

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Robert Weltsch

THE FIRST OF APRIL

Thirty Years After

The First of April is a memorable date in the history of German Jewry. For the first time German Jews, as a collective, experienced their complete helplessness before a ruthless foe who was out to destroy them physically and morally. On this day, thirty years ago, the effect was not yet as final and destructive as what was to happen later, but the mean intention of the attackers was the complete humiliation of the Jews.

For the German Jews the entire long-established scale of values in which they believed was shattered overnight. In retrospect it seems to us that they should not have been taken so much by surprise. What could they expect from a National Socialist Government? The party had never concealed its rabid anti-semitism and it was clear that, in spite of Hindenburg and in spite of the comparatively moderate conservative partners in the Government, something would be done to satisfy the Nazi followers. Yet the majority of German Jews had expected that the Nazis would stop short of overt attack. Now the Jews had been abandoned to the henchmen of Julius Streicher. The appeal published by the so-called "Zentralkomitee zur Abwehr der jüdischen Greuel—und Boykotttette" with the apparent approval of the Government was a document of disgrace, such as had been believed impossible in a civilised state in the twentieth century. And in spite of all endeavours to prevent its implementation, the boycott took place on April 1st.

What happened on this day was an incredible, uncanny spectacle without precedent. At that time, remember, we knew nothing of Auschwitz, nothing of what actually was in store for the whole of European Jewry. The outrageous events of the First of April seemed already an unsurpassable climax of brutality.

Never shall I forget the taxi-ride I had that day with Kurt Blumenfeld through the town centre of Berlin, past the big depots and shops where S.A. troops stood on guard, often surrounded by curious spectators who could scarcely believe what they saw and frequently gave rein to their Berlin humour, for it all seemed farcical. The Jews were helpless, unprotected. Then for the first time we understood literally what it meant to be without protection or rights, abandoned and outlawed, with no authority to appeal to and no defence, for only the other side was armed. The brown-uniformed rabble traversed the street with buckets of whitewash and brushes, daubing the shop-windows with gigantic caricatures and filthy insults next to the word "Jew" and the Star of David. It all seemed dreamlike and unreal. But strangely and surprisingly, what awoke in the heart of the spectator was not only anxiety and revolt, but also an inexplicable feeling of superiority. The perpetrators in their fury revealed themselves as inferior beings

and the persecuted were the moral victors.

It is undeniable that determination to moral resistance awoke at that time in the Jews. The sensation created by the leader in the *Jüdische Rundschau*—"Wear it with pride, the Yellow Badge"—was a proof of the changed attitude. Then began that remarkable period of Jewish activity, which lasted for five years. Jewish youth poured into the Jewish evening colleges, Jewish schools were started that not only spread knowledge of Judaism and Jewry, but, like solitary islands in the sea of Nazi barbarism, were rooted in the idea of Humanity. A spirit of solidarity and brotherliness arose, such as exists only in the hour of danger. Jews recognised each other on the street or in the underground railway, smiled at each other; many even demonstratively unfolded Jewish newspapers in public, to show that they were Jews, though not yet marked by the Yellow Badge.

In retrospect we have some reservations to make. The Yellow Badge could be worn with pride as long as it was no more than a symbol connoting Jews, and in this way also officially and unequivocally distinguished us from the Nazi barbarians. Even some non-Jews envied us at that time that we could dissociate ourselves from Nazism without recrimination. Ten years later, alas, this Badge became a label for those to be despatched to the gas chambers. In view of this development one has an uneasy feeling about the exhortation to the victims—though at an earlier and ostensibly innocuous stage—to wear it with pride.

In 1933 the First of April still seemed a kind of battle won. The boycott, originally planned and announced as a permanent institution, was officially cancelled after a single day. The harm done to Germany's prestige was enormous, and at that time the Government had still to reckon with public opinion. Even inside Germany public opinion was to a large extent opposed to the boycott. Some non-Jews—among them high Army officers in uniform and decorations—exposed themselves courageously on the boycott day by demonstratively entering Jewish shops, scorning the warnings of the S.A. pickets. Jewish institutions and newspapers received hundreds of letters from non-Jewish sympathisers. I can only speak of the *Jüdische Rundschau* which was swamped with letters of congratulation after the article "Tragt ihn mit Stolz, den Gelben Fleck!" had appeared. There came so many orders that thousands of copies of the paper had to be reprinted to meet the demand, and many non-Jews were among the readers.

Abroad, the events of the First of April caused an upheaval of indignation against German rowdism. We know today that the

foreign governments received from their ambassadors very outspoken reports and that German ambassadors reported to Berlin desperately about the catastrophic impression made by the boycott. All this contributed to the decision to confine the boycott to one day. After that, everything seemed to return to "normal". Many Jews, to their own detriment, again inclined to illusions. That was understandable, as it was by no means certain that the government would be able to continue its course. Nobody expected the Great Powers to remain silent in face of all the provocations. Nobody was aware of the tendencies towards unconventional appeasement, now again impressively and frightfully described in the recent book by two young British historians—born in 1936 and 1938!—who are accusing their own parents, the generation of the 'thirties, for yielding to the Nazi horror.* As far as the Jews were concerned, there was a pause in the persecutions, but the Nazi movement did not renounce its inveterate attitude. The time could be used for organisation of emigration.

Constructive Response of German Jewry

The activity at that time of the Reichsvertretung and the big Jewish organisations has not yet been sufficiently appreciated. Above all, the German Jews had an advantage over those in countries later occupied in that they were able to effect their emigration in an orderly fashion. A great number of Jews were rescued, who found a place of work and a home in various countries of resettlement, especially Palestine, the U.K. and the United States.

Thus April 1st, intended as a mortal blow for the Jews, was in reality a saving factor for many. It united the German Jews, independent of party adherence, in a companionship of fate, and made them capable of standing up for themselves in a unique and hazardous situation.

The Yellow Badge which was then stuck on the Jews had its effect. It was a shock for the Jews, but it had a lesson for them and has called into being a new self-consciousness in Jews all over the world. They have ceased to conceal that they are Jews, or to act as if they did not know that the other man was a Jew. To be ashamed of Jewishness is so far away that we can scarcely imagine it now. When the non-Jewish world says of someone that he is a Jew, no discredit attaches to the statement. Today Jews acknowledge their Jewishness as a matter of course—this is reflected, too, in modern literature, especially in England and America.

For the younger generation, 40 years old and under, the happenings of April 1st, 1933, are already a sort of legend. They can scarcely imagine the shattering experience of that day. The First of April has become one of the historical days of remembrance of the Jewish people. Today it seems to us a prologue to the total destruction. But it was also a turning-point in Jewish consciousness.

* Martin Gilbert and Richard Gott: *The Appeasers*. Weidenfeld & Nicolson, London.

Herbert Freedman

A DAY THAT SHOOK THE WORLD —OR DIDN'T IT?

"It is war—of a sort", wrote "The Times" three days after the Nazis staged their "boycott" of German Jewry in April 1933. Perhaps the time has come for historians to prove that the Second World War, though it broke out on September 3, 1939, did, in fact, start on April 1, 1933.

But at present the trend seems to be the other way. Many are inclined to underrate that day, thirty years ago, when S.A. men prevented customers from entering Jewish shops, and a few stores were demolished in the process—events dwarfed by the holocaust that followed later.

Indeed, the "ignominious Shop-War"—in the words of the London "Observer"—was called off after one day. However, the century-old era of Jewish emancipation in Germany had come to an end; overnight the Jews had become second-class citizens; they were cleared out of the State services, driven from the universities, the law courts, the professions, the newspapers, the theatre. Yet their exclusion from economic life was a gradual and comparatively slow process—it took five and a half years, till the November pogroms in 1938.

In the Spring of 1933 the Jewish policy of the Nazis had not yet crystallised; they shared their power in a Coalition Government with the Conservatives; Germany was still a member of the League of Nations; and President Hindenburg, who less than a year before had once more guaranteed the civic rights of German Jewry, stood at her helm. No wonder that, after Hitler became Chancellor, the organ of the largest Jewish organisation, the "Central-Verein", stated: "The German Jews are deeply convinced that President Hindenburg, loyal to the Constitution, will not allow an attack against the constitutional rights of a group of German citizens".

There was still some chance for courageous editors to speak up. The Berlin "Vossische Zeitung" wrote: "Should the boycott which has been ordered by the National Socialists be carried out, it would spell the ruin of hundreds of thousands of German citizens of Jewish persuasion and their expulsion from the German community. The German Jews have stood the test in war and peace, in good and bad times; they

have become part of that community and wish to remain so". The "Deutsche Allgemeine Zeitung" suggested that the situation be re-examined and hoped that the result on Friday would be different from that of Tuesday, when the boycott was decided upon.

On Friday, March 31, there was, indeed, a change. In the evening Goebbels spoke over the radio. His broadcast was relayed from a mass meeting of "Amtswalter," to whom he gave the directives for the boycott—interrupted by thundering applause, roaring laughter and shouts of "Heil!" The change, however, was drastic; the official boycott was confined to one day.

It is difficult to judge to what extent world reaction was responsible for this retreat. American Jewry was roused and deeply stirred. In England great uneasiness was revealed in Parliament. Viscount Cecil, on March 30, pointed out to the House of Lords that Britain, then holding the Mandate over Palestine, was closely linked to the Jewish people. Lord Hailsham, father of the present Lord Hailsham, replying for the Government, denied that this Mandate entitled Britain generally to intervene on behalf of Jewish rights in foreign countries. Lord Reading, speaking as a member of the Jewish community, asked the Government to do everything possible to help the persecuted Jewish minority in Germany, and he was supported by the Archbishop of Canterbury, Lord Lang, and by Lord Iddlesleigh, who spoke for the Catholics.

This array of three denominations, which was also formed in the House of Commons, led to a noteworthy statement from the then Foreign Secretary, Sir John Simon. The debate, he said, had expressed the general feeling of the country. It would be a fundamental error, he declared, if someone in some country assumed that this feeling was confined to members of the Jewish community, or evoked by them. On the contrary, it was a spontaneous and inevitable expression of the principle of racial tolerance.

Commander Locker-Lampson, a Conservative M.P., was appointed Chairman of a committee to study the Jewish position in Germany. Mr. Clement Attlee was among those who sent a message of encouragement to a protest meeting in London's East End on April 1. Ten days later there was a stormy debate in the House of Commons, because Sir John Gilmour, then Home Secretary, had banned the exhibition of anti-Nazi posters. Winston Churchill was among those who protested most strongly.

Goebbels, in an interview with the London "Observer", said that "the German people were now prepared to let the Jewish question rest, unless they were again provoked by world Jewry". An official German communiqué of April 4 stated: "The Government has noted with satisfaction that the boycott in reply to the anti-German campaign, had its effect abroad, and will not be resumed because it has become superfluous".

Mussolini granted an audience to the then Chief Rabbi of Rome, Dr. Sacerdoti, who described to him the plight of German Jewry. In his reply Mussolini "expressed confidence that those deplorable conditions would soon revert to normal".

Dr. Benes, then Foreign Minister of Czechoslovakia, pleaded that the protection usually accorded to minorities be extended to German Jews as well.

In New York the American Jewish Congress convened a conference attended by 1,500 delegates representing 600 Jewish organisations, which handed a mass petition to the U.S.A. Government and the League of Nations to improve the lot of German Jewry.

Soon, however, public interest in German "domestic affairs"—as the dangerous phrase ran—died down, and an abortive debate at the League of Nations in Geneva on the violation of minority rights in Upper Silesia—which was protected by the Polish-German Pact of 1922—was the last attempt to discuss the Jewish position in Germany before an international forum.

The German Jews had to brave not only the attack from without—there was also the danger from within: the danger of mass panic, of a

moral collapse on a gigantic scale. To prevent this the Central Jewish institutions and organisations, the Jewish communities and the Jewish Press—in 1937 there were still 65 Jewish periodicals in Germany, with a total circulation of over 350,000—embarked on a two-pronged policy: to prepare for and help in an organised and orderly emigration, and to preserve the dignity, pride and self-respect of those still remaining, or waiting for their chance to leave the country. In this way, out of half-a-million Jews more than 250,000 succeeded in finding their place in other countries.

Yet few, inside and outside Germany, Jews and non-Jews alike, Western statesmen as well as public opinion in the free world, at that time foresaw the deadly turn which Nazi policy would finally take. Among those few was the unforgettable Eleanor Rathbone, who said on April 5, 1933: "We must recognise that even if this persecution does cease it will have done its work—a work very different from that intended by its initiators. One result is that we have learned to see in the present temper of the German people a great menace to the world. It is possible that the sufferings of the Jews may now save the world from future sufferings by putting us on our guard".

Her prophecy went unheeded—at the terrifying cost of 54 million lives, blotted out as a result of the Second World War.

But another voice, which rose two years later, this time not in the safety of the free world but in Germany itself, in the shadow of the Gestapo, should not be forgotten. On April 16, 1935, the German writer and poet, Ernst Wiechert, addressed German students at the huge auditorium of the University in Munich. It was the greatest challenge ever flung at the dictatorship, whose henchmen were present in the hall. Soon after, Wiechert was imprisoned in a concentration camp. He survived, but as a result of maltreatment died in 1949.

On that day in 1935 he appealed to the "conscience of the nation" and beseeched German youth not to forget to differentiate between good and evil. A people, he declared, who ceases to recognise what is just and unjust writes its own death sentence on the wall. "I implore you today, don't let yourself be misguided and see only glitter and glory, where so much pain is secretly crying out; and don't ever remain silent when your conscience commands you to speak up". The young people who gave their lives in that memorable students' revolt of 1944 in Munich have shown that his appeal did not altogether fall on deaf ears.

