

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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## THE LEO BAECK INSTITUTE

IT is an encouraging thought to know that the former German Jews, now spread over almost all countries of the world, have joined hands in associations for mutual assistance. They are organised in the "Council of Jews from Germany," which, under the presidency of Dr. Leo Baeck, has tried to protect their rights and interests.

Hitler's aim to destroy the German Jews, body and spirit, had failed as far as the emigrants are concerned. Their social conscience has caused them to stand up for their brethren, even in times when the individual had to struggle hard for his living and could ill afford to give much of his time and means to those worse off than himself. So far, however, social work has had priority over cultural activities. True, there is hardly any Jewish community which has not been enriched by scholarly contributions of Jews from Germany. British Jewry, to mention only the body nearest to us, has often recognised the debt it owes to scholars, artists, writers and publishers from our midst. However, the German Jews have not yet started to tackle the task which their great tradition and the tragic end in Germany demands from them as their historic obligation.

There are laudable attempts of German-Jewish historiography, but a comprehensive work complying with the highest standards of modern scholarship does not yet exist. The history of German Jewry in the twentieth century is altogether unwritten. The period of tragedy and disaster from 1933 to 1945, with its enforced silence, is waiting for the historian. He will have to tell posterity how a defenceless persecuted minority faced their ordeal, how the community and the individual bore themselves in that time of daily calamity. Many witnesses of that tragedy, whose experience is of historical importance, are still alive. Hardly any of them have entrusted this experience to their pen. Likewise, there is unused material resting in archives, or among the belongings of former German-Jewish communal workers.

### History to be Written

The idea to preserve all the available material on German-Jewish history, especially that of the last decades, by writing a standard work on German Jewry, was very near the heart of our late friend Georg Landauer. His suggestions were considered by our friends in Israel, among whom there are many who feel deeply connected with our common past. The idea found an echo with our friends of the American Federation of Jews from Central Europe and of the AJR, and discussions on the plan have taken place for some years.

What for many years has been a project has now materialised. An Institute for Research and Publication on the history of German Jewry has been established by the "Council of Jews from Germany." Its affiliate, the Irgun Oley Merkaz Europa, prepared a conference in Jerusalem which took place from May 25 to 31 under the chairmanship of Dr. Siegfried Moses, Vice-President of the "Council." He is known to many of our friends as the former President of the Zionist Federation of Germany, as a leading member of the Board of the "Jüdische Gemeinde zu Berlin," and of the "Reichsvertretung der Juden in Deutschland," and is now Comptroller of the State of Israel.

The friends at the Irgun Oley Merkaz Europa, especially Dr. Hans Tramer and Dr. H. Gerling, on whose shoulders fell the main burden of preparing the Conference, vied with each other in their

hospitality for the guests who had come to Israel from abroad. The American Federation of Jews from Central Europe was represented by its chairman, Rabbi Dr. Max Gruenewald, and by Dr. Rudolf Callmann; the Association of Jewish Refugees in Great Britain by Dr. Robert Weltsch and Dr. Hans Reichmann. S. Adler-Rudel and Adolf Michaelis, former members of the Executive of the AJR, now Jerusalem, Professor Dr. Ernst Simon, Dr. B. Kirschner, and Dr. C. Worman, Director of the Library of the Hebrew University, had also taken an active interest in the preparation of the Conference and, together with Professor Martin Buber, Professor Gershon Scholem and Dr. J. Wolfsberg, attended its stimulating sessions. It was most fitting that this gathering was held ten years after the end of the war, a time near enough to the events and yet sufficiently remote to see them in their historical perspective.

On May 30 a public meeting took place in Jerusalem, at which Professor Dr. Ernst Simon spoke on "Das geistige Erbe des deutschen Judentums—Bewahrung und Sammlung" ("The spiritual legacy of Germany Jewry"). Dr. Reichmann read the following message from Rabbi Dr. Leo Baeck, London, the President of the "Council of Jews from Germany," who had agreed to accept the presidency of the Institute which is to bear his name:—

"May I convey my sincere thanks and loyal

### To Uphold German Jewry's Heritage

In their closing session which marked the actual beginning of the work of the Leo Baeck Institute, the meeting resolved to issue the following directives for publication:—

"It is the task and idea of the 'Leo Baeck Institute of Jews from Germany' to collect and to keep as possession of the Jewish people whatever the Jews in the German-speaking countries experienced and created, achieved and lost, or passed on from one generation to another. The Institute will bear the name of the man who, as the last great representative of that Jewry, fearlessly, proudly and with great dignity stood up for his community in a hostile world.

"For almost one and a half millennia the German-speaking countries were a centre of Jewish creative life, radiating their influence upon Jews all over the world. In constant exchange with the European surroundings, as well as with the other parts of the Jewish people, the spiritual legacy was increased and new ways of life were developed.

"Geographical and historical circumstances led to the entrance of the Jews into the European world in a special and unique manner—a fact of decisive importance, without which Jewry in its contemporary shape would have been possible neither in the State of Israel nor in the Diaspora.

"German Jewry had created unique institutions which were destroyed by the catastrophe brought about by National Socialism; their achievements and their traditions, however, must not perish and must not be forgotten.

"The 'Council of Jews from Germany,' as the representative of those last Jews who took a direct part in the Jewish life of Central Europe before the disaster, intends to gather in the Leo Baeck Insti-

greetings to all friends in our country Israel who have participated in the establishment of the Research Institute, and in particular to Dr. Siegfried Moses. I am deeply touched by the honour conferred on me that my name is to be connected with this Institute.

"He who endeavours to survey the many centuries of our history perceives a continuous strife for learning and teaching, a never interrupted search and research. Jews from all parts of Germany contributed their share during the time allotted to them. Whatever some of our brethren created, initiated and attempted in their lifetime, others took over and continued when their hour arrived. Nothing should be lost, for part of the life of Israel would then have been lost.

"That no Torah should be lost in Israel. That was the warning and the message.

"Places of research established by the Ashkenasim, the western and the eastern ones, were destroyed, just as those of the western and eastern Sephardim in earlier times. But the spirit cannot and will not be destroyed; it is predestined to survive.

"Books may be burnt, but what they said remains and seeks a place to abide.

"Thus, a great work of preservation and renewal is being expected from our generation. A great possibility is offered to us—just a possibility, as often granted by Providence in the last moment.

"If not now, when?

"My most fervent hopes go out to you.

"Most cordial greetings to you all."

tute all those who still keep alive the tradition of their origin, its goal being to collect the vast profusion of this heritage for us and our children—and for the House of Israel.

"We want to show the past: we want to demonstrate—in loyalty, unbiassed and without euphemism—whatever Jewish men and women have done, felt, thought and created throughout the centuries; how they proved themselves and where they failed, and how they tackled the problems of their lives and the collision between the Jewish and the European world. We want to demonstrate the historic part played by the community from which we originate—wherever we may be now—a part which, in unparalleled historical circumstances, has come to a tragic but not dishonourable end.

"By scientific research and return to the sources, the Leo Baeck Institute intends to convey a picture of that Jewry and their work. In demonstrating what the German Jews were and what they achieved, we shall learn to know ourselves: Who we are, where we come from—and perhaps where we are going.

"The task will have to be accomplished through threefold means: by planning and promoting scholarly research, by monographs and publications, and by the utilisation of archives and other documentary material.

"The 'Leo Baeck Institute,' whose programme will be announced from time to time, intends to be a centre for those Jews who, whatever their present circumstances may be, are still linked with the past. It intends to give testimony before the world and the Jewish people of a past which helped to shape our very being and which forms an indelible part of Jewish history."



## Dispersion and Resettlement

A New AJR Publication

THE dispersion of the Jews from Central Europe is now all but complete, and 25 years after the very thought of it would have been scorned the time has come to survey the new galuth. What has happened to the remnant—the 360,000 from Germany, the 147,000 from Austria, the 30,000 from Czechoslovakia—who escaped from the German fury? The AJR has conducted the elaborate, if sometimes melancholy, inquiry, and the results are presented in an instructive brochure.\*

It is a story that does honour to some of the finest virtues of man. These people were persecuted in circumstances calculated to destroy their self-respect, to crush their faith in justice and to cripple them for ever as members of the human family. Yet they refused to be overcome by the concentrated force of evil. They braved the cruel hardships that darken the life of the alien, and gradually they arose again, labouring in the service of their new country and at the same time faithful to the ancient law.

In recording all this, the story is not of course original: it merely reproduces the story of former Jewish generations dispersed and resettled. It bears no motto, but well might have been chosen the words of Menasseh ben Israel pleading the Resettlement in England 300 years ago: "From hence it results that the Jewish nation, though scattered through the whole world, are not therefore a despicable people, but a plant worthy to be planted in the whole world and received into populous cities, being trees of most savoury fruit and profit."

### Achievements

The most striking proof of this is given in Israel where the Jeckes' oft-envied achievement stands out in bold relief—in the Government services, in higher education, notably in the Hebrew University, in every form of culture as well as in the design of the settlements. Carriers of sound knowledge both practical and scholarly were also amongst those who came to this country. As he surveyed the refugees' "good services rendered to Britain and the Commonwealth," the late Professor Redcliffe Salaman, F.R.S., noted "the most outstanding advantage" among "the many first-class scientists who have been absorbed in the laboratories of our universities and industrial undertakings." It is sad to read that by contrast no room was found for them at French universities.

As for trade, the benefits of immigrant skill and ingenuity are perhaps too evident to require mention. The list of advertisers in the present brochure is in itself a telling testimony. The achievement is probably even more noticeable in the less developed, though fast advancing, countries, especially those of South America. In Argentina, for example, the 40,000 Jews from Central Europe have built up large undertakings and a substantial part of the country's export and import trade is in their hands. They have done well for themselves, too. In Brazil "many immigrants have achieved standards of living which would have been beyond their wildest expectations in their countries of origin." Much the same is true of South Africa.

Naturally, others, many others, have not been so fortunate. In France the economic position of most of the 8,000 refugees is bad; it is not very much better in Belgium, and perhaps we don't have to look far here—in this country, we just make ends meet. "In spite of the general trends," writes the Editor, Dr. Rosenstock, "it cannot be said that the refugees have been absorbed in British economic life." There is, of course, the relief of Restitution from Germany, but relatively few have received it and many are waiting.

