

INFORMATION

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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A NEW YEAR

It is one of the meanings of the High Festivals that we pause for a moment to look back at the year which has come to its end and to consider the tasks which are lying ahead. If, on an occasion like this, we tried to survey all developments which, in one way or another, affect our community, it would mean to write the eventful history of the past twelve months. Instead, with all sense of proportion, we rather restrict this brief summary to the questions directly connected with the work of the AJR.

Old Age Home Opened

For us, the past year is marked by the realisation of a long cherished plan, the opening of the Home for the Aged which has been named after one of the greatest friends of our community, the late Otto Schiff. As this paper is going to press it is still undecided which form the official inauguration is going to take, and a detailed report of the Home's facilities will be held over for a later issue. However, as now the first residents have moved in, the time has come for giving at least a few general facts.

Funds from German Jewry's Recovered Assets

The idea of providing adequate accommodation, a real home, for the aged in our midst was conceived by the AJR almost immediately after the war. Funds were collected, but the sums required for the start and for the maintenance turned out to be beyond the reach of our small and impoverished community. So the scheme was shelved but never given up.* We knew that it would become practicable as soon as the proceeds from the heirless and communal former Jewish assets in Germany became available. We visualised that these assets, recovered in the British Zone by the Jewish Trust Corporation, would enable the Jews from Germany again to become self-supporting communities in their countries of resettlement, after, in the most trying period of their history, they had depended on the assistance of their fellow-Jews, an assistance which will always be remembered with deepest gratitude. However, whilst inside Germany the German Jews themselves took charge of their share in the recovered assets, those who immigrated to this country, represented by the AJR, agreed to a joint administration of the former German Jewish property, as far as its proceeds were directed to England. A Committee was set up under the auspices of the Central British Fund. Apart from the AJR and Self-Aid of Refugees it comprises several Anglo-Jewish organisations. This Committee, the so-called Allocations Committee, which works under the chairmanship of Mr. Henry d'Avigdor-Goldsmid, rightly considered the establishment of homes for the aged as one of the foremost tasks to be carried out with the help of the funds. A Building Committee which included Lady Henriques, Mr. Leonard G. Montefiore and representatives of the AJR was appointed and, after a property at 14 Netherhall Gardens (formerly Winter's Hotel) had been found, a Temporary Management Committee was formed, consisting of Mr. M. Stephany, Dr. C. Kapralik, Mr. A. Dresel, Mr. M. Pottlitzer and Dr. W. Rosenstock; this Committee had also the benefit of the permanent co-operation of Mr. F. J. Wittelshoefer.

The architect Mr. H. J. Reifenberg was put in charge of the adaptation and extension of the building. The house provides accommodation for 22 residents in 9 double and 4 single rooms. It was therefore no easy task for the Selection Committee

under the chairmanship of Mr. S. S. Boehm, to select the 22 most urgent applications out of the total of 140 requests for admission. However, an annex with further 19 single rooms, will, it is hoped, be completed in spring. At the same time, efforts at finding more homes are going on. It is especially planned to provide accommodation for those old people who, due to their state of health, require a higher degree of care and attention or—at the other end of the scale—who are still able to look after themselves and who would like to be accommodated in flatlets.

August 2, 1955, was an historic date for all those who had taken part in the preparatory work and for the AJR in particular. On that day, the residents started to move into the home and, in the course of this month, the house will be filled. The management is in the hands of Miss S. Gersman as Matron and Mrs. F. Radbil as Administrative Officer, and a House Committee under the chairmanship of Mr. H. Blumenau (Executive Member of the AJR) will co-operate with them in the day to day work.

Privacy for Residents

The main feature of the Home is a standard which, without being extravagant, does justice to the background of its guests. There are only single and double rooms, and no dormitories, and the house is thus free of the institutional character which not infrequently spoils the atmosphere of

enterprises of this kind. A spacious bright lounge, a beautiful library and a pleasant dining room combine the amenities of a hotel with the homeliness of a private house.

Whilst the completion of the first part of the first home in London is the main achievement during the past year, it is not the only one. The demands put before our social services have considerably grown, for in an ageing community those who cannot be accommodated in an old age home or who wish to retain their private abode have also to be looked after. Others turn to the AJR hoping to find work which, due to their upbringing and their advanced years, they cannot easily obtain through other channels. It is therefore a happy coincidence that, after URO has vacated its rooms at Fairfax Mansions, the advisory work of the Social Services Department can be conducted under more adequate conditions. At the same time, the outdoor work has grown by systematic regular house visits to lonely people in need of help.

Extended Services of "AJR Information"

The services rendered by "AJR Information" have been extended on several occasions. Special supplements explained in detail new regulations in indemnification and our Monthly Bulletin function as an indispensable source of information for the community. However, important as this part of the editorial work is, it is not the only raison d'être of "AJR Information." Beyond dealing with restitution and compensation

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SETTLEMENT WITH AUSTRIA

After two years of negotiations, interrupted by prolonged periods of near deadlock, a settlement was reached and accepted by the Joint Executive Board of the Committee for Jewish Claims on Austria at a meeting held in Zurich on July 17, 1955.

This settlement is the result of devoted labours of the Claims Committee members. It was reached against the background of Austria's resounding diplomatic success in having a State Treaty concluded from which every reference to the fact was expunged that the Austrians took part in the last war at the side of Hitlerite Germany.