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JEWS UNDER THE NAZI TERROR

Statement of the Council of Jews from Germany

The greater majority of the publications dealing with the Nazi period, published during the last few years, serves historical truth and helps it to prevail. The Council of Jews from Germany—the organisation of the Jews who emigrated from Nazi Germany—is, however, bound to assert that recently opinions have been voiced in connection with research and assessment of that period which must not remain uncontradicted: an historical picture influenced by such opinions would be a falsified one. This is especially true of the book by Raoul Hilberg, which appeared in 1961: "The Destruction of the European Jews", and of the articles published by Hannah Arendt in the *New Yorker*. Hannah Arendt considers herself entitled to state that Jewish leaders had had a part in the annihilation of their own people and that this collaboration was of decisive importance to the National Socialists in the carrying out of their plans. She misinterprets the attitude of men of whose integrity and self-sacrifice there can be no possible doubt. Her own definition of the essence of a totalitarian terror-régime refutes many of her views. For some of her assertions there are absolutely no recognisable sources; in some cases her own wording shows that there cannot be any proofs for her accusations; and to a small degree those accusations rest on inadmissible generalisations of individual cases. But entirely irresponsible is the conclusion which the writer draws from unfounded assertions, namely that if the Jews had had no leaders, the total number of Jewish victims would have scarcely reached five to six millions.

As far as Germany itself is concerned the following must be declared: The fact that more than 250,000 Jews were saved—i.e., almost half of the Jews who lived in Germany at the beginning of the Nazi régime—is due in the first instance to the work of the Jewish organisations and communities. Bitter injustice is done to the leaders and officials of those organisations by describing as "co-operation" their

negotiations with the German governmental authorities—there were no other partners for negotiation—thus attaching a moral stigma to their efforts to mitigate the lot of the Jews and, above all, to facilitate their occupational training, retraining and emigration. In the last resort their efforts to further emigration were thwarted by the unwillingness of most States to allow the immigration of Jews from Germany in adequate numbers.

After the outbreak of war, and especially after the U.S.A. had come into the war, the Nazi Government began to carry out its plan for the physical destruction of the Jews. The cruelty of the totalitarian apparatus, with its precision worked out to the last detail, is impressively described by Hannah Arendt. It was part of this system to force the leaders and officials of Jewish communities by the most brutal means to give technical assistance in the execution of the orders given to the communities. In spite of a situation without precedent, many Jewish functionaries tried countermeasures or secret resistance, about which there can obviously be no documentary evidence. The men and women of the Reichsvertretung, the representative body of German Jewry, and many leaders of Jewish communities, stayed at their posts, disregarding their own safety; and almost all of them perished; many were murdered, like the hostages shot in Berlin in 1943, because Nazi orders had not been fully carried out. It does not become those who were not there to pass moral judgments on this grim chapter. The allegation that the Nazi régime could not have achieved its Satanic aim without using Jews must appear absurd to any sensible person.

The Council of Jews from Germany is preparing a series of publications which will depict the situation of the Jews under Nazi domination from its outset and the frightful problems confronting them. These will show how the German Jews, by straining their moral and material resources to the utmost, organised themselves to assist each other and to maintain under the most trying circumstances their dignity and self-respect.

HISTORISCHE WORTE ZUM 1. APRIL

JUDISCHE RUNDSCHAU

Beilage zur *Central-Zeitung* für Deutschland und Judenland

Tragt ihn mit Stolz, den gelben Fleck!

Der 1. April 1933 kann ein Tag des juedischen Erwachens und der juedischen Wiedergeburt sein. Wenn die Juden wollen. Wenn die Juden reif sind und innere Groesse besitzen. Wenn die Juden nicht so sind, wie sie von ihren Gegnern dargestellt werden. Das angegriffene Judentum muss sich zu sich selbst bekennen. . . .

Neben anderen Zeichen und Inschriften sah man auf den Scheiben der Schaufenster vielfach einen grossen Magen David, den Schild Koenig Davids. Dies sollte eine Entehrung sein. Juden, nehmt ihn auf, den Davidsschild, und tragt ihn in Ehren! . . .

Zum Jude-Sein Ja sagen. Das ist der moralische Sinn des gegenwaertigen Geschehens. . . . Wir gedenken aller derer, die seit fuenftausend Jahren Juden genannt, als Juden stigmatisiert wurden. Man erinnere uns, dass wir Juden sind. Wir sagen Ja, und tragen es mit Stolz!



Grenzen des Boykotts

H. H. Will nicht, geringe Zinsen zahlen. Mit bewussten Juden keine Geschäfte. . . .

Haltung!

Schrittweise wird aus Ihnen ein Volk gemacht. . . .

Es hat keinen Sinn, heute nach den Ursachen und Gruenden zu fragen, es hat keinen Sinn, uns oder andere anzuklagen—die Stunde kennt nur ein Gebot: Arbeiten und Helfen! . . .

Denken wir an die Geschichte unserer Vaeter, die immer wieder solche Katastrophen erlebt und dennoch den Lebenswillen nicht aufgegeben haben! . . . Auch wir muessen, wenn wir nach der laehmenden Betaebung dieser Wochen wieder zur Besinnung kommen, alles daran setzen, die Umwelt davon zu ueberzeugen, dass hier nicht nur den deutschen Juden ein Unrecht von gewaltigem Ausmass zugefuegt wird, sondern dass die Aufrechterhaltung dieses Zustandes ganz Deutschland in schlimmster Weise schaedigen muss.

Eine Gemeinschaft geht nicht unter, wenn sie selbst sich nicht aufgibt!

Professor Ismar Elbogen.

DR. LEO BAECK

Ansprache auf der AJR Kundgebung am 1. April 1953

Man spricht von dem Boykott-Tag. Die juedischen Geschaeft wurden boykottiert. In Wahrheit wurde das Recht boykottiert. Die juedischen Geschaeft haben eine zeitlang ueberstanden, das Recht hat diesen Tag nicht ueberstanden. . . .

Die kleinen Menschen in Deutschland waren gut geblieben. Die Arbeiter haben ihr Fruehstuecksbrot mit den juedischen Arbeitern geteilt, die Kleinen haben in diesen Jahren den Juden das Leben in Deutschland moeglich gemacht, die kleinen Menschen in Deutschland. Was den Charakter anlangt, stand damals dort die Bildungspyramide auf der Spitze: die oben waren die Geringen und die unten die Grossen. . . .

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NEWS FROM ABROAD

RUSSIAN JEWRY

Reappraisal of Policy?

The Soviet Government is shortly expected to approve the publication of two important volumes of memoirs containing sections on the Stalinist use of antisemitism as an instrument of policy, and rumours are circulating that the Kremlin is considering a reappraisal of its policy on the Jewish minority in the Soviet Union.

Recent measures against Jews under the heading of "economic offences" and the publicity which has attended them have produced a sharp reaction among Jewish youth in Russia, creating an upsurge of national feeling.

While Mr. Khrushchev still believes that the absorption of the Jewish minority is the only sensible and just solution of the Jewish problems, there are others within the Party who maintain that recent policy has only aggravated the situation and that Jews cannot be expected to accept their present treatment as proper.

Two More Death Sentences

The official organ of the Ukrainian Communist Party "Pravda Ukrainy" reports on a trial in the Ukrainian city of Ivanov-Frankovsk in their issue of February 21st in which "several workers in a meat co-operative were convicted of speculation and thievery". The newspaper named two of the convicted men, stressing the death sentences imposed on them, as Dubotzki and Kerker—both Jewish names.

Synagogue Closures

The historic Czernowitz synagogue, which was closed down by the authorities last year, has now been turned into a school.

In Lvov (Lemberg), the capital of Western Ukraine, the last major synagogue was recently closed down and its valuable Torah Scrolls and Talmudic books declared to be State property. An appeal by the Rabbi and members of the synagogue committee to be allowed to remove the Scrolls to a private home has been refused on the ground that "the building and its contents belong to the State".

Military Hero Rehabilitated

General Jacov Smushkevitch, one of a group of Soviet Jewish military heroes of the Second World War liquidated by Stalin, has now been completely rehabilitated and his widow is to receive a full pension.

Smushkevitch, the son of a Lithuanian Jewish tailor, joined the Red Air Force shortly after the Revolution. In 1936 he fought in Spain and was awarded the Order of Lenin for bravery. In 1941, when Russia entered the war, he had reached the rank of General. He was twice awarded the title of Hero of the Soviet Union.

Russian Priests Meet U.S. Rabbis

A delegation of Russian church leaders who recently toured the United States, promised to convey to their superiors Jewish representations about the closing of synagogues and the withdrawal of other Jewish religious facilities in Russia.

The Russians, however, told a group of rabbis who called on them during their stay in Denver, Colorado, that they were unauthorised to go to the Soviet Government with such representations as "we do not have direct relations with the Government". They said that all religious groups in the Soviet Union were treated alike and the Orthodox Church was in no better position than the Jews.

AUSCHWITZ MEMORIAL

Israel and a number of other countries have been invited to set up pavilions within a permanent memorial site which the Polish Government plans to establish at Auschwitz.

WARSAW REMEMBERS GHETTO UPRISING

Mr. Joseph Cyrankiewicz, Poland's Prime Minister, is the chief patron of the extensive programme of commemorative events to take place in Warsaw on April 18th, 19th and 20th, to mark the 20th anniversary of the Warsaw Ghetto uprising.

The proceedings in Warsaw will start with the presentation of medals to Ghetto fighters and those who helped them. There will be a wreath-laying ceremony at the Ghetto Heroes' Monument and a commemorative evening at the Palace of Culture.

Two Warsaw streets will be named after Ghetto heroes at a special ceremony and wreaths will also be laid at the Tomb of the Unknown Soldier as well as at the Soviet Army Mausoleum. At the Ghetto Heroes' Monument itself the wreath-laying will be preceded by eulogies and commemorative talks. After an evening reception given by the Jewish Social and Cultural Union, the Jewish Theatre Company will put on a special dramatic performance in Warsaw's National Theatre.

ATTITUDE OF ROMAN CATHOLIC CHURCH

American-Jewish leaders who maintain close contact with the Vatican are hopeful that when the Ecumenical Council resumes its deliberations in Rome on September 8th a declaration will be promulgated on the attitude of the Roman Catholic Church towards Jewry and Judaism. They expect this declaration to deal with the anti-Jewish references in Catholic text-books and liturgy, which for many centuries provided a religious pretext for antisemitism.

It is understood that Cardinal Augustine Bea, head of the Secretariat for Christian Unity in the Vatican, is working on the document so that it can be ready for adoption by the Council in September. The Cardinal has been in touch with many Jewish representatives and is absolutely determined that the Ecumenical Council should express itself unequivocally on the position of the Roman Catholic Church towards antisemitism and Judaism.—(J.C.)

UNITED STATES

School Prayers

A brief, signed by the Synagogue Council of America, has been submitted to the Supreme Court challenging religious observances in public schools.

The organisations represented by the Council urge the Court to declare unconstitutional a Pennsylvania statute and a Baltimore, Maryland, school board rule requiring a daily Bible reading and the recitation of the Lord's Prayer.

In another action, the American Jewish Committee, the Anti-Defamation League and the American Civil Liberties Union jointly submitted a brief challenging a South Carolina State Ruling declaration that a woman member of the Seventh Day Adventists cannot collect unemployment insurance benefits because she refused to work on Saturdays.—(J.C.)

Genocide Convention

A delegation representing six American-Jewish organisations told officials of the State Department in Washington that the United States "can no longer remain one of the uncommitted nations of the world on the issue of genocide". They called on the Administration to press for immediate ratification of the U.N. Genocide Convention, which condemns mass murder of racial, religious, national and ethnic groups as an international crime.

NEW BELGIAN SYNAGOGUE

The first synagogue to be built in Belgium since the end of the war was inaugurated at Charleroi by the President of the local Jewish community. Charleroi, situated in a mining area, has a Jewish population of about 700. The new building, financed by Claims Conference funds, will also serve as a communal centre.—(J.C.)

HUNGARIAN REPORT

In an interview on Budapest Radio Dr. E. Sós, President of the Central Board of Hungarian Jews, declared himself completely satisfied with his visit to Great Britain.

He said that he and his companions had been accorded a "very cordial welcome" wherever they went in Britain, and they had been particularly pleased to have the opportunity of meeting such Anglo-Jewish leaders as Sir Barnett Janner, Mr. Israel Sieff, Lady Reading and Mr. David Kessler.

Few people in England knew much about Hungary's economic development or cultural progress, Dr. Sós continued, but there was growing interest in visiting the country. British-Jewish leaders had promised to return the Hungarian-Jewish group's visit this year.—(J.C.)

SWASTIKAS IN BRAZIL

There has been a further outbreak of swastika and antisemitic slogan daubings on buildings in the Copacabana area of Rio de Janeiro, including the District Court, the synagogue, the Portuguese Club and the headquarters of the Brazilian Students' Union.

According to a local newspaper, one of its reporters caught the student son of a foreign Consul red-handed as he was painting swastikas on a building. Accompanied by three other youths, he made off in a car.—(J.C.)

AUSTRALIAN REMEMBRANCE

A day of mourning was observed by Melbourne Jewry to mark the laying of the foundation-stone of a memorial to the six million Jews murdered by the Nazis. Before the stone was laid ashes from the Nazi crematoria, soil from the Warsaw Ghetto and a piece of soap made by the Nazis from Jewish bodies were buried beneath it.

The monument, when completed, will consist of a six-branched menorah overlooking six tombstones. Another stone will bear sculptured engravings depicting the horrors of the concentration camps. Karl Duldig, a Jewish sculptor, will perform all the sculptural work on the monument.

BIOGRAPHY OF DUTCH-JEWISH POET

Dr. Jaap Meyer, the Dutch-Jewish historian, has been officially commissioned by the Dutch Ministry of Education and Culture to write a biography of the Dutch-Jewish poet, Jacob de Haan (1882-1924).

In 1919 de Haan went to Palestine as the correspondent of, among other newspapers, the *Daily Telegraph*. He was murdered in Jerusalem in 1924 by persons whose identity was never established.

SEPHARDI JEWRY EXHIBITION

General Franco has given his approval for the exhibition in the United States of historical documents dealing with the Sephardi Jews of Spain. This approval was given during a meeting with Mr. Label A. Katz, the President of B'nai B'rith.

The Spanish Government will select the documents, which will include original manuscripts by Maimonides.

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HOME NEWS ANGLO-JUDAICA

ANTISEMITIC MAGAZINE

A lavishly produced antisemitic, anti-Zionist, anti-Communist magazine called "Panorama" is being sold in London by several newsvendors, mainly at street corners.

Its articles suggest that antisemitism was inspired by the Zionists to camouflage their own sinister activities. It also states that the mobilisation of world Jewry against Zionism is the only sure way to establish peace in our time and that the Jews, wittingly or unwittingly, supporting Zionist Israel today, must bear the same responsibility as the Nazi Germans and the fascist Italians.