But well or not so well to do, the great majority have struck new roots. From the U.S. a "material and spiritual adjustment" is reported which has been "on the whole smooth and possibly faster than had been achieved by preceding waves of immigrants from Central, Southern and Eastern Europe." In Australia the 12,000 refugees have

*Continued at foot of next column*

\*Dispersion and Resettlement. The Story of the Jews from Central Europe. Published by the Association of Jewish Refugees in Gt. Britain. 61 pp. 5s. With contributions from Robert Weltsch, Kurt Löwenstein (Tel Aviv), Hanns G. Reisser (New York), Herbert Freuden, C. L. Lang (Paris), H. Schoemann (Brussels), S. W. Krieger (Sydney), W. Heidenfeld (Johannesburg), E. A. Lomnitz (Bombay), Alfred Hirschberg (Sao Paulo), Max Hermann Maier (Rolandia, Brazil), Kurt Julius Riegner and Julius Lomnitz (Buenos Aires), Gabriele Tergit and Werner Rosenstock.

## RESTITUTION NEWS

### ENDGÜLTIGE REGELUNG DER HYPOTHEKENGWINNABGABE

Wie in der vorigen AJR-Information berichtet wurde, lag dem Bundesrat der Entwurf der 15. Durchführungsvorordnung zum Lasten-Ausgleichsgesetz (LAG) vor, in der die Erhebung und Gestaltung der Hypothekengewinnabgabe in den Fällen, in denen das Grundstück am 21.6.48 einer Ruckertstättungsberechtigten Person entzogen war, geregelt werden. Diese Verordnung vom 2. Juni 1955 ist jetzt in dem am 11.6.55 ausgegebenen Bundesgesetzblatt No. 16/1955 veröffentlicht worden.

Gemäss § 2 der D.V.O. wird die Hypothekengewinnabgabe auf Schuldnergewinne aus der Umstellung von R.M.—Verbindlichkeiten, die am 20.6.48 durch Grundpfandrechte an einem Ruckertstättungsgrundstück des Schuldners gesichert waren, nach den allgemeinen Vorschriften des LAG erhoben, soweit nicht in dieser Verordnung etwas anderes bestimmt ist. Die VO sieht eine Beschränkung der Abgabepflicht gegenüber den allgemeinen Bestimmungen des LAG nur in sehr geringem Umfang, und zwar nach folgenden beiden Richtungen vor:

Die Abgabepflicht ist auf die Hypotheken- und sonstige Grundpfandrechte beschränkt, die innerhalb der sogenannten Belastungsgrenze liegen, also diejenigen, deren Bestehenbleiben in einer Ruckertstättungsentscheidung angeordnet ist, sowie auf gewisse andere, in der VO aufgeführte Verbindlichkeiten, die an dem Ruckertstättungsgrundstück gesichert sind (§ 3).

Es ist ferner bestimmt, dass, sofern das Ruckertstättungsgrundstück auf Grund einer rechtskräftigen Entscheidung oder einer rechtswirksamen Vereinbarung in das Eigentum des Ruckertstättungsberechtigten gelangt ist, Leistungen auf die der Abgabepflicht unterliegenden Schuldnergewinne nicht fuer die Zeit, in der das Ruckertstättungsgrundstück entzogen war, gegen den Berechtigten geltendgemacht werden koennen (§ 4). Soweit also der Berechtigte fuer die vorgenannte Zeit Abgabepflicht bewirkt hat, kann er deren Erstattung beanspruchen. Dagegen findet kein Ausgleich statt, wenn solche Leistungen fuer die angegebene Zeit von dem Ruckertstättungspflichtigen bewirkt worden sind.

### CLAIMS CONFERENCE SCHOLARSHIPS

Victims of Nazi persecution were awarded by the Jewish Claims Conference 188 scholarships and fellowships worth 135,000 dollars. Among the 31 recipients in this country are Dr. Jacob Jacobson, a former director of the Reichsarchiv der deutschen Juden; Dr. Helen Rosenau, a lecturer in the history of art at Manchester University; Mrs. Else Meidner, the painter, whose works have been exhibited in Britain and Germany; Dr. Joseph Heller, the Hebrew scholar, who is now preparing a book on Maimonides; and Dr. Zvi Werblowsky, a lecturer at the Institute of Jewish Studies in Manchester.

*Continued from preceding column*

been "integrated satisfactorily," and the 10,000 in South Africa have so had to identify themselves with the ruling Whites that, says the reporter, "hardly anybody would stick out his neck on behalf of the non-European population."

Not everywhere has the adjustment grown into close contact with the new surroundings, either with the people in general, or with the local Jewries. In some cases the immigrants have helped to bring about communal harmony—in Bombay, e.g., they joined hands with the Sephardim and the B'ne Israel, and in Chile creative Jewish work is held to be unthinkable without the active participation of German Jews. But in other instances they have set themselves apart. In Argentina they have developed "well-organised German-Jewish communities, propagating Jewish ways of life, knowledge, emotion and action."

Formed by a culture as distinctive as theirs, they are likely to stay separate for a long time to come, like their brethren from Eastern Europe and those who still bear the name of Spain. At the same time, they have given proof, by their teaching and by their living experience, that they are, unalterably, members of the House of Israel, all of them and in all the lands of their dispersion and resettlement.

A.

### NEW CORA DECISION ON VALUABLES

In 1950 CORA (Court of Restitution Appeals), the highest court in the U.S. Zone of Germany, decided that not only the German Reich but also the City of Nuremberg was liable with regard to compensation for jewellery and precious metal objects which were compulsorily delivered to municipal pawnshops by Jews in 1939.

This decision was attacked by many German lawyers and an identical case was anew submitted to CORA. In one of its last decisions before the termination of its activities, CORA has now reversed this finding of 1950. It has expressed the opinion that, in the sense of the restitution laws, the municipalities had not "obtained" the Jewish valuables and that therefore only the German Reich was liable for restitution. CORA mentions in its

### FRISTABLAUF

*Die Frist für die Anmeldung von Ansprüchen auf Grund des Bundesentschädigungsgesetzes läuft am*

**30. September 1955**

*ab. Bis zu diesem Zeitpunkte müssen diejenigen Verfolgten, die auf Grund des Gesetzes antragsberechtigt sind, ihre Ansprüche wegen Schaden an Leben, Körper und Gesundheit, Freiheit, Eigentum und Vermögen und beruflichem und wirtschaftlichem Fortkommen angemeldet haben.*

*Eine ausführliche Darstellung des Gesetzes war in der Sonderbeilage zu AJR Information, September 1953, veröffentlicht, von der Exemplare auf Bestellung bei der AJR erhältlich sind (1s. plus Porto).*

*Es wird eindringlich darauf hingewiesen, dass Geschädigte, die den Antrag nicht fristgemäss einreichen, ihrer Ansprüche verlustig gehen. Es wird gebeten, auch Freunde und Bekannte auf den Fristablauf hinzuweisen.*

decision that the German courts tended to disagree with its former finding. Impressing this previous finding on all new cases as appeals are taken would, however, "be arbitrary and productive of great disharmony in a programme which to be successful must be harmonised to the greatest extent possible."

As a consequence of the new decision, claimants will have to await the enactment of a new law, the so-called "Rueckerstattungs-Ergaenzungsgesetz," regarding the liability of the German Federal Republic for restitution claims against the German Reich. It is expected that this law will come out in the course of this year.

### INDEMNIFICATION DELAYS

Indemnification is an unpopular issue in Germany, it was said in an editorial of the *Rhein-Neckar Zeitung*, with which Professor Heuss has once been associated. The moral and legal claims of the victims of Nazi persecution were increasingly obstructed by reactionary forces in domestic politics, the paper wrote, and "discrimination against Nazi victims is so patent that the way in which indemnification legislation is being applied has been rightly described, on the floor of the Bundestag, as the Nazis' last revenge."

### DR. H. J. VON MERKATZ

There is a new man in the Bonn Cabinet. After Herr Hellwege has taken over the Lower Saxon Government (where he appointed Herr Schlüter), his post as Federal Minister for Bundesrat Affairs was entrusted to Dr. Hans-Joachim von Merkatz. Though a member of the German Party, he made a point of endorsing Dr. Adenauer's declaration on Restitution in September, 1951. That declaration, he then said, was not only to be approved but to be wholeheartedly supported, for, he quoted the Bible, "righteousness exalts a nation."

The official Bonn weekly, *Das Parlament*, recently devoted a special supplement to the ghetto of Theresienstadt. The headline ran, "The Role of Theresienstadt in the Final Solution of the Jewish Question." The author was Dr. H. G. Adler, a former inmate of the ghetto, and the article was an extract from a forthcoming book of his ("Das Antlitz einer Zwangsgemeinschaft").



## Reports from Germany

### "NAZISM IS DEAD"

Nazism and neo-Nazism are "as dead as a doornail" in Germany, and there is no chance of their returning, said the West German Ambassador in the U.S., Heinz Krekeler, in an address at Washington. He also claimed that antisemitism was of "no importance" today in West Germany's economic and political life.

In answer to a question by Mr. Barnett Janner, the Secretary of State for Foreign Affairs replied that no safeguards similar to those contained in the Austrian State Treaty are provided for in the arrangements made with the Federal Republic against the resurgence of Nazi movements and against the appointment of prominent Nazis to the new German Army. The Foreign Secretary added that the best safeguard was the association of Germany with the countries of the West. Asked by Mr. Janner what he was going to try to advise the German Federal Government to prevent Nazism from being resuscitated by appointments to very important offices, the Minister replied: "It is only a few weeks since the occupation formally ended. We do well to have confidence in the Chancellor and in the Federal German Government."

### GERMANS' DUTY

Foreign fears of a dangerous reawakening of German nationalism can be overcome if Germans will abandon all thought of a "Master Race" and uncritical belief in the claims of authority, it was said by Professor G. Ritter, the historian of the German anti-Nazi resistance. There must be, he said, a rejection of militarism in the sense that war was the best and most effective means of settling international conflicts.

Professor Ritter was speaking on the anniversary of the rising in Eastern Germany two years ago, which he compared with the rising against Hitler in 1944. The importance of June 17, 1953, he explained, was that concern for material considerations, which play so great a part in Marxist doctrine, could not overcome the ideal of political freedom. July 20, 1944, was a reminder that the interests of the State could not obscure the fundamental difference between Right and Wrong.

