her letters—considered it a duty to side with the Arabs because, in their view, they were the weaker party. Bentwich's home was a centre where British, Moslem and Jewish visitors met, and where all important foreign visitors were entertained, such as Justice Brandeis, Ramsay MacDonald, Einstein and many others.

Though neither Norman nor—in her letters—Helen Bentwich are uncritical of the Zionist authorities, the main story of the book is the antagonism of the British against the Jews. This came to a peak after the riots of 1929, when Norman Bentwich was practically squeezed out of the Government service because the Labour Government of that day, especially the Colonial Secretary, Sidney Webb (Lord Passfield), regarded it as unbearable that in the tense atmosphere of nationalist rivalry a Jew—albeit a British Jew—should hold high office. Bentwich had to resign. He was later appointed professor of international relations at the Hebrew University, only to be met by stink bombs at his first lecture, because the extremist (revisionist) students disliked his moderate humanitarian outlook and his subject—which was peace. Bentwich has always been an advocate of Jewish-Arab understanding and he candidly records the failure of this pursuit.

The book concludes with a letter of 1963, which serves as an epilogue. Standing on the roof of the old university building on Mount Scopus, now a deserted enclave under U.N. control, Helen Bentwich nostalgically looks back to the times of the undivided city with its mixed population. "Despite my deep admiration for the achievements of Israel, I feel infinitely sad as I remember the Jerusalem where I once lived, and the hopes I then had for a peaceful and united Palestine." These hopes, alas, were not fulfilled, and peace still remains an end worthy of the best of human endeavour.

Old Acquaintances

Week-end in Berlin: On the invitation of the German TV Second Programme, your columnist paid a flying visit to Berlin to participate in a feature about the opening of Europa Center. Completed in 18 months at a cost of 85 million DM, the Center is built on the site of the old Romanische Café, opposite Kaiser Wilhelm-Gedaechtniskirche. It is, indeed, a miracle when you consider that this site was vacant only a short time ago. Now Europa Center is a town on its own, with 100 shops, 20 restaurants, a night-club, cabaret, two cinemas, an open-air ice-rink and even a Sauna bath, not to mention the 22-storey skyscraper. Romy Schneider's stepfather, H. H. Blatzheim, runs the restaurants and cafés on "Haus Vaterland" lines. In one night a bridge was built over Tauentzienstrasse leading from Marburgerstrasse into the Center.

It was my task to sit before the TV camera in a corner of the new Romanische Café, with a blown-up photo of the old café in the background, and talk about the old café. Only the name is common to both cafés—in an affluent society where even Bohemians have money, who can imagine a Bohemian café without "Schnorrers"!

In theory, one can live one's complete life in the Center without ever having to go out of it, and the man behind this venture is 55-year-old Karl Heinz Pepper, son of a Berlin piano manufacturer. The entire city took part in the opening of the Center, which was a major event in the history of a rebuilt Berlin.

Germany: Bruno Arno, brother of Siegfried Arno, on his return from Argentina appeared in "Barfuss im Park" in Hamburg.—Trude Kolmann successfully produced Resnik's "Jeden Mittwoch" at Kleine Freiheit in Munich.—Elisabeth Bergner has resigned from the cast of Fritz Kortner's production of "Macbeth" at Berlin's Schiller-Theater.—Curt Bois played Brecht's "Puntilla" at the Schiller-Theater.

Books and Authors: Friedrich Hollaender, who wrote Marlene Dietrich's hit songs in "Blue Angel", has had his autobiography, "Von Kopf bis Fuss", published by Kindler in Munich.—Jack Bilbo-Baruch, who ran an art gallery off London's Haymarket during the war, has had his book, "Das geheimnisvolle Kabinett der wunderbaren und grauenvollen Geschichten", published in Germany. He lives now in Berlin.

Obituary: Richard Schweizer, 65-year-old chairman of the "Schauspielhaus" and author of "Last Chance", has died in Zürich.—Wolfgang Gurlitt, owner of the well-known art gallery, died in Munich at the age of 77.—The famous sculptress, Renée Sintenis, who created the "Berliner" bear, died in Berlin at the age of 77.—Otto Tressler, at 94 years the oldest member of Burgtheater, died in Vienna.—Bruno Schoenlank, the Socialist writer, has died in Zürich.—The once well-known opera singer, Michael Bohnen, who starred on the screen in Joe May's "Herrin der Welt", died in Berlin aged 77. He was the first post-war director of the Opera House.

Home News: Peter Illing appeared in Wedekind's "Spring Awakening" at the Royal Court Theatre.—Otto Preminger is producing and directing his new film, "Bunny Lake is Missing", with Sir Laurence Olivier and Noel Coward on location in Hampstead and Soho.—The P.E.N. Centre of German-Speaking Writers Abroad re-elected Ossip Kalenter as president and Gabriele Tergit as secretary.

PEM

IN MEMORIAM

DR. FRITZ DEMUTH

With the death of Dr. Fritz Demuth at the age of 89 we have lost another outstanding member of the old generation among the former refugees from Germany. He was born in Berlin as the scion of a family which had been living in that city for several generations. As one of the Executive Directors of the Berlin "Industrie- und Handelskammer" and of the "Deutsche Industrie- und Handelstag", he held a leading position in German economics. At the same time, as a prominent member of the German Democratic Party and as a member of the "Vorlaeufige Reichswirtschaftsrat", he took an active part in the political life under the Weimar Republic. Yet his interests also covered the promotion of professional training and of scholarship. He therefore found particular satisfaction in his work for the "Berliner Handelshochschule", whose Chancellor he was, and he was also an Executive Member of the "Notgemeinschaft der Deutschen Wissenschaft".

It was a "Notgemeinschaft" with a different object which, in 1933, was founded by him and others in Zurich, and which, later on, was transferred to London under the name of "Emergency Society of German Scholars in Exile". As head of the organisation, Dr. Demuth was instrumental in placing university teachers and research workers who, as victims of the Nazi régime, had lost their positions in Germany. During the war years the Society put its experience and connections at the disposal of the British Government and, in co-operation with experts among the refugees, rendered valuable services, especially in the field of economic warfare.

Yet the activities of Dr. Demuth's dynamic, knowledgeable and widely experienced personality were never restricted to the organisational sphere. He always enjoyed personal contact and exchange of views with people of all shades of political opinions and interests, and he will certainly have considered it as particularly gratifying that many members of the younger generation felt attached to him. His office at Gordon Square and, later on, in George Street, was a kind of clearing centre for refugees. Before the war he also arranged regular discussions on political subjects, and he resumed such meetings after the end of hostilities, first in an informal way and later on under the auspices of the "Theodor Heuss Society", of which he was one of the convenors from its inception until it was wound up a few years ago. He always followed up the work of the AJR with keen interest. Repeatedly he expressed his appreciation of its achievements, and on many occasions we had the benefit of his co-operation and advice.