In a statement to *The Jewish Chronicle*, Commander J. S. Drummond has admitted that he is the owner of the magazine, but strongly denied that he is antisemitic. He stated he was anti-Zionist and that there was a link between Zionists and Russians. He denied that he was connected with any fascist or Nazi organisation.

The agency which has been receiving correspondence for Commander Drummond has now given him notice that they are terminating his contract because of the type of magazine being published. Steps are being taken to seek legal action to have copies of "Panorama" withdrawn.

MOSLEY AT KENSINGTON

Despite numerous objections from the Yellow Star Movement and several individuals, Sir Oswald Mosley held a meeting of his Union Movement in the Kensington Town Hall.

The 500-strong audience cheered loudly when Mosley announced that 60 per cent of those recently executed in Russia for economic offences were Jews. He denied that either he or his movement was antisemitic, and attacked the Communists who, he claimed, accused his movement of antisemitism.

Members of the Yellow Star Movement paraded outside the hall carrying banners protesting about the holding of the meeting. There were a number of scuffles after the meeting, and some people were taken to Kensington Police Station and charged.

COLIN JORDAN APPEAL AGAINST SENTENCE

Last September Colin Jordan, leader of the National Socialist Movement—at present serving a nine-month prison sentence for his part in organising Spearhead—appealed against the sentence passed on him at Bow Street, where he was convicted of using insulting words likely to cause a breach of the peace in Trafalgar Square on July 1. The Chairman of the London Sessions Appeals Committee, Mr. R. E. Seaton, upheld Jordan's appeal against his conviction and sentence.

After hearing the appeal by the two Nazi leaders, Mr. Seaton said that both their speeches at the July rally in Trafalgar Square were strongly antisemitic. But, he added, it had to be borne in mind that Jews, as part of the community, were as liable to criticism as any other race or any national who enjoyed hospitality here.

In October the National Council for Civil Liberties received a statement from Mr. Seaton explaining this comment. It reads: "The Chairman is quite sure that he referred only to Jewish (i.e., Israeli) citizens and other Jewish members of the community who enjoy the hospitality of this country. . . Of course the Chairman was well aware that there is a large number of persons of the Jewish faith who are British, but their position was not a matter which the Chairman had to consider in this case."

The police appealed against the quashing by London Sessions Appeals Committee of Jordan's conviction. On March 19, the appeal was allowed by Lord Parker, the Lord Chief Justice, presiding in a Queen's Bench Divisional Court, and the case now goes back to the Quarter Sessions to restore the conviction and deal with sentence. Lord Parker stated that "a man is entitled to express his views as strongly as he likes, to criticise his opponents and say disagreeable things about them and their policies. But what he must not do is threaten, be abusive or insult them in the sense of hitting them by words."—(J.C.)

THE NEW LEADER OF THE OPPOSITION

Mr. Harold Wilson, the newly elected Leader of the Labour Party, is known to have great sympathy for Israel and to be opposed to any manifestations of racial intolerance. His record on political questions affecting the Jewish people—the neo-Nazi revival, the plight of Russian Jewry, and Israel particularly—is very good.

Presiding at the Labour Party's annual conference in Brighton last October, Mr. Wilson inserted into his address a special reference to the re-emergence of neo-Nazi and neo-fascist groups in Britain and called for new legislation to deal with them. In Parliament, a few weeks later, he urged the Government to ratify the Genocide Convention of the United Nations. Mr. Wilson has also interceded with Soviet leaders on behalf of Russian Jewry.—(J.C.)

IN PARLIAMENT

Aid to Israel

On March 4th, Mr. Warbey asked the Lord Privy Seal what has been the total amount of aid granted or lent to the State of Israel since the Palestine war; and what are the totals, respectively, for grants and loans for military assistance, economic aid and technical assistance. In a written reply, Mr. Heath stated the only aid granted by Her Majesty's Government to the State of Israel since the end of the Palestine war to date is a little over £500 for technical assistance.

DEPUTIES ON MATZOT BAN

Sir Barnett Janner, M.P., presiding at a meeting of the Board of Deputies, recalled that the matzot bakeries, especially in the Moscow area, failed to provide matzot last year. He appealed on behalf of the Board and the community either for full use of the State bakeries or for the authorities to allow matzot to be imported "for every Jew who so wishes to celebrate Passover and maintain at least one of the links which bind Jew to Jew everywhere".

The Polish Government, he said, had in recent years acquired a good reputation for the treatment of its Jewish remnant. Referring to the announcement of a drastic cut in State subsidies for Jewish cultural activities in Poland, he said he was loath to give immediate credence to the reports of a change for the worse. "We are making inquiries and trust that our anxiety in this matter will be allayed".

In response to approaches from Jewish religious leaders Soviet diplomats abroad have said that Jews may bake matzot privately if they wish. Preparations are now being made in a number of Jewish homes in Moscow and several other cities to bake matzot, but there are a number of difficulties to be overcome, especially the acquisition of the particular kind of flour needed for matzot.

"JUDAISM IN WORLD CIVILISATIONS"

The Rev. Dr. James Parkes gave the third of the lectures on "Judaism in World Civilisations" organised by the Society for the Study of Jewish Theology at the Herbert Samuel Hall.

The concept of Judaism as a preliminary to Christianity remains the basic "official" attitude of all churches today, said Dr. Parkes. Apart from rabid antisemitism, one would not expect to find today the abuse of Judaism that was only too often known in earlier centuries. There had never been a genuine dialogue between Jews and Christians on the claims of Jesus of Nazareth. There could not, in fact, be any genuine dialogue between the two religions until there was a real effort by Christians to re-examine their past attitudes. There could be a true dialogue between the two religions only when each recognised and accepted the integrity of the other.—(J.C.)

RECEPTION BY CARDIFF MAYOR

Dr. W. K. Bernfeld, Honorary General Secretary of the Cardiff Naturalists' Society, was one of the Society's Hon. Officers who attended a reception by the Lord Mayor of Cardiff. Dr. Bernfeld is a member of the AJR.

Choirs' Festival

The Jewish Choirs' Festival Committee is planning to hold a residential three-day festival of choral music at Carmel College next year. Mr. Victor Tunkell, Assistant Musical Director of the Zemel Choir, reported this at the fourth Jewish Choirs' Festival held at St. Pancras Town Hall. He also reported that the Festival Committee is trying to arrange for Jewish choirs from Switzerland and Yugoslavia to take part in next year's festival. If this project materialises, it will be the first time that an international Jewish choir festival will have been held in this country.

Yehudi Menuhin was a distinguished guest who attended this year's festival, and it has since been announced that he has agreed to become a Patron of Zemel Choir.

Yiddish Books

A memorial fund established to Mr. E. W. Podolsky, who died last May, will present a collection of recently published Yiddish books to the British Museum, which has stated that it would be happy to receive such a gift. Mr. Podolsky gave many years of devoted service in the field of social and cultural work and was connected with several organisations including the Trades Advisory Council and the Propaganda Committee of the Workers' Circle.

New "J.C." Offices

In the presence of more than 200 guests, including three generations of staff, the new offices of "The Jewish Chronicle" were consecrated. A film of the ceremony was shown in the B.B.C. TV programme, "Town and Around", the same evening.

Another Jewish Mayor

Alderman Isidore Lewis will be Sheffield's first Jewish Lord Mayor. It has already been announced that a Jew, Dr. Louis Glass, is to be the next Lord Mayor of Birmingham.

No New Kingsbury Synagogue

A plea by the Kingsbury District Synagogue for a site on which to build a larger, permanent synagogue, has again been turned down by the Wembley Council. During the past three years the synagogue has made several attempts to persuade the Council to allow it the use of 28 empty allotment sites in Old Kenton Lane. The 600-strong congregation will, for the present, have to continue using its present prefabricated building, designed to accommodate only 350.

Kashrut Licence Dispute

London Jewish caterers have taken strong exception to the granting by the Kashrut Commission of a full catering licence to enable the new Hilton Hotel in Mayfair to cater for Jewish functions and to serve both meat and fish meals. It is contended that the granting of this licence disregards the Chief Rabbi's request that full licences should not be granted to non-Jewish hotels.

Cultural Centre Planned

As a "living memorial" to the six million Jewish victims of Nazism, a Jewish and Yiddish cultural centre in London, costing about £30,000, is being planned by the Memorial Committee of this country. Young people will be able there to learn about their predecessors and be made more conscious of their Jewish heritage, and such a centre would help intensify the Jewish consciousness of the next generation of Anglo-Jewry.

Inadequate Education

In a survey compiled for the Merseyside Jewish Representative Council's Committee for Jewish Education, Dr. Mervyn Goodman stated that about 400 Jewish children in Liverpool are not receiving any religious instruction.

FROM THE GERMAN SCENE

TRIALS IN GERMANY

The West German Government has issued visas for eight Soviet witnesses to give evidence in Coblenz against twelve former Nazi officers charged with the mass murder of thousands of people, most of them Jews, in war-time Minsk. The Soviet authorities have been formally requested by the West German Government to make available their original documents on Nazi criminal activities in Western Russia during the war. Copies of these documents were published in a Soviet "Brown Book" received by the court in Coblenz. They are reported to contain much incriminating evidence against the principal accused in the trial, Georg Heuser, former head of the Nazi security police in Minsk.

During the trial in Bonn of former Nazi officers charged with complicity in the mass extermination of Jews in Chelmno concentration camp, Dr. Richard Koherr, an official of the former Nazi statistical department, said that European Jewry decreased by 50 per cent in the period between 1933 and 1943. During this period 217,748 Jews had emigrated from Germany and territories which it occupied in the East. In Nazi-occupied Poland 1,800,000 Jews had been "registered" in concentration camps between October, 1939, and December, 1942. The Polish Government has made available new evidence to the prosecution files, described as "new and important", on the trials in Poland of Nazis charged with crimes at the Chelmno camp, as well as photographic evidence.

In Cloppenburg a policeman, Emil Kassner, has been arrested on suspicion of complicity in the mass murder of Jews in the Ukraine during the war. Kassner is said to have been the Nazi district commissioner at Kowel.—(J.C.)

S.S. COLONEL'S EXTRADITION

An appeal has been lodged on behalf of former S.S. Colonel Walter Rauff against the order by the Chief Justice of Chile that Rauff should be extradited to Germany, where he is wanted on charges alleging complicity in the war-time murder of 100,000 Jews. A Special Appeals Court has been set up.

The rulings by the Chief Justice granted the German extradition request on the grounds of "homicide" under international law. Rauff has admitted the he was a former S.S. colonel and had been in charge of the "death trucks" used in the mass gassing of Jews, but stated he was obeying orders.

WITNESSES SOUGHT

West German public prosecutors and the Central Office for the Investigation of War Criminals in Ludwigsburg are at present carrying out about 500 investigations involving thousands of Nazis. But many war criminals may go unpunished if they are not brought to trial by 1965, when they are likely to be protected by the West German statute of limitations. The investigations cover Poland, Russia, the Baltic countries, Hungary, Czechoslovakia, Italy and North Africa, and the German authorities are often unable to find witnesses, particularly for cases involving European countries.

The W.J.C. is seeking witnesses to give evidence against Nazis charged with the massacre of Jews in the Warsaw and Lublin areas of Poland. Anyone able to testify is requested to get in touch with Dr. Nehemiah Robinson at World Jewish Congress headquarters, 15 East 84th Street, New York 28, N.Y.—(J.C.)

FORMER NAZI IN C.I.D.

Theo Saevecke, a former S.S. officer and member of a Nazi Einsatzgruppe, was a subordinate of Walter Rauff during the war and was in charge of the "employment" of Jewish "Slave workers" at Bizerta. Saevecke, now a leading official in the security branch of West Germany's Federal Criminal Investigation Bureau was, as an expert on high treason cases, in charge of last autumn's Federal police action against the weekly news magazine, *Der Spiegel*.

A spokesman for the Ministry of the Interior said that Saevecke had never concealed his war-time activities but that investigation had not yielded anything against him. He stressed that Saevecke had had nothing to do with the crimes with which Rauff has been charged. Thereafter he announced that, contrary to the first statement by the Federal Ministry of the Interior, Saevecke had concealed his past when applying to be reinstated in the police in 1955. This might lead to disciplinary action.

War-time members of the Italian Resistance Movement have alleged that he was responsible for the shooting of hostages in Northern Italy and that he participated in the deportation and execution of Jews. If the new charges against Saevecke were substantiated, said the Ministry spokesman, disciplinary action would be taken. In the meantime, however, there was no reason to suspend him from his police post.—(J.C.)

DEFENCE MINISTER ON EX-NAZIS

Interviewed by Karl Marx, the editor of the *Allgemeine Wochenzeitung der Juden in Deutschland*, the new Federal Minister of Defence, Uwe von Hassel, stressed that a democratic society had to integrate into its political life all sections of its population, including those who were formerly infected by the bacillus of totalitarianism, but who had realised their mistakes meanwhile. On the other hand, persons who had participated in the crimes under the Third Reich would have to be brought to justice. The Minister stressed that he was not a protector of Nazis. However, what he would not like to see was that people who had erred politically would be classed into the same category as malefactors. No good would come of that.

THEATRICAL SENSATION

The Freie Volksbuehne Theatre's production of Rolf Hochhuth's play "The Representative", has caused something of a theatrical sensation in Berlin. The play deals with the story, which is claimed to be true, of a young Catholic priest who, witnessing the deportation of Jews from Rome, appeals in vain to the Church and the Pope to intervene. In desperation the priest attaches a yellow "Shield of David" to his robe and joins the Jews on their way to Auschwitz.

The author suggests that Pope Pius XII remained silent because he feared Bolshevism more than he did Nazism. German Catholic circles have denounced Hochhuth's allegations as being unfounded and untrue.—(J.C.)

GOVERNMENT DENIES SPREAD OF ANTISEMITISM

A great stir has been caused by an interview given to a Danish paper by the Public Prosecutor of Hesse, Dr. Bauer, who claimed that anti-semitism had deep roots amongst the German people and was still rampant under a thin veneer.