Two German films are being made about the anti-Nazi resistance—one in Berlin and one in Munich. The Berlin company has as its adviser ex-General von Gersdorff, who took part in the conspiracy of July 20; the Munich company employs so ex-General Remer, commander of the force which suppressed the plot.

### OTTO STRASSER

Otto Strasser, the anti-Hitler Nazi now back in Germany, is in contact with Prince Borghese, a leader of the Italian Fascists. They are planning to hold a conference of "independent national politicians" from various countries to take place in Rome next October. By then Strasser also hopes to have launched his new "German Freedom Party."

## Resistance to Nationalism

The claim occasionally put forward in German official quarters that any danger of a Nazi revival may be discounted, is not always wholly warranted. But recent reports have been encouraging and such evidence as they provide of a determined democratic effort should not go unappreciated.

### Göttingen University's Example

It was grand to hear of the vigorous action by the Rector and Senate of Göttingen University, which enforced the removal from the Lower Saxon Government of a Minister of Education whose political past and present is suspect. Herr Schlüter, who claimed credit for the fact that he had one Jewish grandparent, had been aiding and abetting Nazism by publishing, in his "Göttinger Verlagsanstalt," books of all sorts of undesirable characters, e.g., Rudolf Diels, first head of the Gestapo; Klagges, one-time Nazi Premier of Brunswick, and several professors who were debarred from teaching because of their Nazi record. As Minister of Education Schlüter would have been able to reinstate their influence.

The Göttingen academic authorities resigned in protest because, they said, the appointment was "a threat to the University's good name"; 5,000 students proclaimed a strike, and a number of high school teachers gave notice of quitting. Their action was forcefully endorsed by other universities,

### JEWISH AFFAIRS

In the West Berlin Jewish communal elections, the Liberals, headed by Heinz Galinski, chairman of the community, secured 18 of the 26 seats on the Executive. The number of persons entitled to vote was 4,188. In the recent elections in Frankfurt the number was 971.

A synagogue in Offenbach will shortly be consecrated.

The new chairman of the Board of Bavarian Jewish Congregations is Heinz Meier. He succeeded Mr. Maurice Weinberger who emigrated.

Several tombstones were overturned and damaged by "unknown persons" in the old Jewish cemetery at Gerresheim, Düsseldorf.

Jakob Altmaier, member of the Bundestag, writes his Jewish "confession" in the June issue of the *Frankfurter Jüdisches Gemeindeblatt*, which began to appear in April last.

### OLD "K.C.s" MEET AGAIN

About 50 former members of the Students Fraternity K.C. from all parts of the Federal Republic, Berlin, Saarland, France and Switzerland attended a meeting held in Auerbach (Bergstrasse). Rechtsanwalt Hugo Ehrlich (Berlin) was in the chair. A committee was elected, consisting of Dr. Franz Engel (Düsseldorf), Dr. Fritz Manasse (Hamburg), Dr. Walter Zweig (Frankfurt), and a representative from Berlin, who is still to be nominated.

### PRESIDENT EISENHOWER'S INTEREST

President Eisenhower expressed interest in the fate of European Jews liberated from the Nazi camps ten years ago, hoping that "all those people are now living in health and happiness, or at least under conditions of self-respect and decency."

He made these remarks in response to a citation awarded him by the United Jewish Appeal for "distinguished humanitarian service to victims of Nazi tyranny."

### ACTION AGAINST ANTISEMITES

A West Berlin high school teacher who refused to admit Jewish pupils to his class "because I am and shall always remain an antisemite," was removed from his post but granted 75 per cent of his salary for 18 months, "in view of the fact that he served honourably in the war."

Imposing a two months' sentence on a man who had uttered threats of physical violence as well as vile antisemitic insults against a Jewish family, a West Berlin judge said: "The grievous guilt of the German people toward the Jews must put us on our guard against a relapse into the mistakes of yesteryear, and for that reason Jew-baiting abuse can under no circumstances be tolerated."

as well as individual scholars, both at home and abroad. Mr. R. Birley, Principal of Eton College, thought it was "impossible to imagine a more hopeful augury for Germany's future."

Nor were the scholars alone in protesting. They were supported by the trade unions, and the director of the "German Theatre in Göttingen," H. Hilpert, intimated that he was not going to continue under Herr Schlüter. The Central Committee of Jews in Germany also took a hand by calling upon the Jewish congregations in Lower Saxony not to co-operate with the Minister.

### Trade Unions' Campaign

More spectacular was the action of the trade unions in organising a counter-demonstration against the first large scale meeting of the Stahlhelm held for purely political reasons. (Hitherto there had always been some pretence of an "old comrades' rally" trying to trace people posted missing in the war.) While the Stahlhelm met at Goslar, the trade unions chose nearby Bad Harzburg, which their chief, Herr Föcher, recalled had been the place where in 1931 the Stahlhelm joined hands with Hitler. It was, Föcher said, a disgrace that an organisation of this kind should be once again active so soon after the end of a disastrous war and "making the same sort of demands as before and hiding the same evil designs."

## ANGLO-JUDAICA

### The General Election

Eighteen Jewish M.P.s were returned in the General Election of May 26. The former 16, all victorious, were joined by another Labour Member, Mr. F. Allaun, a journalist, and for the first time since 1945 a Jew appeared among the Conservatives, Sir Henry d'Avigdor-Goldsmid, President of the Jewish Colonisation Association and chairman of the Jewish Trust Corporation for Germany.

### Honours

In the Queen's Birthday Honours List, distinctions were conferred on a number of high Jewish Government officials, among them Mr. E. A. Cohen, Second Secretary, Board of Trade (a K.C.M.G.); Mr. A. S. Marre, Accountant-General, Ministry of Health (C.B.); Mr. S. Freedman, Principal, Board of Customs and Excise (O.B.E.); and Mr. M. Lemberger, Senior Executive Officer, Colonial Office (M.B.E.). A C.B.E. was conferred on Miss Lily Montagu, for services to Jewish organisations, and on Professor M. L. Rosenheim, Professor of Medicine, University of London.

An O.B.E. was also conferred on Mr. H. P. Juda, publisher and editor of *The Ambassador*, a particularly well produced textile trade journal which has done much to promote British interests commercially. Mr. Juda was formerly London City correspondent of the *Berliner Tageblatt*.

A Jew, Mr. Harry Steinman, will be the new President of the Pharmaceutical Society of Great Britain, and several Jews were elected Mayors.

On his retirement, the Mayor of Salford, Alderman J. H. Lester, addressed a special letter to the Jewish community urging them to have faith in their future: "For inasmuch as you have triumphed throughout the ages, from Pharaoh's persecution to Hitler's regime, I am confident that complete victory is assured by a mass entry into the Promised Land, which, in my opinion, is yours by Divine Right."

### Deputies' New President

The new President of the Board of Deputies is Mr. Barnett Janner, M.P., hitherto the Board's senior Vice-President. He is also President of the Zionist Federation.

The dearth of teachers all over the country is unlikely to be relieved unless the community will spend an additional £10,000, it was stated by the chairman of the London Board of Jewish Religious Education. There are now on the Board's rolls 14,000 children who are taught by 400 teachers, and while there is a constant demand for classes to be set up all along the periphery of London, many thousands of children are receiving no Jewish religious education at all.

In his annual report the non-Jewish headmaster of the Hasmonean Grammar School, Mr. W. W. Stanton, said their scholastic record was evidence to refute all fears that secular education might be neglected in a Jewish school. In fact, he added, they had rather the feeling that too little time was left for Jewish subjects.

### Israel

There are now eight British kibbutzim in Israel. Professor Arnold Toynbee, Director of Studies at the Royal Institute of International Affairs, told the Oxford University Jewish Society that the establishment of the Jewish State was a retrograde step, moving against the tide of progress towards world-community. He also reiterated his thoroughly discredited view of "the special tragedy that the Jews who had received such treatment from their Nazi oppressors, should have applied a similar weapon to their own opponents."

Messrs. Marks & Spencer, one of the staunchest pillars of the J.P.A., announced a profit of £4½m., an increase of £1½m. over last year. The turnover exceeded £107m., an increase of £13m.: 99 per cent of the goods they sell are made in Britain.

### Offence to Orthodoxy

Grave offence was created among orthodox Jews by an article in the *Jewish Chronicle* alleging that the mikva was "a barbaric hangover from ancient days." Rabbi Dr. Schonfeld, head of the Adath Yisroel Synagogue, declared that the time might come when they would have to issue a prohibition on the paper. Dayan Schneebalg, of Manchester, thought that the article in what he described as *Die Orthodoxische Zeitung* would have been more fitting to *Der Stürmer*. The British Agudas Israel proposes to launch a £500,000 fund to build a network of mikvaot in this country.



H. I. Bach:

## A NEW ANTHOLOGY OF JEWS AND JUDAISM

APPEARING within a series entitled "The Spirit of the Western World," that purports to present a sequence of philosophical textbooks, and written for German Gentile readers who could not be expected to have undistorted notions of Jews and Judaism, H. J. Schoeps's new anthology of Jews and Judaism throughout the centuries\* is to be looked at and to be appraised against this background. It may be said at once that he has creditably acquitted himself of a difficult task, although both in what it includes and what it omits his book falls short of what it might have been for its particular purpose.

The anthology is subdivided into fourteen chapters, each with a brief introduction, with notes providing explanations of detail; a sensible and carefully selected bibliography, covering German, English, American and Israeli publications up to the end of 1953, concludes the volume. The first chapters, "From the world of Prayer," "... of the Talmud," "... of the Midrash," are aptly introduced and well selected, mostly from existing compilations such as those of Winter and Wümche, Höxter and Gudemann, with the enlivening inclusion of passages from Schudt's description of the Jews of Frankfurt at prayer in the synagogue. Medieval Jewish philosophy is represented by Bachja on the "Duties of the Heart," by three passages from Maimonides and two from Joseph Albo, and in Judah Halevi's moving comparisons of Israel as the heart of the nations, the infirmest of organs and the healthiest at the same time, and as the seed-corn that has to lie low and apparently disintegrating in the soil before it can bring fruit again. In his selection of pieces of Jewish mysticism, Schoeps draws mostly on Gerhard G. Scholem's work as, later in the chapter on Chassidism, on that of Martin Buber; quite a number of finds and happy ideas, however, are also his own.

