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GERMAN FINANCES AND INDEMNIFICATION

Meeting of Council of Jews from Germany and AJR

The Council of Jews from Germany and the AJR, together with the Anglo-German Lawyers' Association, held a meeting on September 9, 1963, at which Ministerialdirektor Dr. Féaux de la Croix, the head of the Department of the German Federal Ministry of Finance dealing with Restitution and Indemnification, spoke on "Wiedergutmachung in finanzpolitischer Gesamtschau". The large hall was filled to capacity, and about three hundred members followed the speaker's one-hour lecture with absorbed interest.

Dr. W. Breslauer, who was in the chair, introduced Dr. Féaux de la Croix as a genuine supporter of a fair and generous implementation of the Federal German restitution and indemnification programme. In the frequent negotiations which he had had with the representatives of the refugee organisations, he had always shown great understanding for their views.

The speaker first briefly outlined the provisions of the proposed final legislation on both restitution and indemnification and the additional financial burden which they would mean for Western Germany. He stressed that he saw these issues in the first place as an intensely human problem which should be approached in the spirit of reconciliation between the surviving victims and Germany of today. Whilst the two bills had now been passed by the Bundesrat they had to be re-examined by his Department before they were submitted to the Bundestag to become laws. In order to give the claimants every conceivable opportunity for making suggestions for further amendments and improvements of these Bills, he had arranged a meeting with their representatives for the end of September. In view of the fact that elections will be held in Germany in 1965, he expected the laws to be passed before summer 1964, the one on restitution (Bundesrueckerstattungsgesetz) probably already by the end of January, 1964.

He then dealt with a number of critical comments which had been made in connection with some of the new provisions and explained in particular why it had not proved possible to re-admit time-barred claims: this would lead to an avalanche of fresh applications, the mere registration of which would completely absorb the authorities for at least six months. The ensuing delay in dealing with pending claims would be all the more intolerable as the speedy settlement of all registered claims was of great urgency in the interests of all concerned.

It should not be overlooked either that there was a limit to Germany's financial capacity to meet the claims of Nazi victims and that it was essential to see this problem not in isolation but in the wider context of the German fiscal situation in general. The total cost of the "Wiedergutmachung"—on

the basis of the laws already passed and those now planned—involved expenditure of forty milliards DM of which, so far, about 23 milliards had already been paid. Of 3.2 million claims, 2.6 million had meanwhile been settled. It should be borne in mind that Western Germany, which had undertaken to make good for the misdeeds of the Nazis, was only a part of pre-war Germany. In 1962 these payments represented 4.5 per cent of the total budget of the Federal Republic and 2.3 per cent of that of the Laender. At a first glance these figures might not appear as very impressive, but it should be remembered that every modern State had very large expenditure in various fields without which the very functioning of the State would be endangered. Only if Germany remained an economically sound country could the continued restitution and indemnification payments be assured. The speaker dealt at length with the staggering expenditure which Germany had to meet after the last war. The "Lastenausgleich" programme alone required 90 milliards to meet claims of over 20 million persons. Social security payments to retired workers and pensions of civil servants had to be met.

Dr. Féaux de la Croix also explained in detail how urgently Germany had to bring her educational and scientific facilities into line with those of other industrialised nations. This task was all the more urgent as the country had to export in order to survive and as, since pre-war days, Germany had seriously fallen behind in these fields. Nor should it be overlooked that in contrast to

past times Germany was now expected by her Allies to contribute her fair share to the defence of the West, including help to the developing countries which might otherwise fall a prey to Communism.

He contended that there was no scope for increasing taxation still further as the German income tax of, on the average, 35 per cent was already higher than that of any comparable nation. Any additional taxation would, moreover, increase the cost of production and make German goods non-competitive in export markets.

In closing the speaker assured the meeting once again that he and those in charge of the implementation of the programme of "Wiedergutmachung" were fully aware of the unique moral obligation of Germany and would strive to the utmost of their ability to meet all claims to the limit of Germany's financial capacity and as speedily as possible.

In the subsequent discussion Dr. Max Auerbach pointed out that in the context of estimated German war damage the claims of the Nazi victims constituted only a very small percentage. Dr. E. Cohn, Dr. H. Neufeld and Dr. P. Cromwell dealt with various shortcomings of the proposed legislation, while Dr. M. Stranz made a special plea for Nazi victims from countries other than Germany. Dr. H. Sandheim advocated that provisions should be made to carry over unused allocations for indemnification to the budget of the following year.

At the end of the meeting Mr. A. S. Dresel, Chairman of the AJR, thanked Dr. Féaux de la Croix for his very interesting lecture which had shown once again the genuine concern and understanding with which he devoted himself to his responsible task. This made him hope that the forthcoming discussions in Bonn would lead to further improvements in the proposed final legislation.

OESTERREICHISCHER HILFSFONDS VERFOLGTE (5.3.1933—8.5.1945)

welche am 13. Maerz 1938 oesterreichische Staatsbuerger waren oder vor diesem Tage 10 Jahre ununterbrochen im Gebiete der Republik Oesterreich ihren Wohnsitz und

staendigen Aufenthalt hatten oder am 13. Maerz 1938 deutsche Staatsbuerger waren und aus Oesterreich auswanderten, koennen Zuwendungen fuer

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31. OKTOBER 1963

beim Hilfsfonds in Wien II., Taborstr. 4-6, eintreffend ueberreichen.

Es wird darauf aufmerksam gemacht, dass Antragsteller auf Entschaedigung in der Berufs- oder vorberuflichen Ausbildung am 13. Maerz 1938 das 14. Lebensjahr erreicht (nicht vollendet) haben muessen, d.h. sie muessen spaetestens am 13. Maerz 1925 geboren sein.

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LACK OF HUMILITY

Hannah Arendt's Eichmann Book

Extracts from Hannah Arendt's book, "Eichmann on Trial," appeared in The Observer of September 8. Readers will remember that in April, 1963, the Council of Jews from Germany issued a statement refuting Hannah Arendt's allegations. In the meantime the Council has published a book (in German) on this important issue, with contributions by Siegfried Moses, Kurt Loewenstein, Adolf Leschnitzer, Hans Tramer, Ernst Simon, and a post-script by Martin Buber; copies (6/-) may be obtained from the AJR. However, we also consider it our duty to comment at least briefly on the extracts published by The Observer, and we expect that the following remarks will reflect the feelings of many of our readers.

As an expert on totalitarianism Hannah Arendt ought to know that resistance of the Jews—a hopeless minority—against the Nazi terror was doomed to failure. Her description of the "submissive meekness with which Jews went to their death," though presented as a quotation from the proceedings of the Eichmann trial, is therefore particularly hurtful to those who mourn the loss of their nearest ones.

To add insult to injury Hannah Arendt gives the impression that she almost tries to exonerate the Nazi murderers by propounding the absurd thesis that many victims would have survived if the Jews had been unorganised and leaderless. Thus she not only ignores the fact that it is the essence of a totalitarian system that members of a persecuted minority are ruthlessly forced to accept duties thrust upon them; she also has the temerity not even to mention the unsurpassed courage and heroism with which most of these leaders discharged their duty. Surely, if they had fled or gone underground to save their skins, she would have held them responsible for the extent of the catastrophe because they had cowardly forsaken their people at the time of greatest need.

By what right does Hannah Arendt claim that the Jewish leaders "enjoyed their power?" As she lived in safety when the terrible things happened, she should be particularly careful in judging people whose undescribable conflicts she was spared to share or to witness. She should also know that these leaders faced death every hour and that many of them were

killed because they bravely tried to avert, or at least to alleviate, the sufferings of their people.

In Germany alone, where persecution started as early as 1933, about 250,000 Jews could be saved by emigration, last not least because German Jewry was a well-organised community under a competent leadership. This rescue work with all the difficulties it entailed would not have been possible if the German Jews had not had personalities in their midst who, disregarding their personal safety, acted as spokesmen of their people vis-à-vis the authorities in power, i.e., the henchmen of the Nazi régime. Many German-Jewish leaders voluntarily stayed with their community, though they could have emigrated before the outbreak of war. Some of them were shot as hostages or killed in concentration camps before the mass deportations started; all the others, with very few exceptions, shared the fate of their people in the extermination centres.

We owe it to the memory of these men and women that their supreme sacrifice attains the place in history which it deserves. As victims of Nazi persecution, we feel deeply grieved by the lack of humility which has resulted in a distorted description of one of mankind's greatest tragedies.

W.R.

THE CASE OF PROFESSOR HOFSTAETTER

Ever since the collapse of the Third Reich, the leaders of the German Federal Republic, politicians and journalists, writers and prominent Germans in all walks of life, have been trying to convince world opinion that the Germany of today must in no respect be identified with the former régime, that there has been a profound change of heart, that a new spirit reigns in the minds of the German masses, that the lessons of the past have been learned and that the country has become a true democracy. The observer abroad, however, even the best intentioned, is perturbed again and again and his scepticism is aroused when he reads the utterances of some people who still occupy responsible positions in Germany who have learned nothing and who, one suspects, voice the feelings and opinions of many of their countrymen.

One of the recent worst offenders has been Professor Peter R. Hofstaetter, Ordinary Professor at the Hamburg University and Director of its Psychological Institute. In *Die Zeit* of June 14 he published an article "Bewaeltigte Vergangenheit?" in which, opposing the trials of Nazi crimes, he wrote: "Personally, I am inclined to advocate an Act of State which, without removing the guilt of the offenders, renounces their punishment. They will have to have their responsibilities judged by God. We ourselves should admit that we cannot liquidate the past."

This absurd theory shocked wide circles of German public opinion as it could easily be

construed as divesting the inhuman misdeeds of the Nazis of their criminal content and admitting defeat of the new German "Rechtsstaat." How justified these apprehensions were became evident in a public discussion to which the Liberal Students' Union in Hamburg invited this strange professor and psychologist. Instead of realising the errors of his conception, he enlarged his grotesque thesis by stating: "The extermination of the Jews was not murder in the legal sense. The National Socialist State had, so to say, declared war on the Jews and, consequently, the extermination of this enemy was an ordinary act of war. The killings were executed by soldiers in the uniform of a belligerent nation. Only such deeds which were committed before the outbreak of war can be considered as murder."