The Austrian Government agreed to submit to the Austrian Parliament in autumn, 1955, a bill providing for the creation of a fund into which an amount of A.Sch.550,000,000 will be paid over a period of 10 years. Out of this fund grants ("Zuwendungen") will be made to persons who

(a) for political or religious reasons or because of their origin were subject to persecution between March 5, 1933 and April 27, 1945, and who

(b) on March 13, 1938, were Austrian citizens or had resided before that date in Austria for at least 10 years, and who

(c) have emigrated and are still living abroad. No means test in the ordinary sense of the word will be applied. Priorities will be established based mainly on the age of the persecuted and special additional grants will be made to those who suffered permanent injury to their health due to imprisonment or maltreatment which resulted in a reduction of their earning capacity. Widows after concentration camp victims will also receive special grants.

In due course, when the fund has been established, we shall publish for the benefit of our Austrian readers details of all the relevant information.

We mentioned that the Joint Executive Board accepted the settlement and in the circumstances

it is certainly acceptable. In accordance with present plans approximately 17,000 cases (married couples and single persons) will benefit from the intended arrangements and this, together with the achievements of the negotiating team in the field of social insurance pensions and pensions for public servants, will certainly significantly improve the position of Austrian emigrés.

Thus, while the agreement is acceptable, the basic problem that compensation was due to Jews from Austria as a matter of right, remains open. The persecution of Jews in Austria was, if anything, even more savage than in the Reich and yet there appears to be nobody responsible for the untold wrongs and misdeeds. The Federal German Republic refused at The Hague the payment of any compensation to victims from Austria. The Austrian Government, on the other hand, took the position that between 1938 and 1945, Austria was an occupied country and did in fact not exist. They, therefore, consistently refused any arrangement which would resemble the paying of compensations. The fund to be created will make grants, but no compensation will be paid for confiscated assets, valuables, loss of career, Reichsfluchtsteuer and Judenvermögensabgabe.

We, therefore, feel that justice has not been done to our brethren from Austria. As the four Allies have confirmed to the Austrian Government that Austria was innocent and a victim of Nazi aggression, the conclusion as to who should bear the responsibility seems inescapable. There will no doubt be negotiations between Germany and Austria, especially on the question of German assets in Austria which, to a great extent, were created from proceeds of the Reichsfluchtsteuer and Judenvermögensabgabe extorted from Jews from Austria and out of their confiscated property. We trust that during the course of the negotiations with Austria the Federal German Republic will show itself mindful of the necessity to see to it that the wrongs are righted.

* The position was different in Manchester, where, as readers will have seen from last month's report on the Morris Feinmann Homes, our friends have been running a home for several years.

RESTITUTION NEWS

NEW URO OFFICES

The Headquarters of the United Restitution Office, formerly at 8 Fairfax Mansions, London, N.W.3, and the two Branch Offices at Finchley Road and Broadhurst Gardens, have moved to: 183/189 Finchley Road, London, N.W.3. (Entrance from Goldhurst Terrace, opposite John Barnes.) Telephone: KILburn 0021-0025.

DOUBLE TAXATION RELIEF

According to the Board of Trade Journal of August 13, the Double Taxation Relief Convention with the Federal Republic of Germany was ratified on June 13, 1955, and has now been published as a Schedule to an Order in Council numbered S.I. 1955, No. 1203.

INDEMNIFICATION FOR SHANGHAI GHETTO INMATES

In a test case the Superior Court (Oberlandesgericht), Frankfurt-M., decided that Jews who were interned in the Shanghai ghetto during the last two years of the war, are entitled to compensation for loss of freedom. As the period during which the State of Hesse could have appealed against this decision has expired, the verdict has now come into force. For the time being it affects only Jews in and from Hesse. It is hoped, however, that either by virtue of general legislation or of corresponding decisions by other Law Courts Nazi victims from other parts of Germany will have the same claim.

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this paper, by its articles and reports, has always tried to cover the vast amount of questions we have in common. Here our readers should help us. Quite a few of them, we think, could contribute material of general interest referring to the history of their home community and of their family. Matters of this kind have to be put on record as long as it is still possible. There is also another way in which some of the readers could assist. It would be possible to decrease our deficit—and at the same time to enlarge "AJR Information"—if more firms advertised in our columns. To achieve this, a special Committee has been formed at the initiative of our Board member Mr. J. Lowenthal. In this issue, we may welcome some firms as new advertisers, and it would be appreciated if others followed their example.

The past year also saw the publication of the AJR Brochure, "Dispersion and Resettlement" which, as the first record of this kind, has met with wide approval inside and outside the community.

Restitution and Compensation

Lastly, there are those efforts in which the AJR takes part as the British constituent of the "Council of Jews from Germany" and which refer to the wide field of restitution and compensation. As far as the claims of the individual Nazi victims are concerned, some of the questions which now stand in the foreground are described in an article on the opposite page. The Council also continued its efforts to obtain an adequate share in the heirless, unclaimed and communal German-Jewish property and in the payments made under the Hague Agreement by the Federal German Government to the "Conference on Jewish Material Claims." The agreement, concluded with JRSO last November after long-drawn negotiations will enable the member organisations of the Council in various parts of the world to intensify their welfare activities in the interest of former German Jews, so will the Council's share in the proceeds of the Jewish Trust Corporation. At the same time, due to an allocation from the Claims Conference, the Council, through the "Leo Baeck Institute," will at last be able to work also in the cultural field and to preserve the spiritual heritage of German Jewry.