At a Press conference held in Bonn on February 28, the Deputy Head of the Federal Press and Information Service, Ministerialdirektor Werner Krueger, declared that the Cabinet strongly took issue with Dr. Bauer's statement and indignantly refuted its contents. Herr Krueger referred to the White Book issued after the swastika incidents. Extensive enquiries at the time had revealed that there was no sizeable portion of the population which harboured antisemitic sentiments, but that the overwhelming majority of the population bitterly condemned antisemitism and was resolved to avert recrudescence. Herr Krueger also referred to speeches made by the Federal President, the Chancellor and the Speaker of the German Parliament, which were widely approved in Jewish quarters. Dr. Bauer's assertion that, if Hitler appeared in Germany today, he would not be rejected by the German people was contrary to the Government's assessment of the political maturity of their citizens.

In a special statement to the Press after the reactions to his interview, Dr. Bauer said that he had indeed criticised the political situation in Germany during an interview with a Danish journalist, but that what he had actually said had been grossly distorted and misinterpreted. The published interview did not reflect his personal ideas and statements, Dr. Bauer claimed.—(J.C.)

ANTISEMITIC OFFICIALS

A spokesman of the State Ministry of Justice has announced that a Schleswig-Holstein judge has been reported to the Ministry for making anti-Jewish remarks. A State official in West Berlin has also been suspended for calling a West Jewish doctor "a Jewish swine".

Legal proceedings have been taken against the official and a West Berlin Senate spokesman has stated that disciplinary proceedings are also under consideration.

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TAXATION IN GREAT BRITAIN

The income tax law of Great Britain consists only partly of codified rules embodied in the Income Tax Act 1952 and in the Finance Acts approved at least once annually in the subsequent years. Many of them are couched in terms which one of their Lordships in a leading tax case described, in a reference to the law of the State of New York, in these words: "I am sure no well-wisher of the State of New York would willingly suppose that the income tax law there prevailing is expressed in the same terms as our own."

The other part of the British tax law consists of leading judgments of the British courts, either defining terms left undefined in the Income Tax Acts, such as "income" — as distinct from Capital — "residence", "ordinary residence", "domicile", "foreign possessions", etc., or interpreting the often obscure or ambiguous language of the Acts.

The authors of a German booklet* have set themselves the formidable task of producing a brief guide through the wilderness of the British tax rules, by a concise survey of their essential outlines.

A Concise German Publication

They introduce the reader in four short chapters to the subjects of Forms of Companies, Rules protecting Patents, Registered Designs, Trade Marks and Copyrights, grant of the Right to temporary or permanent Residence in Great Britain, and the law on the Administration of Estates of deceased persons and the succession into the Estates of deceased persons who died intestate.

After a short survey of the British system of taxation and its administration, the authors describe the outlines of the United Kingdom law on income tax, surtax, profits tax, with special chapters on taxation of non-resident persons and of income from sources in foreign countries, on double taxation relief, on overseas Trade Corporations, on the Double Taxation Convention with the Federal Republic of Germany and the relief it provides for residents of Germany and of the United Kingdom.

Three brief chapters deal with Estate Duty, Stamp Duty and Purchase Tax. An annexe reproduces the text of the Double Taxation Convention with Germany of 18.8.1954 and two Circulars (Merkblätter), one (published in Bundessteuerblatt 1955, I, p. 678) for the guidance of residents of the United Kingdom on their reliefs in Germany and the claim for reduction of German Kapitalertragsteuer (withholding tax), and the other, (published in BSTBl. 1956, I, p. 227) for the guidance of residents of the Federal Republic of Germany who wish to apply for the relief due to them by the United Kingdom Revenue.

The booklet aims in the first instance at giving residents of Germany a brief survey of British tax law and a basic idea of their tax liability in case they get engaged in business activities with or within the United Kingdom. The new publication should also be of interest to residents of the United Kingdom, who wish to obtain some knowledge of the fundamental principles which determine their liability to tax on their income from trading or professional work or employment or investment in the United Kingdom or elsewhere in the world as individuals, or information on income tax and profits tax liability in case they prefer to carry on their business in the form of private or public companies.

* Internationale Steuern, Heft 16, Grossbritannien. Edited by Rechtsanwalt Dr. Karl Heinz Lehmann in co-operation with Neville D. Ashley and Dr. Frederick Honig, Barristers-at-law, London, published by Titz Verlag, G.m.b.H., Mondorf/Rhein, 1962. 92pp. DM 6.50.

MACHINE SHORTHAND

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Many of those who derive income from sources in Germany, such as pensions of the German Government or from former private employers, annuities from the German Bundesversicherungsanstalt für Angestellte, from dividends on German, American, Canadian or other securities, will find in the booklet advice on what allowances of tax-free income and reliefs in respect of earned income (as distinct from investment income), for old age, life insurance premiums, are provided in British tax law and what relief from double taxation in the United Kingdom and in the country of the source of foreign income they can claim under the Double Taxation Conventions with Germany and other foreign countries, or under British unilateral relief provisions by credit of foreign tax against United Kingdom tax.

Basic Principles Explained

The admirably clear and concise summary of the British tax law can, of course, do no more than introduce the reader into the principles of the United Kingdom tax system. It will not enable the inexperienced reader to find his way unaided through the labyrinth of the computation of his taxable income for the year in question, which consists partly of income of the year of assessment, such as salaries, dividends, excess rents, etc., and any other income received after deduction of income tax on the one hand, and income of the preceding year, such as professional income, trading profits, etc., on the other. It will not enable him to compute correctly the relief he may claim for personal allowances, old age, earned income or reduced rates, or to compute the foreign tax credit due to him in respect of income from foreign possessions.

The publication will not advise him that he can legally save tax on foreign earned income, which he is liable to surrender to the Treasury under the Exchange Control Regulations, by instructing his bank to remit the countervalue in £ Sterling to a place within the Sterling area, outside the United Kingdom.

The German booklet will, however, give the taxpayer an overall view of the wide field of complex problems, on whose solutions the extent of his liability to income tax, surtax, profits tax and estate duty depends. It will enable him to judge whether he should enter the field unaided or rather avail himself of expert advice on how to deal with his income tax returns and assessments and claims for allowances and reliefs.

I should like to add a few remarks. The booklet mentions on page 23, Case III of Schedule E, without stating that it applies only to residents. This means that if and to the extent to which residents remit their remuneration for activities exercised abroad, they are liable to tax in any case.

The booklet does not mention sections 37/38 of Finance Act 1960, introducing tax on the so-called "golden handshake" on the retirement or removal of a person from office or employment.

In Chapter B 7 the booklet omits mentioning that dividends and interest paid after deduction of income tax at the standard rate by the paying bank, are also liable to tax in the year in which they are received. Claims to repayment of tax so deducted on account of personal allowances or reduced rate relief should be submitted, with the pertinent dividend vouchers, after completion of the income tax return for the next following year of assessment.

The income in the illustration on pages 34/35 should have been qualified as "Arbeitseinkommen", since the tax computation does not apply to income from other sources.

The booklet mentions, on page 63, that under Articles XII and XVI (3) of the Double Taxation Convention, residents of the Federal Republic of Germany enjoy the benefit of exemption from German tax on income from real property situated in the United Kingdom. It should be noted that the German tax rate will be computed on the total income of the taxpayer including the income derived from real property in England; also that the rule does not apply vice versa to residents of the United Kingdom, who derive

income from real property in Germany. This income will be doubly taxed, in Germany under Article XII of the Convention, and in the United Kingdom. Relief is given in England under Article XVI (2) of the Convention, by credit of German tax against United Kingdom tax.

In Chapter I on Estate Duty, the booklet mentions the provisions of section 28, Finance Act 1962, under which real property situate out of Great Britain which, before the commencement of the Act was, in general, not liable to estate duty here, is now liable to such duty, when it passes on the death, after the 10th April, 1962, of a person domiciled in Great Britain. It omits, however, to mention that, on the other hand, section 29 of the Act has introduced unilateral relief by credit of overseas duty against duty payable on the same property in the United Kingdom, where no double taxation arrangements are in force, and that the power of the Commissioners to make such arrangements is extended where overseas duty is of different character to estate duty levied in Great Britain.

CONFERENCE OF JEWISH ORGANISATIONS

In New York recently the Conference of Jewish Organisations (Cojo) considered the situation of Russian Jewry, antisemitism in Argentina and the future of Cojo itself.

Discussions on Russia's Jews were clearly influenced by the exchange of letters between Lord Russell and Mr. Khrushchev. The resolution finally passed expressed the hope that "the recent implied condemnation of antisemitism by Mr. Khrushchev may exercise a restraining influence on those responsible for the present situation", criticised the "publicity calculated to make it appear that Jews are primarily responsible for economic crimes" and declared that "Jewish communities everywhere . . . will continue . . . to urge the Soviet authorities to restore the rights and facilities to which Soviet Jewry is entitled".

One of the two resolutions dealing with Argentine Jewry, moved on behalf of their representative organisation, Daia, urged all Jewish organisations (in particular, those in the U.S.A.) to refrain from "unsolicited interference" in the Argentine-Jewish situation and to co-ordinate their activities in this field through the "appropriate machinery", i.e., Cojo.

Cojo then turned to consideration of its own future. Some delegates said that the consultative era during which Cojo had been formed was now over. What was needed now was an organisation which could speak and act in the name of a broad world Jewish community.—(J.C.)

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AJR MEETING ON INDEMNIFICATION

Address by Martin Hirsch, M.d.B.

Almost 300 people attended the meeting on February 18, at which Rechtsanwalt Martin Hirsch, M.d.B., Chairman of the Indemnification Committee of the Bundestag, gave a report on current restitution and compensation problems. The meeting was held under the joint auspices of the Council of Jews from Germany, the Anglo-German Lawyers' Association and the AJR.

In his introductory remarks Dr. W. Breslauer, Vice-President of the Council, recalled that indemnification of the victims of Nazism had always been a common concern of all three leading political parties in Germany. Its protagonists included Chancellor Dr. Adenauer and Vice-Chancellor Professor Erhard, as well as members of the Social Democratic Party, such as Rechtsanwalt Gerhard Jahn and Rechtsanwalt Martin Hirsch, the past and present Chairmen of the Parliamentary Indemnification Committee, and leaders of the Free Democratic Party, e.g., Dr. Dehler. Dr. Breslauer also reported that on behalf of the Council of Jews from Germany he and Dr. F. Goldschmidt had recently called on the newly appointed Minister of Finance, Dr. Dahlgren, in order to impress on him some of the most urgent demands of the Jews from Germany.

Dr. Breslauer expressed his pleasure at the fact that the German Ambassador, Dr. H. von Eitzdorf, had attended the meeting. In a brief address the Ambassador stressed that the question of indemnification was a personal concern both for himself and for the members of the Embassy. They had never considered it sufficient to restrict their activities to being "postmen" between the claimants and the German authorities, and were anxious to help in overcoming difficulties and misunderstandings and to expedite the settlement of claims.

In an interesting, detailed and lively report the main speaker of the evening, Rechtsanwalt Hirsch, dealt both with the limitations and the possibilities of trying to undo the wrongs of the past. In the Federal budget, he stated, "indemnification" appeared under the same heading ("Kriegsfolgen") as the payments to certain groups of Germans, e.g., expellees and disabled ex-servicemen. In fact, however, these two types of claimants belonged to entirely different categories. The duty of indemnifying the victims of Nazi persecution arose from illegal acts perpetrated by the Germans, whereas the other types of damages were the result of a lost war launched in the name of Germany. The German Federal Republic was only one of the three successors of the German Reich, the other two being the "German Democratic Republic" and Austria. However, contrary to the Federal Republic, the "German Democratic Republic" did not compensate emigrated victims of Nazism at all, and the payments of Austria were very limited.

A certain psychological difficulty arose from the fact that the German "Laender" also had a say in the legislation and were in charge of the implementation of the laws. It would, perhaps, have been better if the whole problem had been dealt with centrally by the Federal Republic, because Germany's reputation abroad was at stake and foreign policy was the responsibility of the Federal Authorities.

Herr Hirsch stressed that he considered it his

duty to explain these difficulties in order to save the claimants from illusions and to make them see the position in a realistic way. At the same time he pointed out that the emigrated victims of Nazism had hardly a better ally for their cause than the Parliamentary Indemnification Committee, which tried everything possible to overcome shortcomings in the present legislation.

Amendments to Restitution and Compensation Laws

The speaker then dealt with the proposed amendments to the Federal Restitution Law and the Federal Compensation Law. Unfortunately the preparatory work had been delayed owing to the prolonged illness of the former Minister of Finance, Herr Eitzel, and the recent resignation of his successor, Dr. Starke. He expected that the Government drafts to the two amendments would be ready within the next few months. It was realized that, in view of the advanced age of many claimants, a speeding-up of the subsequent legislative procedure would be highly essential. On the other hand, it was also in the interests of the claimants that the drafts should be considered carefully in order to achieve laws which did not lay themselves open to misunderstandings or misinterpretations. Although no undertakings could be given at this juncture, it was hoped that the final stage for the amendment of the Federal Restitution Law would be reached before or shortly after the summer recess, and that, after this, the amendment to the Federal Indemnification Law could be considered.

With regard to the shortcomings of the Federal Restitution Law, Herr Hirsch dealt with the present limitation of the total payments to 1,500 million DM. This limitation was stipulated during the negotiations at The Hague in 1952, before a new clause had been incorporated into the law (Clause 5) which substantially increased the liabilities arising out of its implementation and thus reduced the shares of the individual claimants.

With regard to the Federal Indemnification Law one of the deficiencies was the exclusion of the heirs of persecutees from Eastern Germany and the territories East of the Oder Neisse line, if the persecutees had died before emigration or deportation. This was an anomaly which could not be justified. It was also a hardship that widows who had lost their husbands before November 1, 1953, did not qualify for annuities. With regard to persecutees who had left countries behind the Iron Curtain after October, 1953, the speaker expressed his sympathy with their claims, but also drew the listeners' attention to certain legislative and political problems involved. Difficulties often arose in cases of damage to health. He expressed the view that, if it was not possible to assess with absolute certainty whether or not loss of health was due to persecution, the decision should be made in favour of the persecutee.

Dealing with administrative machinery Herr Hirsch stated that it was not easy to find suitable officials for carrying out such a specialised and, by its nature, temporary task. It had also turned out that officials or judges who had been persecutees themselves were sometimes inclined to be particularly strict lest they might be suspected of

being biased, whereas persons whose political records were not entirely unblemished, for one reason or another, sometimes took a more lenient attitude.