The effrontery of this statement shocked the audience to such an extent that the meeting had to be broken up. At present an attempt is being made to prosecute Hofstaetter for having slandered the victims of the Nazi régime. However, the proceedings may have to be shelved because he did not use insulting language and may, therefore, not have formally violated the penal code.

Is it conceivable that Hofstaetter will be permitted to continue lecturing at a German university and to instruct future teachers in psychology? His theories are too absurd to be dealt with by an ordinary exchange of arguments. Since when, in the history of civilised nations, has war meant the physical extermination of entire ethnic groups? How can a State "declare war" on a section of its own nationals, or, for that matter, on civilians of other, overrun, nations? Can a "war" be waged between the uniformed armies of a modern State and a group of unorganised, unarmed and completely defenceless human beings whose only "crime" it is to belong to a religious and cultural minority?

It will be interesting to see what the Federal Republic is going to do to eliminate this irresponsible professor from his Chair. As he is a senior civil servant engaged in the education of German youth his utterances cannot be ignored as those of a private citizen and an intellectually dishonest crank. As long as such men are permitted to remain on the staff of German academic institutions the impression is bound to arise that their views are covered by the authority of the German Government. Small wonder that they provide arguments to those who maintain that the darkest chapter of German history cannot yet be considered as finally closed. Men like Hofstaetter do tremendous damage to the efforts of all those well-meaning Germans who are striving to regain for their country the prestige in the comity of nations which was destroyed by the Nazi régime.

ANMELDUNGEN VON OESTERREICHERN NACH DEM BUNDES-ENTSCHAEDIGUNGSGESETZ

In der August-Nummer von *AJR Information* wurde hingewiesen

- (a) auf vorsorgliche Anmeldungen von Anspruechen von aus Oesterreich stammenden Verfolgten wegen Freiheits-, Koerper- und Gesundheitsschadens, ferner wegen Hinterbliebenenanspruechen,
- (b) auf Antraege von Oesterreichern, die aus dem fruheren Deutschen Reich ausgewandert waren.

Diese Antraege muessen *eingeschrieben* an die deutschen Entschaedigungsbehoerden abgesandt und bis spaetestens **11. Oktober 1963** bei der Behoerde eingetroffen sein.

Es wird nochmals darauf hingewiesen, dass es sich bei den Antraegen zu (a) nur um vorsorgliche Anmeldungen handelt.

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LONDON MEMORIAL MEETINGS ON POGROM ANNIVERSARY

This year, 25 years have elapsed since the November pogroms marked the beginning of a new stage in the history of ruthless persecution under the Nazi régime. For many Jews in Germany and Austria it was the final signal for trying to leave the countries which they had once considered as their homelands. They gratefully remember the humanitarian spirit of Great Britain and other countries which admitted them as refugees and thus saved their lives. At the same time their minds go back to those who were not able to emigrate before the outbreak of war and who, later on, perished in the extermination camps.

The Executive of the AJR felt that, instead of a Public Meeting under its own auspices, the most fitting way of remembering the events would be the arrangement of religious services under the

auspices of various congregations. It has already contacted several synagogues, and as some of them will remember the events on the Jewish anniversary (November 2/3), we publish the following particulars in this issue:

Golders Green Beth Hamidrash, The Riding, N.W.11. Memorial service on Sunday, November 3, at 12.15 p.m. The congregation also advises its members to mark the remembrance by a half-day fast on that day.

Adath Yisroel Synagogue, Queen Elizabeth Walk, N.16. The events will be remembered in the sermon of the Sabbath service of November 2.

New Liberal Jewish Congregation, 51 Belsize Square, N.W.3. Memorial service on Sunday, November 10, at 3.30 p.m.

It is hoped to announce further functions in the November issue.

ANGLO-JUDAICA

Nazi Candidates

Mosley's Union Movement is to contest three London constituencies—Leyton, Shore-ditch and Finsbury and South-West Islington—at the next general election. This was announced by Mosley himself at a meeting of his movement in Islington attended by about 300 people, and lasting for just over ten minutes.

In the forthcoming by-election in Luton, Colin Jordan instructed Maurice Atkins to withdraw, out of fear that he would prove merely a freak candidate. Atkins would have been the first official candidate of the British National Socialist Movement to fight a parliamentary seat.

The National Union of Teachers has expelled Jordan for "conduct detrimental to the interests of the Union". Jordan has stated that the action was purely unwarranted and political, and that he intends to work full-time for his organisation.

Trafalgar Square Barred

The application for the public rally which the National Socialist Movement planned to hold in Trafalgar Square in September was rejected by the Ministry of Public Building and Works. Colin Jordan applied for permission to hold the rally on September 29 under the slogan "National Socialism for Britain". The Ministry informed Jordan that another organisation had already booked the Square for that day.—(J.C.)

Guide Through Jewish London

Dr. S. Levenberg, Jewish Agency representative in London, has said that many visitors, particularly from Israel and America, contact the Agency to discover places of Jewish interest or to be put in touch with persons connected with particular organisations. He had for a long time felt that there was a definite need in London for a central information bureau, preferably run by a communal organisation such as the Board of Deputies. London has much to offer to the Jewish visitor of the Metropolis but no special efforts are made to attract visitors from abroad to institutions of Jewish interest.

Grant for Religious Education

The London Board of Jewish Religious Education has already put plans into operation for the utilisation of the £100,000 gift received by them in March from the Edith and Isaac Wolfson Charitable Trust, to be spread over a ten-year period. The money is to be used by the Board particularly for its work in day schools, in providing bursaries and awards for promising pupils, in arranging courses for teachers and in supplying text books.

BRITISH NAZI LEAFLETS DISTRIBUTED IN GERMANY

As readers will have seen from a previous report in this journal, German firms and newspapers have received leaflets printed and published by the National Socialist Movement, Princedale Road, London, W.11. Under the heading "Re-Import und kein Ende" the *Allgemeine Zeitung der Juden in Deutschland* (Duesseldorf) devotes the front-page article of its issue of August 30th to this campaign and expresses the hope that the British authorities will put an end to it. A spokesman of the Movement, Mr. Webster, is alleged to have declared that tens of thousands of such leaflets—adorned with the swastika and a picture of Hitler—had been despatched to industrial firms in Germany "who would make it their business to distribute them" and that the despatch of further hundreds of thousands of copies to Germany was planned. He claims that any intervention in London by the Bonn authorities would be doomed to failure because, according to English Law, his activities were perfectly legal.

On August 25th, some of the leaflets were pasted on the walls of the Jewish Community Centre in Berlin. It is not known whether meanwhile the Bonn Government has taken up the matter with H.M. Government nor what steps are contemplated by the latter to put an end to this scandalous abuse of English liberty by an obscure group of despicable trouble makers.

NAZIS SOUGHT IN NORWAY

The Norwegian Foreign Ministry has been asked for help in bringing to justice two Nazis alleged to be responsible for the deportation to the death camps of 700 Norwegian Jews between 1942 and 1943. The two Nazis, Reinhard and Wagner, were S.S. officers whose names appear together with that of Adolf Eichmann on Nazi documents.

ECUMENICAL COUNCIL AND JEWS

A statement on Jewish questions has been incorporated into the 17 new "schemata" which form the basis of the debates for the Ecumenical Council, which resumed last month.

The Rome correspondent of the London "Catholic Herald" said he could categorically deny assertions that pressure from Arab States would stop the Vatican Council from discussing antisemitism. The correspondent also referred to a suggestion that a conference of all the great world religions should be called—the first of its kind in history. Cardinal Koenig, Archbishop of Vienna, who made the suggestion, was reported to have said that the first steps were under way.—(J.C.)

NAZARETH CHURCH

Before he died Pope John XXIII took the unusual step of entrusting the building of the new Church of the Annunciation in Nazareth—one of the holiest places for Christians—to Jewish contractors. The church will accommodate 7,000 worshippers and, when completed, will rise to the height of a 20-storey building.—(J.C.)

NORTH AFRICAN ATTACK

In a broadcast to North Africa a Cairo radio commentator said the least Morocco and Libya could do was to ensure that "the Jews in the Arab Maghreb area are not a support or a source of men or money to Israel and that no loophole is left for Israeli cultural or economic infiltration into their countries".

The scope of possible action is extensive, said the Cairo commentator. It started by closing the doors and windows to Zionism and by disarming any Zionist activity that may be undertaken by the Jews in the Arab Maghreb area. "It ends in positive and effective participation in the work for the Palestinian cause in every field, including the armed battle which is inescapable for the liberation of Palestine".—(J.C.)

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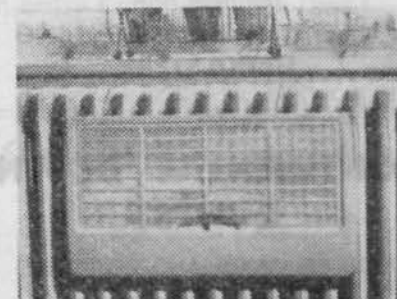
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NEWS FROM ABROAD

Old Acquaintances

SOVIET RUSSIA

Rabbi Sentenced

A man described in the Soviet press as a rabbi, Boris Gavrilov, has been sentenced to death for alleged economic crimes. Together with two other Russian citizens he was found guilty by the criminal court in a leading Caucasian health resort of speculating in foreign currency and dealing in gold illegally. The three were sentenced to be shot.

Although Gavrilov was described as a rabbi, it was not stated whether he was the head of any Jewish congregation and he does not appear to figure on the list of known rabbis in Russia.

The names of Jewish religious leaders have previously been brought into trials for economic offences but this is the first time that "a rabbi" has been sentenced to death.

Dr. Israel Brodie, the Chief Rabbi, in a cable to the Soviet authorities entered an "earnest appeal" in the name of British Jewry to the Soviet Government to reverse the sentence on Gavrilov "on humanitarian grounds."

Cemetery Closed

The Jewish cemetery in Moscow was closed by the authorities in July, allegedly due to lack of space. Jewish funerals will now have to be conducted in non-Jewish cemeteries.

Numerous appeals from Rabbi Levin, the Chief Rabbi of Moscow, and other leaders of the Moscow synagogue for a Jewish enclave to be set aside in the city's new municipal burial ground have been rejected. There is widespread fear among Moscow Jews that the development in their city may set a precedent for other cities as old cemeteries gradually fill up.