He would certainly not have considered it as a breach of confidence if this tribute is concluded on a personal note. Dr. Demuth had gone the full road of what is sometimes superficially labelled as "assimilation". Yet he was very well aware of the specific position of his community of origin, particularly with regard to its relationship to Germany. In the last conversation we had only a few weeks before his death he warned against an under-rating of the tension still existent. Such a precautionary note is nothing exceptional, yet he formulated it in a way which one cannot easily forget. "The German Jews", he said, "have never forgotten the 'Rabbi von Bacharach' story which happened 500 years ago, but some of them are easily inclined to forget Hitler." Whilst the reservation, reflected in these words, never prevented his working for an understanding with post-war Germany, it indicated at the same time the attitude with which he approached this task.

All those who knew Dr. Demuth and worked with or under him for one of the many causes which he had espoused in the course of a long, rich and successful life, will remember him with respect, affection and gratitude.

W. ROSENSTOCK.

EIN WORT DES ABSCHIEDS

Ein Freund von Dr. F. DEMUTH schreibt: Fritz Demuth war mein Altersgenosse und mein ältester Freund. Fast 60 Jahre haben wir uns gekannt und verstanden. Den Tagen froher und unbeschwerter Geselligkeit in der alten Heimat folgten die Jahre ernster und oft bitterer Einsamkeit in der neuen. Unsere Freundschaft aber blieb unerschüttert, auch wenn unsere Anschauungen ueber das Weltgeschehen in der neuen Zeit nicht immer die gleichen waren. Denn fuer uns Beide war die Grundlage unserer Freundschaft Menschlichkeit in allem Denken, Fuehlen und Handeln. So ist das bleibende Denkmal, das Fritz Demuth hinterlaesst, die Erinnerung an seine tatkraeftige und unermuedliche Arbeit in der "Notgemeinschaft". Sie gab den Meisten, die aus dem geistigen und wissenschaftlichen Leben Deutschlands vertrieben waren, die Möglichkeit zu neuer und sinnvoller Betaetigung.

Das ist Fritz Demuths "monumentum aere perennius".

L.Z.

REGI ELBOGEN

Erst jetzt erfahrt man, dass Regi Elbogen, die Witwe des juedischen Historikers Professor Dr. Ismar Elbogen (1874-1943), am 3. April im Haag (Holland) gestorben ist. In wenigen Monaten haette sie ihr 82. Lebensjahr vollenden koennen. Vor einer Reihe von Jahren war sie von New York in die Niederlande uebersiedelt, um in der Naehel ihres in Wassenaar lebenden Sohnes Herman Elbin zu sein; ihre Tochter Shoshana Rosenberg-Elbogen ist in Tel Aviv ansaessig.

Unwillkuerlich denkt man an die Etagen zurueck, die die Familie in den 20er und 30er Jahren im Berliner Hansviertel, nahe der Spree, bewohnte. Da gab es Zeiten, in denen die Frau des Hauses Muehe hatte, den vielseitig beanspruchten Professor, der sich in seinem Verstaendnis fuer menschliche Sorgen niemandem so leicht entzog, vor einem Zuviel an Besuchern zu bewahren. Sie entledigte sich dieser mitunter nicht leichten Aufgabe mit taktvoll-unauffaelliger Sicherheit. Aber sie blieb im Hintergrund; auch in der juedischen Oeffentlichkeit ist sie nie hervorgetreten. Elbogens geistiges Erbe hat sie treu und verstaendnisvoll bewahrt. Wie sehr sie mit dem wissenschaftlichen Schaffen ihres Mannes vertraut und verbunden war, zeigt vor allem die von ihr 1946 in Amerika herausgegebene Bibliographie, die das grosse und vielseitige Werk des Historikers so ausgezeichnet repraesentiert.

Regi Elbogen, in Breslau geboren, war eine der Schwestern von Otto Klemperer, mit dem sie eine gewisse Aehnlichkeit hatte.

E.G.L.

FRIEDA HANF-WEINREICH

The well-known social worker, Frieda Hanf-Weinreich, died suddenly in Haifa at the age of 67. From 1923 to 1934 she held leading positions with the "Zentralwohlfahrtsstelle der Deutschen Juden" in Berlin and directed its departments for health, economic help and homes. After her emigration to Palestine she put her services at the disposal of the organisation of the Jews from Germany, the Hitachdut Olej Germania (now Hitachdut Olej Merkaz Europa) and took charge of the organisation's employment and careers advice bureau. When the State of Israel was established she became an official of the Welfare Ministry. She retired a few years ago but continued her welfare activities in Haifa in a voluntary capacity.

RABBI DR. KURT WILHELM

It is learned with deep regret that Dr. Kurt Wilhelm, Chief Rabbi of Sweden, has died in Stockholm at the age of 65. A full appreciation will be published in the next issue.

RABBINER DR. ARTHUR LOEWENSTAMM

Mit Dr. Arthur Loewenstamm ist einer der letzten der alten deutschen Rabbinergeneration dahingegangen.

Er war 1882 in Ratibor, Oberschlesien, als Sohn einfacher, frommer Eltern geboren, besuchte das Juedisch-Theologische Seminar in Breslau, das ihm das Rabbinerdiplom verlieh, und studierte gleichzeitig hauptsaechlich Philosophie an der Breslauer Universitaet; sein Doktorat erwarb er sich in Erlangen mit einer Dissertation ueber das System des bedeutenden Philosophen und Physiologen Rudolf Hermann Lotze. Theologie, Philosophie, auch Geschichte sind die geistige Welt geblieben, in der er lebte und an der er mit unermuedlichem Fleisse arbeitete.

Von 1911 an wirkte er als Rabbiner zunaechst in der oberschlesischen Stadt Pless, von 1917 durch 22 Jahre in Spandau bei Berlin. Als Prediger, Lehrer und Seelsorger hat er in dieser Mittelgemeinde mit grosser Pflichttreue und liebevollster Hingabe seines Amtes gewaeltet. Die Naehel der Reichshauptstadt ermoglichte es ihm, an dem allgemeinen kulturellen Leben der deutschen Judenheit aktiv teilzunehmen. Er wurde Praesident der Berthold Auerbach-Loge, der grossten Loge im deutschen Distrikt des Ordens B'nai B'rith, und hat dessen Soziologie in einer noch heute lesenswerten Abhandlung einer wissenschaftlichen Untersuchung unterzogen.

Seiner Taetigkeit als Rabbiner machte der Judenpogrom vom November, 1938, ein Ende. Nach dem Brande der Spandauer Synagoge wurde Loewenstamm nach dem KZ Sachsenhausen verbracht und konnte erst spaet im Jahre 1939 mit seiner Familie nach England uebersiedeln, wohin ihm seine aeltere Tochter mit ihrem Mann vorangegangen war. Auch hier fand er fuer lange Jahre sein Heim nicht in der Grosstadt selbst, sondern in ihrer Naehel. Aber er schloss sich alsbald der in London bestehenden Vereinigung von Rabbinern aus Deutschland an. In dem aus ihr hervorgegangenen Seminar, das jeden Montag einen Kreis fuer juedische Wissenschaft Interessierter zu Vorlesungen, zumal von Leo Baeck, vereinigte, war Loewenstamm lange Zeit als Organisator taetig und beteiligte sich als einer der Kenntnisreichsten, auf einer eigenen Meinung fest beharrend, an den anschliessenden Debatten. Sein ausgebreitetes, gediegenes Wissen fand auch sonst gebuehrend Anerkennung: er wurde Director of Studies in der Society for Jewish Study und Mitglied der Pruefungskommission von Rabbinkandidaten, die er vorbereitete. Auch die Sichtung und Ordnung der zahlreichen Buecher, die in der West London Synagogue gesammelt waren, wurde ihm anvertraut.