Of the Hebrew poetry of the Middle Ages, two piyutim, or Songs of Repentance, are given in Karl Wolfskehl's translation; four poems by Judah Halevi are quoted, two in Franz Rosenzweig's translation and with his notes, the other two rendered into German by Emil Bernhard. Schoeps finds a comparison between these two modes of translation "instructive" (p. 353)—it is indeed, to say the least of it.

### Life in the Middle Ages

The following chapter, "From the Life of Jews in the Middle Ages," is perhaps the least satisfactory of the whole book. It is arranged under three headings—"Suffering," "Order," and "Redemption." The first heading covers documentary reports of the persecution of Jews at Worms and Speyer; the decree on the expulsion of the Jews from Spain (one wonders why Schoeps uses his precious space to print it in full), and a Yiddish folksong, "The Hare's Plight," translated by Ludwig Strauss. Under "Order" we find measures of the Jewish communities to keep internal discipline, and the chapter ends with a fine passage on the certainty of redemption by the "Hohe Rabbi Löw" of Prague. On the whole it is not so much their selection but the headings of this chapter themselves which are one-sided and incomplete to the point of untruth. Might it not have been at least as advisable to quote the invitation of the Archbishop of Speyer to the Jews "whose presence increases the prestige of a town by a thousandfold" (11th Century)? The famous family of the Kalonymos of Mayence is not mentioned, nor the pioneer work of truly European importance in which, among others, some of its members were engaged; the transmission of the classical writings of Greek antiquity by translation from the Arabic, the basis of the Italian Renaissance. As Schoeps's book has a legitimate philosophical concern, some of the repercussions of Platonism of this movement in the Jewish sphere might well have been shown, e.g., Leone Ebreo's "Dialoghi di Amore." On the other hand, the impact of the spirit of Judaism on Germany itself could have been brought home by Luther's devoted comment on the difficulties he encountered in trying to render adequately the power and tenderness of the Hebrew Bible. Omissions such as these are grave indeed, even if the work of Jews on medicine and the natural sciences during the Middle Ages might go beyond

\* Hans Joachim Schoeps, *Jüdische Geisteswelt. Zeugnisse aus zwei Jahrtausenden*. 8vo. 357 pp. Hoffe-Verlag, Darmstadt, 1953.

the limitations of this anthology. Meek and provincial to this extent at any rate it need not be.

From the crusades Schoeps jumps immediately to Sabbatai Zevi and the 17th Century. This and the following chapter on Manasse ben Israel, Cromwell and Spinoza, are again readable and circumspect, perhaps with the exception of Spinoza, of whom only a sharply anti-Jewish passage from the Theological-Political Treatise is given together with the full text of his expulsion from the Jewish congregation—without adequate explanation of the specific conditions under which it seemed necessary at the time.

The chapter on Chassidism follows selected with loving care. Then, however, the biased reader, expecting the next chapter to deal in historical sequence with the age of emancipation, will look for it in vain under the chapter heading "Modern Witness for the Spirit of Judaism," he will find—in this order—Steinheim on "Religion as an element of culture"; Aimé Pallière's first impression of the service on a Day of Atonement; Buber, "The Jew in the World" (1935); Edmond Fleg, "Why I am a Jew"; Karl Wolfskehl, "The

Jewish Secret" (1936). One reads on to a brief but excellent selection on the Zionist Movement, ending in the Proclamation of the State of Israel. Only then comes a chapter on German Jewry, quoting Gabriel Riesser, Franz Rosenzweig, Leo Baeck (1933), a lengthy passage from a pamphlet by Schoeps of 1934, the Rising of the Warsaw Ghetto, memorial addresses of two rabbis, and the address of the Federal President, Heuss, to the German section of the Council of Christians and Jews.

In the final chapter, however, "Israel and Christianity," Moses Mendelssohn is introduced, followed by Rosenzweig and Buber. It may well have been more difficult still for the compiler to find so subtle an arrangement than it is for the reader to follow his intentions. One way of dealing with the problem of having to present the history of the past two hundred years could have been to draw on personal recollections of German Jews, available in profusion, capable of showing all the stages and shades of development, spontaneous and unassailable—whereas, as it stands, this last part is neither here nor there. It would have been fine and brave in 1935, but it bears the date of 1953. And these two dates are perhaps pointers to a problem of Hans Joachim Schoeps himself.

## A FRENCH JEW WHO LOVES ENGLAND

### André Maurois is Eighty

An ironic expression about his mouth, a rather melancholy one about his eyes, and between them a marked "Jewish" nose—this is how I remember him from a first night at Reinhardt's "Komödie," where I happened to sit next to him. He wore a smart but unobtrusive suit, and looked like the ideal of an—English gentleman.

His real name is Emile Herzog, and like Edmund Fleg (Flegenheimer), by ten years his senior, he is descended from Alsatian Jews. But there is hardly any connection between the author of "Moses" and "Solomon" and the biographer of "Disraeli." The difference is not that Fleg emphasizes his Judaism and that Maurois does not, but that the hero of Maurois' best and most successful book was a statesman and a writer, a Jew besides, but, above all, an Englishman. Born at Elbeuf in Normandy, his love of the English may go back to early impressions from his young days. About a third of his books are devoted to English men and women, besides Disraeli, Shelley ("Ariel"), Byron, Edward VII and, in his "Etudes Anglaises," amongst others the famous actress Mrs. Siddons, Edward Bulwer, John Ruskin and Oscar Wilde. The outcome of his activity as a liaison officer with the British Army during the first world war were the books "The Silence of Colonel Bramble" and "The Conversations of Doctor O'Grady," where his art is at its most creative, integrating French spirit with English humour.

His "History of England" is the most fascinating and, at the same time, most instructive ever written, not surpassed by his later "History of America," not even by the history of his own country. Maurois' "Vies Romancières" differ from those of Lytton Strachey and Emil Ludwig—all three of them followed by a host of imitators—in that their impulse is distinctly epic. No doubts have been cast on Maurois' reliability as a scholar. Though based on the research of others, their results were created anew by a consummate artist; it is rare for both talents to exist together in one and the same author.

But for all his Anglo-Saxon propensities Maurois' books are the writings of a Frenchman. In his "Edward VII" we get acquainted with the events leading to the 1914 War, and in his novels "The Factory," "In the Family Circle" and others, in which, after the tradition of the French society novel, the same persons appear, the background to French politics between the wars is shown. Maurois is fond of introducing writers into his stories, a sort of self-portraits, such as Delamain in "The Factory." Out of the war experience the "military and industrial" middle class manufacturer originated who, according to military tradition, saved a rival from ruin, although their families lived in a state of vendetta.

Set against a vivid contemporary background, events of great tenderness occur. "Climats" is the title of the finest amongst his novels: "It was a

glance of the shortest possible duration, but in it was the pollen charged with unknown powers out of which my greatest love was born." In such a way the whole novel expresses social occurrences by images taken from the life of nature. No wonder that Maurois was to become the profoundest interpreter of Proust. His latest books deal with the women of Paris and with George Sand ("Lélia"), the great loving soul, and France and love going so well together that they are for Maurois almost synonymous—he here attains another summit of his work, a synthesis of his historical books and of his fiction.

Sometimes Maurois reminds us of another great writer of the Alsace, the German poet René Schickele; they have in common the interplay of nature and civilisation and the skill to catch the very moment of an emotion when it emerges from the unconscious and enters the conscious mind. It seems to me a typical talent of people living on real or spiritual borders, and it is here that Maurois' Judaism, little prominent as it is, comes into its own. For however French, English, Western, European his work is, the Jewish element is not absent from his spiritual make-up. In his essays "Relativism," whose motto is "The fact that Truth is relative is the only absolute truth," Maurois coined the term of "Useful Myths," and his theory of the "Myth of Geneva" (the old League of Nations) cherished the belief that this myth intensified might have the same power as traffic lights, which are symbols of power only, but no power as such. On this argument he based his hope for World Peace between the 1914 and 1939 wars, and this belief in security came from the depth of his Jewish mentality.

LUTZ WELTMANN

### ISRAEL'S IMPROVED ECONOMY

According to a statement by Mr. Israel M. Sieff, Chairman of the Anglo-Israel Chamber of Commerce in London, the adverse ratio of Israel's imports to exports is steadily diminishing. Seven years ago it was 9 to 1, whereas now it is 3 to 1. Mr. Sieff also mentioned that there were many worthwhile schemes in hand for industrial expansion; copper smelting, a lubricating oil refinery, extension of fertilizer and chemical plants, wood pulp.

### RESPONSE TO AJR PUBLICATION

The AJR wishes to thank all those who have expressed their appreciation of the AJR publication "Dispersion and Resettlement" and sent in voluntary contributions towards its production costs. Their co-operation has been a great help and encouragement indeed. There are, however, quite a few who, so far, have not responded to our appeal. May we remind them to follow suit, thus helping to secure the success of our venture? Needless to say that any comments on the contents of the brochure will be welcomed as well.



## HEINE IN RAMSGATE

THOSE who hope to enjoy a holiday on the lovely coast of Kent may like to remember that Heinrich Heine once was there. On his visit to London, in the spring of 1827, he decided to spend a few days by the sea. He badly needed some relaxation. For one thing, his health was even then failing and, besides, though surpassing all his expectations of his grandeur, London had been a gruelling experience. "Send a philosopher to London but no poet," he cried in Cheapside, for it seemed a place that "smothers the imagination and rends the hearts." The weather too was wretched. It was cold and foggy, snow fell, and the lodgings at 32 Craven Street, Strand, were unheated. "I am freezing and suffering dreadfully," he writes on April 23.

Moreover London was "dreadfully expensive." Each day costs more than a guinea, if not several guineas, which is "very much for a German author," notwithstanding the fact that he had promptly cashed the £400 cheque from Uncle Salomon which was intended only as the formal backing for a letter of introduction. Altogether he spent more than 300 guineas in England during his three and a half months' stay, in London alone £210.

The money goes at that rate because, he tells Varnhagen, "I am seeing everything," and in a letter to another friend he names the "attractive sights": "Parliament, Westminster Abbey, English tragedy," and, notably, "beautiful dames." Indeed, he adds: "If I get out of England alive it won't be the dames' fault; they do what they can." He had actually been "plunged up to the neck in adventures," he later confessed, and the guineas were lost "through bad luck and folly." It was an experience vastly different from that of the less seasoned Felix Mendelssohn two years later who spent "a happy time" in London, of which he wrote home: "Yes, children, you may be scandalised, I do nothing but flirt, and that in English!" Nor did Heine find only the dames in England enchanting, especially the "Chinese girls," but the men too, he thought, had much to commend them, being, in a deft and double-barrelled phrase, "broad-built and broad-minded."