World Congress Resolution

At the conference of the World Jewish Congress Dr. Nahum Goldmann stated that nowadays Jews in Soviet Russia were no longer persecuted as they were under the Stalin régime. On the other hand, their situation which had substantially eased after the death of Stalin, was gradually deteriorating again. The Soviet Government was using all possible means to achieve the assimilation of the Jewish population. Towards this end the practising of the Jewish religion and the organisation of Soviet Jewry as a national minority was limited or altogether prohibited. The resolution of the World Jewish Congress expresses the hope that the Jews in the Soviet Union will be granted the same facilities and rights which the United Nations have guaranteed to all minorities and which Soviet Russia has granted to other national or religious minorities.

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UNITED STATES

Jews Join Washington March

Delegations representing 14 major American-Jewish organisations took part in the civil rights march in Washington. The Jewish Labour Committee contingent, which filled two passenger trains, included a group of concentration camp survivors carrying banners in Yiddish and English, as well as the members of the United Hebrew Trades, the Labour Bund and the Congress for Jewish Culture.

In an address before the march, Rabbi Joachim Prinz, the President of the American Jewish Congress and one of the chairmen of the march, said that American-Jewry was proud to participate, as Americans and Jews, in the struggle for Negro equality. They recalled their history of slavery and their experience of ghetto life and hence were joining the Negroes in their battle to win equality and freedom. When he was living in Germany under the Nazi regime, he learned that "the most urgent, the most disgraceful problem is silence. A great people had become a nation of onlookers". He warned that the American people must not become a nation of onlookers. It must speak up and act.

Analysis of Discrimination

Some progress has been made in ending the discrimination against the employment of Jews by American banks in both New York and Washington. In New York seven leading commercial banks have affirmed a policy of employing qualified executive trainees and promoting persons to executive positions without regard to race, creed or colour.

At the same time, the Jewish Community Council in Washington reported that, despite progress, anti-Jewish bias was still substantial in banks, especially in connection with executive and clerical posts. Employment of Jews in Washington banks was "still very much the exception, representing no more than token employment".

In 1961 the B'nai B'rith Anti-Defamation League informed a special sub-committee of the House of Representatives that there were only 30 Jews among 844 top rank officials in New York, although Jews represented a quarter of the population.—(J.C.)

Jews and Apartheid

Before it was known that Arthur Goldreich and Harold Wolpe, who escaped from a Johannesburg gaol, had got away to Bechuanaland, South African police searched the Israeli ship "Daniela" for them in dock at Cape Town. According to a *Rand Daily Mail* report, the Deputy Commissioner of Police and chief of the C.I.D. agreed at a lecture that Afrikaaners engaged in subversive activities were "instruments of the Jews".

Another South African to leave the country is Harold Rubens the concert pianist, who resigned from the College of Music in Cape Town where he was a lecturer for twelve years. Professor Erik Chisholm, dean of the college, said that his departure was a great loss to South Africa. "Mr. Rubens is one of the greatest players of our time," he added.

The pianist founded the South African Arts Union to fight apartheid policy in the theatre, in music and in literature. He refused to play in any South African halls or theatres where there was a colour bar and this left him with only about two places to play in. Mr. Rubens, whose concerts have brought him world-wide fame, was born in Cardiff. He was a child prodigy and was a successful competitor in the *Jewish Chronicle* Music Festival in 1928 when he was only eight years old. He has returned to England and has been appointed to the professorial staff of the Royal Academy of Music and is due to appear at the Festival Hall in November with Fistoulari.—(J.C.)

Milestones: The following have celebrated their 80th birthday: Harry Kahn in Lugano, who started his career as literary adviser to Reinhardt and was dramatic critic of Berlin's *Weltbuehne*; Julius Berstle in New York who was Viktor Barnowsky's literary adviser and wrote "Der lasterhafte Herr Tschu" for Elisabeth Bergner; P. F. Dolbin, the Austrian portrait cartoonist, now living in New York where he contributes regular art features to *Aufbau*.—Herbert Gruenbaum has turned sixty in Berlin. He was a member of the Jewish Kulturbund theatre and a few years ago came back from Israel where he was a founder-member of the Chamber Theatre.

Germany: Detlef Sierck produced "Cyrano" at Munich's Kammerspiele with Kurt Meisel and his wife, Ursula Lingen.—H. Kaeutner is directing the film version of "Haus in Montevideo" based on Curt Goetz's play, featuring Heinz Rühmann and Ruth Leuwerick.—O. F. Schuh is opening his first season in Hamburg with "Traumspiel".—Luise Ulrich is appearing in "Frau Warren's Gewerbe" at Munich's Kleine Komoedie.—Edward Rothe produced "Sacco and Vanzetti", with Robert Freitag, for TV, and Reinecker's "Nachtzug" at the Hamburger Kammerspiele.—After 641 performances and having been seen by nearly one million people, "My Fair Lady" closed its run in Berlin.

Switzerland: Grete Mosheim will appear in Beckett's "Happy Days" at Zürich's Schauspielhaus.—Heidemarie Hatheyer will star in "Medea" at Zürich's Schauspielhaus.—Werner Kraut is to direct Behan's "Hostages" and Ustinov's "Photo Finish" at Basle's Komoedie.

News from Everywhere: Fritzi Massary was invited by director George Cukor to appear in a scene of the "My Fair Lady" film currently in production, starring Audrey Hepburn and Rex Harrison.—Berlin-born author Charles Frank has married the German actress Eike Pulver in London. His first novel, "Carole", is a best-seller here.—Werner Finck received an invitation from Felix G. Gerstman to appear at New York's Barbizon Plaza in the autumn together with Viennese Helmut Qualtinger.

Obituary: Walter Fried, the 70-year-old actor and husband of Kitty Aschenbach, has died in Zürich. He was a pupil of the late Erich Ziegel and at one time ran a drama school in Switzerland.—Dr. Oscar Pollak, editor of the Socialist *Arbeiterzeitung*, died in Vienna. He was 69 years old.—Sixty-two-year-old Iphigenie Castiglioni, whose first husband, Camillo Castiglioni, financed Vienna's Josefstadt for Max Reinhardt, died in Hollywood where she lived with her second husband, Leonid Kinskey.

Books and Authors: Egon Jameson, of London, has written his autobiography, "Wenn ich mich recht erinnere", to be published by Schers in Berne and Stuttgart.—Willi Frischauer has also written his autobiography, "Where I Came In", for publication by Weidenfeld & Nicolson and Macmillan, New York.—G. F. Hering is editing the late Alfred Kerr's "Welt im Drama" for Kiepenheuer & Witsch.—Marlene Dietrich's "A.B.C. meines Lebens" will be published by Lothar Blauvalet in Berlin.—Robert Neumann's autobiography, "Ein leichtes Leben", will be published by Kurt Desch, Munich.—Richard Friedenthal's "Letters of the Great Artists" has been published by Thames & Hudson in two volumes.

PEM

FROM REXINGEN TO SHAVEJ-ZION

25th Anniversary of a Settlement

Goethe once said that nothing illustrated the history of a nation better than a detailed account of the history of one of its cities: by the description of a limited sector which can be grasped easily by the ordinary reader, the development of a whole country is mirrored. The little monograph which Leopold Marx has written on the first twenty-five years of the co-operative settlement of Shavej-Zion* is indeed a mirror of the history and problems of Palestine/Israel from 1938 to 1963.

Rexingen is a little village in Wuerttemberg, situated between the hills near the Black Forest. Jews had settled there as early as 1650, having come from Poland after the Chmelnitzki pogroms. The first synagogue was built in 1710. It was replaced by a larger one in 1837 which was damaged, but not completely destroyed in November 1938. After the war, the synagogue was sold to the Protestant community which uses it as a church and community centre. In the earlier part of the last century, nearly half of the population of Rexingen was Jewish; owing to migration to the large cities this proportion had been reduced to one-third by 1900.

While many of these Jews were traders in cattle, produce, textiles, etc., virtually all of them also owned land and were farmers at the same time. Like most village communities, they kept to their religious traditions; they had no rabbi of their own, but maintained a Jewish primary school, taught the children Hebrew and spent their Sabbaths studying the Scriptures and the Talmud in their homes. Their relations with their non-Jewish neighbours were excellent, but they lived separate from them and were anxious to preserve their identity as Jews. They certainly took no interest in the Zionist movement before 1933, but all this changed drastically when the Nazis came to power.

Collective Emigration

As life became more and more intolerable for them, the necessity of emigration became obvious, and they took up contacts with various organisations. Since they were a closely-knit community, they were anxious to remain together also in their new surroundings and to live on the land again. This decision to emigrate as a group rather than as individuals made their exodus unique in the story of the emigration of the German Jews. In the beginning, the negotiations with the Palestine Office proved difficult because the certificates available were, in the first instance, allocated to Zionist Chalutzim. However, thanks to the intervention of some leading Zionists, by summer 1937 plans had sufficiently advanced for sending three members of the Rexingen community to Palestine to select a suitable piece of land belonging to the Jewish National Fund.

Their choice fell upon a plot in Western Galilee, not far from Nahariyah which was then only a tiny village, founded by German Jews two years before as a Jewish island in Palestine. Published by the Local Council of Shavej-Zion, 1963.

a purely Arab district. One of the difficulties was that the Rexingen Group was too small to found a settlement of its own, and that, therefore, suitable partners had to be found to join in the venture. Finally, in February, 1938, some 35-40 members of the 240-strong Rexingen community left as a first group of settlers. As it was the first — and as it turned out later the only — Jewish group emigration, this event attracted considerable attention, and a special function was held in Rexingen at which the Reichsvertretung was represented by Otto Hirsch, himself a Wuerttemberg Jew. Of the Jews who still lived in Rexingen at the outbreak of the war, 126 were deported; only three of them survived, returned to their village but did not stay. Today not a single Jew lives in this place which for several centuries had been a flourishing Jewish community.