Obwohl seiner Natur nach zurueckgezogen, hat er die seelische Anteilnahme an Menschen und ihren Schicksalen nicht verloren. Er war ein liebevoller Gatte und guetiger Vater. Der schwerste Schlag, der ihn treffen konnte, war der ploetzliche Tod seiner vortrefflichen Lebensgefahrtin, vor nunmehr 13 Jahren. Seinen Trost fand er in seiner Religion—er bewahrte sich eine konservativ-liberale Lebensfuehrung—in der Liebe seiner Tochter und deren Ehegatten und Kinder—er durfte noch ein Urenkelkind erleben—und in seinen vielen und wertvollen Buechern, die er, ein rechter Gelehrter, als unentbehrlichen Schatz huetete, solange er sein Heim erhalten konnte.

Die letzten Jahre waren getruebt durch einen fortschreitenden geistigen Verfall. Der Tod, den er im Morris Feinmann Home, dem juedischen Altersheim in Manchester, fand, kam ihm als Erloeser.

Vor 24 Jahren, anlaesslich seines 80. Geburtstages, durfte er noch einmal die Treue seiner einstigen Gemeindeglieder, die Dankbarkeit seiner vielen, ueberallhin verstreuten Schueler und die Zuneigung seiner Kollegen in reichstem Masse erfahren; mit ihnen allen war er stets in persoenerlicher oder schriftlicher Verbindung geblieben. Treue, Dankbarkeit und Zuneigung sichern diesem vorbildlichen Vertreter seines Standes ein unausloeschliches ehrendes Andenken.

DR. GEORG SALZBERGER.

OBITUARY

GUENTHER BENJAMIN

Guenther Benjamin died in Sydney at the age of 72. Though he was only known to a comparatively restricted circle of people, his fate, which bears all the marks of an exile, and his political idealism call for a tribute to him.

He came from a Berlin family and was related to Stadthagen, the well-known Social Democratic member of the Reichstag, and to the Jandorfs, the owners of the Berlin department stores. A printing expert, he was technical director of the *Arbeiter-Illustrierte Zeitung* until 1933. At the same time he was active in politics and journalism. In 1927 he was one of the German delegates to the first anti-colonial congress in Brussels. During the metal workers' strike in Berlin he organised soup kitchens to feed the strikers and to bolster up their morale.

Arrested in March, 1933, he was one of those who had to run the gauntlet to the S.A. barracks in Friedrichstrasse 252. Count Hellendorf, S.A. Chief of Berlin, had picked him out; obviously, he felt happy to give vent to his animal instincts when he noticed a Jewish face. He hit Benjamin on the head with the butt of his revolver, and Benjamin received a brain concussion which, for some time, affected his speech.

After his release he took the precaution of not returning to his flat. He knew that the S.A. would be waiting for him there to proceed to the second stage: KZ. Instead, he escaped to the Netherlands, pretending that he was on a cattle-purchasing mission. From there he went to France, where, at this early stage, conditions for refugees were very hard. For some time he worked in a vineyard. Then, following the suggestion of his wife, who came from Kaunas, he went to Lithuania and edited an anti-Nazi organ *Ostseebeobachter*, in Memel. Realising that this outpost would be lost very soon, he proceeded to Prague, where he wrote articles for economic papers and for the dailies of the Melantrich group.

When the Nazis occupied Prague in 1939 the Lithuanian Minister brought him out of the city in his C.D. car. His wife had advised him to go first, hoping that, somehow, she would manage to follow. Their daughter had already been sent to England. Benjamin crossed the Polish frontier, but he was never to see his wife and his son again; they did not get their visas in time and perished. He never recovered from this blow, whose details he only learnt after 1945.

Via Katowice, where he met friends of his who had also fled from Prague, he reached Great Britain just before the outbreak of war. For some years he worked in a war factory and later on went back to journalism. In the '50s, when his health was deteriorating, he became restless. The climate did not agree with him and he hoped for an improvement in San Remo. But he could not stand the loneliness and decided to join his daughter who had meanwhile married and lived in Australia. There his suffering ended, after a life in ten countries.

Despite all the upheavals he had to encounter, he was never bitter. Inspired by Martin Buber, he was a true humanist, kind and helpful, dedicating himself to the task of serving mankind.

HANS JAEGER.

DR. EGON ZEITLIN

Dr. Egon Zeitlin died in Frankfurt/Main at the age of 65. Before 1933 he was assistant to his uncle, Dr. Leon Zeitlin (formerly Berlin, now London), at that time a well-known adviser to several trades organisations. He emigrated to Palestine, where he was soon appointed to a high governmental position. In the early '50s he returned to Germany and settled in Frankfurt. He was one of the founders of the re-established B'nai B'rith Lodge in Frankfurt and became its first president. He took a keen interest in the activities of Jewish international organisations and also carried out research work on Jewish sociological subjects.

MARTYRS REMEMBERED

London Gathering

The annual Meeting in Memory of the Warsaw Ghetto Uprising and of the Six Million Jewish Martyrs was held on April 25 at the Shaftesbury Theatre. As in previous years, the AJR was among the organisations which sponsored the function.

Mr. F. Ashe Lincoln, speaking on behalf of both Ajex and the World Jewish Congress, said that the Federal German Government had not yet done full justice in the question of prosecuting war criminals, for whom there must be no time limit.

Mr. D. Kupferman, chairman of the Polish Jewish Ex-Servicemen's Association, recalled the Jewish youths walled up by the Nazis in the Warsaw Ghetto. Although there was no hope of survival they proved that Jews could fight and the Germans had to bring up heavy guns and tanks to defeat them.

Sir Elwyn Jones, Q.C., M.P., the Attorney-General, who was a member of the prosecuting team in Nuremberg, was the main speaker. With deep emotion he recalled the horrors which came to light during the proceedings. Speaking of the Race Relations Bill, Sir Elwyn said we had to stop evil men from poisoning the minds of other people and of children particularly and to protect the dignity of exposed minorities.

Sir Barnett Janner, M.P., and Mr. Reginald Freeson, M.P., also addressed the Meeting.

Ceremony at Cenotaph

In memory of those who perished in the concentration camps, a brief non-denominational service, followed by the laying of wreaths, was held at the Cenotaph on May 9, the 20th anniversary of the end of the war in Europe. The sponsors of the ceremony included the High Commissioner for Refugees and several organisations of camp survivors and resistance fighters.

New Yorkers' Tribute

Several thousand people jammed Times Square, which had been renamed "Warsaw Ghetto Square" for the day, in commemoration of the victims of the Holocaust and to mark the uprisings in the Ghetto. A reiteration of the pledge that New York City would create a memorial to the Warsaw Ghetto heroes and the six million martyrs was made by Mayor Wagner. A message from Governor Rockefeller proclaimed the day "Warsaw Ghetto Day".