But while tantalisingly little is known of the adventures in London (apart from gentle Kitty, of Regent's Park, who never failed to put the kettle on, and Mlle. Laurence, the pretty 15-year-old dancer on Waterloo Bridge who enlivens the "Florentine Nights"), a famous memory remains of at least one flirt during a brief fortnight by the sea. Heine had intended to go to a bathing resort soon after his arrival in England. In the event he did not go until the middle of July, three weeks before leaving England. He chose Ramsgate, which was then, very different from to-day, a favourite resort of the gentry. With Brighton it vied in attracting not only the fashionable but royalty also. The young Queen Victoria and her mother frequently spent a holiday there, and there King George IV embarked for Hanover.

## "Mylady"

At that time too its most celebrated resident had already been established. Moses Montefiore was a tenant of East Cliff Lodge. He did not meet Heine, however, being then just away on his first journey to the Holy Land. But it so happens that Heine's only surviving letter from Ramsgate is written from "East Cliff," from a "high balcony" giving on "the beautiful wide sea whose waves climb up the cliff and rustle the most joyous music into my heart." In this letter he tells a friend that he is having "a great deal of intercourse with Irish people."

The casual intelligence was not quite as innocuous as perhaps it sounded. For the said "Irish people" were just one person and that person none other than the gracious damsel—"Mylady"—who later added so much spice to the devotions of Lucca. In Ramsgate she was still blithely innocent, almost as innocent as in her native Dublin where she "often lay in the grass on her back, gazing up to the sky, wondering whether heaven really was as full of glory as was always said." She had not yet grown into that advanced degree of sophistication which enabled her, at the Cathedral of Lucca, to sprinkle her Hebrew companion with consecrated water and at once pronounce, with due solemnity, the magic words: *Dam Zvardea Kinim*.

In Ramsgate she was not the instigation of wit but the inspiration of poetry, though curiously enough Heine did not actually compose a poem.

He made an effort, jotting down what Lord Lytton reproachfully called "emotions committed to memory for future use." The poem was to be named "Ramsgate," and in his little-known draft Heine sketched "a huge chalk cliff, like a woman's fine white bosom, upheaving itself above the sea":

"The lovesick sea yearningly clings about it, teases and sportively splashes it in the strong embrace of his wavy arms. On that white cliff a high town stands, and there, on a high balcony, stands a beautiful woman, and she plays cheerful tunes on a Spanish guitar.

"Under the balcony stands a German poet, and as the charming melodies float down to him his spirit involuntarily accompanies them, and the words burst from him:

"O were I now that fierce wide sea,  
"And you the rock tower'ring over me!"

The note goes on: "Our German poet, however, did not sing these words, he only thought them. In the first place, he had no voice; in the second place, he was timid. When that same evening he walked by the side of the beautiful woman along the seashore he was as silent as the dumb.

"The waves press ever more wildly against the white stone-bosom, and over the water the moon casts its long beam, like a golden bridge to the Promised Land."

It was a glorious time at Ramsgate. Later, in Lucca, Mylady had a few wrinkles and probably reason to fear that her tender hands had lost some of their charm. Heine too remembered hardly more of his escapades than that he "caught a cold from the frosted British hearts." Mylady was not yet, like cousin Amelia, of the world which "smells of dried-up violets," for she could still discreetly watch the dear Doctor in church and, while asking his forgiveness for any impertinence, tell him that he looked like a faithful Christian. But, however grand the fun, it was nothing like the riot in Ramsgate, and it seems a pity that the inspiration fell just short of another jewel in the *Buch der Lieder*.

C. C. ARONSFELD.

## Maestros of the Past

## Berlin's Musical Life

This book, recently published in Germany, will be of absorbing interest to all lovers of music. It describes the life of that famous impresario Hermann Wolff, whose fruitful work for the world of music should not be forgotten. Though the main centre of interest is Berlin, Wolff's influence went far beyond that city.

His daughter Edith Stargardt-Wolff fortunately survived the tribulations at Theresienstadt to tell the story of the "Konzertdirektion Hermann Wolff." She carefully selected the material and leads us with loving care through bygone times. The days of Anton Rubinstein and Hans von Bülow seem just a fairy tale to us, whilst the story of that great gentleman amongst conductors, Arthur Nikisch, reveals an extraordinary personality. Mrs. Stargardt must have seen in her parents' home almost every artist of fame, and without doubt Hermann Wolff was not just a business man but a musician of standing whose guidance was sought and whose experience was of the greatest value to artists. The growth of Berlin's musical life is unthinkable without the magic achievements of this enterprising man whose love for music knew no limits.

After Wolff's early death his widow took over the firm, adding many glorious pages to its history. The great appreciation shown for her work found expression in the nickname "Queen Louise." The book ends with the dissolution of the firm in 1935.

A most revealing chapter is "Wilhelm Furtwängler and the Third Reich." Certainly never a Nazi at heart but so frightfully unbalanced, Furtwängler could not be identified with Nazism at times. Having known him well, I think the author's summing up should be regarded as authentic.

Bruno Walter writes a warm-hearted foreword to the book.

JOHN E. WOOLF.

\* Edith Stargardt-Wolff, *Wegbereiter grosser Künstler*. Verlag Ed. Bote & G. Bock. Berlin-Wiesbaden.

## Old Acquaintances

**Film Star from Israel:**—No wonder Haya Hararit, the leading lady of the new Israeli picture, "Hill 24 Doesn't Answer," was quite a sensation when she attended the Film Festival in Cannes a few weeks ago. A beautiful and ambitious girl, without a trace of lipstick or powder, she signed at once a contract with French director Jules Dassin to star in his forthcoming production of "Jesus Recrucified." In order to take some French lessons she came to London afterwards, and so we met. Married to a Viennese, Haya was born in Israel of Polish parents, and played many parts in Tel Aviv's "Chamber Theatre" before she was discovered by Thorold Dickinson for "Hill 24." She is not very much impressed by what she saw of London's theatre; in fact, she is disappointed not by the standard of acting but by the plays—she expected rather more than entertainment. Quite familiar with the works of Brecht, O'Casey, Millar and Tennessee Williams, the young little lady knows exactly what she wants and what she likes. The French picture she is going to do will be shot in Greece in the autumn, and she hopes to see her family before in Israel. H.H. is terribly proud of everything connected with her country, comparing it with what she saw in Europe lately. I am quite sure you will hear more of Haya Hararit in the future; she is the representative of the new Israeli generation and a new type on the international screen. "Hill 24" will be shown here shortly, the first picture from Israel to get world-wide distribution.

**Broadway and Hollywood:**—Oscar Karlweis will play "Once upon a Tailor" in New York.—Billy Wilder, starting the production of Lindtberg's "Spirit of St. Louis" with James Stewart as Lindtberg.—Felix Jackson, formerly Felix Joachimsohn, wrote a novel "So help me God," which will be published and serialised by *McCall's Magazine*.—Fritzi Massary flew via the North Pole to Europe to see her daughter Liesl Mittler.—After a long interval, Ludwig Stoessel appeared again on a stage in Los Angeles to act in "Oh Men, oh Women."—Manfred Fürst, Hermine Sterler, Hans Wengraf, Norbert Schiller, and Else Neft will be in "A Day Remembered."

**Home News:**—Franz Arnold wrote a new operetta "Scandal in Paris," with music by Erik Jaksch, for production in Rotterdam.—Peter Illing will be in the new MacDougall play, "The Delegate," with Eva Bartok as star.—Willi Frischauer wrote a book about the German prisoner ship, "Altmark," for Gollancz, which will be serialised by *Illustrated*.—Rolf Gerard designed the decors for "My Three Angels."—M. Brenner is writing the German sub-titles for the new Rex Harrison film "The Constant Husband."—Tatjana Lieven, now the wife of British actor Miles Malleon, left the B.B.C. and joined the new T.V. commercial service.—Oscar Homolka will return to the London stage in the autumn and play "The Captain's Lamp" with his wife Joan Tetzel.—A Viennese film about the life of Richard Tauber will be shown at the Marble Arch Pavilion.

**Where Are They Now?**—Lucian Bernhard, formerly Germany's leading typographer, who designed, for instance, the Ufa trade mark, returned from the States, where he works now, to visit Germany.—Robert E. Lederer, the Vienna-born architect and pupil of Adolph Loos, who once introduced the first soda fountain in his restaurant "Robert" at Kurfürstendamm, designed the "Well of the Sea" in Chicago and other restaurants in the States.

**The Man Who Defied Goebbels:**—One of the last gentlemen of the German stage died in Munich, aged 65. Fritz Odemar was not only an always reliable actor, but a courageous man. When, in 1933, Goebbels spoke to the German "Kultur-schaffenden," some eager actor attacked the Jews and especially Fritzi Massary. So Fritz Odemar got up and said:—"How dare you insult a lady with whom everyone of us would have been honoured to appear only a few weeks ago?" He defied the Nazis with the usual consequences of that time, but survived. Odemar was in a sense the first resistance fighter. When I met him last he was already a very sick man, who was seen on the stage only occasionally, but Anton Walbrook asked him to appear with him a couple of years ago—out of gratitude for his courage—and Odemar obliged.

PEM



Herbert Freedman:

## TOO OLD AT FIFTY?

### A Burning Problem in Israel

THE soup was steaming on the table when he returned to his trim, neat home. The wife knew what happened, before she ever asked: he had been turned down again; not for his creed, colour or passport; neither for want of skill—he was a trained mechanic—nor for his health—he was a robust fellow. Only one thing mattered: he was on the wrong side of fifty.

This is a scene from a film, made by the Canadian Ministry of Labour, which discusses the employment of people over fifty. They are too old to be competitive on the labour market, and too young to be stacked away in old age homes. It is a problem which each country has to tackle in its own way.

What is done about it in Israel? There, they are, indeed, a lost generation—lost in the files of the various ministries and authorities, sometimes ignored, and sometimes classified as "social cases."

But is a man of fifty a "social case"? Must he already be a burden on his family or the community? Approximately 9.5 per cent of all men and 8.5 per cent of all women are between 50 and 60. Can the country afford to write them off from its manpower?