Building the New Village

The book gives a detailed and impressive account of the building-up of the new settlement, named Shavej-Zion (meaning Home-comers to Zion), from the first start, when it was erected in one day by the "Tower and Palissade System" in a stretch of land which was little more than desert up to the present prosperous community with its own synagogue, recreation home, hotel, Otto Hirsch Memorial, guest house and its many well-built houses surrounded by lovely gardens. Having started with one cow, donated by a Jewish-born missionary in 1939, today Shavej-Zion owns one of the largest and finest herds of cattle in Israel.

The story of these 25 years of unremitting efforts, the difficult period during the War of Independence, the slow but steady growth of a distinct but fully integrated Israeli community is told with a wealth of touching detail, enabling the reader to follow up the history of a unique experiment from the early stages up to its successful conclusion. This book is enhanced by a number of photographs contrasting the sights of 1938 with those of today. Finally, the book gives a detailed analysis of the organisation of the co-operative community ("Moshav Shitufi"), its similarities with and differences from, the kibbutz and other forms of collective settlements, the rights and duties of the individual members, its statute and the various problems inherent in collective farming.

It is but natural that having emigrated as a group these Swabian peasants have preserved their characteristics and local traditions to a higher extent than those who left Germany as individuals and who, therefore, were often quickly absorbed by their new environment. Again and again the author of this little book refers to the typical Swabian attitude of the settlers. Hardly anything could illustrate better the utter folly of Nazi persecution than the story of this group of peasants, ideal citizens in every sense of the word. What was Germany's loss was Israel's gain.

E.A.L.

GLUECKWUNSCH AN EINE NEUNZIGJAHRIGE

Margarete Liebmann, Schriftstellerin und Dichterin, sitzt in ihrem huedschen Zimmer im Otto Schiff House am eigenen Schreibtisch, an dem sie ihre Novellen, Feuilletons und Gedichte geschrieben hat. Aus diesem Schreibtisch zieht sie ein Riesenbuechel ihrer Arbeiten hervor. Da sind die "Modehistorischen Plaudereien" ueber "Die Kunst der Stickerei", ueber "Spitzen", "Kindermoden durch die Jahrhunderte", "Tanz und Tanzgewandung" und hunderte mehr, zu denen sie die Illustrationen im Lipperheidschen Museum (Berlin) studierte und zusammenstellte. Da sind die illustrierten Novellen, wie z.B. "Das fremde Gesicht", veroeffentlicht in der Sonntagsausgabe der "B.Z. am Mittag", die "Leipziger Illustrierte" ueber "Missverstaendnisse". Und da ist die Novelle "Die Stimme im Nebel", die ihr den 1. Preis beim Erzaehlerwettbewerb der C.V.-Zeitung errang: ein juedischer Hausierer, der durch dichten Nebel eilt, um zum Freitagabendfest rechtzeitig zu Hause zu sein, wird von einer "Stimme" gluecklich dorthin geleitet; diese von der Verfasserin ertraeumte Erzaehlung nimmt den Leser voellig gefangen.

Ihr schoenstes Geburtstagsgeschenk war von ihrer Familie: Die Herausgabe einer Auswahl ihrer Gedichte unter dem Titel "Buch der Jahre". Diese Gedichte waren in der "Vossischen Zeitung", im "Berliner Tageblatt" und, seit der Emigration, in der Schweiz in der Literarischen Beilage des "Berner Bund" erschienen. Was die Werke von Margarete Liebmann und besonders ihre Gedichte so eindrucksvoll gestaltet, ist die Sprache, in der sie geschrieben, die jedes Thema in poetischer Vollendung erstehen laesst. So kann man der 90 jaehrigen, die in edler Bescheidenheit alles Lob von sich weist, von Herzen wuenschen, dass sie noch lange mit ihrer Dichtkunst die Mitwelt erfreut.

M. JACOBY.

GEBET

O lass mich nicht im Tag versinken,
Du ewig Wirkende, Du Kraft—
im Tag, der mit Sekundenhaenden
mein wahres Leben an sich rafft—

Gib mir Besinnung, dass die Glocke
mir voll ertoent und dass nicht leer
und taub das Korn zur Erde sinke—
lass sinken es von Fuelle schwer!

Du gabst ein Herz mir, um zu fuehlen,
Du gabst mir Augen, um zu schau—
Du gabst mir Licht, Du gabst mir Sonne,
gabst neben Zweifeln auch Vertraun—

So lange noch durch Blaetterrauschen
unsterblich rein Dein Atem geht,
so lang noch meine Sinne lauschen
und jeder Morgen neu ersteht—

so lang noch Glanz in Kinderaugen,
der Voegel pruefend frueher Sang—
So lange soll mein Herz auch singen
Dir, heilige Kraft, lebend'gen Dank!

MARGARETE LIEBMANN.

(Aus "Buch der Jahre")

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Richard Fuchs

IN ZWEI WELTEN

Festschrift fuer Siegfried Moses

Unter den zahlreichen, in den letzten Jahrzehnten zur Ehrung bedeutender Juden erschienenen Festschriften nimmt die vorliegende, Siegfried Moses zum 75. Geburtstag gewidmet, durch ihren gewaltigen Umfang und das Niveau ihres Inhalts eine besondere Stelle ein.* Auf 665 Seiten enthält sie nicht weniger als 37, die verschiedensten Sachgebiete betreffenden Beiträge. Dem Rezensenten bietet sich damit eine schwierige Aufgabe, wenn er sich nicht auf eine Aufzählung der Verfasser und Titel beschränken, sondern innerhalb des ihm zur Verfügung stehenden Raumes einen Eindruck von dem reichen Inhalt geben will.

Der Inhalt der Festschrift befasst sich mit den "Zwei Welten", in denen sich die Lebensleistung von Siegfried Moses vollzog: der Welt des deutschen Judentums, vor allem des deutschen Zionismus, dem Siegfried Moses seit seiner Gymnasiastzeit angehört, und der Welt Palästinas, vor allem des jungen Staates Israel. Eine Einleitung des Herausgebers Hans Tramer gibt unser aller Verehrung dem Manne gegenüber, der "in so vielfältiger Hinsicht die Form unseres Daseins in den letzten Jahrzehnten mit geprägt hat" einen besonders schönen und warmen Ausdruck. In einer Reihe von Beiträgen wird sein beruflicher Lebenslauf, und damit die erstaunliche Mannigfaltigkeit seiner Tätigkeiten, dargestellt, am eindrucksvollsten wohl in Hans Gerlings Aufsatz "Der erste Staatskontrolleur in Israel — sein Weg und sein Werk". In zahlreichen Aufsätzen wird seinem Charakter Tribut gezollt. Kurt Blumenfeld preist ihn als "Muster ordnender Produktivität". Am erstaunlichsten erscheint mir, dass im Wesen dieses Mannes sich mit der ruhig abwägenden Weisheit ein so leidenschaftlicher Drang nach immer neuer und neuartiger Tätigkeit, ein Trieb zum Erwerb immer neuer Erfahrungen vereinigt, gepaart mit einer schöpferischen Voraussicht, wie sie besonders in seiner Tätigkeit auf dem Gebiet der Wiedergutmachung hervorgetreten ist.

Auf einen aufschlussreichen Bericht von Georg Hertitz über Siegfried Moses' Entwicklung und Stellung im KJV, der zionistischen Studentenorganisation, insbesondere über seine Tätigkeit als Redakteur der Monatsschrift "Der jüdische Student", folgt ein meisterhafter Aufsatz von Robert Weltsch, "Deutscher Zionismus in der Rückschau", der uns durch die problematische Geschichte des deutschen Zionismus in "beiden Welten", von seinen Anfängen bis in die neueste Zeit führt. Weltsch schildert, wie der deutsche Zionismus aus dem Widerstand gegen ein "als Religion

* In Zwei Welten, Siegfried Moses zum 75. Geburtstag. Herausgegeben von Hans Tramer. Bitton Verlag, Tel Aviv. \$6.50. Fuer Mitglieder der Society of Friends of the L.B.I. £1 17s. 6d.

getarntes Judentum meist unreligiöser Juden", das die Existenz einer jüdischen Nationalität leugnete, erwuchs, wie seine Anhänger sich trotz zum jüdischen Volk und zur Rückkehr zum Judentum bekannten, ohne diesen Begriffen zunächst eine jüdische Substanz geben zu können, wie sie vielmehr aus einer verstärkten Aufnahme deutscher geistiger Werte, also in Wahrheit aus einer intensivierte Assimilation, die Anregungen für die Ideologie empfingen, aus der sich an ihnen "das Wunder einer inneren Neugeburt" vollzog und ihrem neuen Nationalgefühl "die Intensität einer Religion" verlieh. Weltsch gibt zu, dass zu Anfang dieser deutsche Zionismus "geistig etwas Paradoxes an sich hatte". Seinen ursprünglichen Mangel jüdischer Kulturinhalte suchte er dann durch Anlehnung an das Ostjudentum mit seinem urwüchsigen Volksleben zu überwinden.

Weltsch wendet sich dann der Zeit nach dem ersten Weltkrieg zu, in der die Balfour-Deklaration der Forderung "persönlicher Verwirklichung" eines Lebens in Palästina einen aktuellen Sinn gab. Er betont, dass damals nur wenige unter den deutschen Zionisten, die jedoch eine Elite darstellten, den Weg nach Palästina oder zur Chaluzebewegung gefunden haben; in der auf 1933 folgenden Masseneinwanderung vermag er kein Aktivum zu sehen.—Das eigentliche Problem dieser Zeit erblickt Weltsch aber in der Auseinandersetzung mit der Idee des Nationalismus. Der deutsche Zionismus hielt an dem liberalen Ideal des neunzehnten Jahrhunderts fest, das den Nationalismus als eine Befreiung der Unterdrückten und eine Wiederherstellung der sittlichen Menschenwürde bejaht hatte. Daher trat die Mehrheit der deutschen Zionisten für eine jüdisch-arabische menschliche Annäherung, für Verzicht auf Machtpolitik und für nationale Entfaltung im Rahmen eines grösseren politischen Ganzen unter internationalem Schutz ein. Weltsch gibt zu, dass diese Politik, die später in Erez Israel auch von der Alija Chadascha, der von den deutschen Einwanderern gegründeten politischen Partei, vertreten wurde, manche praktischen Dinge nicht richtig gesehen hat, indem sie, wie er selbst, an eine Art Stabilität der grossen Weltmächte und ihr Festhalten an moralischen Grundsätzen geglaubt habe.