Rabbi Dr. Max Nussbaum, president of the Zionist Organisation of America, called upon the United States to ratify the U.N. Genocide Convention which 67 nations have already signed. He called the failure of the U.S.A. to do so "incomprehensible".

French Ceremonies

France honoured the war-time victims of Nazi deportation at ceremonies all over the country. In Paris, the French Prime Minister, M. Georges Pompidou, attended a ceremony organised at the Memorial to the Unknown Jewish Martyr by the Minister for Ex-Servicemen, M. Jean Sainteny, and laid a wreath. The ceremony was attended by high dignitaries, both Jewish and non-Jewish.

Rabbi Kaplan and the Chief Rabbi of Paris, Rabbi Meyer Jaïs, conducted a memorial service at the main synagogue, attended by representatives of President de Gaulle and of the French Government.

The Soviet Foreign Minister, Mr. Andrei Gromyko, was among the 2,000 people who attended the Warsaw Ghetto Uprising meeting held in Paris. M. Fred Menachem, chairman of the liaison committee of Jewish youth movements in France, took the opportunity to appeal for the ending of Soviet discrimination against her two-and-a-half million Jews.

"JEWS IN GERMANY TODAY"

A One-Sided TV Broadcast

A recent feature of the BBC-TV series, "European Journal", was supposed to give viewers some insight into the life of the Jews in Germany. We were shown a university lecturer of Frankfurt with her packed suitcase, ready to leave Germany at shortest notice in case of an emergency; we saw the survivor of a concentration camp, full of distrust of the Germans in whose midst he has now been living for many years; we saw a Jewish youth club and were told of the complete isolation in which the young Jewish generation grows up. If this were a full picture of Jewish "life" in Germany, one would fail to understand why, apart from the very old ones, the Jews in Germany have not drawn the only possible conclusion from such a suffocating situation and left for Israel or other countries.

However, in the view of people who can speak from inside knowledge, the film does not convey a correct picture of the position. Reviewing the broadcast, E.G.L. writes in the "Allgemeine Wochenzeitung der Juden in Deutschland": "... maybe due to ignorance or to insufficient preparatory research, the chance of giving a balanced description of Jewish life in post-war Germany has been missed. ... The uninformed viewer cannot know that many Jewish children visit German schools without feeling isolated, that there are Jewish university teachers, industrialists, judges, civil servants, doctors and lawyers. ... The life of the Jews in Germany, burdened by the happenings of the past, may be abnormal to a certain degree. Yet it should be below the standard of a responsible broadcasting company to pass, lightheartedly, judgement on a whole community and to try and prove a foregone conclusion by singling out a few brief interviews."

In a reply to the German Press Agency, the General Secretary of the "Zentralrat der Juden in Deutschland", Dr. H. G. van Dam, described the broadcast as "scandalous". It was typical of the spirit of the film, he said, that, to show the contrast a carnival dance of young Germans was blended with a snapshot of an urn containing concentration camp ashes. Dr. van Dam also criticised that only extracts from the extreme right-wing *Deutsche Nationalzeitung* and *Soldatenzeitung* were read out in the film, whereas no views on the subject expressed by other German periodicals were quoted.

RHEYDT HONOURS MEMORY OF JEWISH CITIZEN

A street between the railway station and the Limitenstrasse in Rheydt has been renamed "Moses-Stern-Strasse" in memory of the founder of the textiles factory Herz & Stern. The *Rheydter Stadtpost* recalls that as far back as 1897 Moses Stern employed 260 weavers. In 1906, he endowed a trust for the benefit of destitute citizens who were reluctant to ask for assistance. The Moses Stern Trust was dissolved in 1934, and the founder's sons, Julius and Arthur Stern, were forced to emigrate. Moses Stern himself had died in 1932. By commemorating Moses Stern, the municipality of Rheydt also wishes to pay tribute to the services rendered to the city by all its former Jewish fellow-citizens.

FEDERAL CROSS OF MERIT

The Federal Cross of Merit, First Class, was awarded to Mr. Fritz Segall (London). He is the Chairman of the Association of German Social Democrats in Great Britain, and also the representative in this country of the Executive of the German Social Democratic Party. On account of his political activities, Mr. Segall was imprisoned when the Nazis came to power. Later on he worked with the "Juedische Kuenstlerhilfe", Berlin, until he emigrated shortly before the outbreak of war.

EXHIBITION OF OLD MASTER PAINTINGS

Alfred Brod Gallery

It is a strange and somewhat bewildering experience to cross over from the Exhibition of Venetian Drawings of the eighteenth century to the comprehensive Show of Dutch Paintings at the Brod Gallery. Needless to say that the Dutch works mostly date from the seventeenth century. What a difference between the two centuries, what a difference between the two national temperaments and the two countries. And yet there are also some striking common features. The Venetians never overstep the decorum of conventional morality; with one exception there are no drawings of nudes. The Venetians have their still-lives in their townscapes and capricci. It is true they produced any number of religious paintings and drawings which the Dutch, of course, did not. But these Northern Italians wear their religion so lightly and so joyfully that their handling of the subject gives you almost the same feeling as the friendly interiors in the Dutch manner—minus the exuberance.

The Dutch exhibition is astonishingly large, most enjoyable and instructive. A galaxy of famous names: Jacob van Ruisdael, Jan Davidsz de Heem, Pieter Wouverman, to name only a few. Bartholomeus Breenbergh shows how to treat a landscape, and an Italian at that, as quietly as a still life. A brownish-greenish colouring predominates, the stillness is complete.

There are a great number of real still-lives on view. The greatest Dutch painter of this genre, Willem Kalf, is represented by an Interior. His chiaroscuro imparts to any painting the quality of a mystery. Hubertus van

Ravesteyn's striking still-life does the exact opposite. The objects have very clearly defined outlines which are, if anything, enhanced by the lighting. Nothing is secret, no enigmatic correspondences between the objects—we are left with admiration for the painter's craft.

Most revealing to go from there to a French piece of the beginning of the nineteenth century: just a basket of nuts and a nutcracker. Realism or materialism have taken over completely. It was left to our own century to restore to this genre the symbolic content and the deeper meaning.

Last but not least we see a portrait which is attributed to Tintoretto. We remember the great Venetian's self-portraits at the Victoria and Albert Museum and at the Louvre. Here the likeness of Palma Giovane shows the same qualities: directness, simplicity and unostentatious humanity. A moving picture, whoever its composer.

A. ROSENBERG.

HOCH'SCHE KONSERVATORIUM Anniversary of Founder's Birth

On the occasion of the 150th anniversary of his birth, the founder of the Hoch'sche Konservatorium fuer Musik (Frankfurt/Main), Dr. Joseph Hoch (1815-1874), was commemorated in many public tributes. Among the musicians who taught at the conservatory were the composer Bernhard Sekles (Frankfurt 1872-1934), the conductor, Dr. Lothar Wallerstein (died in New York in 1941) and the composer Matthias Seiber (since 1935 in London, died in 1960).