In summing-up the speaker stressed that the efforts of undoing the wrongs should be guided in the first place by compassion with the victims of Nazi persecution.

The address was followed by a vivid discussion. Some of the participants enlarged on the points raised by the speaker, others put forward the special plight of certain groups of persecutees, e.g., of former members of the liberal professions and of Jewish refugees from Poland. One of the speakers stressed that the settlement of the indemnification problem was, in the first place, an ethical task and that the way in which it would be handled would be of decisive influence on the attitude of the victims to post-war Germany.

In his vote of thanks Dr. J. Auerbach, Chairman of the Anglo-German Lawyers' Association, stated that the persecutees and their organisations considered it their duty not to relent in their fight for just indemnification.

BEAMTE

Erhoehung von Versorgungsbezeugen

Durch das Dritte Gesetz ueber die Erhoehung von Dienst- und Versorgungsbezeugen (Drittes Besoldungserhoehungsgesetz vom 21.2.1963, Bundesgesetzblatt Nr. 12 vom 1. Maerz, 1963 Seite 129) sind die Gehaelter und Versorgungsbezeuge der Bundesbeamten um etwa 6% mit Wirkung vom 1.1.1963 erhoehet worden.

Hierdurch tritt automatisch eine gleiche Erhoehung der Versorgungsbezeuge der Bediensteten juedischer Gemeinden ein.

Soweit Renten auf Grund des Bundesentschaedigungsgesetzes in Frage kommen, muss noch eine besondere Rechtsverordnung ergehen, bevor die Erhoehung in Wirksamkeit tritt.

ANZEIGE VON TODESFAELLEN

Wir werden von URO gebeten, folgenden Hinweis zu veroeffentlichen:

Beim Tode von Verfolgten, welche auf grund der Entschaedigungsgesetzgebung, der Beamten-Wiedergutmachungsgesetze und der deutschen Sozialversicherung Renten bezogen haben, ist es dringend geboten, dass die Hinterbliebenen den Todesfall unter Beifuegung des Certificate of Death alsbald dem Bevollmaechtigten, der den Verstorbenen in dem Verfahren vertreten hat, Anzeige erstatten. Hatte der Verstorbene die Ansprueche nicht durch einen Bevollmaechtigten, sondern selbst bearbeitet, so sind die Anzeige und die Sterbeurkunde an die Behoerde einzureichen, welche die Rentenzahlungen geleistet hat. War URO die Bevollmaechtigte, so hat die Anzeige an URO zu erfolgen. Namentlich fuer die Umstellung von Berufsschadensrenten auf die Witwenrente in Faellen, in denen der Verstorbene eine Witwe hinterlassen hat, ist die baldige Anzeige dringend, da die Festsetzung der Witwenrente im Interesse der Witwe sobald als moeglich in die Wege zu leiten ist.

CLAIMS CONFERENCE MEETING

This year's meeting of the Conference on Jewish Material Claims Against Germany, held in New York on March 3, was attended by more than 40 leaders from North and South America, Europe, Israel and South Africa. The Claims Conference is in charge of allocating payments agreed upon by the German Federal Republic at the Conference at The Hague in 1952. The payments are made annually for a period of 12 years and will come to an end in 1965.

It was decided in New York that two-thirds of the last payment due in 1965 should not be distributed but should form the nucleus of a Trust, the revenue from which would be used for cultural purposes.

The allocations for the current year include about £1 million for rehabilitation and resettlement work in France. Altogether, £3½ million were distributed among organisations in various countries for relief and cultural work. In his presidential address Dr. Nahum Goldmann also pressed for a speeding up of the settlement of indemnification claims and for an early improvement of the existing laws.

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Kenneth Ambrose

THE LETTER

It is just twenty-one years since the letter reached me at last. It had followed me right round the world and had taken thirteen months. It had been posted near Lublin, in Poland, and through the good offices of the Red Cross it was sent on to Australia and from there to England.

I recognised Aunt Lucie's handwriting on the first of the two sheets. " . . . I hope you may never see that side of life which we are now forced to experience. . . ." When I read these lines for the first time it was only 1942, and one could not be too sure that our lives might not eventually follow the same pattern as hers.

"People have changed a lot," the letter went on. "Mrs. C. has gone down with a bad attack of typhus. Her husband has recently recovered from the same disease and has become an old man. I don't think you would recognise any of us. . . ."

Poor Aunt Lucie! She had been such a practical and active woman, directing her late father's business in "Pomeranian Slippers" almost from the day he died, when she was in her late teens. She had been too busy to get married, or perhaps the First World War spoilt her chances. She was only middle-aged when the Nazis decided to try out their new policy of deportation of German Jews to Poland and started with her home town, Stettin.

The second sheet was in Aunt Tekla's handwriting. She was a little younger than Aunt Lucie, and she had always been an athletic type and full of fun. Stories about her had long been part of the family tradition. There was her childhood essay on "Homework," for instance, in which she wrote: "I always mean the right thing, but I often write it down wrongly." When the Nazis came to power she was the one who kept the family up to date with the latest jokes about the "Fuehrer". She was a fresh-air fiend and went in for every sport considered suitable for ladies in her time.

" . . . I have become an old wreck," she wrote now. "I can't go outside any more. . . . I should be happy if I could go for a daily walk. I have buried my sense of humour; we have nothing to laugh about any more. Winter will be back soon. We dread the thought of the coming cold and darkness. . . . Don't forget us!"

No one ever heard from them again. Just two out of six million? Yes, but you cannot imagine six million separate tragedies, all with their own individual histories. I remember a time when life was orderly and well regulated. When people died they were buried in a cemetery, and the anniversary of their death would be remembered. People would go and visit their graves on those days. I know, because often I was taken along as a child, and I used to know where many of my relatives "lived" in the cemetery, whom I had never seen in real life.

After more than twenty years I still often think of those relatives and friends who went without trace. Perhaps it is good that we don't know the exact date and place of their death. It means that we never establish a routine of remembering on a certain date and visiting a particular place. Having been separated from them when they were still at the height of their powers helps me to think of them as they were when at their best. That's the way I should like to be remembered, and I should think they would have been the same.

No monumental mason was commissioned to set up gravestones for them. But does this really matter? I don't think so. Stones are cold, impersonal things, and you can't be sure anyone will look at them in a little while. Isn't it much better for people to live on in other people's minds? Aunt Lucie and Tekla, for instance, have their memorial in a children's book, which will keep them alive as people, where a monument would only perpetuate a name.

In the long run, we shall, of course, all disappear into the stream of history as so many noughts in an astronomical figure. So is as it should be; there will be other people after us, who will build on what we left behind. Meanwhile, I know my own children will remember Aunt Lucie and Aunt Tekla and their friends and relatives, because I have told them their story.

Perhaps, when they grow up, they will not only travel to the moon but will pass Aunt Lucie's and Aunt Tekla's story on to their own children. Perhaps—or is this too much to hope?—they will also help in their small way to create the conditions in which there will be little to do for Jordan, or Rockwell, or some other Hitler of tomorrow. Aunt Lucie and Aunt Tekla would have liked that.

EIN UNBEKANNTER BRIEF VON THEODOR HERZL

Ein glücklicher Zufall spielte mir unlängst als Geschenk eines emigrierten Freundes, des in Wien (1882) gebürtigen Hamburger Theaterkritikers Otto Reiner, die zweibändige Erstausgabe des Sammelwerkes "Feuilletons" von Theodor Herzl in die Hand. Erschienen 1904 im "Wiener Verlag". Diese Feuilletons, die zuvor über Jahre ausbreitet, hauptsächlich in der Wiener "Neuen Freien Presse", ihre Leser gefunden hatten, sind kein grosses literarisches Ereignis gewesen. Das Ereignis war der Mann—der Verfasser dieser Feuilletons, der erregte Berichterstatter aus dem Dreyfus-Prozess der mitreisenden Wegbereiter des "Alt-Neulands Israel."

Otto Reiner, der 1938 über Wien in die U.S.A. ausgewanderte, hat diesen seltenen Doppelband gegen 1946 in New York auf einer der vielen Auktionen ersteigert, in denen sich verfolgte Juden aus Europa von ihren Büchern trennten, ohne allzu viele Käufer zu finden. Damals mag auch die Zahl der Sammler von Herzl-Handschriften noch klein gewesen sein. So ersteigerte Reiner relativ leicht ein kleines Handschreiben Theodor Herzls, einen knapp zehnzeiligen Brief an einen Unbekannten vom 3. Februar 1900, geschrieben auf einem Oktavbogen der "Neuen Freien Presse", Wien, Kolowratring, Fichtegasse Nr. 11. Hier der volle Wortlaut:

"Sehr geehrter Herr, so wie Sie es meinen, wird man nicht Journalist. Man muss viel gelernt, gelesen und geschrieben haben, bis man es wird. Und wenn man es geworden ist, bedauert man es von ganzem Herzen.

Ihr ergebener,
Theodor Herzl.

Dieser sehr menschliche kleine Brief ist zweierlei zugleich: Mahnung und Stosseufzer. Ein Mann von Erfahrung teilt sich einem Jüngeren mit und bekennt sich in klassischer Knappheit zu seiner eigenen Melancholie. In diesen beiden Sätzen mischen sich Klugheit und Selbstironie.

Durch die Bescheidenheit, die aus der Selbstverspottung spricht, wird der zuvor geäusserte Tadel seines Stachels entkleidet. Im Text macht der grosse Herzl sogar einen kleinen Schreibfehler. Er streicht einen überflüssigen Buchstaben durch und schickt den Brief ungeniert ab.

Otto Reiner wusste, wer Herzl war, schon bevor durch die Staatsgründung Israels die Herzl-Autographen zu Staatsdokumenten aufgewertet worden waren. Reiner war ein Berufskollege Herzl und freute sich über das lebenskluge Bonmot des bedeutenden Kollegen. Er trennte sich zwei Jahre später von den beiden "Feuilleton"-Bänden, um sie mit dem "Handschreiben an einen Unbekannten" in meine Hände zu legen. Jetzt hüte ich sie als kostbaren Besitz.

ERICH LUETH

Old Acquaintances

Milestones: Herbert Ihering, leading dramatic critic of the 'twenties who now lives in East Berlin, has turned 75.—Lotte Lehmann, the famous singer, has also become 75 in Santa Barbara.—Grete Weiser, the German comedienne, is now 60 and still very active.—Actor Erich Otto, former president of the German "Equity", is 80 years old.—Wolfgang von Gronau, who flew solo to the States in 1930, is 70.—Wolfgang Gurlitt, the art dealer, turned 75; he now has an art gallery in Munich.

Home News: Fritz Kortner's production of Max Frisch's "Andorra" and Willi Schmidt's production of "Clavigo" are coming to London at the beginning of June and will be presented by Peter Hall at the Aldwych Theatre.—Though the Berliner Ensemble did not get permission to come to London, Helene Weigel was here to see Brecht's "Baal" with Peter O'Toole.—Martin Miller went to Rome to appear in "Pink Panther".—Walter Mehring of Ascona toured Britain's universities and also gave readings of his works at the German Institute in London; his songs are still as fresh as ever.—Peter Ebert produced the concert performance of "Daughters of the Regiment" at the Royal Festival Hall.—Egon Larsen and Eric G. Linfield have had their "England—vorwiegend heiter", with an introduction by Erich Kaestner, published by Bassermann-Verlag, Stuttgart.

Obituary: Stage designer Herbert Doebelin died in Berlin aged 62; he was a son of the actor, Hugo Doebelin.—The sculptor, Hans Reicher, son of the once famous actor Emanuel Reicher, has died in Amsterdam.—Paul Scheffer, foreign correspondent and editor of *Berliner Tageblatt* in 1934, has died in the States at the age of 79.—Gerhart von Westermann, director of Berlin's Theatre Festival, has died at the age of 68. Born in Riga, he was a musician and formerly worked for several German radio stations.—Julius Bab's 85-year-old widow, Elisabeth, has died in New York.—Dietz Edzard, the 70-year-old painter, has died in Paris.

Germany: Peter Zadek will direct his own adaptation of "The Music Man" in Bremen.—After an absence of 30 years Ernst Ginsberg will appear in Berlin again in "Robespierre", directed by Piscator.—Rochus Gliese designed the decors for "Ratten" in Stuttgart.—Barbara Ruetting will appear in H. I. Rehfisch's "Verrat in Rom" at Berlin's Tribüne.—Thirty-five-year-old August Everding has succeeded Hans Schweikart as director of Munich's Kammerspiele.—Heinz Rühmann and Ruth Leuwerick will appear in a remake of Goetz's "Haus in Montevideo".—Hilpert produced "Schluck und Jau" in Munich.—Fodor scripted "Fruehstueck im Doppelbett", with O. W. Fischer and Liselotte Pulver for Brauner in Berlin.—In memory of Dr. H. Sinzheimer, who would have been 80 years old this month, Dr. Hans Knudsen is to edit a collection of his criticisms.

U.S.A.: Lili Darvas will co-star with Ruth Gordon in Lillian Hellmann's "My Mother, My Father and Me" on Broadway.—F. R. Lachman, assistant editor of New York's *Aufbau*, has been elected Vice-President of the Film Critics' Circle of the Foreign Languages' Press.—Max Frisch's "Andorra", with Horst Buchholz, was unfavourably reviewed on Broadway. His "Biedermann" also did not meet with success off Broadway.—Peter Lorre has signed a contract to star in several horror pictures.—Walter Slezak will be in "Incident of the Black Ace" on TV.

Austria: After F. Torberg and Hans Weigel, who prevented Vienna's theatres from staging Brecht, resigned as dramatic critics, Volkstheater produced "Mother Courage" very successfully, with the Austrian President in the audience.—Lindberg will direct "Heinrich VI" at the Burg, with Judith Holzmeister, Attila Hoerbiger, Balsler, Paul Hoffman and Fred Liewehr.—Vera Schwartz, the once famous opera singer, has again settled in Vienna, where she already has many pupils.—Curd Juergens will take the part of Cardinal Innitzer in Otto Preminger's new film "The Cardinal", with Romy Schneider in the cast.

PEM

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GABRIEL RIESSER

An Assessment on the Centenary of his Death

"Wenn die Gerechtigkeit untergeht, hat es keinen Wert mehr, als Mensch auf Erden zu leben."