For a long time, Israel had been the land of the young. Among other encouraging qualities, the Zionist pioneers brought youth with them. There were always more jobs to be done than hands to do them. But with mass immigration the average age of the population rose steeply, and so did the proportion of untrained workers. As the only country in the world, Israel's labour exchanges discriminate for reasons of age. Why? Because employers will not accept people over 55.

"You see," said a Ramat-Gan industrialist, "I can't afford to have people trained in my plant who after five years will drop out or claim pensions; it doesn't justify the investment."

#### Pro and Con

True, every change of job costs the employer about 200 dollars, say the statisticians. But they also say that old people change jobs less frequently than the young, but that there is less absenteeism among them; that they are more careful and therefore less prone to accidents; and that their productivity is equal, if not higher, to the younger men.

This may sound very alluring, but the factory owner in Ramat-Gan is unimpressed. Each coin has two sides, and he knows the other one very well: lower output; inability to keep up with the rate of production; decrease in muscular strength and speed of reflexes; and difficulties of adaptation to new techniques.

"Come, come," I said, "after all, you are on the other side of the Iron Curtain as far as this age limit goes, and you are in charge of a ramified enterprise, calling for quite a lot of faculties."

He reminded me of the incidents in the Neshar and Vulcan factories, some time ago, when a quarrel arose over the dismissal of some older workers. The problem is not confined to the larger number of over fifties looking for work, but is also one of continuation in the same job. Age is a ground for discharging labourers when the operations involved require speed or physical strength; and when an undertaking is cutting down its staff.

"What does the Government do about it?" I posed the stereotype question at the Ministry of Labour. The official explained that the whole issue was comparatively new, and that no answer has yet been found. In rural districts, the problem is less accentuated. In old settlements, there is a kind of communal solidarity, where one helps the other; in new settlements the older are supported by the younger members of the often large families; only in the towns did the question arise with undiluted rigour.

What does the Government do about it? I got an unexpected reply from another quarter: the Government itself does not engage new workers over the age of 55—excepting specially qualified persons. And that goes for all other public bodies. The prejudice against age is not confined to the industrial sphere—it hits with equal severity at clerical staff and teachers. The general tender for teachers, e.g. is said to be not above 35 years of age.

On the other hand, vocational training need not be a privilege for the young. In the "Sheltered

Workshops"—a joint enterprise by the Ministry of Labour and the various municipalities, sometimes assisted by "Ort" and "Malben"—vocational training is given to the older generation, always on the assumption that skill conquers age. The courses take from three to four months, and most of the students receive employment in the same workshops after "graduation." One can learn bookbinding and rug weaving, basket weaving and machine sewing, the making of coloured crayons and plaited shoes, etc. Some years ago it was intended to appoint special officials at the labour exchanges who would deal exclusively with placing older job seekers, but the plan was dropped for lack of money.

A good deal is being done by "Malben" to settle older immigrants in constructive occupations, although the main charge of that organisation are the physically handicapped. Of course, handicap plus age reduces further the chances of obtaining employment on the free labour market. "Malben's" most interesting rehabilitation scheme for the over

### The I.P.O.

The Israel Philharmonic Orchestra scored some brilliant successes in this country last month. Their first performance, which was broadcast from the Royal Festival Hall, was introduced by the *Radio Times* as "the outstanding event of the week, a unique event indeed in our post-war musical life." All commentators stressed the Orchestra's origins among the refugees from Nazi oppression, and we may perhaps take pride in the fact that its largest single group of players (20) hail from Germany.

It was the late Bronislaw Huberman who conceived the project in 1936. "Filled with indignation at the excesses of the Nazis, he feverishly played in one place after another, saving his fees and collecting additional money to rescue yet another musician from Germany (writes a correspondent in the *Jewish Observer*). At the time he had no more than 15 or perhaps 20 artistes to look after; mostly string players expelled from Nazified symphony orchestras and opera houses. Some were given shelter at Basle by the late Adolph Busch. Others were taken over by Toscanini who had just resigned his duties at Bayreuth as a protest against Hitler's histrionic appearances at the Festival. But by November, 1936, nearly 70 players from Germany, Austria, Poland, Rumania and Hungary were gathered together in Palestine."

fifties is the so-called "Constructive Loan Project," designed primarily for family men who can be assisted by their wives and older children. Under this project close to 4,000 families have received long-term loans to set up small shops or workshops, mainly in new suburbs. At the same time, they are instructed how to conduct their businesses, to keep their records, and so forth, and remain under supervision until the success of the venture is secured.

Before the National Insurance Law there had been numerous pensions and annuity funds of factories and other undertakings; to take a middle-aged man, regardless of the kind of work, would have meant giving him in a few years time benefits from funds for which others had invested. With the passing of the Pensions Act this situation has been radically changed; now, to a large extent, the State has taken over the care of the aged, and thus relieved the individual pension funds of undue burdens.

At the same time proposals are under consideration, to be tabled at the Knesseth, with the view to reserving special kinds of jobs for the upper age groups, but even this is not easy because of the opposition of the people who do this kind of work at present. The proposal amounts to an exchange of jobs. Among the occupations to be made exclusively available to older persons are superintendents, storekeepers, guards, ushers in cinemas, lift attendants, newsvendors (an occupation till now held by children), attendants at information desks, etc. It is further suggested to give to aged persons the exclusive right of selling certain commodities,

*Continued at foot of next column*

## IN MEMORIAM

### Alfred Polgar

Only a few weeks before he died in Zurich, I had a chat with Alfred Polgar at his European headquarters there. He didn't look like eighty, as he never looked like a writer; not even in the nicest of his obituaries can one trace a thing about his private life. Polgar was one of the last survivors of all that was best in Old Austria. They used to call him "Meister der kleinen Form," or "Marquis Prosa." Numerous essays testify to his unique gift of formulating in brief what he thought and saw of the theatre and life generally. It's a pity he never found time to write his memoirs, although as adaptor of Molnar's "Liliom," as best friend of Max Reinhardt and Max Pallenberg (for whom he wrote "Defraudanten" and the scenario for "Der brave Sünder"), he met all the great of his epoch. Polgar worked on a collection of his dramatic criticisms when I met him last. "You know," he said, "I have to rewrite a lot, or people who never saw the original production will not understand my old little jokes."

Born in Vienna and educated in the literary coffee houses there, he wrote German with all the finesse of the best tradition. Always independent of any clique or paper, he worked hard on his little pieces; in print it looked so easy, light as a feather, and without effort. Polgar was a lovable person and even in difficult circumstances looked like a prosperous banker. During the Hitler years he lived in the States and for a time worked on a project to edit the *Time* magazine in German. With his wife Liesl, he returned to Europe after the end of the war and translated several new American plays. Rowohl published his books again to show a new generation how German should and could be written.

PEM

### Franz Osborn

Franz Osborn, the distinguished pianist, died at Basle on June 8, not yet 50 years of age. The news has come as a shock to his many admirers and friends. Born in Berlin as the son of Max Osborn, the *Vossische Zeitung* art critic, he had his first successes there, which promised fine things to come. The promise was kept. A pupil of Kreutzer's and later of Artur Schnabel's, Osborn won in England, his new home since 1934, the highest esteem of musicians and audiences alike.

He developed an excellent technique that gave him a singing touch as well as great power. But to him technique did not mean an end in itself. He had inherited from his masters a sincere "Werk-treue" that became characteristic of his playing. At first it seemed as if he were to become a specialist in playing Beethoven and Schubert. But soon he was known as a fine interpreter of Liszt and certain modern music, too. One remembers, for instance, his excellent playing of some Stravinsky arrangement. In the last years of his short life he was a refined interpreter of Mozart concertos. Osborn gained much from his chamber music association with Max Rostal. Their duo soon became something like a musical household word in this country.

The AJR gratefully remembers that Franz Osborn often took part in their concerts in aid of refugees. He was fully accepted by his English colleagues as one of the country's finest musicians; but he never denied being a refugee from Nazism. There is a touch of tragic irony in the fact that his illness forced him to cancel his first German post-war tour shortly after its start.

Osborn was a man of much charm with a fine sense of humour. His pupils adored him. He gave them much of the tradition he had learned in happier Berlin days. There seems to be little doubt that Franz Osborn was well on the way of becoming one of the front rank pianists in this country. He will not easily be forgotten.

F. B.

such as cigarettes, stamps, and so forth; to enact a law requiring all buildings above a given size to employ a caretaker, these posts to be reserved for older people; to set aside a fixed proportion of work in factories and other places of employment for the over fifties, especially positions of trust which do not require physical effort.

According to Hervey Allen, the only time you really live fully is from thirty to sixty. "Grow up as soon as you can," he says, "it pays."

Does it?



Rabbi Dr. M. Eschelbacher:

## A DOCUMENT OF ANGLO-JEWISH HISTORY

## Solemn Promises before the Expulsion

THERE are few things as fascinating as the original documents exhibited in the showcases on the ground floor of the British Museum. History speaks out of them without an interpreter. There are Greek papyri and Hebrew codes, the Gutenberg Bible and the Mainzer Psalter, exciting documents of English History and autographs of Newton and Milton. A Jew in particular may find many documents to attract him. We are spellbound, as it were, by a document in two languages, dated from the year 1271, described as "Starr in Latin and Hebrew." "Starr" is a noun, taken from the Talmud, meaning "agreement." Thus, the world and language of the Talmud reach us in this room, where mankind is represented by documents collected from the four corners of the earth and dating from all ages. It is a parchment of medium size. A clerk of the Priory of St. Andrews, Northampton, has written the first half in beautiful letters in Latin, a "Sopher" (a writer of Torah scrolls), the lower half in Hebrew, in a fine, clear Hebrew writing. The Starr gives evidence of an agreement between the Prior and the Convent of St. Andrews on the one hand, and the Jewish Congregation of Northampton on the other. The Convent grants a field outside the North Gate of the town to the Jews as a burial-ground, the Jews are given the right to bury there "their dead, from our town as well as from other towns." Accordingly, the Jewish representatives, Samuel the Judge, the son of Aharon, Bonem, the son of Izchak, and Samson, the son of Rabbi Samson, are binding themselves "on their own behalf, on behalf of the Jews living in Northampton at present, and on behalf of all the Jews that will live in this town, from now on and for ever," to pay forty Peschittim a year to the Convent. Forty Peschittim were the equivalent of four ounces of silver, half a mark in the currency of mediaeval England.