MENDELSSOHN ARCHIVES IN BERLIN

The Mendelssohn Collection has been transferred from Basle to Berlin-Dahlem. It is now accommodated in a villa on the site of the State Archives and will form the nucleus of a comprehensive Mendelssohn Archive designed not only as a memorial but also as a research institute.

About three-quarters of the collection refer to the composer, and one-quarter to Moses Mendelssohn. Its transfer was arranged by the president of the Felix-Mendelssohn-Bartholdy-Gesellschaft (Basle), the banker Hugo von Mendelssohn, who handed it over to the Stiftung Preussischer Kulturbesitz. The collection had been built up by the former Berlin lawyer, Hermann Meyer. In 1933, it was removed to Jerusalem and from there, in 1959, to Switzerland. It consists of documents, letters, pictures and a library. The most valuable part is the Moses Mendelssohn Library, comprising 3,000 books, among them not only all the works written by the philosopher, but also most of the publications about him.

The Swiss musicologist Max F. Schneider who was in charge of the Basle collection will also be the Director of the new Archives in Berlin.

E.G.L.

SILESIAN REMINISCENCES

Among the 21 authors who contributed to a recently published Memorial Book "Meine Schlesischen Jahre" (Editor, Herbert Hupka, Graefe & Unzer Verlag, Munich) are the late art historian Franz Landsberger and the author Dr. Max Tau.

Professor Landsberger, who until 1933 taught at Breslau University and also edited the "Schlesische Monatshefte", recalls artistic events and personalities of his Breslau days. He died last year in Cincinnati. Dr. Max Tau, who now lives in Oslo, describes his youth in Beuthen where he was brought up.

E.G.L.

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THE END OF THE LIBERAL PARTY

Jews from Central Europe have always had a leaning towards Liberalism. Notwithstanding the fact that many had found their place in the Socialist camp, some even at its extreme Left, the bulk of German Jews, for instance, faithfully adhered to the Democratic Party of the Weimar Republic. When they came to Israel they sought groupings "left of the centre" which would give expression to their progressive and liberal ideas. The majority found a political home in the movement of "Aliyah Hadashah", which, critical of chauvinism, strove to advance humanistic ideals.

With the founding of the State and a new political reality, "Aliyah Hadashah" disbanded and a substantial part of its followers founded the "Progressive Party". Its chairman was Pinkas Rosen, and in the first ten years of the State this small party, which had never more than six representatives in the Knesset, nevertheless wielded a strong influence on Government policy, mostly as a member of the coalition. As the link between the Socialist labour front and the Conservative right flank, its task was one of moderation and arbitration.

But developments in the political field were

not favourable to small groupings, and four years ago, after much soul-searching, the Progressives combined with the General Zionists in forming the Liberal Party, much heralded as "The Alternative"—intending to give the voters at last a choice to express their disagreement with the Mapai-dominated Governments, without swinging to any extreme. But the "Sammlung der bürgerlichen Kräfte" did not fulfil its expectations.

For four years the Liberal Party remained in opposition, where it was only too often overshadowed by its bigger and more vociferous neighbour on the Right, Herut. Altogether, opposition parties in Israel have a very doubtful function and are condemned to sterility and protestations. When the Social-Democratic Government party, Mapai, sought an alignment with the leftist Ahduth Avodah, contacts were established between members of the Liberal and Herut parties, to counter this alignment on the Left with a unification of the forces in the "bourgeois" camp. Although the two parties had certain principles of economic policy in common, mainly the interests of the private sector of the economy vis-à-vis the co-operative and collective sector, there were strong differences on questions of foreign policy and cultural problems. Herut

clamours for an active foreign policy, has never abandoned its claims for a Jewish State on both sides of the Jordan river, calls for immediate retaliation against incursions on the border, and uncompromisingly hates the Germans, as they hated the British against whom they conducted a terror campaign in the closing years of the Mandate. In cultural questions, probably bowing to their electorate of small traders and Oriental Jews, they go hand in hand with the religious parties.

Tired of being in opposition, the Herut leaders tempted the Liberals with the bait of once and for all breaking the Mapai domination in Israel's political and public life—together they would constitute "The Alternative". They offered not only freedom of action in such controversial questions as Germany and religion, but also safe seats on the list for the next Knesset elections in November. A majority of between 60 per cent and 70 per cent of the Liberals decided to accept the offer.

A split was unavoidable, and the former Progressives formed what they now call the "Independent Liberal Party", led by Pinkas Rosen, Benno Cohn and Gideon Hausner, who was State Attorney in the Eichmann Trial. They believe that at a time when the Left-wing parties increasingly tend to implement their Socialist policies and the Conservatives move more to the Right, there is a need for keeping the balance and preserving the idea of Liberalism.

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LEO BAECK INSTITUTE

Tenth Anniversary Reception

To mark the tenth anniversary of the Leo Baeck Institute and to introduce the Institute's latest publication, a reception was held, by courtesy of Mrs. L. Horovitz, at Phaidon House (London). Many outstanding Jewish and non-Jewish scholars and well-known personalities associated with the efforts of the Institute were present.

The new book, "Entscheidungsjahr 1932—Zur Judenfrage in der Endphase der Weimarer Republik", is a symposium on the situation of the Jews in Germany immediately before the Hitler régime. It has been edited by Professor Werner E. Mosse, Professor of European History at the University of East Anglia and a Board member of the Institute, with the assistance of Arnold Paucker. The book is the first of a number of research projects in which scholars, mostly from British and German universities, collaborate in analysing the more recent decades of German-Jewish history. A full review will be published in "AJR Information" shortly.

At the reception Dr. Robert Weltsch, Director of the Leo Baeck Institute in Britain and editor of the Institute's Year Book, stated that the nine volumes of the Year Book—the tenth is now in preparation—included more than a hundred monographs on various aspects of German-Jewish history, political and economic,

religious and intellectual, social and cultural. Furthermore, in the ten years of its existence the Institute had published more than thirty books, some of them of documentary character, in English, German and Hebrew. He described the history of German Jewry from the period of enlightenment to its bitter end as the story of the entry of a minority which had been kept separated into the full compass of European civilisation. Today, Dr. Weltsch said, the world



[Photo: "Jewish Chronicle"]

Professor W. E. Mosse addressing the Gathering

increasingly recognises the phenomenon of German Jewry as one of general importance.

In launching the new book, Professor Mosse stated that the situation of the Jews in Germany in the years immediately preceding Hitler's "Machtergreifung" had not been treated systematically before. If, with reference to the later tragedy of European Jewry,

one asked the question "How could it happen?" it was to these years that one might well look for an answer. The conclusion suggested by the study was that there existed in Germany on the eve of Hitler's accession to power a genuine Jewish problem the magnitude of which was, however, frequently underrated, especially among non-Jews. In retrospect, we now know that not only a form of German-Jewish partnership was at stake which, however problematical, had favoured the creation of enormous positive values, but that, beyond this, the future of Germany and indeed of Europe also hung in the balance. The problems which then existed in Germany might arise—albeit in a much attenuated form—wherever an assimilated minority shared in the life of a non-Jewish majority.