Kant.

When Gabriel Riesser died in his native town of Hamburg on April 22, 1863, only 57 years old, the Jewish community in Germany remembered him above all as the author of his first and basic pamphlet "Ueber die Stellung der Bekenner des mosaischen Glaubens in Deutschland — An die Deutschen aller Konfessionen" (1831), in which he demanded the right of full citizenship for the Jews in Germany.

Certainly, Gabriel Riesser would never have succeeded in his fight for the full emancipation of his fellow Jews unless a strong current of contemporaneous German evolution had supported him. It was only on account of the fact that a considerable group of German liberals favoured the emancipation of the Jews that Riesser was approved of when he put the case of his co-religionist.

Born in Hamburg on April 2, 1806, the young Gabriel Riesser personally experienced the fact that the Jews in Germany were only allowed to live as second-rate citizens. Despite his talents he was denied a legal career. Thus he accepted the role of "advocate for the German Jews," and by virtue of his personality he at least became a very busy notary in Hamburg in 1840. The year 1848 was also a turning point in his life: the constituency of Lauenburg elected him as its deputy to the first German National Assembly, the Frankfurt Parliament. Averse to any radicalism, he joined the moderate Liberal party which stood for a liberalised and unified Germany. It was significant that he first took the floor as a defender of equal rights for the Jewish minority, and it was certainly the culmination of his political career when he was appointed a Vice-President of this august assembly.

In Hamburg, Riesser rendered distinguished service in public affairs until his premature death. He was not only appointed Vice-Chairman of the Hamburg City Council in 1859, but also judge of the High Court, thus being the first judge of Jewish descent in Germany.

His Credo

This man who was accused of promoting unbridled Jewish assimilationism, in fact, emphasised that "more important to the Jews than their full civil rights is their most precious possession, their Judaism". He always condemned defection from Judaism and exposed the dishonesty of such a step: "Anybody who changes his religion and then obtains a lucrative office which otherwise would not have been accessible to him will rightly be blamed for having acted out of selfishness."

Throughout his life, Riesser upheld the principle that the preservation of Jewishness and Judaism had to be placed above the claim for civil emancipation. Admittedly, a considerable number of his Jewish contemporaries became unfaithful to Judaism. However, the majority of the Jews in Germany responded to Riesser's strongly worded moral appeal.

Of course, Jews of our day, disillusioned by bitter experience, will find it hard to reconcile their resentment with the declamatory and the moralising pathos with which Riesser, the powerful orator and writer, used to present his arguments.

But they should bear in mind that leading men of contemporaneous German liberalism, like Dahlmann or Heinrich von Gagern, expressed their feelings with just such pathos as well. Therefore, when recently the historian Eleonore Sterling described Riesser as "naïve" and susceptible to "self-deception" she failed to appreciate the particular state of mind of his period. At a danger point of modern Jewish history Riesser realised that, as long as Jews were living in a diaspora, they would always have to work out a *modus vivendi*, i.e., a compromise between their claim to Jewish cultural and religious peculiarity and the demands of the surrounding world. Riesser who, as a lawyer, had a sound sense of realities, knew very well that many obstacles were placed in the path of such a compromise, and that an atmosphere of tension, sometimes explosive, was hovering over this path.

The Fortunes of German Jewry

Did Riesser underrate the weight of these obstacles? First of all, it was of most tragic consequence that, after his death, German history took a turn which could not be foreseen by him. A Germany which Riesser and his political friends had fought for — a liberalised Germany in whose administration the people had their full share — was replaced by Bismarck's Prussianised, imperialistic Germany, based on the concept of "Blood and Iron". The failure of the German revolution of 1848/49 had, *inter alia*, the dreadful consequence that a thorough emancipation of the Jews in Germany, as it was conceived and championed by Gabriel Riesser, was never put into effect. The victorious Prussian bureaucracy, conscious of the defeat of German democracy, made haste to ring the death knell of the emancipation.

After Treitschke, enthralled by "the wild poetry of war", had displaced Dahlmann's cosmopolitan humanism, the Weimar Republic had little chance when it tried to renew the tradition of 1848/49 and, in particular, to carry out the hitherto thwarted emancipation of the Jews. This unfortunate first German Republic, weighed down by the onus of a lost war, could not stem the tide of a mounting opposition in which ruthless reactionaries and fierce antisemites joined hands.

It was unfortunate, too, that on the internal Jewish scene a large number of Jews in Germany did not live up to Riesser's and Abraham Geiger's expectations. They became unfaithful either to Judaism or to the noble ideals proclaimed by both great men, until a grave menace from outside — the antisemitic wave of the Stoecker era — forced them to shake off their lethargy and complacency. At last, in 1893, a Jewish organisation was founded, capable of taking up Gabriel Riesser's legacy: the "Central-Verein deutscher Staatsbürger jüdischen Glaubens" imbued the Jews in Germany with a fresh impetus to stand up for their civic rights and to ward off the onslaught of Jew-hatred. For this reason, we think, a distinguished Zionist, Robert Weltsch, conceded in a conversation with the present writer that the Central-Verein was "a great Jewish movement".

Ideology on Trial

While, in the wake of Riesser and Abraham Geiger, the Central-Verein endeavoured to find a solution to the problem of a Jewish diaspora in Germany, Theodor Herzl, a Jew who lacked all Jewishness and whose education was entirely German, succeeded where the Russian-born Jewish nationalists had failed and organised Jewish modern nationalism as a political movement. As soon as his "Judenstaat" was published in 1896, i.e., three years after the foundation of the Central-Verein, Riesser's ideology became controversial. However, was it not somehow a vindication of this ideology that the Zionists in Germany neither hesitated to maintain their rights

* Jewish Reaction to Jew-Hatred; Yearbook III, Leo Baeck Institute.

to German citizenship nor to take up arms for Germany in 1914?

It is true that Gabriel Riesser, as well as the Central-Verein, held the conviction that Jewishness was no longer based on Jewish nationality. It is also true that Riesser, although he placed Judaism above the right of citizenship, did not take the further step to admit that Jewishness cannot only be based on Jewish morality and religion. This idea did not occur to him because it would not have fitted into the mentality of his age.

When the evil forces of the Nazi régime smashed the legal and social position of the Jews in Germany, Jewish personalities who had fought with Riesser's weapons revised his ideology. Ludwig Holländer, of the Central-Verein, had uncompromisingly opposed Jewish nationalism. However, under the impact of the Hitler era, he conceded that the Jews in the Diaspora were not only a religious group but, as he put it, a "Glaubens- und Abstammungsgemeinschaft". During the last years of his life — he died in 1936 — he took a keen interest in the reconstruction of a Jewish Palestine; yet he upheld his belief that the majority of the Jews would have to live on in the different areas of the Diaspora.

In the footsteps of Holländer, Eva G. Reichmann stated that the process of assimilation had not resulted in the loss of a "Jewish identity". "Though separating barriers had disappeared and though religious differences had lost their weight, the Jews remained an identifiable group." ("Die Flucht in den Hass.")

Of course, Riesser also wanted to maintain a "Jewish identity," but in accordance with the "Messianic" trend of contemporary liberalism he hoped for a growing social harmony in which the Jewish identity might be reduced to a purely ethical and religious peculiarity. On the other hand, Holländer and Eva G. Reichmann, standing at the end of a long road, had to realise that in modern Germany social chagrin thwarted social harmony and barred the path to a thorough emancipation of the Jews. Both had to taste the bitter truth of Goethe's words "experience is the parody of idea."

Fight for Human Dignity

Nevertheless, it would be wide of the mark to conclude from Holländer's and Eva G. Reichmann's corrections that Riesser's ideology had become basically invalid. For in the forum of history not the evil forces prevail but the ideas of liberty, justice and human dignity, and one of their champions was Gabriel Riesser.

Certainly, Riesser underrated the strength of the forces in Germany which were antagonistic to the Jews. Indeed, Heine had a keener presentiment of the threatening danger. Can Riesser be blamed for having failed to sense the catastrophe of the "Final Solution"?

At the opening of the Leo Baeck Institute in 1955, Professor Ernst Simon answered this question strikingly: "Wer die Schrecken der Katastrophe voraussehen konnte, musste so schlecht sein wie jene, die sie über uns gebracht haben. Niemand von uns braucht dies von sich zu sagen."

Could such a foresight be expected from a man like Gabriel Riesser whom a progressive German contemporary compared with Lessing's Nathan?

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IN MEMORY OF ERNEST H. STERN

Dr. Ernest H. Stern died on February 19th, at the age of 71 years, after a short illness. Stern was an economist of international reputation. In 1919 he was called by Professor Julius Hirsch to the position of a Referent in the Reichsernährungsministerium and later joined the Reichswirtschaftsministerium and the Statistische Reichsamt, where he worked on cartel problems and the reform of the German statistics of international trade. In 1923 he published his book, "Der Hoechstpreis", a study of the problem of price restrictions in times of inflation, which is considered the standard work on this complex problem.

When the Reichskreditgesellschaft A.G., an important German bank owned by the Reich, decided to establish an economic department in 1924, Stern was asked to build it up and to become its manager. There he created the half-yearly reports on the German economic position, which were similar to the annual Economic Surveys of the British Treasury issued since the end of the last war. They soon acquired international fame, were published in several languages and were reputed as one of the best sources of information about Germany's economic development. Even today the reports of the Deutsche Bundesbank are still shaped in the style of Stern's reports.

At the request of the German Government and the Reichsbank, Stern used his international reputation for preparing the ground before international conferences on reparations and other economic questions by discussing the problems involved with influential persons in foreign countries.

Shortly after the National Socialist Government came to power, the Reichskreditgesellschaft was forced to dismiss Stern; yet his work was carried on by his junior colleagues trained in his methods, some of whom now hold leading positions in Germany.

As Stern's abilities had then become available for new tasks, Sir Henry Strakosch, Chairman of

the board of the *Economist* and the Union Corporation Ltd., took the opportunity and, in 1933, appointed him economic adviser of the Union Corporation, one of the leading gold-holding companies in London. Here Stern worked for more than 20 years. He soon became a widely acknowledged expert on gold and currency problems and published valuable articles in leading English and American economic periodicals. Having reached retiring age he left the Union Corporation and, in 1956, joined the Rio Tinto Company as a part-time economic adviser for another four years.

Stern rendered an important service to Mr. Winston Churchill, as he then was, in his efforts to urge forward Britain's military preparations before the war. Churchill found it difficult to obtain a clear picture of the German rearmament from the official publications, which were veiled in secrecy, and asked his friend, Sir Henry Strakosch, whether he could not find out what was actually happening in Germany. Stern was given the task of making an estimate and he "reported with precise and lengthy detail that the German war expenditure was certainly round about a thousand million pounds sterling a year".* Churchill immediately drew Chamberlain's attention to this figure in the House of Commons. He has told the story in his war memoirs. Stern, in his modesty, never mentioned this work even to his closest friends before it was disclosed in Churchill's book.

Stern also made a substantial contribution to a memorandum for the Council of Jews from Germany, in which Germany's capacity to pay proper compensation to the victims of Nazi persecution was proved beyond any doubt, after Dr. F. Schaeffer, then German Minister of Justice, had claimed that adequate compensation might impair German economy and the international value of the German currency. The memorandum made its impact, especially on members of the

* Churchill: *The Second World War*, Vol. 1, page 177f.

German Bundestag concerned with the compensation question, and Dr. Schaeffer never again raised his voice against the compensation legislation.

Stern was an interested member of the AJR since its inception. He also belonged to the congregation of the North-Western Reform Synagogue and was an active member of its Council for several years.

These were Stern's achievements. His great intellectual gifts and energy were combined with a character cheerful and warmhearted, straightforward and sterling. This made him the beloved head of his family, the most loyal and cherished friend and the wise adviser of the many who asked for his help, which he gave generously.

Stern is survived by his widow, Margaret, who nursed him with self-sacrifice during his several illnesses, and by his daughter and son; our deep sympathy goes out to them.

H. NEUFELD.

JEWES IN HANAU

Memorial Book Planned

The municipality of Hanau a.M. plans the publication of a Memorial Book about the history of the Jews in Hanau and appeals for the co-operation of former Jewish citizens of that city. It would appreciate notification of their present addresses as well as any information which might be useful for the implementation of the scheme. *Inter alia*, particulars about any of the following questions would be of interest: Numerical strength of the Jewish community in the years 1900, 1933 and 1938; list of community members and family documents; names of deportees; losses and awards during the First World War; biographical notes on former Jewish citizens; details about activities of Jews in public life and in the economic, scientific and artistic spheres.

Information should be sent either via the Council of Jews from Germany, 183/9 Finchley Road, London, N.W.3, or direct to: Magistrat der Stadt Hanau a.M., Abt 41, z. H. von Herrn Stadtrat Oskar Schenck.

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Jacob Jacobson

THE DAWN OF EMANCIPATION

Biography of Fanny Arnstein

A familiar feature of German-Jewish history at the turn of the eighteenth century was the so-called "salons", presided over by spirited, witty and beautiful Jewish ladies. These salons were the meeting points of enlightened and assimilated members of the Jewish upper class and scholars, writers, officials, officers and those members of the nobility who did not share the prejudices of their class.

Every student of history is acquainted with the achievements of personalities such as Rahel Levin and Henrietta Herz, and the career of Dorothea Mendelssohn-Weit-Schlegel is likewise well known. Much less has been written about a Jewish woman who played a role in Vienna similar to that of the famous Jewesses of her native Berlin. Now, however, we are thoroughly informed about her life and her endeavours in a fascinating book written with vivacity, intuition and the power of imaginative description so characteristic of the successful novelist. Hilde Spiel has published the story of Fanny von Arnstein (1758-1818).^{*} Like Rahel Levin and Henrietta Herz, Fanny Arnstein (née Itzig) grew up in the Berlin of Frederick the Great. Her parents belonged to the most respected members of the rich Jewish upper class, her father, Daniel Itzig, being the Court banker and the most important elder of the Prussian Jews (Oberlandesältester), one of the so-called "Münzjuden" who, by their risky financial operations, helped the King to overcome the anxieties and difficulties of the Seven Years War.

Daniel Itzig was eager to let his children have a most advanced education and, as he was granted special privileges, his daughter, Fanny, enjoyed a rich and cultured atmosphere, hardly hampered by the restrictions imposed upon other Prussian Jews of her time.