Deutsche Zionisten in Israel

"Aber an der Geltung sittlicher Prinzipien ändert das nichts", und Weltsch glaubt, dass die Erkenntnisse und Erlebnisse, die den deutschen Zionismus geformt haben, auch unter den heutigen veränderten Verhältnissen weiter wirksam sind.—Eine wertvolle Ergänzung zum letzten Teil von Weltschs Ausführungen bieten die "Erinnerungen an die Jahre 1939 bis 1948" von Pinhas F. Rosen, dem Führer der Alija Chadascha und früheren Israelischen Justizminister. Rosen stellt an der Hand urkundlicher Unterlagen den Kampf der deutschen Zionisten nach zwei Seiten dar, einerseits gegen die britische Einwanderungssperre, andererseits gegen die Terrorakte der jüdischen Extremisten. Auch er hält es für möglich, dass diese Politik von der Geschichte wegen der Mässigung ihrer Kampfmittel gegen die Mandatsmacht als ein Irrweg gewertet werden wird. Aber auch er hält, wie Weltsch, fest an dem Standpunkt, dass "kein noch so heiliger Zweck unmoralische Mittel heiligt".

In seinem interessanten Beitrag "Der zionistische Rabbiner" behandelt Kurt Wilhelm gewisse Probleme, die sich in Deutschland für jüdische Theologen aus ihrem Anschluss an den Zionismus ergeben haben. Wilhelm weist auf die bemerkenswerte Tatsache hin, dass in Deutschland konservativen Rabbinern aus ihrer zionistischen Weltan-

schauung kaum ernste Schwierigkeiten erwachsen und dass sie sich in führenden Grossgemeinden weit früher durchsetzen konnten als ihre liberalen Gesinnungsgenossen. Alte Berliner können hier mit Erstaunen lesen, dass der liberale Zionist Malvin Warschauer, der in Berlin als hervorragender Kanzelredner wegen seiner durch Schlichtheit und Ernst ausgezeichneten Meisterschaft ein besonders hohes Ansehen genoss, bis nach dem ersten Weltkrieg nur als Prediger, nicht als Rabbiner, angestellt war. Für den liberalen Zionisten ergab sich allerdings, nach Wilhelm, ein besonderes Problem, wenn in der Synagoge, in der er amtierte, in dem Gebetbuch jeder Hinweis auf die verheissene und erhoffte Heimkehr nach Zion und Jerusalem gestrichen war.

In einem Aufsatz über "Funktionäre im Zionismus" gebraucht Kurt Loewenstein den Begriff des Funktionärs in zwei verschiedenen Bedeutungen, einmal im Sinne des (angestellten oder ehrenamtlichen) Verwaltungsbeamten von Organisationen, an anderen Stellen im Sinne von Kämpfern und Propagandisten für eine politische Idee oder Partei. Diese beiden Funktionen erfordern durchaus verschiedene Fähigkeiten, die sich nicht oft in derselben Person vereinigt finden. Nun hat Kurt Loewenstein gewiss damit recht, dass der Zionismus in Deutschland eine grosse Zahl politischer Kämpfer, Erzieher und Propagandisten von besonderer Begabung und Wirksamkeit, an ihrer Spitze Kurt Blumenfeld, hervorgebracht hat, denen das nicht-zionistische Judentum keine gleichstehenden Kräfte gegenüberstellen konnte. Dagegen dürfte seine These, dass der Zionismus einen neuen und überragenden Typ des jüdischen Verwaltungsbeamten geschaffen habe, nicht haltbar sein. In leidenschaftlicher Hingabe für die jüdische Sache in demokratischem Geiste standen hervorragenden zionistischen Beamten, wie Siegfried Moses oder Georg Lubinski erstrangige nicht-zionistische Beamte wie Otto Hirsch, Arthur Lilienthal oder Walter Breslauer durchaus gleichartig zur Seite.—In

(Continued on next page)

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IN ZWEI WELTEN

(Continued from page 6)

diesem Zusammenhänge sei auf Walter Breslauers "Vergleichende Bemerkungen zur Gestaltung des jüdischen Organisationslebens in Deutschland und in England" hingewiesen, in denen er die grossen Unterschiede in beiden Ländern darlegt und in wertvollen Ausführungen aufgrund seiner eigenen reichen Erfahrungen als Verwaltungsdirektor der Berliner Jüdischen Gemeinde die Vorteile und Nachteile beider Systeme gegeneinander abwägt.

Zwei Beiträge sind den Verhältnissen unter der Weimarer Republik gewidmet. Walter Gross beschäftigt sich in seinem Aufsatz "Das politische Schicksal der deutschen Juden in der Weimarer Republik" im wesentlichen mit der damaligen Beteiligung der Juden am öffentlichen Leben Deutschlands, in der er den Hauptanlass dafür sieht, dass die Feinde der Demokratie das neue demokratische Staatswesen als "Judenrepublik" abstempelten und dadurch diskreditierten. Durch seine Untersuchungen trägt er zur Klärung des Umfangs des jüdischen Anteils an der Besetzung der Staatsorgane bei und betont dabei die oft übersehene Tatsache, dass dieser Anteil in den Jahren 1918 bis 1919 erheblich höher war als in der späteren Zeit, in der er ständig abnahm. Nach Gross zeigte sich ein grundlegender Unterschied zwischen der Haltung der Zionisten und der Mehrheit der deutschen Juden darin, dass die repräsentative Schicht der Zionisten als einzige für weitgehende Abstinenz vom deutschen öffentlichen Leben eingetreten sei, während die Mehrheit der deutschen Juden diese Entwicklung mit Genugtuung begrüsst habe. In der Praxis aber hatte diese Unterscheidung nur geringe Bedeutung. Zionisten wie Nichtzionisten begrüssten den Willen der demokratischen Parteien, mit der Gleichberechtigung der Juden Ernst zu machen. Trotz der erwähnten zionistischen Warnungen bekleideten prominente Zionisten hohe politische Staatsämter, die sie besonders ins Rampenlicht der Öffentlichkeit rückten. Auf der anderen Seite fühlten sich aber auch viele nichtzionistische Juden, seitdem beim Wahlkampf für die verfassunggebende Nationalversammlung die antisemitische Agitation bereits begonnen hatte, keineswegs sicher im Besitz der neugewonnenen Gleichberechtigung, und dieses Gefühl steigerte sich mehr und mehr. Trotzdem kann man es den deutschen Juden, wie Gross mit Recht sagt, nicht verargen, dass sie nicht freiwillig auf volles Bürgerrecht verzichteten und zu dem "Metökendasein" der vor-revolutionären Zeit zurückkehrten. Es hätte ihnen auch nichts geholfen. Denn ihre Beteiligung an der Staatsgewalt war nicht der wahre Grund des Judenhasses in der Weimarer Republik. Das Gewicht dieser Beteiligung war, verglichen mit dem überragenden Platz, den Juden damals auf kulturellem Gebiet und in den freien Berufen einnahmen, verhältnismässig gering; nach dem Zusammentritt der Nationalversammlung ist, abgesehen von Walther Rathenau, kein Jude in der Lage gewesen, die deutsche Politik bestimmend zu beeinflussen. Nein, der Grund des Judenhasses war der verlorene Krieg und das Elend, das er mit sich brachte. Wie so oft, wenn ein nationales Unglück die Deutschen befiel, waren die Juden der Sündenbock, auf den die Verantwortung abgewälzt wurde.

Einen ganz besonders wertvollen Beitrag zur Geschichte der Weimarer Republik von 1929 bis 1933 leistet Hans Reichmann durch seinen Aufsatz "Der drohende Sturm", der auf seinen eigenen Erfahrungen als Mitglied der Leitung des Central-Vereins deutscher Staatsbürger jüdischen Glaubens beruht. Die mannigfachen, von Reichmann dargestellten Massnahmen des C.V. offenbaren, dass entgegen der neuerdings verbreiteten These von der Passivität des deutschen Judentums alles Erdenkliche auf dem Gebiet der Bekämpfung des Nationalsozialismus durch rationale Argumente getan worden ist. Reichmann verkennt nicht die psychologischen Irrtümer dieser rationalen Propaganda, die gegenüber dem

brutalen Irrationalismus der Gegner keine Wirkung haben konnte. Nur der Staat hätte durch seine Machtmittel dem Unheil Einhalt tun können. Aber die politischen Parteien, namentlich die sozialdemokratische, die "nur in parlamentarischen Begriffen dachte", nahmen vor 1930 die Nationalsozialisten wegen ihrer geringen Abgeordnetenzahl nicht ernst. Erst nach der Reichstagswahl vom September 1930, in der die Nationalsozialisten 107 Mandate errangen, ergriffen die für die Staatssicherheit verantwortlichen politischen Beamten Schritte zur Zusammenarbeit mit den politischen Gegenkräften. Ende 1930 wurde der sogenannte Abegg-Ausschuss eingesetzt, in dem allmonatlich, unter dem Vorsitz des preussischen Staatssekretärs Abegg, hohe Reichs- und Preussische Beamte, Vertreter der drei Weimarer Parteien, des Reichsbanners Schwarz-Rot-Gold und Herr Reichmann als Vertreter des C.V. teilnahmen. Die praktischen Resultate dieser Besprechungen scheinen kaum nennenswert gewesen zu sein. Drastische Anregungen zur politischen Unterdrückung des Nationalsozialismus, wurden nicht ausgeführt, weil dem Ausschuss keine hinreichenden Geldmittel zur Verfügung standen und der damalige Preussische Finanzminister Dr. Höpker-Aschoff nach einer Mitteilung des Vorsitzenden das Ersuchen um Mittel mit der Bemerkung zurückwies, er habe keine Lust, sich vor dem Staatsgerichtshof des Dritten Reiches verantworten zu müssen. Diese Aeusserung ist bezeichnend dafür, dass die Herrschaft des Nationalsozialismus damals schon von massgebenden Trägern der Demokratie als ein unvermeidliches Schicksal angesehen wurde, vor dessen Auswirkungen sie sich persönlich schützen wollten.