Reading this document, we forget the long period of seven hundred years that separates us from them and become one with that old congregation and their delegates. For to this day the tender care for a Jewish burial ground is a distinctive mark common to all the Jewish generations. When Abraham bought the cave of Machpelah to bury there Sarah, his wife, it was the first property he acquired in Canaan. The Starr reminds us of the beginning of the settlement of our ancestors in the Promised Land.

## Bond of Hebrew

Worlds, separated, face one another in this document. The Latin version calls each of the Jewish representatives "Judaicus," the Jew. Neither the idea nor the term of citizen, comprising the various groups and uniting the races and nationalities living in the same country, are yet thought of. The three Jewish men reply by a version of the agreement in Hebrew letters and language. They were born in England, their language in everyday life was English, but the language of their legal documents was Hebrew. It was not only the language of the liturgy. In the life of the Jews in the Middle Ages, Hebrew played a part similar to that of Latin in the life of the Gentile world, where Latin was the language of the liturgy and, besides, of law and contract. Thus, the Starr gives a direct impression

of the Middle Ages. It is a document which, without the aid of neighbours, is understandable to all Jews, and often to those who were soon

to be born in England, their language in everyday life was English, but the language of their legal documents was Hebrew. It was not only the language of the liturgy. In the life of the Jews in the Middle Ages, Hebrew played a part similar to that of Latin in the life of the Gentile world, where Latin was the language of the liturgy and, besides, of law and contract. Thus, the Starr gives a direct impression of the Middle Ages. It is a document which, without the aid of neighbours, is understandable to all Jews, and often to those who were soon

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hundred years since the days of Cromwell and Manasse ben Israel. First, it was well kept in the archives of the Convent of St. Andrews. Later on the Convent met its fate. Perhaps it was dissolved four hundred years ago, like all other English convents. In any case, it no longer exists. The Starr changed hands and finally was donated to the British Museum in 1944. Thus, it has come into the showcase where thousands may see it. To-day, it bears witness to the long connection of Jews with England, to the strength of this connection that was restored after a break of nearly four centuries, and to the vitality of the Jewish people that could survive such cruel blows, and even more terrible defeats. At the same time, it testifies to the great change in the soul of England. For now this Starr has found its place next to the great documents of English history. There is in the same case, to the left, a mighty parchment. In big letters is written on the top of it: "Elisabeth." It is the death-warrant of the Earl of Essex. Among its neighbours are proud memories of England past and present, one of the Paston letters, the

"Trafalgar Memorandum" in which, a few days before Trafalgar, Nelson discloses his idea of the approaching battle to the captains of the fleet, and Jellicoe's report about the Battle of Trafalgar. In such surroundings, among such monuments of England's glory, the "Starr in Hebrew and Latin" moves us even more.

It ends with the solemn obligation which Bonem and Samson have undertaken "for ourselves, the whole congregation of the Jews of Northampton and all the Jews who may come to that town." But this promise seemed not so simple to them. They confirmed it by the words "in eternity." Yet for nineteen centuries only their obligation remained in force. How may we know if they themselves found eternity on the Jewish cemetery outside the North Gate? But later on, in the course of seven hundred years history has given more to these three men than they could hope for at the beginning. The document they signed has become one of the records commemorating English history. As far as we can speak of eternity in human affairs, it will witness of the Jews in Northampton seven hundred years ago and the history of Jews in England generally "ad olam," "in eternity."

## THE BEGINNINGS IN AMERICA

## Studies of 19th Century U.S. Jewry

This reporter has pleasure in recommending to his friends abroad a collection of studies by Rabbi B. W. Korn, published under the meaningful title "Eventful Years and Experiences," by the American Jewish Archives, Cincinnati, 1954.

Current observance of the American-Jewish Tercentenary has brought home the dearth of reliably evaluated facts, not so much relative to Colonial days of old, but to the emergence of the present pattern of instructions and attitudes in the second and third quarters of the past century. That period, incidentally, is identical with the integration of a specific group of German-Jewish immigrants into the American scene. This is how the situation a hundred years ago looked to the learned Rabbi (quoted from study No. 2 "American Jewish Life in 1849"):

"A small scattered divided community just beginning to grope for a foothold in the future—a community of slightly older immigrants struggling among themselves, too, to articulate their needs and create new voices and find new paths—for small Reform congregations seeking recognition for their ideas—a few untrained leaders horrified by the chaos and indifference, building new structures—a community of fifty thousand persons of varied backgrounds, without a sense of unity or direction or common purpose."

## German Jews

The re-evaluation of the past, as done by Korn, reflects high standards of critical research and presentation (something which, only too often and all over the world, has been missing in the publications of Jewish chroniclers). In his study No. 1 "Jewish 'Forty-Eighters' in America," Korn states precisely that only forty have come to light during an exhaustive search of the available sources. He continues: "Most of them were, of course, not prominent Revolutionaries, but obscure young men who had followed the leadership of older men. They were as young and inexperienced with life and unheralded by fame as most other immigrants." Korn offers lucid observations on their "ambivalent loyalty to German culture on the one hand and American life on the other." He stresses, as an epochal contribution to the latter, the talents of their children and grandchildren, such as Henrietta Szold, founder of Hadassah and mother of Youth Aliyah in Palestine.

Space limitations permit us only to quote briefly from the other studies. "Judah P. Benjamin as a Jew," describes briefly Benjamin as a brilliant Senator from Louisiana and Confederate statesman during the Civil War, who wound up, after defeat, as a British barrister. As the study goes along, many myths are destroyed and the conclusion takes shape: "Benjamin had to pay the price of his birth, and the community to which he belonged and yet in whose life he showed no interest had to suffer intolerant and unjustified attacks as a concomitant of his political career."

Another study devoted to the same crucial period in American history, is entitled "Isaac Mayer Wise on the Civil War." Rabbi Wise, forceful organiser of religious Reform in America, a native of Bohemia, is quoted on the issue of slavery "as sorrowful and disheartened as we only once before felt—on leaving our native country." Korn tackles the question whether Wise was pro-slavery as he has generally been regarded. His answer is "no" if it must be stated in one word. But it cannot be stated in one word, for the slavery issue was such a complex of ethics and politics that only the extremists on both sides could answer in one word.

Valuable and careful other studies lead us back to watch the early struggle for the establishment of indigenous institutes of higher learning as well as of a National Jewish Welfare Board to take care of the spiritual and ceremonial needs of Jewish servicemen in the armed forces of the U.S.A. We pass milestones in the gradual social and administrative acceptance of Judaism as an equal partner with the other denominations in America. This is demonstrated also in Korn's study "The First Jewish Prayer in Congress."

## "The First Glamour-Rabbi"

Obviously, in his scholarly pursuits, Korn has profited from guidance by the high professional and literary standards of contemporary American historiography. He borrows one of the delightfully revealing characterisations of its dean, Carl Sandburg (i.e. the description of a certain gathering place of American politicians in Washington as the "conversational capital of the United States"). Korn himself succeeds in coining similar explanatory subordinate sentences, as happy in their phraseology as they hit the nail on the head in point of fact. At random we quote the reference to Rabbi M. J. Raphall, an arrival from England in 1849 and later an opponent of slave emancipation, as "the first glamour-rabbi in American Jewish history." Or M. M. Noah, noted in his days as an amateurish diplomat, politician, journalist and advocate of Jewish colonisation, as "the perennial toastmaster of New York Jewry." He who has absorbed the facts underlying Korn's verdict will agree. Nor can he easily take exception to the way Korn recreates the atmosphere of the times. For instance:

"One frequently has the feeling . . . that the charities would not have been so successful if they did not also provide an answer to the entertainment-starvation and gregarious instincts of the more well-to-do members of the Jewish community."

That this is more than brilliant sarcasm on the author's part needs hardly to be stressed. Korn summarises his own conclusion from his careful and revealing studies in this one sentence:

"We face the responsibility—and may we be blessed in carrying it out—of giving American Jewry a soul and a light and a passion."

H. G. REISSNER (New York).



# AJR BOARD MEETING

## Social Services and Restitution

A Board Meeting was held in London on June 12. Opening the meeting, Mr. Rosenstock, who was in the Chair, paid tribute to the services of those Board members who had passed away recently—Professor Dr. H. Turkheim, Dr. M. Wetzler, Mr. M. Fraenkel and Dr. D. L. S. (Leeds). Work for the establishment of Old Age Homes was described by Mr. A. Dresel and Mr. Rosenstock, Vice-Chairman and General Secretary of the AJR respectively. The house at 14 Verhall Gardens will be ready for occupation and its capacity will be increased after the completion of an annexe. The number of applicants waiting for far that of available places. Efforts are being made at the establishment of further Homes are being made simultaneously and Mr. Dresel appealed to the Board members to inform the AJR on any available houses or sites in or within easy reach of London which might be suitable or adaptable for the purpose.

Reviewing the financial position of the AJR, Mr. Rosenstock reported that the production costs of "AJR Information" absorbed a substantial portion of the total income. For the accomplishment of its increased tasks, more adequate administrative facilities were indispensable.

Miss A. Levy told the Board members that the AJR Social Services had expanded its work, especially by the appointment of a new social worker, who pays home visits to refugees in need of help and advice. She described several cases in which, in various ways, friends of the AJR had given help to less fortunate refugees, e.g., by supplying them with pieces of furniture, by inviting them to their houses and gardens. She also appealed to the Board members to report any vacancies to the AJR Employment Agency.

In his report on restitution and compensation, Mr. F. Goldschmidt, Chief Legal Adviser of the United Restitution Organisation, gave details about the preparation of an amendment to the "Bundesentschädigungsgesetz" and of the "Rueckerstattungsergänzungsgesetz," which is to cover the claims for assets confiscated by the former Reich (lithvans, bank accounts, etc.). The fact that many claimants under the Indemnification Law have not received any payments at all because they do not come under one of the priority categories (age, need, etc.) is a violation of the principles laid down in the Hague Agreement, and one of the points URO and the Council of Jews from Germany are pressing for is that, in accordance with the

Hague Agreement, these claimants should receive at least partial payments towards the amounts due to them.

On behalf of the Wiener Library, Mrs. Eva Reichmann appealed to the Board members in London, and especially in the Provinces, to submit names and addresses of eyewitnesses who could put on record their experiences under the Nazi regime. The collection of this material is highly essential. It is also urgent because otherwise authentic evidence would get lost once and for all.