It is no mean achievement of the members of the AJR that, by their sense of solidarity, they have built up and maintained an independent organisation with so widespread vital activities. No other group of Jews from the Continent can pride itself of a representative organisation which may claim the same degree of consolidation, tradition, standing and numerical strength. The work of the past year and the tasks lying ahead re-affirm the need of standing together to master the difficulties and to fulfil the hopes we have in common.

W. ROSENSTOCK.

BUNDESENTSCHAEDIGUNGSGESETZ

Fristverlaengerung

Wie bereits in der vorigen Nummer mitgeteilt wurde, ist die Anmeldefrist fuer Ansprueche auf Grund des Bundesentschaedigungsgesetzes um ein Jahr, d.h. bis zum 1. Oktober 1956, verlaengert worden. Das die Fristverlaengerung bestimmende Gesetz (Zweites Gesetz zur Aenderung des Bundesentschaedigungsgesetzes vom 10.8.1955) ist nunmehr im Bundesgesetzblatt (Nr.27 vom 15.8.1955) veroeffentlicht worden.

ANTRAGSFRIST FUER HYPOTHEKENGLAEBIGER NACH DEM ALTPARERGESETZ

Der Bundesminister fuer Finanzen hat im Bundesanzeiger vom 25.6.1955 folgende Bekanntmachung veroeffentlicht:

"Bisher hat offenbar nur der kleinere Teil der nach dem Altparer-Gesetz berechtigten Hypothekenglaebiger den erforderlichen Antrag auf EntschaeDIGUNG gestellt. Es wird daher nochmals auf folgendes hingewiesen:

Glaebiger aus Hypotheken, Grundschulden und Rentenschulden haben grundsätzlich Anspruch auf EntschaeDIGUNG nach dem Altparer-Gesetz in Höhe von 10 v. H. des Reichsmark-Anspruchs. Voraussetzung ist, dass der Anspruch durch die Waehrungsreform im Verhältnis 10:1 umgestellt worden ist und schon am 1. Januar 1940 bestanden hat oder durch Umwandlung einer anderen in diesem Zeitpunkt schon bestehenden Sparanlage entstanden ist. Das belastete Grundstück muss in der Bundesrepublik oder in Berlin (West) belegen sein.

Die EntschaeDIGUNG wird nur auf Antrag gewährt. Der Antrag muss spätestens bis 30. September 1955 gestellt werden. Er ist an das Institut (Bank, Sparkasse, Lebensversicherungsunternehmen) zu richten, welches die Hypothekengewinnabgabe (Umstellungsgrundschuld) verwaltet. Der Glaubiger kann dieses Institut, wenn erforderlich, bei dem Finanzamt erfragen, in dessen Bereich das belastete Grundstück belegen ist."

ABMACHUNGEN MIT OESTERREICH

Wir verweisen unsere Leser aus Oesterreich auf den in dieser Nummer veroeffentlichten Artikel, aus dem sie ersehen, dass es gegenwaertig verfrueht ist, irgendwelche Schritte zu unternehmen. Sobald der Hilfsfonds von Oe. Sch. 550.000.000 etabliert ist, wird in "AJR Information" bekanntgegeben werden, in welcher Weise Eingaben um Zuwendungen aus dem Fonds abzufassen und an welche Stelle sie zu richten sind. Es wird gebeten, bis dahin Geduld zu ueben und von Rueckfragen abzusehen.

Das URO Buero in London und dessen Zweigstellen in allen Laendern werden selbstverstaendlich allen Interessenten hilfreich zur Seite stehen.

OESTERREICHISCHE KLEINRENTEN

Im 24. Stueck des offiziellen Bundesgesetzblattes fuer die Republik Oesterreich vom 11. Juni 1955 wurde das "Bundesgesetz vom 12. Mai 1955, betreffend Abaenderung und Ergaenzung des Kleinrentengesetzes" publiziert, mit dem die Hoehe der sogenannten "Kleinrenten" mit zwischen 190 und 400 oesterreichische Schilling monatlich sich bewegendem Betraegen sowie die Einkommensfreigrenze mit 650 Schilling monatlich festgesetzt wird.

Emigrierte Kleinrentner aus der Periode 1933-45, die oesterreichische Staatsbuergerschaft aufgegeben haben, koennen die Rente beanspruchen; sie soll ihnen von dem der Antragstellung folgenden Monat an zuerkannt werden.

POST-WAR CREDITS

In a written answer the Chancellor of the Exchequer again drew attention to the fact that payment of a deceased person's Post-War Credits can be claimed when the original holder would have been 65, if a man, or 60, if a woman, or when the present holder reaches 65 if a man, or 60 if a woman, whichever is earlier.

VISAS FOR THE UNITED STATES

The United States Department of State have announced that American Consular Officers are now authorised to issue to British subjects resident in the United Kingdom who hold valid United Kingdom passports, and who wish to visit the United States for business or for pleasure, visas which will be valid for four years instead of two years as hitherto.