Deutsche Juden unter den Nazis

Eine ganze Reihe von Beiträgen behandeln die Geschichte des deutschen Judentums während der Herrschaft des Nationalsozialismus. Der Reichsvertretung der deutschen Juden sind zwei Aufsätze gewidmet. Hugo Hahn berichtet über die eigenartige Geschichte ihrer Gründung. Die Initiative zur Schaffung einer unabhängigen, mit weitgehenden Befugnissen ausgestatteten Gesamtvertretung der deutschen Juden ist der Gemeinde Essen zu verdanken, oder, besser gesagt, ihrem tatkräftigen Vorsitzenden Dr. Georg Hirschland, dem bedeutenden Bankier, und dem Gemeinderabbiner Dr. Hugo Hahn, dem Verfasser des Aufsatzes. Durch Einzelbesprechungen mit führenden Persönlichkeiten der Gemeinden und Weltanschauungsverbände bereiteten sie nach und nach den Boden für diese Gründung, so dass am 17. September 1933 eine auf ihre Bitte einberufene Versammlung von Vertretern aller Organisationen und Verbände die Gründung der Reichsvertretung beschliessen konnte. In dem zweiten Aufsatz über diese gibt Friedrich Brodnitz ein eindrucksvolles, Bild von dem vorbildlichen Geist und von der umfangreichen Tätigkeit der Reichsvertretung auf den Gebieten der Wanderungshilfe, Wirtschaftshilfe, Wohlfahrtspflege, Erziehung und Bildung, wobei er die hervorragende Rolle würdigt die Siegfried Moses bei der Wahrung der überparteilichen Sachlichkeit ihrer Arbeit im Verein mit Leo Baeck und Otto Hirsch gespielt hat. In meiner langjährigen Tätigkeit als Verwaltungsbeamter habe ich niemals eine Behörde kennen gelernt, welche die Reichsvertretung in selbstloser Hingabe ihrer Mitglieder, die bei vielen bis zum Opfer ihres Lebens ging, und in dem Niveau der Leistungen übertroffen hätte.

Das Gegenstück zu den Aufsätzen über die Reichsvertretung bilden drei Aufsätze über

den deutschen Zionismus in der Nazizeit. Die Aufsätze von Kurt Tuchler (Ordnung in der Auflösung) und Benno Cohn, dem letzten Vorsitzenden der Zionistischen Vereinigung für Deutschland, "Ueber den deutschen Zionismus nach 1933", stellen die unter Siegfried Moses' Einfluss während seines Vorsizes von 1933 bis 1936 mit überlegener Ruhe und Energie in Angriff genommene Neugestaltung der zionistischen Tätigkeit dar. Im Zentrum der zionistischen Tätigkeit stand natürlich die Vorbereitung zu einer geordneten Auswanderung nach Palästina und ihre Durchführung, was eine Fülle von neuen, durch Benno Cohn geschilderten Aufgaben bedeutete. Am 16. November 1938 erreichte die Geschichte der Zionistischen Vereinigung für Deutschland, nachdem sie verboten und aufgelöst war, durch Schliessung ihrer Räume in der Meineckestrasse und durch Beschlagnahme ihrer Akten ein Ende.

Eine der damals wichtigsten zionistischen Aufgaben, der "Vermögenstransfer nach Palästina, 1933-1939" bildet den Gegenstand eines Aufsatzes von Ludwig Pinner. Er stellt darin in überaus anregender und geradezu spannender Weise die wechselvolle Geschichte dieses Transfers und seine bedeutenden Auswirkungen auf den wirtschaftlichen Aufbau des Landes und später des Staates Israel dar. Es ist eine erstaunliche Leistung, dass dieser Transfer trotz der zahlreichen Widerstände von deutscher und jüdischer Seite bis zum Kriegsbeginn erfolgreich durchgeführt werden konnte, sodass dem Lande nahezu 140 Millionen Mark zugeführt wurden. Dieser Erfolg ist auf der einen Seite dem aktiven, mutigen Wohlwollen einer Reihe hoher deutscher Beamter zuzuschreiben; vor allem aber muss dafür dem geschäftlichen Erfindungsreichtum, Organisationstalent und Verhandlungsgeschick der mit dem Transfer befassten zionistischen Persönlichkeiten Dank gezollt werden, besonders den Leitern der beiden Transferorganisationen Paltreu in Deutschland und Haavara in Israel.

Fünf Mitarbeiter der Festschrift befassen sich mit der Geschichte der Wiedergutmachung. Hermann Muller berichtet "Aus der Gründungszeit des Council of Jews from Germany" Sholem Adler-Rudel und Felix Elieser Shinnar, Leiter der Israel-Mission in Köln, behandeln in ihren Aufsätzen "Aus der Vorzeit der kollektiven Wiedergutmachung" und "Konzeption und Grundlage der Wiedergutmachung" die Vorgeschichte dieses Problems; Walter Schwarz und Norman Bentwich beschäftigen sich in ihren Arbeiten "Ein Baustein für Geschichte der Wiedergutmachung" und "Siegfried Moses and the United Restitution Organisation" im wesentlichen mit der Durchführung der Wiedergutmachungsaufgaben. Allen diesen Arbeiten ist gemeinsam der Tribut, den sie der schöp-

Continued on page 8, column 3

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ORGANISATIONAL NEWS

REPORT OF C.B.F. FOR 1962

The 30th annual report of the Central British Fund for Jewish Relief and Rehabilitation, covering its activities for 1962, has just been published. As usual, it is very well presented and makes most impressive reading. It also contains numerous photographs, including some of the newly opened Heinrich Stahl House and Osmond House.

The report is divided into two parts of which the second, dealing with the administration of the funds received from the Jewish Trust Corporation for Germany Ltd., is of particular interest to our readers. These funds, which form part of the proceeds from the heirless Jewish property in Germany, are exclusively earmarked for relief of victims of Nazism and, *inter alia*, serve for the erection, maintenance and administration of the various Homes (five in London and one in Manchester) which are being run in close and most harmonious co-operation by the C.B.F. and the AJR.

The remainder of the report deals with the many-sided forms of help which the C.B.F. is rendering to other Jewish relief work. The most outstanding field of activity in 1962 was the urgently required help for some 100,000 Jewish refugees who came from Algeria to France; a sum of £35,000 was spent on monetary assistance, housing, educational and recreational facilities, summer camps, etc. Other large amounts were spent in Morocco, especially on children who had fled there with their families from the Bled and who were in a desperate condition. In this country, individual cases of refugees from Hungary, Egypt and hard core cases from D.P. camps in Europe were supported and grants were given to many Jewish institutions.

The C.B.F. is affiliated to the United Kingdom Committee of the Freedom from Hunger Campaign.

ZION HOUSE LECTURES

As readers will have seen from the advertisement published on this page, this year's Zion House lectures at 57 Eton Avenue, N.W.3, will be dedicated to the topical subject of "Jewish Writers in our Times". The speakers include a number of well-known authors. It is hoped that many members of the AJR and their friends will attend the interesting and important lectures.

ACTIVITIES OF ANGLO-GERMAN LAWYERS' ASSOCIATION

For the forthcoming months, the Anglo-German Lawyers' Association has arranged the following lectures: "Praktische Erfahrungen bei der Bearbeitung von Ansprüchen wegen Gesundheitsschäden"; the speaker will be Dr. Hurdelbrink, Chairman of the Medical Department of the Berliner Entschädigungsamt. Furthermore, Dr. F. E. Koch will speak on "Grundzüge des britischen internationalen Steuerrechts", on October 29 and Rabbi J. Kokotek on "The Criminal Law in the Talmud" on November 26.

AJR NATIONAL SAVINGS GROUP

For many years, the AJR has been running a National Savings Group, with the AJR Social Services Secretary as the Hon. Secretary. Members who want to join the group may obtain their savings stamps at the AJR Office, 8 Fairfax Mansions; the Hon. Secretary can also arrange for regular visits at home by voluntary collectors. By joining the Group, members would not only strengthen the National Savings Movement, but also save queuing for their stamps at the Post Office.

IN ZWEI WELTEN

Continued from page 7

ferischen Tätigkeit von Siegfried Moses zollen. Nachdem er bereits durch einen Artikel im Jahre 1943 über die "Wiedergutmachungsforderungen der Juden" die öffentliche Diskussion eröffnet hatte, gab er in einer im Mai 1944 erschienenen Broschüre "Die jüdischen Nachkriegsforderungen" eine eingehende Darstellung der zu lösenden Grundprobleme und der zu erhebenden Ansprüche. Die von Shinnar wieder abgedruckte Zusammenfassung seiner Vorschläge, die sowohl die Regelung der Individualansprüche als auch daneben die Befriedigung eines Kollektivanspruchs des jüdischen Volkes in allen Einzelheiten vorsehen, zeigen, wie er mit der gestaltenden Phantasie des bedeutenden Juristen die Bedürfnisse vorweg erkannt und zum Ausdruck gebracht hat.

Daneben enthalten diese Aufsätze noch manches historisch Interessante, auf das wegen Raummangels nicht eingegangen werden kann. Der Aufsatz von Walter Schwarz schildert eindrucksvoll die mit Widersprüchen durchsetzte Unübersichtlichkeit, die durch die gesetzgeberische Tätigkeit so vieler Stellen—jeder der drei westlichen Besatzungsmächte, der deutschen Länder und der Bundesrepublik—entstanden ist. Bei allen von Schwarz gerügten Fehlern darf aber nicht vergessen werden, dass die Wiedergutmachung und ihre Durchführung eine bedeutende Leistung der Besatzungsmächte und vor allem Deutschlands ist, der Anerkennung gezollt werden muss. Dass auch einer jüdischen Stelle—der United Restitution Organisation—Dank für ihren wesentlichen Anteil an der Durchsetzung jüdischer Einzelansprüche gebührt, wird in dem liebenswürdigen Aufsatz von Norman Bentwich mit warmen Worten gewürdigt.

Der zweite Teil der Besprechung wird in der nächsten Nummer erscheinen.