In the vivid discussion which ensued, the following Board members took part:—Dr. E. Gould, Mr. F. Godfrey, Mr. L. Kritzler, Dr. H. Fleischhacker, Mr. K. Bernstein, Dr. F. E. Falk, Mr. E. Plaut, Mr. H. J. Reifenberg, Dr. A. Wiener, Mr. M. Pottlitzer, Mr. K. Bendhem, Rabbi Dr. M. Eschelbacher, Mr. F. Wittelschofer, Dr. L. Engel. The discussion covered the wide field of questions raised in the reports. A number of Board members also expressed their views on the advisability or otherwise of changing the AJR's name. Those

against a change *inter alia* pointed out that we should retain the term "Refugees" because it had become a term of honour and expressed our faithfulness to our origin. One of the arguments of those in favour of a change was that the term "refugees" did no longer describe our position. However, all present agreed that no decision on a change of name should be taken before further thorough consideration. It was also stressed that efforts should be intensified to increase the number of members and active helpers of the comparatively younger age groups, i.e. between 35 and 50.

In winding up the debate, Mr. H. Reichmann, who had just paid a visit to Israel in order to participate in the inaugural Session of the Leo Baeck Institute, stressed the strong sense of solidarity and the manifold activities of the former German Jews in that country. The reports and the debate of the Board meeting, he pointed out, had reaffirmed the great number of urgent tasks to be fulfilled. They included both adequate measures for the old and needy former German Jews and the preservation of our cultural heritage. The fulfilment of these tasks depends on the strength of our community, and therefore, as far as this country is concerned, of the AJR as its representative body.

## Letters to the Editor

### The late Commander Locker-Lampson

Sir,—I was glad to see that in your article on Einstein in Britain, you paid tribute to the late Commander Locker-Lampson, who was indeed a staunch friend of the persecuted. You mention his Nationality of Jews Bill, 1933. May I recall that he repeated the gallant attempt five years later, after the Anschluss. His idea was that the potentially persecuted Jew in Europe should have the chance of becoming a subject of Mandatory Palestine. Unfortunately, he secured his object in 1938 as little as he did in 1933.

About the same time, in May, 1938, he introduced a motion "That this House protests against the expropriation in Germany of non-Aryan nationals, and urges joint action with the United States to preserve the primitive rights of helpless minorities." Mr. Neville Chamberlain informed him then that, "in view of the state of public business," there was no time to discuss such matters.

But the mentality of appeasement never deterred the Commander from his fine purpose. While some were trying to keep out the refugee, he urged the benefits of immigration. "The exiles," he wrote at the time of the Evian Conference, "have been stripped and despoiled of their possessions by a policy of plunder. But there is one form of capital of which even Nazi extortion has been unable to rob them—the capital of

the creative mind." Let the memory of this man remain as a blessing.

46a Cranley Gardens,  
N.10.

E. HEARST.

### Dr. O. H. Greve

Sir,—I have read the article by Herbert Freedman (Jerusalem) in the June issue of "AJR Information" and very much regret to see the attitude which was taken by the Hebrew Press against Dr. O. H. Greve, member of the German Federal Parliament.

Dr. Greve, with whom I went to school and whom I have known for 37 years, has been one of the few "Aryans" who, when the Nazis were in power, continued to come to our house in Rostock, although he had been warned on several occasions that he might have to give up his career as a Referendar and would consequently never be admitted to the Assessor examination. Dr. Greve and his family have always been upright democrats and have always made the Jewish cause their own. As you know, he is persona grata with the Israeli Government and has also been invited by the British and American Governments. It is not necessary to mention to you that Dr. Greve is one of the protagonists of the "Wiedergutmachung" in Western Germany.

Yours, etc.,

73 Higher Croft Road,  
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## Miscellaneous

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CONTINENTAL FURNITURE and Persian Carpets required. Only modern furniture, not older than 30 years, considered. Box 184.

## Personal

ATTRACTIVE cultured lady, own home, wishes to meet gentleman age about 50-60, in good position. View marriage. Box 180.

## FAMILY EVENTS

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

### Birthday

Mr. Adolph Malinow (formerly Breslau) of 48, Great George Street, Leeds 1, will be 70 on July 3.

### CLASSIFIED

#### Situations Vacant

DESPATCH MANAGER/Invoice Clerk required by Children's Wear Manufacturers. Persons only considered with experience in similar capacity and knowledge of textile made-up goods. Box 179.

RESIDENT LADY COOK, temporary or permanent. Good salary. Congenial post. Good accomod. Jewish Convalescent Home, Harrogate. Nos. 20-30.

#### Situations Wanted

### Women

TRANSLATOR, English, German, Italian, wants suitable work evenings after 6 p.m. or week-ends, also homework. Box 164.

LADY CHEMIST, bound to her home through invalid mother of 81, wants typing work. Own typewriter. Could also coach in Mathematics. Box 165.

DRESSMAKER, good-class work, wants part-time or homework. Box 166.

EXPERIENCED SHORTHAND TYPIST, English/German, wants part-time or homework. Box 167.

EXPERIENCED KNITTER wants homework (no skirts). Box 168.

ALTERATIONS AND REPAIRS for coats and costumes by experienced woman. 10 years with West End firm. Box 169.

GERMAN SHORTHAND TYPIST wants part-time work late afternoon, evening. Box 170.

COMPANION OR ATTENDANT. Educated patient lady would work for elderly, sick or invalid people. Part-time. Box 171.

COOK HOUSEKEEPER, elderly, wants resident post as cook/companion in kosher household. Box 172.

EXPERIENCED COOK, English and Continental, wants part-time work in restaurant or private. Box 173.

CARING FOR CHILDREN done by elderly reliable and experienced person. Box 174.

### Men

ELDERLY BUSINESSMAN, perfect in German and English, good at figures, seeks part-time clerical work, pref. in organisation. Box 175.

DIAMOND POLISHER, exp. 25 years, wants suitable position, also considered temporary work as teleph. operator, packer, messenger, etc. Box 176.

ARTICLED CLERK, 25, wants evening or week-end work (free also Saturday and Sunday) in book-keeping or similar work. Box 177.

## Accommodation

TO LET: Hampstead Gdn. Suburb (nr. Golders Green), quiet private House, pleasant surroundings, single room, const. h. & c. water, electr. cooker. Tel. Vacant from July 15. Box 178.

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**OBITUARY**

**KURT SABATZKY**

On June 17 Mr. Kurt Sabatzky, who was well known to many former German Jews, passed away in his 64th year. For 17 years Mr. Sabatzky was District Syndicus of the Jewish Central-Verein, first in Koenigsberg and later on in Leipzig. At a meeting in 1932 he courageously opposed the notorious Nazi Gauleiter of East Prussia, Erich Koch. This incident which obtained wide publicity and his anti-Nazi activities in general, made him the target of the S.A. and he had to go into hiding for some time. He came to England shortly before the outbreak of war. Here he immediately volunteered for work on behalf of his fellow refugees and was one of the founders and most active committee member of the Refugees Club in Golders Green. Later on, he was associated with the work of the Jewish Search Centre in Soho. After the Centre had accomplished its task, he worked in the interest of the Wiener Library for which, by his widespread connections, he obtained many new friends. Kurt Sabatzky was also a writer and a conscientious contributor to Jewish periodicals, especially in New York and in Switzerland. As a courageous fighter for the honour of Judaism and Jewry and as a friendly and helpful man, he will be gratefully remembered by our community. A. W.

On May 31, Dr. William Meinhardt, an AJR member of long standing, died in London at the age of 82. Until he was ousted by the Nazis, he was a leading figure in the German electrical industry, especially as the director-general of the Osram Company and as one of the main promoters of the International Lamps Cartel.

The sudden death is announced of Mr. Kurt Bernstein, our Board member. An obituary will appear in the next issue.

**THE AJR AT WORK**

**AGAIN THE OLD FOLK**

The AJR Social Services Department (MAIDA Vale 4449) is facing the difficult problem of accommodating elderly and old people who need care and attention, but who have no relatives or friends or who cannot stay with them any longer. Some of them are so-called borderline cases, and not infrequently boarding-houses are reluctant to accept them because they are afraid that they might lose their other guests. Thus, these unfortunate people move from one boarding-house to another, without being able to find a final home for themselves.

At the root of their mental condition is, more often than not, lack of occupation. Their health could be considerably improved if they were given the opportunity of doing some kind of work. By finding work for them one would thus also help them to overcome the accommodation difficulties.

Quite a few employers who reported vacancies to the AJR did not wish to consider elderly people, not even for outdoor work. There were, however, fortunately a few exceptions, and the results turned out most satisfactory. These lucky applicants are now happy in their work and the employers have obtained reliable and devoted workers.

We have still on our register elderly people who are experienced, reliable and eager to work—

In the clerical line, e.g., as shorthand typists, typists, bookkeepers, translators, etc.

In the handicraft line, e.g., dressmaking, mending, knitting, etc.

In households, e.g., as companions, sitters-in, or for attending sick or invalid people.

We should be grateful if employers came forward to give more elderly people a chance. No harm in trying, we think.

A. L.

**AJR GLASGOW BRANCH**

In the second decade of its existence Glasgow Branch, the "Glasgow Society Refugees," has developed into an active and vigorous society. Whilst, in the course of many old members have left Glasgow, new members have joined the Society, which at present has a membership of sixty to seventy. The Society is active both in the cultural and in the social field. It holds fortnightly meetings with interesting lectures on many subjects of Science, History, Literature, etc. *Inter alia*, lectures were given on Dr. Albert Schweitzer (by Miss M. Child-Guidance (by Miss Ann Feuermann), "The Philosophy of Albert Einstein" (by Sidney Weinberg). The Society also arranges functions on Jewish Festivals, such as Pesach and Chanukah. At the same time, it takes an active part in general affairs of the Glasgow Jewish community. Dr. L.

**PERSONALIA**

Mrs. Margarete Fried (Meshek Yagur, Haifa) recently celebrated her 70th birthday. In Berlin she was well known by her public Jewish activities, especially on behalf of the women's groups of the Jewish Central-Verein. A qualified teacher, she put herself at the disposal of the Jewish schools after 1933. Mrs. Fried now lives in Israel, where her five married daughters and sixteen grandchildren are living as well. She has accomplished her knowledge of Hebrew to such an extent that she has been able to write articles on youth education in that language. The AJR joins her great number of friends all over the world in wishing her many years to come of happiness and undiminished vigour.

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