GERMAN REPARATIONS

For a full understanding of how the German reparation goods have helped buttress Israel's economy, it is necessary to review how Israel has spent the funds made available to it under the agreement. To begin with, the total amount of reparation payments agreed upon between West Germany and Israel was 3,400 million Deutsche Marks (approximately 840 million dollars). From the beginning of the implementation of the reparations agreement and up to March 31, 1955, there has been a reparation allotment of 650 million DM. The sum fixed for the current fiscal year, from April 1955 to the end of March 1956, is 250 million DM.

The total amount of reparations goods delivered to Israel in addition to fuel, has long passed the half-million ton mark. The present monthly average of shipments is between 25 to 30,000 tons of goods per month. During the first two weeks of May 1955, the amount of reparations goods shipped to Israel was 18,000 tons. The average number of ships arriving each month in Israel with German goods is nine.

Various other reparation expenditures by Israel include 60 million DM on hard goods, such as agricultural machinery, irrigation and pipe-laying equipment, pumps and drilling installations. Another 25 million DM has been spent on railways; three million DM on ports and air fields; and 15 million DM on expanding telecommunications. Another 80 million DM has been earmarked for the exploitation of natural resources. These include expenditures for the development of iron, copper and other mines and the rebuilding of the Dead Sea potash works. In brief, the reparation funds that have gone into capital equipment for the development of industrial and natural resources have already begun to pay dividends, and as time goes on, will increasingly make their influence felt in Israel's economy.

The raw and processed materials supplied to Israel—for example, the 300,000 tons of iron, the non-ferrous metals, the large quantities of oil and fuel—are more immediately felt in Israel's economy. Israel's textile, chemical, pharmaceutical, and agricultural industries have all been substantially aided by the flow of raw materials.

These notes by an Israeli writer, Leon Avigdor, are an extract from an article published in the New York Congress Weekly.

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Ships for Israel

For the first time the German flag was flown in Israel when two freighters of the Federal Navy called at Haifa. They brought a cargo of timber under the Reparations Agreement.

Germany continues to build, also under the Agreement, ships for Israel's fast-growing mercantile marine. The 10,000-ton liner *Zion*, a sister-ship to the *Israel*, which is due to make her maiden voyage this month, was launched at the Deutsche Werft, Hamburg, by Frau Maas, wife of Dean Hermann Maas, who befriended so many persecuted Jews.

In an address delivered at the launching ceremony, the director of Deutsche Werft, Dr. Wilhelm Scholtz, said that his shipyards were glad to play their part in the building up of Israel. To the German people, it was a matter of solemn obligation that their guilt in respect of their treatment of the Jews should be atoned for, and the new ship was a token of proper reparation.

Another German ship for Israel, the 900-ton *Ashkelon*, was launched by Frau Anna Stiegler, a Socialist member of the Bundestag who spent several years in concentration camps for befriending Jews.

Yet another cargo vessel, the 4,000-ton *Galila*, was completed at Lübeck for service with the Zim Israel Navigation Company.

A sister-ship of the *Galila*, named *Kedma*, was launched by Dr. Gertrud Luckner (Freiburg i.B.), a Roman Catholic who, during the Nazi regime, courageously assisted persecuted Jews until she was imprisoned in Ravensbrueck Concentration Camp. Since the end of the war, Dr. Luckner has been active in promoting friendship between Jews and Christians, especially by editing the so-called "Freiburger Rundbriefe." By her self-sacrificing work for German Jews in times of peril and by her post-war work she has become the personal friend of many Jews inside and outside Germany. Some time ago Dr. Luckner paid a visit to Israel.

THE LAST LAP

Two Important New Bills Drafted

The coming months will be of particular importance to all those who have claims against the German Federal Republic or against the German Laender. This autumn, the Federal Government intends to place before Parliament two Bills. One of them is designed to amend and improve the Federal Indemnification Law ("Bundesentschädigungsgesetz") of 1953, the other one is to stipulate the liability of the Federal Republic for restitution claims established against the former Reich. If and when these Bills have become law, legislation on restitution and indemnification of Nazi victims will practically have been completed, apart from minor matters and adjustments. Therefore, the final version of the laws is of particular importance, and the organisations of the Nazi victims, such as the "Council for the Protection of the Rights and Interests of Jews from Germany," of which the AJR is the British constituent, will take special care to put before the Federal Government all relevant considerations and to safeguard the rights of those it represents. Any progress in the matter will be reported in these columns.

Amendment of Indemnification Law

Though the contents of the two Bills are not yet known in detail, certain trends are already discernable. On July 16, 1955, the "Bulletin," an information magazine of the Federal Government, published an article on "Loyal Implementation of Pledges." The author is a senior official of the Federal Ministry of Justice, Mr. Hans Wilden. It may be mentioned that the Ministry of Justice, and Mr. Wilden in particular, have always strongly advocated a loyal settlement of the restitution and indemnification problem. The following paragraph of Mr. Wilden's article is of foremost interest:

"One could imagine that the forthcoming legislation should make the Indemnification Law also applicable to those emigrated Nazi victims whose last German domicile was in parts now occupied by the Soviet Power. There can be no doubt that, as a matter of principle, the indemnification to these victims should be the task of the German Democratic Republic. However, as the State primarily liable does not fulfil its obligation, it can hardly be justified that the emigrant from Cologne should have claims under the Federal Indemnification Law, whereas the emigrant from Dresden, Königsberg, or Breslau should have none."