In June, 1776, Fanny Itzig married Nathan Adam Arnstein, of Vienna. She was only a young woman when she left Berlin, but the memories of her happy and impressive youthful days never faded. She always remained proud of her native Berlin and faithful to her Berlin family, never forgetting her Prussian origin.

The social, cultural and political atmosphere of Vienna was quite different from that of Berlin and often met with Fanny's criticism; but with the tenacity, inherited from her ancestors, and with the ambition of a social climber she made her way into the sphere of the Gentile society of the Imperial capital. First she won entry into the rank and file of the nobility, ultimately finding herself admitted to even the most exclusive circle of Austria's aristocracy. This was no small triumph for the unbaptised daughter of Daniel Itzig, who, due to the wealth of her father

^{*} Hilde Spiel: *Fanny von Arnstein oder Die Emanzipation*. S. Fischer, Frankfurt/Main. DM. 28.

and the ever-growing financial importance of her husband, could offer hospitality on a style much grander than that of Berlin's salons.

Undoubtedly, apart from wealth, the decisive factors in Fanny's social success were her intelligence, energy, personal charms and, above all, her gift of stimulating conversation. Also, she knew very well how to treat her guests according to their merits and their social status.

The climax of Fanny's—then Baroness Fanny von Arnstein—social and political career was reached at the time when, in Vienna, the famous Congress danced, while Napoleon was preparing his triumphant return from Elba. The role played during this short but important period assured the Arnstein salon, and especially its hostess, its place in the annals of history. The balls and splendid festivities, the daily At Homes, made it possible to arrange personal contacts and to set afoot political intrigues.

Two opposite parties met in the ballroom of the Arnsteins: one adhering to the Austrian cause, the other taking sides with Prussia and her territorial aspirations. Baron Arnstein, the banker of the House of Hapsburg and of the Austrian Empire, belonged, as could not be otherwise expected, to the Austrian party, whilst his wife, remembering the days of her youth, defended the Prussian cause with unrestrained passion.

Reactionary Measures

Occasionally there appeared in Vienna Jacob Baruch, of Frankfurt, the father of Ludwig Boerne, to fight against the reactionary measures of the Frankfurt civic administration affecting the newly acquired legal status of the Jewish population of that city. He could be sure of the sympathy of Nathan and Fanny Arnstein, who assisted those statesmen and writers of the Congress who favoured a liberal solution to the Jewish question. In this respect they were the champions of the Jewish cause, but otherwise their interest in Jewish affairs was not outstanding.

Neither Fanny nor her husband cut themselves off from the Viennese Jewish community, although gradually their connection lost its momentum. Fanny Arnstein, a benefactress of the poor of all denominations, never forgot the Jewish institutions which cared for those who needed help, and she and her husband died members of the old faith. However, their only child, Baroness Henrietta Arnstein-Pereira, was converted to the Catholic Church, as were nearly all their relatives and most of the once Jewish high financiers of Vienna who were contemporaries of Fanny and Nathan Arnstein.

Hilde Spiel has given her book the additional title "The Emancipation" and, in the course of

her narrative, comes to the conclusion that there are only two ways open for the Jews of our days: either to go the way that leads to Zion or to let themselves be absorbed by the nations in whose culture and way of life they participate. This is a view gained from the experience of our own dark days and, admittedly, the society circle of the Arnsteins did not stand the test of their days. In a sense, however, they were the fore-runners of emancipation inasmuch as they belonged to a privileged circle which could penetrate the barriers of prejudices towards the Jews, although they themselves were Jews. But in the eyes of the Vienna Gentile society, especially of the nobility, these rich Jews were probably "Jews in transition"—in transition from the Jewish to the Christian faith. They paid for their emancipation, their absorption into society, by thorough assimilation.

But is there really no way out of this dilemma? Is there not a third way open? Will not some of us remain wanderers between two worlds?

Hilde Spiel's book relies on material drawn partly from archives, partly from memoirs, spiced by a little gossip. It shows a sound knowledge of the history of Prussian and Austrian Jewries, and this helped her underline the special theme of her work. Perhaps one detail or another could have been corrected or could be seen in a different perspective, but even that does not matter very much. Every writer is entitled to his own opinion about the problem he deals with, and there can be no doubt whatsoever that this book compares well with the many books and essays written about the heroines of the intellectual salons of Berlin. It is worth reading.

LEO BAECK INSTITUTE MEETING IN FRANKFURT

On March 17 the "Society of Friends of the Leo Baeck Institute" in Germany held a conference in Frankfurt. Reports on the Institute's activities and plans were given by Dr. Siegfried Moses (Jerusalem), the President of the L.B.I. and Dr. Robert Weltsch, the Head of the London Section and Editor of the L.B.I. Year Books. Both speakers asked the audience to give their support to the Institute. Dr. Moses also pointed out that the L.B.I. would be gladly prepared to give its advice and assistance to institutes in Germany which were doing research work on the history of the Jews in Germany.

The Conference over which the Chairman of the "Friends of the L.B.I." in Germany, Dr. E. G. Lowenthal, presided was attended by Jewish communal workers from all parts of Western Germany and from Western Berlin, including the Chairman and General Secretary of the Zentralrat der Juden in Deutschland, Professor Dr. Herbert Lewin and Dr. H. G. van Dam respectively, the Editor of the *Allgemeine Wochenzeitung der Juden in Deutschland*, Karl Marx, Senator Dr. Herbert Weichmann (Hamburg), Mrs. Jeanette Wolff, Mr. Heinz Galinski, as well as several rabbis.

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MICHAEL SOLOMON ALEXANDER

The First Evangelical Bishop in Jerusalem

In the sorrowful history of the Jewish people it has unfortunately often been the case that those who did most harm to their former community were the baptised Jews. Thus it is extremely interesting to learn about the life history and development of one very important man who forms a praiseworthy exception. The following historical facts will be of special interest to the readers of this magazine, because they concern a Jew from Germany who, after his conversion, exerted his powerful influence, not against the Jews, but always in favour of Jewry, of which he always acknowledged himself a member.

From being a Jewish teacher and cantor Michael Solomon Alexander succeeded in becoming the first bishop of the Anglican See of Jerusalem. His life story is strange enough to warrant its telling here. Alexander was born in 1799 in Schoenlanke in the former province of Posen and enjoyed a strictly religious, Talmudic upbringing in his parents' house. At the early age of 16 he taught the Talmud and the German language in the schools of his home province. At 20 he emigrated to England, where he had been promised a post as a butcher and cantor. This position, however, did not materialise, but instead he obtained a position as a tutor in Colchester on the recommendation of Chief Rabbi Hershell of London. He later became cantor and butcher in Plymouth. Here Alexander had contacts with many Christians and this was the occasion of his study of the New Testament. He himself recounts the pangs of conscience, which he hoped to overcome on marriage. He made Miss Levy, a 17-year-old girl of Plymouth, his wife.

Yet Alexander could not give up his study of the New Testament. Finally, he had himself baptised in St. Andrew's Church, Plymouth; he was then 26. Later, his wife, too, adopted Christianity. He then devoted himself entirely to

theology and received an incumbency in Dublin. However, he soon relinquished this office and, as a missionary, travelled widely, to Düsseldorf, Elberfeld, Berlin, Danzig, Posen and Warsaw. He also visited his home town of Schoenlanke, with the intention of preaching in the church there. The reunion with his relatives was touching, but the Jews showed him such enmity that he left the town secretly by night. In 1832, when he was 33, Alexander became a professor at King's College, London. At that time he must already have been exceptionally learned, for a Chair of Rabbinical and Talmudic Law was specially created for him. His inaugural lecture, which appeared in print, had as its subject the importance of Hebrew and Rabbinical literature. He was granted the title of Doctor of Divinity.

When in 1841 King Friedrich Wilhelm IV of Prussia, in conjunction with Queen Victoria of England, created an evangelical bishopric in Jerusalem, he could find no worthier person as prince of the church than Michael Solomon Alexander. His consecration as bishop took place on November 7th, 1841, in the Chapel of Lambeth Palace in London. The Archbishop and Primate of England was assisted in the service by the Bishops of Rochester, London and New Zealand. In addition to the bishops and official religious personalities there were present: Ritter von Bunsen, as representative of the King of Prussia, Sir Stradford Canning, Extraordinary Ambassador of the Queen of England at the Porte, the Prussian Ambassador Baron Schleinitz, the Prussian General Consul Hebler, Dr. Abeling, Court Preacher to the King of Prussia, and Mr. Gladstone, later Prime Minister. A medal was struck at the time in Berlin to commemorate the creation of the bishopric and Bishop Alexander was made a lord. The English Government placed a ship, the frigate "Devastation", at the disposal of the

Bishop, and the travellers landed safely in Jaffa three weeks later. The ceremonial entry of the Bishop into Jerusalem is described by contemporary reporters as absolutely magnificent.

The Bishop's tenure of office did not last very long. He died suddenly while making a journey of inspection at Ras-el-Wady in Egypt on November 22nd, 1846, at the age of 47.

Much has been published about the influence of Bishop Alexander and all the writings are unanimous in emphasising that he never denied his Jewish ancestry, but rather stressed it. During the period of his activities in London this was noticeable, especially in 1840, when the sad drama of Damascus was being enacted. Alexander drew up an Appeal, which he had signed by 57 baptised Jews. The nobility of his character is unmistakable in its wording:

"We, the undersigned, members of the Jewish nation, who lived until the years of our manhood in the faith and habits of modern Jewry, but are now by the grace of God members of the Christian Church, solemnly deny that we have ever heard, either directly or indirectly, of any usage amongst Jews of killing Christians and using their blood; rather do we declare that we consider this accusation, so often made against the Jews in the past, as a foolish and satanic lie."

To this not entirely ordinary life history we may add that, in spite of everything, the ties between his very religious Jewish family circle and their famous brother remained loving and constant. The Bishop supported the members of his family with gifts of money and sent home other valuable presents. It is also striking that Benjamin Disraeli, later the celebrated Prime Minister and Earl of Beaconsfield, often visited the Bishop in Jerusalem when travelling in Palestine and described these visits in his novel "Tancred".

On the death of her husband, his widow returned to England with her numerous family, many members of which attained high positions. One grandson, Dr. St. John Basil Winne-Wilson, was Bishop of Bath.

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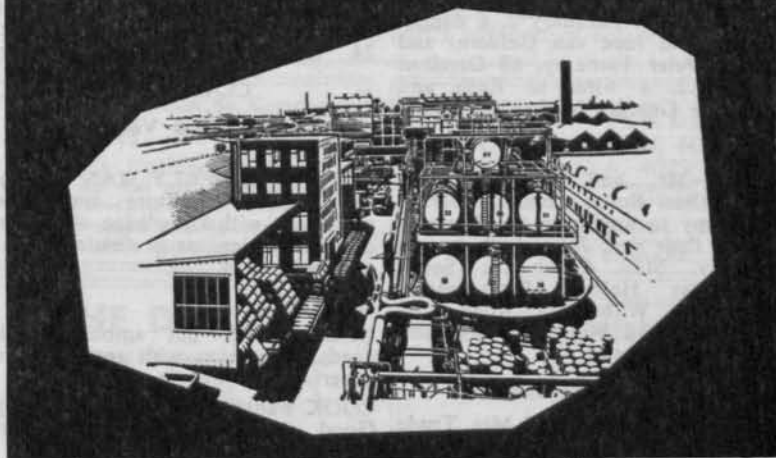
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Round and About

BONN HONOURS BUBER

In honour of Professor Martin Buber's 85th birthday the State Government of North Rhine-Westphalia will establish a Chair of Jewish Studies and an Institute for Jewish Research, to be called the "Martin Buber Institute", at a North Rhine-Westphalia university.

Many West German newspapers published detailed appreciations to mark Professor Buber's birthday, and he received congratulatory messages from West German leaders, including one from Dr. Eugen Gerstenmaier, President of the Bonn Federal Parliament. President Heinrich Lübke said that Professor Buber's creative work had shown many people the way towards a lively understanding of God. Dr. Adenauer said: "We recognise with gratitude that you have given frequent proof of your readiness for reconciliation and understanding towards the German people since the war."

RICHARD A. EHRLICH 75

Mr. Richard A. Ehrlich, whose article about Bishop Alexander is published in this issue, recently celebrated his 75th birthday. In Germany he took a leading part in the work of the "Verband juedischer Heimatvereine". Mr. Ehrlich, who spent several years in Theresienstadt, now lives in Cambridge, Mass. We extend our sincerest congratulations to him.

AWARD FOR EGON LARSEN

The author and journalist, Egon Larsen (London), was awarded the First Prize in the Reporters' Competition of the Bavarian Broadcasting Service (Munich). The subject was "Mit dem Mikrophon durch Bamberg", and the majority of the 3,000 listeners, who expressed their views on the broadcasts by several reporters, considered Larsen's reportage as the best one. Egon Larsen-Lehrburger, who was born in Munich in 1904, came to England in 1938. As a free-lance writer he has worked for the B.B.C. since 1941, and, during the past ten years, also for the Bavarian Broadcasting Service. He has more than 20 books to his credit, many of them written for adolescents and dealing with historical or scientific subjects in a popular way. For many years Egon Larsen has also contributed to this journal, and the AJR expresses its congratulations to him on his latest achievement.

GERMAN-JEWISH DOCTOR HONOURED

A ward of the new geriatric block at St. Mary's Hospital, Bury St. Edmunds, which will be opened later this year, is to be named after Dr. W. Gordon, who was physician in charge of St. Mary's. Dr. Gordon who, prior to his emigration, practised in Hildesheim, has been an interested member of the AJR since its inception. His advice as an experienced geriatrician was also most useful when the plans for Osmond House were considered by the committee in charge.

NEW PRESIDENT OF VIENNA COMMUNITY

Dr. Ernst Feldsberg has been elected President of the Wiener Kultusgemeinde in place of Dr. Emil Maurer, who had to resign for health reasons. Born in 1894 in Nikolsburg (Moravia), Dr. Feldsberg was legal adviser to the Wiener Giro-und Cassenverein until he was dismissed in 1938; later, he was deported to Theresienstadt. After the liberation, he voluntarily remained in the camp in order to help fight an epidemic which claimed a great number of victims. He now again holds a position with one of Austria's leading banks, apart from numerous honorary offices.