Mr. H. I. Miller, managing director of the East and West Library and of Phaidon Press, stated that East and West Library had been founded by the late Mr. Bela Horovitz to continue the scholarship which had marked the cultural life of German Jewry. When the Leo Baeck Institute was founded ten years ago, East and West Library was therefore pleased to assist in the continuation of this great cultural tradition by publishing the Year Books and some other books of the Institute. The older Year Books were now exceedingly rare and they were more and more in demand. It was fitting, Mr. Miller said, that the celebration of the tenth anniversary should be expressed by the publication of a new book.

PERETZ REMEMBERED

Jews all over Poland commemorated the 50th anniversary of the death of I. L. Peretz, the famous Yiddish writer and poet. Special meetings to pay tribute to his literary achievements were held in Warsaw, Cracow and other towns. Thousands visited his grave in the Warsaw Jewish cemetery, where S. An-Ski, author of "The Dybbuk", and Jacob Dinesohn, are also buried. *Folks-Sztyme*, the Warsaw Yiddish journal, issued a supplement in Polish with extracts of Peretz's works translated for the younger generation of Polish Jews and for Poles interested in Jewish literature.

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H. W. Freyhan

NEW FACTS ABOUT FELIX MENDELSSOHN

Among the outstanding men of German-Jewish origin, Felix Mendelssohn presents a case of particular historic significance. It fell to him, the grandson of the initiator of cultural emancipation, not only to become (with Meyerbeer) the first Jewish-born composer to reach world fame but, at the same time, to achieve a degree of integration with German music and thus of successful assimilation which has hardly been surpassed in the annals of German-Jewish cultural history.

Recognition came readily his way: he enjoyed the paternal friendship of Goethe, the enthusiastic admiration of Schumann and of other distinguished musicians; the King of Prussia, Friedrich Wilhelm IV, did his utmost to secure his services, while the young Queen Victoria and her husband gave him a most cordial and informal welcome at Buckingham Palace (even to the extent of displaying their own not inconsiderable musical talents before him). His music met with spontaneous response, especially in Germany and England, and some of his songs penetrated German musical life down to the broad masses, acquiring almost the status of folk-songs. It hardly occurred to the German choirs which sang "O Taeler weit" or "Wer hat dich, du schoener Wald" to question the composer's German-ness, which Wagner did after Mendelssohn's death, followed by some lesser fry, but hardly by any non-German scholars.

The later reaction against Mendelssohn's music was not primarily caused by racial prejudice; one can rather assume that racial reasons were superimposed on an aversion which sprang from a fundamental change of musical taste and artistic outlook. Today we

are aware that much of Mendelssohn's work has weathered the storm and that his evaluation, after recovering from the anti-Victorian reaction, continues in a state of fluctuation. But his general standing apart, his whole artistic mentality, his stylistic affinities, and above all the deep absorption of some of his works in German musical life before and after the Nazi period, all this should secure him a place among the *German* masters.

Although the Mendelssohn literature is not lacking in quantity, there has long been a need for a modern biography at scholarly level, and this gap has now largely been filled by Eric Werner's recent work.* The German-Jewish author, now in the U.S.A., is a leading authority on the history of Jewish music; as was to be expected, his assessment of Mendelssohn's Jewish background, to which a whole chapter is given, derives from an intimate knowledge and understanding. But the greatest merit of the book lies in the considerable amount of original research on which it is based, notably the examination of hitherto unpublished material, including numerous compositions as well as letters. It is regrettable that not all the extant material has been at his disposal; some of it is in East Germany, inviting further research.

As most monographs of this kind, the book comprises a study of both life and works. This is generally done in separate chapters which are co-ordinated according to biographical periods. Unfortunately, however, this method is not always adhered to. One also misses a systematic survey of Mendelssohn's style and

* Eric Werner: *Mendelssohn: A New Image of the Composer and his Age*. Transl. Dika Newlin. Collier-Macmillan Ltd., London. 95s.

its components. The relevant observations are spread over many chapters—as much a disadvantage as the absence of a complete list of works in the appendix. The treatment meted out to the individual works strikes me as somewhat partial: while there is no lack of valuable comment, especially on some lesser-known compositions, other works get rather short shrift: their evaluation is often quite summary and smacks of the award of "marks". In my view, the author might have been more daring in trying to establish a link between the atmosphere of the music and the personal and historical background.

A liberal selection of contemporary and later criticism is provided, but here one would have welcomed more quotations from Schumann, which would have emphasised the enthusiasm felt by this typically German genius, and also from the deeply appreciative writings of English scholars like Tovey and Philip Radcliffe.

These reservations are not intended to belittle Werner's achievement, but they do imply the need for continued research if a truly appreciative, if not uncritical, view of Mendelssohn's art and a fresh image of the composer is to emerge.

One of the most important results of Werner's biographical studies lies in his new assessment of Mendelssohn's attitude towards his Jewish origin. Felix's situation was rather unique: not only did he hail from the leading stratum of German-Jewish society, but he was the grandson of the most prominent German Jew of the eighteenth century. Moses Mendelssohn had played the decisive part in breaking down the cultural Ghetto walls; he had enjoyed the respect of Kant and the friendship of Lessing, for whose Nathan he was the model. The family pride of the Mendelssohns was extremely strong, even to a degree of clannishness, and it naturally included, also

(Continued on page 14, column 1)

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New Facts About Felix Mendelssohn

(Continued from page 13)

for the converts, this illustrious ancestor who had been an Orthodox Jew. His memory was worshipped even by those whose attitude to Judaism had become quite negative.

In Felix's harmonious, well-balanced nature, however, there was not a trace of that Jewish self-hatred which poisoned so many in his situation. His denominational status had at first been left in abeyance, but he was baptised at an early age, and the sincerity of his Protestantism is unquestionable, unlike that of other converts.

Nevertheless he, too, was not spared some adverse experiences resulting from his origin. In 1819, a year of anti-Jewish outbreaks all over Germany, the ten-year-old boy was stopped in the street by a Prussian prince who spat out before him, calling out: "Hep, hep, Jew-boy!" Five years later, on a holiday at Dobberan, he and his sister Fanny were similarly insulted by street urchins. But the most wounding experience was the appointment of a mediocre musician as successor of Felix's teacher, Zelter, to the directorship of the Berlin Singakademie whose choir Felix had conducted in the historic revival of Bach's "St. Matthew Passion" only three years earlier. His Protestant upbringing obviously did not suffice to make him eligible. The minutes of the relevant meetings are still unpublished and were not available to Werner, but there is ample evidence that racial prejudice had played its part.