ZION HOUSE LECTURES THEODOR HERZL SOCIETY

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JEWISH WRITERS OF MODERN TIMES

TUESDAY, NOVEMBER 5
GERDA CHARLES:
"Contemporary Jewish Writers
of the English-speaking World"

TUESDAY, NOVEMBER 19
VICTOR S. FRANK:
"Pasternak"

TUESDAY, DECEMBER 3
FREDERIC RAPHAEL:
"Lindman"

TUESDAY, JANUARY 7
GEORGE MIKES:
"The Author on his own Work"

TUESDAY, JANUARY 21
BERNARD KOPS:
"The Writer and his
Responsibility"

TUESDAY, FEBRUARY 4
RABBI JAKOB KOKOTEK:
"From the World of Yiddish
Classics"

Lectures at Zion House, 57 Eton Avenue,
N.W.3, at 8.15 p.m.
Fees: Course 17/6, single lecture 3/6;
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NATIONAL SOCIALISM SCRUTINIZED

Harry Pross, a German of the younger generation, states in "Vor und nach Hitler" (Walter Verlag Olten and Freiburg, 1962) that the Germans blame the depression of 1929 for the rise of Hitler. Dr. Pross looks deeper to find the real reasons.

Democratic German students said, after the French Revolution, that it was imperative in Germany "to put reason on the throne which had up to now been occupied by arbitrariness and terrible prejudices", but nothing changed in Germany. Students burnt un-German books in 1816, and Professor Fries told his students to exclude Jewish students as "enemies of our Volkstuemlichkeit". Heinrich Heine wrote in "Almansor" (1823): "Where you burn books you will also burn people in the end." In 1819 a German proclamation declared: "Brothers in Christ! Take courage and fight the enemies of our faith. It is high time to suppress the murderers of Christ. The Jews who live among us and multiply like all-devouring locusts are the children of those who shouted: 'Crucify! Crucify!' Our war cry must be: 'Death to all Jews!'" Heine wrote in 1839: "I once admired, in a beer cellar at Goettingen, the thoroughness of my old German friends preparing lists of those they would proscribe when they came to power. All distant descendants of Frenchmen, Jews and Slavs would be exiled. All those who had said anything against Jahn or old-German foolishness could be sure of being killed." Later he wrote: "I do not know whether I can expect that laurels should be placed on my coffin. But you can place a sword on it because I have been a sincere fighter for mankind's freedom!"

The foundation of the German Reich in 1871, Dr. Pross says, was "a festival of uniforms, a performance of the aristocracy". Nietzsche, he continues, taught the Germans

to differentiate between "a morality of Herren" and "a morality of slaves". After the first German defeat Heinrich Mann wrote: "We never lost the memory of our victory of 1870. It multiplied in our blood like microbes." The Weimar era was a republic without republicans; its constitution was the freest on earth but the German nation remained the least free on earth. It listened to slogans like "Prussianism and socialism", "the reign of inferiors" and "total mobilisation". No wonder, Dr. Pross says, that the "Great Drummer" was hailed by students, professors, industrialists, generals. "The magic vocabulary of Hitlerism had already been coined by the Pan-Germans." Hitler said the problems of the world could only be solved by a Herrenrasse. In Professor Carl Schmitt's view, only "Nordic men" said "yes" to life. According to Professor Heidegger, "only Hitler represented present and future German reality". The poet Gottfried Benn wrote to his former friend Klaus Mann who had fled to exile: "Will you, amateur of civilisation and troubadour of Western progress, understand at last that it is not a change of Government but perhaps the last grandiose conception of the white race."

Bismarck's Reich, Dr. Pross says, inflated to a greater German Reich, burst to pieces in 1945. "Megalomania ended with the meeting of the true Great Powers at the Elbe." The deeper cause of Hitlerism is to be found "in the spiritual betrayal of the progressive ideas of the great German thinkers of the classical period. Voluminous books are full of the truth that the Germans are politically uneducated". Even today any criticism of the authorities is met with rebukes like: "You are working for the East." A well-known columnist, Otto von der Gablenz, complained in 1960: "We did not create an atmosphere in which confidence can thrive".

J. LESSER.

BERTHA PICK

Die Mutter des Boarding House Sachs-Pick, das so vielen Refugees zur zweiten Heimat geworden, ist dahin gegangen. Ihr Herz, das nicht nur fuer ihre Kinder, Enkel und Urenkel schlug, hat in seiner umfassenden Liebe den an sie gestellten Anforderungen nicht mehr Stand gehalten.

Um 5 Uhr morgens wurde sie aus dem Bett geholt, wenn ein erkrankter Gast nur von ihr sich beruhigen liess. Zu jedem Sterbenden wurde sie gerufen. Jeden Abend las sie einer Blinden im Hause vor. Fuer Alle und Alles hatte sie Zeit, nur sich selbst goennte sie keine Ruhe. Ging sie auf Ferien, so nahm sie die Blinde und eine schwer Asthmaleidende mit. Das war ihre Erholung.

Wenn der Nachtportier nicht erschien, sass sie am Switchboard, wenn die Koechin auf Urlaub ging, uebernahm sie die Kueche, bei der Waeschebeschliesserin sah man Frau Pick waschen, plaetten, naehen. Sie konnte alles meisterhaft. Mit welcher Liebe kaufte sie Weihnachtsgeschenke fuer ihren Staff, den sie auch muetterlich umsorgte, da musste jeder grosste und kleinste Wunsch unbedingt erfuehlt werden.

Wie einzigartig war ihr Verhaeltnis zu Frau Sachs, ihrer Partnerin. Sie waren wie Schwestern. Da gab es in diesem komplizierten und grosszuegig gefuehrten Betrieb zwischen beiden keine Uneinigkeit. Da wurde nicht abgerechnet, da wurde vertraut. Die Kinder von Frau Sachs standen dem Herzen von Bertha Pick ebenso nahe wie ihre eigenen. Wie gluecklich war sie in letzter Zeit ihren Wunschtraum erfuehlt zu sehen, das neue, geschmackvolle Heim mit Frau Sachs zu teilen mit dem Ausblick dort den Lebensabend zu geniessen. Dies war ihr nur zu kurz gegoennt. Aus voller Schaffenskraft musste sie dahingehen. Alle, die in ihrem Bannkreis lebten, werden die grosse Mutter, diese einmalige Persoenlichkeit, Bertha Pick, nie vergessen.

Ehre ihrem Angedenken.

M. JACOBY.

THE DEVELOPMENT OF THE AMERICAN JEWISH COMMUNITY

The following details are quoted from an article, "The Mainspring of American Jewish Enterprise," which Mr. Marcus Arking, Senior Lecturer in Economic History at the University of Cape Town, contributed to the July issue of *Jewish Affairs*, published in Johannesburg by the South African Board of Deputies.

Throughout the second half of the nineteenth century immigrants were drawn to the United States from many lands. Some of them stemmed from very backward agrarian communities, but the forbears of the Jews from Poland, the Balkans, the Baltic countries and Russia had been urban dwellers for many centuries. A townsman is usually quicker to reorientate himself to new conditions, to learn a new language and to recognise the potential opportunities available in the new environment.

Mass immigration began in the early 1880s, bringing about one-and-a-half million Jews from Russia and Russian-occupied territories in under thirty years. It was a movement which did not result solely from anti-Jewish persecution, although pogroms frequently provided the last necessary prod to emigrate. But during the same period (about 1880 to 1910) there was also a great Jewish exodus from Austro-Hungary (from the district of Galicia alone about 300,000 immigrants came to the United States, although there was no pogrom in that region).

After the First World War the flow continued over the four decades from 1920 to 1960, though at a reduced rate. In the course of these forty years 700,000 Jews arrived in the United States (of whom more than 50 per cent had their origins in Eastern Europe).

The first wave of immigrants consisted

primarily of unskilled manual workers and youths who had left cheder or yeshiva with no experience or training in earning their own livelihoods. The second large wave of Jewish immigrants (from 1900 to 1925) comprised for the most part artisans and skilled workers, more than two-thirds of whom had been engaged as tailors, cap and hat makers and carpenters. Many of them, too, had participated in the anti-Tsarist revolutionary movements in Russia and Poland; they brought with them progressive social ideas, were unafraid of authority and were more imaginative than the average newcomer. They carried over their dynamic energy into private business enterprise.

Urban Population

The enormous growth of the urban population, accompanied by an ever-increasing demand for those goods and services which in Central and Eastern Europe had been traditionally in Jewish hands, made it more than likely that the new immigrants, with their centuries-old experience in these fields, would avail themselves fully of such an exceedingly favourable trend.

Taking the largest urban concentration first, today Jews comprise about 28 per cent of the population of the city of New York, but in some of the economic activities of that city, Jewish participation is proportionately very much higher. It is especially high in the case of goods designed for mass consumption: round about 50 per cent of New York's wholesale and 65 per cent of all its retail stores are Jewish-owned; in certain branches of distribution this proportion is even greater—over 80 per cent of all clothing shops are run by Jews

and most of the employees in such shops are Jewish; the proportions for furniture and food stores are almost as high.

As far as light industries of New York are concerned, over 90 per cent of the city's furriers are Jews, 85 per cent of the textile factories are Jewish-owned. As regards Jewish participation in the liberal professions, it has been estimated that 65 per cent of New York City's lawyers, approximately 60 per cent of its physicians and dentists, 55 per cent of its musicians and music teachers, about half of its professional artists and actors and more than 40 per cent of its journalists are Jews.

MELA SPIRA-HARTWIG 70

On October 10, the author and artist, Mela Spira-Hartwig, will celebrate her 70th birthday. When she still lived in Vienna, she published, under her pen-name Mela Hartwig, a collection of short stories ("Extasen") and a novel ("Das Weib ist ein Nichts"). For these two works she was awarded the Vienna "Dichterpriis" (Emil Reich-Stiftung). A collection of her poems was published in 1953 under the title "Spiegelungen".

When she came to this country in 1938, she encountered insurmountable difficulties in carrying on her activities as a writer. This frustration caused her to find another outlet for her artistic inclinations, which was independent of her German mother tongue: painting. Though already 60 years old when she embarked on this new field, she very quickly overcame the initial difficulties and soon achieved recognition as a professional painter. She had successful exhibitions at various London art galleries, and her paintings have been acquired by public and private collections, both in this country and abroad. Her paintings are mostly mixtures of figurative and abstract art. She signs them with her married name of Mela Spira.