Dr. Feldsberg, whose father was the Secretary of the Nikolsburg community has been associated with Jewish activities from his early youth onwards. In his presidential address he referred to the community's important schemes now in progress, which included the adaptation of the Seitenstettengasse Temple, the construction of a Jewish centre, the rebuilding of the destroyed hall at the Central Cemetery and the erection of an Orthodox synagogue.

PRAGUE DOCUMENTARY EXHIBITION

The Jewish State Museum in Prague has organised an exhibition of documents of the Nazi persecution of the Jews in occupied Czechoslovakia. On display are documents and pictures on the deportation of Czech Jews, including some 200 photographs taken by the S.S. during the deportations. Pictures taken at the Theresienstadt Ghetto were reported to have made a particularly shocking impact.

FAMILY EVENTS

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

Births

Rosenstock. — A daughter (Eva Marianna) was born on March 5 to Janet and Michael Rosenstock, 11682 Montana Avenue, Los Angeles 49, Calif., U.S.A. First grandchild for Susanne and Werner Rosenstock, 77D Compayne Gardens, London, N.W.6.

Tarnesby. — On February 2, a daughter to Ruth (née van Geldern) and Dr. H. Peter Tarnesby, 68 Ossulton Way, N.2, a sister to Ruth and Sylvia — Georgia Miriam Susannah.

Barmitzvah

Linton. — Mr. and Mrs. Kenneth Linton (Susi Braun, formerly Berlin) are happy to announce the Barmitzvah of their son, John Anthony, on Saturday, May 4, at the South Manchester Hebrew Congregation Synagogue, Wilbraham Road.—280 Mauldeth Road West, Chorlton-cum-Hardy, Manchester, 21.

Golden Wedding

Mayer. — Mr. Ludwig and Mrs. Trude Mayer (née Willstaetter), of 81 Brunswick Road, Ealing, London, W.5 (formerly Karlsruhe), will celebrate their Golden Wedding on April 17.

Birthdays

Loebner. — Dr. Otto Loebner, of 54 Abdare Gardens, London, N.W.6 celebrated his 70th birthday on March 24.

UNITED SYNAGOGUE

Of Interest to Nurses

The United Synagogue Chevra Kadisha has vacancies for Female Assistants. Part-time employment will be considered although full time preferred. Applicants should be physically fit. Salary and expenses plus retirement benefits. Uniform provided.

Write to the Sexton, Burial Society of the United Synagogue, Woburn House, Upper Woburn Place, London, W.C.1.

Deaths

Bowen. — Ernest Bowen, of 68 Brookside Road, London, N.W.11, passed away on March 4, after a long illness at the age of 78. Deeply mourned by his wife, relatives and friends.

Reiss. — Mr. Ludwig Reiss passed away peacefully on February 23, in his 87th year. Deeply mourned by his children, Ann and Paul Vollmer, Detroit; George and Edith Reiss and his only grandson, Peter Reiss, 22 Stuart Avenue, London, N.W.9.

Ury. — Dr. Ludwig Ury (formerly Berlin) passed away peacefully at 17 Parsifal Road, N.W.6 on February 24. Greatly mourned by his family.

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STRONG ELDERLY MAN required for antique furniture warehouse, preferably with knowledge of antique cabinet making, or professional man required. Box 212.

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CLERK, good at figures, experienced comptometer operator, able to drive, 21 years of age, seeks full-time position. Box 215.

CORRESPONDENT / SECRETARY / CLERK, experienced, linguist, pensioner, seeks full- or part-time position. Box 216.

EDUCATED MAN, 55, formerly own wool import/export business in Budapest; versatile linguist; experienced correspondent and economics journalist; conscientious; reliable; seeks congenial work. Box 221.

EXPERIENCED MASSEUR will give treatment in clients' homes. Box 222.

BOOKKEEPER with many years' experience up to trial balance and beyond, conversant with P.A.Y.E., seeks part-time position. Box 225.

Women

CLERK/TYPIST, good references, 48, seeks post, preferably as filing clerk. Box 217.

ENGLISH SHORTHAND-TYPIST, 21, knowledge of French and Hebrew, seeks part-time position. Box 218.

BOOKKEEPER, conscientious worker, seeks part-time work. Box 219.

ACCOUNTS CLERK, 42, experienced in foreign currency conversions, knowledge of invoicing, own extensions; languages: English, French German; responsible, seeks congenial post. Box 223.

WIDOW, formerly milliner, managing capabilities, versatile, seeks part-time work, preferably as receptionist. Box 226.

Miscellaneous

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MISSING PERSONS

Enquiries by AJR

Kupfermann. — Dr. med. Werner Kupfermann, who came to England in 1933 or 1934, formerly with Neukoellner Krankenhaus.

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In order to ensure that you get your copy of *AJR Information* regularly, please be sure to inform us immediately of any change of address.

OBITUARY

DR. ALFRED STRAUS

Dr. Alfred Straus, who passed away at the age of 82 on March 5th, played a remarkable role both in public and Jewish life.

Born in Wuerzburg, he finished his schooling in Darmstadt and, later on, studied dentistry at various universities. In 1903 he started practising in Frankfurt (Main) where he soon acquired a high reputation amongst his colleagues and rose to the position of Chairman of the local Dentists' Association. At an early date he became active in Jewish life as well. He joined the Frankfurt Lodge (later called Marcus Horowitz Lodge) and the "Loge zum Adler". He was also one of the most active supporters of the West End Synagogue Association, and regularly attended the services of that synagogue.

Shortly before the pogroms of November, 1938, together with his wife, he followed his beloved brother and daughter to London. Here again he put himself at the disposal of the community of German Jews. He became an active Board Member of the AJR and rendered his advice and assistance to the work of the AJR on innumerable occasions. Under the auspices of the AJR and the Association of Unregistered Dentists, he also energetically worked in the interest of those Jewish dentists from Germany who were not allowed to carry on their profession in this country. In the end these efforts were successful to a certain extent, but Straus himself did not resume work in his profession. He was also a member of the Leo Baeck Lodge and of the New Liberal Jewish Congregation.

During the last years of his life Alfred Straus took an active part in the preparatory work for the publication of a history of the Frankfurt Jews during the last hundred years, planned by the Frankfurt Municipality.

Alfred Straus was an educated man whose interests were widespread, an excellent speaker, sociable, a loyal and helpful friend. He was granted a carefree life. For more than 40 years he was married to a wonderful woman who was proud of him; after her death he had the good fortune of finding a partner for his last years who, as his second wife, looked after him with deep devotion up to the end. His children gave him unreserved joy: a son who recently came to visit him from Rio de Janeiro and a daughter who, with her husband, lives in London. It was a source of particular pleasure to him that he lived to see his great-grandchildren who only

recently visited him from the United States. During the last years Alfred Straus aged visibly, but he did not have to suffer unduly from his illness. He departed quietly in his sleep without realising his approaching end.

RABBI DR. G. SALZBERGER.

MALLY DIENEMANN

Mrs. Mally Dienemann, widow of Rabbi Dr. Max Dienemann (formerly of Offenbach), one of the leaders of Liberal Jewry in Germany, has died in Chicago at the age of 80. She was, in many respects, a remarkable woman, during her life in Germany and later in Israel and the United States. It was given to her to combine a high intellect with an extraordinary warmth and capability for loving. A large circle of friends could never stop admiring her exceptionally active mind, combined with an almost restless urge to search round the wide horizon that was the background for her ability to think and judge independently.

Mally Dienemann was to her husband a loving wife who not only stood at his side in developing a particularly happy atmosphere within her family and offering wonderful hospitality to their friends, but was also constantly an inspiring guide in her husband's widespread activities. Shortly after the war she published Max Dienemann's biography in which she described vividly the life of a man who can be regarded as one of the most outstanding liberals among German Jewry. A rich correspondence with many prominent people bears witness to her widespread interests and activities, and special mention may be made of her close contact with the late Bernard Berenson, the art historian. In the last ten years or so much of her time was given to travelling, watching the building up of Israel and last, but not least, to sharing the happiness of her steadily growing families in London and Chicago. One of the most satisfying moments in the last stage of her life must have been to see the happiness of her grandchildren and great-grandchildren.

THE HYPHEN

The Hyphen is a group of young people from 25 years upwards. Details about the current programme may be obtained from the Hon. Secretary, Miss Evelyn Longini, 57 Ashford Court, Ashford Road, London, N.W.2 (phone GLA. 0806, evenings).

GHETTO UPRISING MEMORIAL MEETING

A Meeting in Commemoration of the Twentieth Anniversary of the Warsaw Ghetto Uprising and of the Six Million Jewish Martyrs in Nazi Europe will be held on Sunday, April 21, at 3 p.m., at the Theatre Royal, Drury Lane, W.C.2, under the auspices of the Board of Deputies, the Polish-Jewish Ex-Servicemen's Association, the World Jewish Congress, the Association of Jewish Ex-Servicemen and the Memorial Committee. The function is also sponsored by the AJR and a number of other organisations. Members of the AJR and their friends are herewith invited to attend the meeting at which homage will be paid to the victims of the holocaust.

LEO BAECK INSTITUTE Lecture in London

At the next lecture of the Society of Friends of the Leo Baeck Institute, Dr. Jacob Jacobson will speak on "Von Juedischen Familien des alten Berlin". The meeting will be held at the Wiener Library, 4 Devonshire Street, London, W.1, on Thursday, April 25, at 8 p.m. As readers will know, Dr. Jacobson, who was formerly Director of the Archives of the Jews in Germany, is an expert on this subject and recently published a widely recognised book on the Jewish Citizens List of the Municipality of Berlin (1809-1851).

German Donation to U.S. Branch

The American section of the Leo Baeck Institute in New York has received a donation of \$20,000 from the German publisher, Axel Springer, to help the Institute in continuing its research on the history of German-speaking Jewry.

RICHMOND MAYOR AT OTTO HIRSCH HOUSE

On February 24 a visit was paid to Otto Hirsch House by the Mayor of Richmond, Councillor Mrs. Katherine Wilmot, the Mayoress, Mrs. Barbara Charles, the Deputy Mayor, Alderman K. I. Morell, and the Deputy Mayoress, Mrs. S. Steward. The guests were welcomed by the Chairman of the House Committee, Dr. W. Dux. In her reply, the Mayor expressed her appreciation of the wonderful atmosphere in the Home.

The occasion was a concert by the well-known pianist Liza Fuchsova, whose recital was greatly enjoyed by the residents and the guests owing to the artist's outstanding level and the particularly happy selection of her programme.

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NEWS FROM ISRAEL

ANGLO-ISRAEL TAX AGREEMENT

An agreement for the avoidance of double taxation, which comes into effect immediately, was signed in Jerusalem by Britain and Israel. It makes tax payable in whichever country the income is earned, safeguarding citizens of both countries from having to pay tax twice.

ISRAELI-GERMAN RELATIONS

It would be regrettable if, after the implementation of the reparations agreement with Israel, a treaty-less situation were to commence, states Erich Lueth, Hamburg's Public Relations Director, in a survey entitled "Hamburg builds Ships for Israel". The survey is published in "Peace with Israel", the organ of the Hamburg Society for Christian-Jewish Co-operation, on the occasion of the tenth anniversary of the now almost completed German-Israeli reparation agreement. Mr. Lueth states that the end of the agreement "ought to be the beginning of new, positive Israel-German relations".

VISIT BY MUNICIPAL STUDY GROUP

A 120-strong delegation of Mayors and Municipal Councillors from France, Great Britain and the German Federal Republic went to Israel in order to study industrial enterprises and social institutions. At a reception given by Mayor Shalom of Jerusalem, the Mayor of Frankfurt, Herr Menzer, stressed his country's obligation—over and above restitution payments—"to help the progressive and hard-working people of Israel in their development".

AIR CREW INCIDENT

Two B.O.A.C. air crew members were recently ordered out of Israel, following an antisemitic outburst by them. According to a B.O.A.C. spokesman in Tel Aviv, the men were drunk when they made some antisemitic remarks because the Avia Hotel, near Lydda Airport, where they were staying, could not serve them any more drinks. They had been heard to make a series of similar remarks the night before which were ignored since they were obviously drunk, but on this occasion hotel guests, as well as members of the staff, made efforts to restrain them, without success.

When the B.O.A.C. management were informed of what had happened, the men were ordered to leave Israel at once. A B.O.A.C. spokesman in Jerusalem has stated that "a mountain has been made out of a molehill of an incident" and, in London, a spokesman said that the two men concerned had been suspended pending an inquiry by the Corporation into the whole incident.—(J.C.)

GERMAN GOODWILL GESTURE

The Mayor of Frankfurt, Herr Werner Bockelman, has announced that the local council will make 20,000 marks (£1,800) available for a synagogue in Neve Efraim, a village to the south of Tel Aviv. Frankfurt would make a contribution every year after that towards some building project in Israel as a gesture of goodwill, said the Mayor.

POALE ZION AND LABOUR

The central theme of the public session of the annual Poale Zion conference was the role of the British section as a bridge between the Israeli and the British Labour movements.

This was reflected in the presence on the platform and in the speeches of Mr. George Woodcock, General Secretary of the Trade Unions Congress, and of Mr. Len Williams, General Secretary of the Labour Party, as well as in the messages from about a dozen Socialist M.P.s. including Mr. Harold Wilson.

Mr. Woodcock announced that he would propose that the T.U.C. provide four scholarships for the Histadrut's Afro-Asian Institute.

Mr. Williams recalled that P.Z. had been affiliated to the Labour Party for over forty years and, though one of the smallest of the affiliates, it was none the less a very valuable one.

Opening the debate on the fascist revival in this country, Alderman S. S. Cohen (a former Mayor of Hackney) stated that the fascists were not only planning to increase their printed propaganda but intended shortly to set up headquarters in Shoreditch. In the discussion the Board of Deputies was criticised by several speakers for its policy towards fascist activities. The conference decided to officially approach the Labour Party with a request that it take a firm stand against allowing Colin Jordan the use of Trafalgar Square on May 19th.—(J.C.)

INTERNATIONAL MEMORIAL

A delegation representing the International Union of Resistance Movements visited Israel to choose the most fitting plan for a memorial to be erected in Israel to the victims of Nazism. The memorial is sponsored by the International Union of Resistance Movements.

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