Thus Felix, always a most welcome guest in the house of the greatest German, was made painfully aware of the more sinister streaks in German life. How did he react? It certainly did not detract from his genuine German patriotism (which never degenerated into chauvinism, as shown by his refusal to compose the anti-French Rhine song of 1840), and it did not impede his decision to stay in Germany rather than use his opportunities abroad, but

neither did it warp his pride in his Jewish origin. He showed a keen interest in the progress of Jewish emancipation in Germany and in England. In 1833, on a visit to London, he attended the relevant debate in the House of Commons and—in a hitherto unpublished letter—reported home: "This morning they have emancipated the Jews; that pleases me tremendously. After a number of Jew-baiters . . . had twaddled unctuously, Mr. Robert Grant, the sponsor of the Bill, concluded with the question, whether they believed they existed in order to fulfil the prophecies of Scripture. . . . Thereupon followed ayes 187 and noes 52. This is quite noble and beautiful and makes me proud."

When an Orthodox Polish-Jewish virtuoso enraptured the Berlin public Felix invited him and his friends, all Polish Jews, to his home. I cannot quite follow Werner when he describes Fanny's more detached reaction as a symptom of Jewish self-hatred.

Quite significant is Felix's reluctance to give up his family name for that of "Bartholdy", as his father demanded. This name had been adopted by his mother's brother, an early convert of the family, who had persuaded Felix's father to have his children baptised, adding the suggestion that they should bear his new surname, "da es die Art ist, auch mein Andenken bei ihnen zu erhalten"—a strange remainder of Jewish family feeling!

Since Felix continued to use the old name on his concert programmes, his father reproached him in a long letter, in which he reminded him that his own father had changed his original name, Moses ben Mendel Dessau, into Mendelssohn, thus becoming "irrevocably detached from an entire class, the best of whom he raised to his own level. . . . That name Mendelssohn acquired a Messianic import and a significance which defies extinction. This, considering that you were reared a Christian, you can hardly understand. A Christian Mendelssohn is an impossibility. A Christian Mendelssohn the world would never recognise.

Nor should there be a Christian Mendelssohn, for my father himself did not want to be a Christian. 'Mendelssohn' does and always will stand for a Judaism in transition. . . ."

Felix was apologetic but hardly complied. But it may well be that he harboured a grudge against his uncle Bartholdy who had also tried to dissuade Abraham from a musical career for his son. In any case, the Jewish-sounding family name did not worry him! We can hardly assume that a change of name would have prevented Wagner's antisemitic attacks, let alone the Nazi ban of Felix's music.

Yet another incident illustrates Felix's unbiased approach. His younger sister had complained to him about a distant Jewish relative who had "intruded" in Berlin's high society. "I am not hostile to Jews, but this is a bit thick." Felix's reply was: "What do you mean by saying that you are not hostile to Jews? I hope this was just a joke; otherwise I would take you to task most seriously. It is really sweet of you that you do not despise your entire family, isn't it? I expect from you a full explanation in your next letter."

Lost to Judaism through no fault of his, a sincere Protestant and deeply attached to German culture, he regarded his Jewish origin with equanimity and even with pride. Thus, "in his case, the conflict between Germanism and Judaism came as close to a solution as the German nation would permit" (Werner). Although he had to undergo some ugly anti-Jewish experiences he did not live to witness the antisemitic rejection of his art by his one-time admirer, Wagner. Another detractor, H. J. Moser, has found it possible, after 1945, to concede him some "oberste Leistungen" and "kristallklare Sauberkeit der Gesinnung". As the ghosts of the past gradually vanish his music begins to reclaim its rights in Germany, the country where it undoubtedly has its strongest roots.

The overrating of the national aspects of music has ceased to be fashionable, but in Mendelssohn's case, after all that has happened, some clarification of his national affinities is a necessity. This done, his work can be accorded its rightful place in the heritage of European music.

FAMILY EVENTS

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

Deaths

Chotzen.—Mrs. Grete Chotzen passed away in her 84th year on May 22. Remembered with affection by her daughter, Mrs. Suzanne Lackner, 53 Eton Hall, London, N.W.3, her granddaughter Héléne, relations and friends.

Wertheim.—Mr. Max Wertheim passed away in his 79th year on March 17, after a long illness. Remembered by his family and his widow, Mrs. Greta Wertheim, 82 Brondesbury Road, London, N.W.6.

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Personal

MY SISTER, middle-aged, serious, intelligent and independent, seeks the acquaintance of educated, elderly lonely gentleman; object companionship. Box 561.

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tionate and friendly, own nice house, capital, business, has two sons, 19 and 15, wishes to meet widow 48 to 55, smart and congenial, kind-hearted, preferably business lady, view marriage. Replies, with recent photo, welcome. Box 571.

MISSING PERSONS

Enquiries by AJR

Heidenheimer.—Edith Heidenheimer (possibly married by now), born about 1920, formerly employed by Frankfurt Jewish Community, last known address: 149 Rathcoole Gardens, London, N.8.

Information is required about **Bertha Neumann** (née Kellner), born in Prague, divorced from Miloslav Steiner, last known address: Zuideramstellan 48, Amsterdam, and **Mr. Hans Joseph** and **Mrs. Charlotte Reinach** (née Wallach) from Amsterdam.

Orchudesch.—Mrs. Gertrude Ilse Orchudesch, last known address: 66 George Street, Richmond, Surrey, wanted in connection with a restitution matter.

Stein.—Engineer Karl Stein, formerly associated with Elektro Cosmos Prague 2, about 68/70 years, emigrated to England in 1939. Sought by former colleague from Prague.

AJR GENERAL MEETING

As readers will have seen from the front page of this issue, the AJR General Meeting will be held on Thursday, June 17, at 8 p.m., at Zion House, 57 Eton Avenue, Swiss Cottage, N.W.3. In view of the manifold achievements of the AJR during the past year and of various new plans at present under consideration the meeting will be of special interest to all our members. A report on recent developments in the fields of restitution and compensation will also be given. It is hoped that the meeting will be attended by many of our members and their friends.

The agenda includes the election of the hon. officers. The following proposals are submitted by the executive:

Committee of Management (Executive): It is proposed to co-opt to the present Executive the following new members who have, so far, served on the AJR Board and who also take an active part in the work for the Homes: Mr. C. F. Flesch (Member of the Management Committee for the Homes), Mr. E. K. Heyman (Member of Leo Baeck House Committee) and Mr. H. C. Mayer (Member of Otto Hirsch House Committee). It is also proposed to elect Dr. A. R. Horwell, an Executive Member, as a Trustee in succession to Mr. H. Bendhem who passed away. The proposals for the next Executive are therefore as follows: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. S. Bischoff (Trustee), Mr. H. Blumenau, Mr. C. F. Flesch, Mr. H. S. Garfield, Mr. E. K. Heyman, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell (Trustee), Dr. K. Krotos, Mr. H. C. Mayer, Mr. C. T. Marx, Mr. R. Schneider, Mr. F. W. Ury, Mrs. L. Wechsler.

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. R. Berlak, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. W. Dux, Dr. L. Engel, Mr. L. Eschwege, Mr. J. Feig, Dr. H. Feld, Dr. H. Fleischhacker, Mr. K. Friedlander, Mr. R. J. Friedmann, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Dr. L. Guttman, C.B.E., Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby,

Mr. W. Jonas, Dr. A. Kaufmann, Mr. H. E. Kiewe, Dr. L. G. T. King, Mrs. F. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. W. Kugelmann, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. Julius Loeb, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Rabbi Dr. I. Maybaum, Mr. Perez Mosbacher, Dr. H. Neufeld, Mrs. H. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mr. O. Weisz, Dr. Valerie Wills, Dr. Leon Zeitlin, Rabbi Dr. W. Van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect the following new members to the Board: Mrs. A. Berent, Mr. O. E. Franklyn, Mrs. Lore Meyer, Dr. Fanny Spitzer and Dr. Charlotte Wittelshoefer.