If this means that the forthcoming amendment of the Federal Indemnification Law will put Nazi victims from all parts of Germany on equal footing, the worst gap in the legislation as it stands now would be closed and one grave injustice would be removed.

Another injustice arises from the very unsatisfactory present regulations with regard to indemnification for loss of career. The deficiency of the relevant clauses becomes particularly evident when compared with the corresponding provisions in the Indemnification Law for former civil servants. With the exception of very few outstanding cases, the former lawyers, merchants, or clerks had the same difficulty of making a new living abroad as the civil servants. It is especially deplorable that in the law as it stands there are no provisions for widows whose husbands would have had a pension claim on the grounds that they were deprived of their business or profession. It is regretted that Mr. Wilden's article does not indicate that there will be an improvement in this field; from other sources of information it appears, however, that at least the matter of the widow's pension will be reconsidered.

"Rückersatzergänzungsgesetz"

The proposed second Bill, which deals with the liabilities of the former Reich (unofficially called "Rueckerstattungsgeraenzungsgesetz"), seems to be satisfactory as far as the claims refer to objects ("Sachwerte") such as furniture and to shares, but not with regard to claims against the Reich for monetary losses. From the point of view of claimants who no longer live in Germany, it seems rather absurd that, whilst damage suffered by confiscation or destruction of lift vans, etc., may be claimed according to their full value, in the case of monetary loss only a small percentage can

be recovered. However, this is the general way in which inside Germany monetary pre-currency reform claims are handled, and we have to face the fact that in our particular case the German authorities seem to feel unable to visualise a different approach.

Quicker Procedure Essential

Rightly, claimants have felt greatly dissatisfied with the slow and cumbersome procedure in indemnification matters and with the Law's dilatory rules which serve the indemnification authorities as a justification for the delay. According to Wilden

"... it can be expected that the amendment to the Federal Indemnification Law will not considerably shorten the period of time during which the claims will be materialised."

This is good news as far as it goes—but it does not go far enough. In the Hague Agreement, the Federal Government had committed itself to fulfil its obligations before the end of 1962. Supposing that now this period will be shortened, "not considerably," so as to run until the end of 1960—what guarantee exists that this promise will be fulfilled? Some time ago, a well-meaning high official of the North Rhine-Westphalia Government, Dr. Prange, published an article in the "Allgemeine Wochenzeitung" of the Jews in Germany, in which he stated that at the present rate the complete settlement of the claims already submitted will take another ten years, not counting the additional claims to be lodged after the Law has been amended and improved. Dr. Prange's point is that this is not the fault of the indemnification authorities of the Laender, but that it is due to the complicated and obtruse provisions of the Law. We cannot agree to this entirely, because the cumbersome application of the Law and the insufficient number of officials in charge are also to be blamed. However, there is certainly an important case for a thorough overhauling of the procedural clauses of the Law so as to assure that claims will no longer be shelved for years without being even looked at, and that, once considered, they can be dealt with expeditiously and without delay. Wilden's article does not say whether and in which way measures in this direction are contemplated. They could be taken in various ways; appropriate suggestions will be made by the representative organisations of the victims and, it is hoped, also by the Federal Authorities themselves.

Only if the forthcoming laws will be adequate can claimants accept them as the last lap and look forward to a reasonable settlement of the indemnification claims without further undue delay.

W.B.

GERMAN JEWISH YOUTH ABROAD

The 11th Congress of the World Union of Jewish Students held at Jerusalem was attended by a delegation from Germany. Their spokesman said that the West German Jewish students' organisation, with a membership of 200, was largely financed by non-Jewish bodies. This statement was strongly criticised by the Israelis who argued that the German Jewish students should regard their organization as "provisional," recognising no higher duty than that of persuading their members to leave Germany as soon as possible. The German delegates protested against "abandoning Jewish students in their country" and pointed out that a considerable number of Israeli students were now studying in Germany.

A contingent from Germany also attended the Summer School of the British Inter-University Jewish Federation at Carmel College, Mongewell Park, Berks. Most of them were of Polish origin, led by Jacob Allerhand, a student of the Berlin Free University and chairman of the Jewish Students' Association there.

Interesting too was the presence in this country of a party of German Jewish boy scouts who attended the International Patrol Camp held at Gilwell Park, Essex.

ANGLO-JUDAICA

Ominous Outlook

"If the community has increased numerically during the past century it is due to immigration. Since that source of replacement no longer exists, the outlook becomes ominous in the extreme." In making this observation, the Rev. Dr. A. Cohen, the former President of the Board of Deputies, stressed that it was "not a question of optimism or pessimism, but of stark reality": "Unless the population trend is checked and reversed, extinction is the inescapable fate which looms ahead. Anglo-Jewry will steadily dwindle in the coming years until vanishing point is reached."

A grave shortcoming of the community was pointed out by the *Jewish Chronicle* in an editorial commenting on the shortage of club workers. While Anglo-Jewry was "second to none in its financial generosity," there was "not always the same delight in personal service which other denominations can boast."

Lack of Jewish teachers academically qualified and temperamentally suited was complained of by Rabbi Kopul Rosen, Principal of Carmel College, who stated that two-thirds of his teaching staff were non-Jewish. At the same time, the seven-year-old college has all the ingredients for developing into a great Jewish public school, it was declared by Ald. A. Moss, Vice-President of the Board of Deputies and a former Lord Mayor of Manchester.