The two names, Mela Hartwig and Mela Spira, thus mark the two spheres of her achievements: writing and painting.

FAMILY EVENTS

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

Deaths

Heilbut.—Mr. Willy Heilbut, of 17 Welbeck Mansions, N.W.6 passed away on September 3, 1963, in his 89th year. His children and grandchildren wish to thank all his friends for their sympathy and the staff of Osmond House for their devoted care.

Witepski.—Mrs. Elsa Witepski, widow of Carl Witepski (formerly Kassel), of 1 Beaconsfield Road, Blackheath, S.E.3, passed away peacefully on September 11, aged 83. Deeply mourned by her family and friends in London, Brisbane (Qld.) and Kimberley (S.A.).

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Personal

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DOCTOR, still practising, Viennese, 65, widower, comfortable position, living in large University town, wishes to meet lady of good cultural background. Object matrimony. Photo greatly appreciated. Box 299.

MISSING PERSONS

Enquiry by AJR

Turk.—An enquiry is being made for Miss Vilma Turk, at one time of 189 Maida Vale, W.9. Will she please contact the AJR.

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Round and About

KURT FRIEDLAENDER 75

CHURCHES ON PREJUDICE

Delegates to the fourth World Conference on Faith and Order in Montreal were told that racial prejudice is the most important issue facing the Christian churches.

One delegate said that if the churches were to prepare a statement on racial prejudice, they would first have to confess their own sins in that sphere. Another said that the churches should recognise their own guilt in not combating racial prejudice more vigorously and should speak out in principle on issues of that kind.

The question of the Arab-Israeli problem was raised at one session. In reply the World Council's General Secretary said the Council would go on striving to bring the two parties together.

U.S.A. JEWS AND CIVIL RIGHTS

A special "task force" has been formed by rabbis affiliated with the Synagogue Council of America, representing the congregational and rabbinical organisations of the Orthodox, Conservative and Reform movements. They will join Christian clergymen in civil rights demonstrations throughout the U.S.A. Two southern rabbis have, however, expressed their disapproval of civil rights demonstrations generally.

In New York the Brotherhood Synagogue has taken literally President Kennedy's call for "bold and forthright action" on the part of every American citizen to speed the integration of the Negro into the mainstream of the country's life. It has invited a Negro to serve as its cantor for the summer months. Cantor Eliezer Brooks, a 39-year-old third-year student at the Cantorial Institute of Yeshiva University, has been invited by the congregation to serve as its Reader while its regular cantor is on summer holiday.

Mr. Brooks has lived in New York City for the past eight years, having come from Panama. A member of an old family descended from Ethiopian Jews, his grandfather was the Haham of a Jewish community in Brazil, then in the West Indies and later in Panama. Both Mr. Brooks's cantorial selections and his voice are in the best tradition of the Ashkenazi Reader.—(J.C.)

A CZECHOSLOVAKIAN FILM ON THERESIENSTADT

At the recent Locarno Film Festival, Czechoslovakia showed the film "Transport z raje" (Transport Into Paradise) produced by Zbynek Brynych and based on a script by the novelist Arnost Lustig. It obtained the "Goldsegl Prize".

The film deals with the day-to-day life in the Theresienstadt Ghetto and is of particular importance because it makes use of authentic material; the Jewish actor Kurt Geron, himself one of the helpless inmates who was later despatched to the gas chambers, was forced by the Nazis to make a propaganda film meant to prove the "humane" treatment of the unfortunate prisoners. After the war, both the script and the film were found in the archives.

By using this documentary evidence, Brynych has depicted the life in Theresienstadt in its gruesome reality. However, he is not content with trying to give a vivid record of a shameful chapter of Nazi cruelty. Instead, he confronts two worlds: That of the doomed victims whose moral values remained untarnished, and that of the inhuman torturers whose perverted minds were concerned with keeping in good order the statistics of those selected for destruction. The film is all the more impressive as it carefully avoids any exaggeration and, if at all, understates the frightening happenings.

Incidentally, Geron's original film has so far not been accessible to the West. Since actual camp guards appear in it, it could be immensely useful to show it to survivors, who might identify some of these guards and thus help to have criminal proceedings instituted against them.

KEY JOB FOR AMERICAN JEW

Mr. Alexander Barkan has been named director of political education on the A.F.L.-C.I.O.—the American labour federation with a membership of 13 million. He will be in charge of political activities including support of parties and individual candidates for political office on both national and local levels, and will also have to canvass support for legislation favourable to labour in Congress and the State legislatures.

While the years roll on it is not surprising when lucky and healthy people proceed from their 70th to their 75th birthday. It is equally true that what we said in our congratulatory note to Kurt Friedlaender, of 3a Wedderburn House, 1 Wedderburn Road, London, N.W.3, holds good as much as ever today. That he has preserved the exceptionally fine culture of his well-known family from Bromberg, by pursuing varied interests in politics, literature and art, finding ever new subjects to which he devotes his lively mind; that after a distinguished career in the German civil service in Pomerania and as industrial arbitrator he served the Jewish community in Germany, and in this country as a legal adviser of the United Restitution Organisation, earning the gratitude of numerous clients, these are facts of which he can justly be proud. His many personal friends and the Association of Jewish Refugees convey to him their cordial congratulations and their best wishes for a healthy and happy future.

GHETTO DRAWINGS IN PRAGUE

A group of 36 drawings of Theresienstadt Ghetto scenes by a Jewish woman painter, named Malvine Schalek, have just come to light in Prague. They had been hidden away in the desk of Dr. Robert Schalek, a retired judge, who died in Prague recently at the age of 87. His widow found the drawings when she was going through his effects.

Malvine Schalek, the late Dr. Schalek's sister, was born in Prague and lived in Vienna, where she soon made a name for herself as a portrait painter. When the Nazis took over Austria in 1938 she fled back to Czechoslovakia, but when the Nazis came to Prague Malvine Schalek was deported to Theresienstadt.

Every year, in the month of Ellul, representatives of Czechoslovakia's Jewish communities meet at Theresienstadt for a commemoration service in honour of the ghetto's 36,000 Jews buried in mass graves in the ghetto compound, as well as the 95,000 (including Malvine Schalek) who met their end at Auschwitz.—(J.C.)

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CULTURAL NEWS

HOCHHUTH'S PLAY

"The Representative", Rolf Hochhuth's controversial play, is to be staged in Israel next year by the Habimah National Theatre, according to Mr. Julius Gellner, the theatre's artistic director who is now working in England. Mr. Gellner said that the German director, Mr. Erwin Piscator, had agreed to produce it in Tel Aviv.

In a comment in the "Catholic Herald" Sister Louise Gabriel of the Sisters of Zion agrees that the play posed a real problem for Christians despite its "fanatical bias" against Pope Pius XII. "Where Hochhuth was obviously wrong is when he chooses Pius as the scapegoat for the sins of the omission of all Christians involved in the events," she said.—(J.C.)

BLOCH CONCERT IN MELBOURNE

Ernest Bloch's "Sacred Service" ("Avodath Hakodesh") was performed for the first time in Australia at a concert at Melbourne Town Hall under the auspices of the Victorian B'nai B'rith Lodges. The Victorian Symphony Orchestra was conducted by Dr. Hermann Schildberger who will be remembered by many Berlin readers from his former musical activities in Berlin, especially in conjunction with the Jewish "Kuenstlerhilfe" and the Jewish Reform Congregation. The soloist was Frederick (Fritz) Lechner (New York) who also hails from Berlin. The performance was an outstanding success. The audience comprised 2,500 Jewish and non-Jewish listeners.

BIBLIOTHECA HERTZIANA

The 50th anniversary of the foundation of the "Bibliotheca Hertziana" in Rome was marked by a ceremony at which the President of the Planck-Gesellschaft, Professor Butenandt, was the main speaker. Professor Butenandt, a Nobel Prize winner, recalled the munificence of Henriette Hertz, a scion of a Cologne Jewish family, to which the library owes its existence. The institute was founded for research work on the history of Italian art. It is one of the leading European libraries in this field.

THESIS ON YIDDISH

For the first time in the history of Toronto University a thesis on Yiddish has been submitted for an M.A. degree. The degree candidate is John Knott, a non-Jew. His theme is a study of the "Polish and 'Litvish' dialects of Yiddish as spoken in the Toronto area", accompanied by several sound recordings.

SHOLEM ALEICHEM CENTRE

The corner-stone of Beit Sholem Aleichem is to be laid in Tel Aviv in November and will serve as a museum to perpetuate the memory of the great Jewish humorist and as a centre of Jewish folk-lore and humour.

Y. Berkovits, the writer and Sholem Aleichem's translator, initiated the project. It was intended, he said, to publish all Sholem Aleichem's hitherto unpublished works and so far £46,500 has been raised in Canada and America for the purpose.

DEATH OF PROF. FRITZ STRICH

Professor Dr. Fritz Strich, the historian of literature, died in Berne in his 81st year.

Born in Koenigsberg, he studied literature in Berlin under Erich Schmidt but later on differed considerably from his teacher's interpretations. From 1910 to 1928 he taught at the University of Munich, and was one of its most popular professors. In 1929 he accepted a Chair at the University of Berne, which he occupied until he retired 23 years later, in 1952. He was buried at the Berne Jewish cemetery.

To the general public he was especially known as the editor of the works by Heinrich Heine and Frank Wedekind. He was outstanding in the field of comparative literary history; his best-known works are "Goethe und die Weltliteratur" (1946), "Deutsche Klassik und Romantik" (1922), one of the standard works on the subject.

Professor Strich was a naturalised Swiss citizen.

MUSIC IN ISRAEL

The world première of Leonard Bernstein's "Kaddish" for orchestra, solo voice and chorus, conducted by the composer, is likely to be the highlight of the forthcoming concert season in Tel Aviv. The work was commissioned by the Boston Symphony Orchestra's Koussevitsky Foundation.

Two more works by Mr. Bernstein will be performed for the first time in Israel—the operatic overture "Candide" and the Symphonic Dances from "West Side Story".

There will be a world première of Professor Leon Kiepper's Jerusalem Piano Concerto for Four Hands and Israelis will have their first opportunity of hearing Shostakovich's Sixth Symphony.

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