Letter to the Editor

HANNAH KARMINSKI

Sir.—The notice in your May issue that the AJR Club House is to be named after Hannah Karminski brings back to my mind memories which I think are worthwhile to be related to your readers in order to recall the advanced state of Jewish welfare work at a time when welfare work or "Wohlfahrtspflege," as it was called then, was a purely voluntary occupation and very far removed from the recognised profession of trained welfare workers of today.

It was shortly after the end of the First World War that I, a young school-leaver, joined the staff (if one could call it that) of the "Jüdischer Frauenbund" in the Langestrass in Frankfurt/Main. It was accommodated in a bleak building which also housed organisations like the "Jüdische Tuberkulosefürsorge," and last, but not least, an important organisation which went under the terrible name of "Almosenkasten". The people who worked there were well meaning, and they passed the time of their retirement dispensing charity with a golden heart, but in a very archaic way. A small but most energetic woman ruled over the office, and callers were

deftly dealt with: a railway ticket here, a coat there and sometimes just some cash.

The "Jüdischer Frauenbund" however, was inspired by the three far-seeing women, Bertha Pappenheim, Frau Prof. Freimann and Hannah Karminski. The latter, young, beautiful, intelligent and warmhearted, was a devoted disciple of Bertha Pappenheim, who had brought about a revolution in Jewish welfare for the Jewish mother. This was all the more astonishing as, like Bertha Pappenheim, Hannah Karminski remained unmarried all her life and was rather a mother to all in trouble. These women recognised or brought into the open the problem of the unmarried Jewish mother, a problem which until then had been treated as rather hush-hush or as non-existent.

It was Bertha Pappenheim who, together with Hannah Karminski and other helpers, created and planned the "Heim des Jüdischen Frauenbundes" in Neu-Isenburg near Frankfurt, where unmarried mothers with their children as well as girls morally in danger found a true home. At a time when homes of this kind were usually run as institutions, the Isenburg Home was split up into family units, giving the young women the kind of amenities they would have had in their own homes under normal circumstances.

Under the leadership of these women I myself learned that self-discipline, compassion and understanding for others were indispensable qualities of a welfare worker. The memory of these pioneers in Jewish welfare work must be kept alive for ever.

Yours, etc.,

MRS. L. LIBROWICZ (née Schwab).
212 Bradford Road,
Shipley, Yorks.

THE HYPHEN

The June programme of the Hyphen includes "At Homes," theatre visits and rambles. Details about the activities of the Hyphen may be obtained from the Hon. Secretary: Miss Beatrice Leigh, 5 Western Avenue, London, N.W.11.

MARCH ISSUE OF "AJR INFORMATION"

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Cultural News

POPE'S HOMILY

Pope Paul VI, in a homily delivered at a Rome parish church, spoke of "... the Jewish people who, although predestined to await the coming of the Messiah at the right moment, not only did not recognise him but fought, insulted and finally killed him".

The Chief Rabbi of Rome and the president of the Union of Italian Jewish Communities sent a telegram to the Vatican Secretary of State, saying that the Pope had, in his address, renewed the old charge of deicide levelled against the Jews. An "unofficial note" from the Vatican expressed surprise at the telegram, describing it as being motivated "by reasons which do not appear to have any justification". The Pope, the note stated, had been referring to "the traditional interpretation of historical fact".

The only Catholic journal in Italy to mention the matter was the Turin newspaper, *La Stampa*, which published an interview with Cardinal Bea. Reinforcing the paper's comment that Pope Paul had had no anti-semitic intentions, Cardinal Bea said that a distinction had to be made in interpreting the Pope's words correctly. His remarks had been couched "in the terms used by the Gospels in the way it is customary to preach, not in the technical language of a decree... addressed to the entire world and to all kinds of people". Pope Paul recognised the Jews as already partially redeemed, said the Cardinal as evidenced by the changes ordered by him in the Good Friday "Prayer for the Jews".—(J.C.)

"LINKS OF BROTHERHOOD"

In an Apostolic Brief, Pope Paul has warmly praised efforts towards "links of brotherhood" by men of study and action from different nations and different social religious backgrounds. He has established an International Pro Deo Union to work for these aims. Announcement of the establishment of the Union came at ceremonies honouring an American-Jewish philanthropist, the late Mr. Henry Kaufmann, in which senior church dignitaries headed by the Vatican Secretary of State participated.—(J.C.)

RELIGIOUS FREEDOM CONVENTION

The 21st session of the United Nations Human Rights Commission ended in Geneva after producing agreement on only the first three of the convention's 15 Articles. Further discussions were postponed until the session next year in New York. The Commission referred to the U.N. a resolution condemning Nazi war criminals.

The session had made little progress in adopting an international convention on religious freedom which, in draft form, was the major item on the agenda. Whereas the Western nations wanted agreement on the inclusion of specific rights to write and publish religious books and texts and to teach and disseminate all religions, Russia and the Communist block were against this. Israel made strong charges that the U.S.S.R. is systematically withdrawing the right to practise their faith from Russian Jews.—(J.C.)

RABBI DR. FRITZ PINKUSS 60

Rabbi Dr. Fritz Pinkuss (Sao Paulo) recently celebrated his 60th birthday. After the completion of his studies he was District Rabbi of Heidelberg from 1930 to 1936. An appointment at Heidelberg University was offered to him in 1932 but did not materialise owing to the subsequent political changes. In Sao Paulo, he was one of the founders of the Congregacao Israelita Paulista, established by immigrants from Central Europe in 1936. He has been the Rabbi of that Congregation since, and, in this capacity, played a decisive part in the constant expansion of its membership (also among young people) and activities. At the same time, he has been Professor of Hebrew at the State University since 1945. His works include translations of the Liberal Prayer Books into Portuguese (jointly with Rabbi Dr. Lemle). He was also one of the founders (1956) of "Centra", the Federation of South American congregations built up by Central European immigrants, and of the Rabbinical Seminary in Buenos Aires (1961), where he also acts as a guest professor.

GERMAN BROADCAST ON CRUCIFIXION

On Good Friday, the Sueddeutsche Rundfunk (Stuttgart) broadcast a discussion on the subject "Schuld am Kreuz". The speakers were: Dr. Paul Winter (London), Rechtsanwalt Otto Kuester (Stuttgart) and Professor Walter Zimmerli (Goettingen).

DUTCH ARTISTS' RESISTANCE PRIZE

The Netherlands Foundation of Artists' Resistance, 1942-45, has awarded one of its two 1965 literary prizes to Mr. Leo Vroman, who writes mainly poetry. Together with his wife, he escaped from Holland to New York during the German occupation, where he has lived ever since though continuing to write in Dutch.—(J.C.)

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