Distinctions

The first Jewish J.P. was appointed in Newcastle. She is Cllr. Mrs. Teresa Science Russell.

For the first time a Jew, Mr. Arthur Salter, has been elected President of the London branch of the Retail Fruit Trade Federation, a national group with a membership of 50,000.

Princess Margaret's closest woman friend for the past year has been Miss Judy Montagu, daughter of the late Edwin Montagu, the famous Secretary for India, who was a brother of Miss Lily Montagu.

Views on Jews

What do people think of Jews? The Labour Party's *Daily Herald* elicited a few interesting facts by conducting among its readers an enquiry on the subject of intolerance and racial prejudice. Twelve per cent of the readers were found to have an "active dislike" for Jews, on the ground that they were "selfish," "greedy" and "parasites." But 52 per cent liked all Jews, and more than half would approve of their children marrying a Jew. So far as purely religious prejudice is concerned, much the greatest hostility (on the part of *Daily Herald* readers) is directed against Roman Catholics.

Interesting too was the reaction to foreigners. All foreigners were liked by 36 per cent, but 57 per cent disliked some. Most disliked were the Germans because "you can't trust them. You always get hurt if you do."

The rareness of juvenile delinquency among British Jews was pointed out by a Liverpool magistrate, Mrs. M. A. Cumella: "It is almost unknown for a Jewish child to appear before the court (she remarked), and I attribute that to the devoted family life of the Jewish people, with its emphasis from an early age, on religious teaching."

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LORD HORDER

British Jewry lost a staunch friend with the death of Lord Horder, the distinguished physician. He deserved particularly well of the community by giving his considered support to the Shechita, which has recently come under attack. "Careful and critical scrutinizing of this method of slaughtering," he declared, left him in "no doubt whatever that it is fraught with less risk of pain to the animal than any other method at present practised."

Refugees have special reason to lament his death, for Lord Horder took a conscientious interest in the welfare of his persecuted professional brethren from abroad. When, in 1935, assured of Jewish gratitude, he said that no credit was due to him for pointing out that to ostracise the best and most cultivated section of science in Germany was committing a form of intellectual suicide.

J. Lesser :

IN MEMORIAM THOMAS MANN

Whoever tries to assess Thomas Mann's stature must first of all remember his stand against National Socialism, the more so as he has said in 1944 in one of the broadcasts addressed to his barbarised fellow-countrymen: "I am getting daily more convinced that the day will come when you will thank me, more than for my novels, for my warnings, before it became too late, against the devilish people by whom you are helplessly enslaved now and who, through a thousand crimes, are leading you into unimaginable ruin."

It is characteristic of the atmosphere prevailing in present-day Germany that nearly all German eulogies on the occasion of his 80th

birthday tactfully omitted to mention his fight against Hitler and to remind their readers that Germany would have been spared her terrible and well-deserved fate if all educated Germans, instead of shouting their hysterical "Heil Hitler!" and "Alle Macht dem Fuehrer," and decrying Thomas Mann as a "Jewish-Marxist" traitor, had listened to his warnings and followed his example in time. They did so as little as they listened to what he told them after the war, namely that they have only themselves to blame for what has befallen them, for the dismemberment of their country, the Bolshevization of Eastern Germany and the loss, probably for ever, of East Prussia and the territories beyond the Oder-Neisse line.

As to Thomas Mann the artist and romancier, all critics of some standing are agreed that he was the greatest writer of our age, not only of

his thoughts." One of the most fascinating features of this philosophical novel is the compression of the whole metaphysical and political philosophy of Europe into three or four brilliant and sharp-witted dialogues between two eloquent antagonists. It was in connection with his fight against Nazism which Thomas Mann had already denounced in his lecture *Von deutscher Republik* (1922), when dealing with the foul murder of Walther Rathenau, that he ridiculed antisemitism in the person of a young German businessman who is "an antisemite on principle and with sportive fervour, with joyful obsession. This negation which he had picked up was the pride and content of his life. He had once been a businessman, he was so no more, he was nothing at all, but he had remained an antisemite. . . . He was no Jew and this was the positive thing about him. He kept a periodical called *Die arische Leuchte*."

When Thomas Mann took up the Joseph theme (at first planned as one of three short stories with religious themes, the other two being that of the Roman-Catholic Philip II of Spain and that of Luther and his double-faced revolution), he did not foresee that it, too, would become part of his fight against Hitlerian paganism. For the four parts of this longest of his novels are, among many other things, a hymn in prose on monotheism. We see Abraham wandering in his thoughts from the awe-inspiring moon, sun and stars, and further and further to the infinitely more awe-inspiring one and only God, the creator of the universe. We see Jacob's struggle for a better understanding of the nature and mysteries of God, and we see Joseph, who for so long had been a self-conceited and playful Narcissus, rise to the occasion when he stands before the King of Egypt explaining to him that what he had found by his deliberations was almost the same as what Abraham and Jacob had found—almost, but not wholly the same, because Echnaton had stopped before the Sun which he regarded as the only God—and that he must go one important step further to reach the summit where Abraham had stood.

Warning His Countrymen

In a short sequel to the *Joseph* tetralogy, *The Tables of the Law*, Thomas Mann describes the liberation of the Jews from the Egyptian bondage and the giving of the Ten Commandments. He cursed Hitler (without mentioning his unholy name) for breaking these commandments, and it is interesting to note that the Bishop of Munster, Count von Galen, did the same at almost the same time, warning his barbarised fellow-countrymen that God would punish them for their crimes and sins—which He did, as that other remarkable German theologian, Professor Helmut Gollwitzer, has stated in strong words.

Thomas Mann cursed Hitler again in his Goethe novel, *Lotte in Weimar*, in which he depicted the greatest German poet as the champion of a world which Hitler had set out to destroy.

The most important books which Thomas Mann wrote after the downfall of the Third Reich are *Doctor Faustus* and *The Holy Sinner*. The first shows the Germans that the National Socialist way of thought has deep roots in German philosophy and politics, and that they only reaped what they sowed ("He who sows wind, Continued on page 5 col. 1

LETZTER ABSCHIED

Zuerich, den 15. August 1955.

Zweimal fuer zwei Stunden—vormittags und nachmittags—hatten die Freunde und Verehrer Thomas Manns heute Gelegenheit, einen letzten Blick auf seine irdische Huelle zu werfen. Fuer 24 Stunden lag sein Koerper im Zuericher Kanton-Spital in einem kleinen kahlen Raume aufgebahrt. Vor einem Hintergrund dunklen Laubgruens ruhte, mit einem einfachen weissen Sterbehemd bekleidet, in einem flachen mit weissem Damast ausgeschlagenen schwarzen Sarge mit silbernen Griffen der Mensch, der neben Albert Einstein wohl der universellste unter den deutschen Denkern und Schriftstellern seit Goethe gewesen ist. Zu beiden Seiten des Kopfes hatten liebende Haende dunkelrote Nelken, an das untere Sargende rote Gladiolen gelegt. Zu Fuessen des Toten lag ein Strauss dunkelroter Rosen. Zur Linken des Sarges haengt ein grosser Kranz mit blau-weisser Schleife—der letzte Gruss der Stadt Zuerich an den Dichter.

Die Arme des Verstorbenen liegen verschraenkt auf der Brust. Am Mittelfinger der rechten Hand—welche unendliche Zartheit und Guete liegt in diesen feinen schlanken Haenden!—steckt der bekannte Siegelring mit der hellen Kamee.

Ich war wohl der erste Besucher, der in fruher Morgenstunde kam, um Abschied von dem Toten zu nehmen. Ich war allein mit ihm, den ich vor neun Monaten zuletzt gesprochen hatte. Im Dezember vorigen Jahres war ich sein Gast in seiner Villa in Kilchberg gewesen. Ich hatte ihn seit unserer letzten Begegnung anderthalb Jahre zuvor in London nicht mehr gesehen. Damals war er hinueber nach England gekommen, um am Tage vor seinem 78. Geburtstag gemeinsam mit Pandit Nehru das Diplom eines Ehrendoktors der Universitaet Cambridge in Empfang zu nehmen. Beim Besuche in Kilchberg fand ich ihn wenig veraendert. Seine Haltung war genau so aufrecht wie fruher, sein Gang wie immer gemessen, seine Bewegungen vielleicht etwas zaghafter, behutsamer als zuvor. Sein Haar war leicht ergraut und duenner geworden. Nur Hals, Nacken und Kinnpartie schienen nicht mehr so kraftvoll wie ehemals zu sein. In der Unterhaltung entwickelte er die alte Lebendigkeit. Er erzaelte Familien-Anekdoten, seine Augen hatten weiter den milden Glanz und strahlten die gleiche Waerme wie sonst. Seine Worte waren zuweilen von leichter Ironie. Man hatte das Empfinden, einem ruetigen Sechziger gegenueber zu stehen, nicht aber einem Menschen, der an der Schwelle des neunten Lebensjahrzehnts war.

Heute—im Tode—geht von diesem Gesicht eine merkwuerdige Ruhe aus. Nase und Kinn treten nicht mehr so stark wie im Leben hervor, die ganze Gestalt scheint kleiner zu sein. Die Mundpartie, um die so oft ein mokantes Laecheln spielte, wirkt ernst und entspannt, die Stirn ist auch im Tode so schoen und edel, wie sie es immer war. Und nichts in diesem Antlitz zeigt etwas von Todeskampf oder Schmerz. Nur Guete, Menschlichkeit, Abgeklarterheit und Frieden liegen in diesen Zuegen—jener innere und aeussere Friede, fuer den Thomas Mann viele Jahrzehnte hindurch fuer sich und die gesamte Menschheit gerungen hat, dem noch die Gedanken seiner letzten Lebens-tage gewidmet waren und der ihm selbst jetzt nach einem achtzigjaehrigen Dasein des Kampfes zuteil geworden ist.

W. STERNFELD.



Germany but of contemporary Europe. His output, if compared to that of other novelists who have reached the seventies or eighties, is not very big, for he was a slow writer who chiselled at his prose until his novels and short stories became *Dichtungen* in the classical sense of the word. He developed a personal style in which irony and tender feeling, realism and symbolism were blended in an inimitable manner.

Early Fame

He established his fame by a novel which he wrote in his early twenties, *Buddenbrooks*, the story of a declining family (in parts like his own) which became a classic and sold innumerable copies. Of his early stories *Tristan* and *Tonio Kroeger* are most worth mentioning, the one dealing with Wagnerian romanticism in which Thomas Mann recognised his own, and the other giving a modern variant of the Tasso-theme, of the artist's difficulties with the demands of life and bourgeois morality. The same theme is to be found in *Death in Venice* which ends more tragically.

During the First World War, while grappling with the problem of politics and democracy for which he could find no satisfactory solution at the time, and during the first years after the German defeat he wrote his second great novel, *The Magic Mountain*, by which he tried to overcome his innate pessimism and unbelief in human nature with the help of Kantian moral philosophy of which he says: "When law-giving wisdom critically drew the frontiers of reason it hoisted exactly at these frontiers the banner of life and proclaimed it man's soldierly duty to serve under it." In other words: "Man must, for the sake of goodness and love, not give death power over

HIS ZEST FOR LIFE

Contrary to other statements, it has become known that the publication of the unfinished second volume of the "Bekenntnisse des Hochstaplers Krull" is not to be expected. According to Frau Katja Mann, the preparation of this second volume has not developed beyond the stage of its initial planning. After the poet had finished the Schiller manuscript, he said to his wife: "Der Krull hat noch Zeit, jetzt gehe ich erst einmal an ein Luther-Drama." The Drama, Frau Mann added, was to be called "Luthers Hochzeitstag." How little—in spite of his illness—Thomas Mann thought of his imminent death, is indicated by the request the octogenarian made when, because of the "phlebitis" (in fact, thrombosis), he had to precipitate his departure from Nordwyk. He told his wife she should ask the hotel management already now that they should keep the same rooms reserved for next year.

W.St.

ANFANG UND ENDE

Ein Brief aus jüngster Zeit

Der folgende Brief, in dem sich Thomas Mann fuer das Herausuchen seiner "Erstlings"-Novelle "Gefallen" (erschienen in der Monatsschrift "Die Gesellschaft" im Oktober 1894) bedankt, spannt den Bogen vom Beginn zum Ende der literarischen Leistung des Dichters. Thomas Mann selbst besass kein Exemplar der Novelle; die Empfaengerin des Briefes hatte ihm eine Kopie beschafft, um die ihn sein franzoesischer Biograph M. Leibrich gebeten hatte.

Kilchberg am Zuerichsee,
Alte Landstrasse 39.
19.XII.54.

Liebes Frl. Herz,

nur ein paar Zeilen, es reicht nicht zu mehr. Aber danken muss ich Ihnen doch fuer die Abschrift meines holden Erstlings, der ja, wie ich mit einem Auge, das ich hineinwarf, bemerkte, ein rechter Jungenstreich ist, ein Fruechtchen, das einem den Mund zusammenzieht vor Unreife, am wenigsten noch durch das kleine Gedicht "Wenn rings der Abendschein verglomm," das mir ganz gut gefiel, obgleich es nun wieder zu wehmutsuess-romantisch ist. Aber Leibrich, der es genau nimmt, liess mir keine Ruhe wegen des Dinges, und so musste ich, da es, wenn ueberhaupt bei mir vorhanden, jedenfalls vergraben und unauffindbar ist, meine Zuflucht zu Ihnen nehmen, — die nun Muehe und Kosten, wenigstens an Zeit, deswegen gehabt hat. Tut mir leid. Nichts fuer ungut!

Ich habe in letzter Zeit gearbeitet wie ein Pferd, um mit meiner Schiller-Schrift fertig zu werden. In einigen Tagen, jedenfalls noch vor Neujahr,

Continued from page 4

will reap whirlwind"), that by bombing Warsaw, Rotterdam and London they got what they asked for, and he advises them to say to themselves: "My sin is too great for it to be forgiven unto me." In another book, however, he adds: "Even though your soul be very ill—if your eye gets moist with contrition for one hour only, you are saved."

Did the Germans take these religious admonitions to heart? Not at all, as far as one can gather from their daily press and, more especially, from the innumerable apologetic books the guilty men, all those Hitler generals, Hitler politicians, Hitler professors, Hitler writers and Hitler poets, published during the last ten years.

After the War

Just as he had warned them in vain in 1937: "Woe to the nation which should really plunge the world into a war equally hateful to God and man! That nation would be lost. It will be beaten so as never to rise again,"—he told them in January 1945 in vain: "Horror, shame and repentance must be the very first thing." Most Germans are very far from recognizing this. They behave as if nothing had happened, posing as innocent lambs. They have forgotten what they did and wrote between 1933 and 1945. They only think of the misery that has befallen Germany, but what they first did to other nations does not seem to trouble them much.

When Thomas Mann died on the 12th of August he left unfinished his novel *Felix Krull* the first volume of which was published a year ago. It is a great pity that fate did not allow him to finish that amusing story which might have become one of his most delightful books. To call it a novel about a swindler and adventurer is to say very little. Because, besides being that, it is a witty parody of the classical autobiographies of European literature and, further, a variation of the Joseph-theme in so far as both Joseph and Felix are narcissistic types fond of acting rôles which fit them perfectly. Living in different rôles is also the task of a writer of novels, and saying this means to remember the identity of Joseph and Krull with the early Bajazzo, with Axel Martini, Tonio Kroeger, Gustav Aschenbach, and the identity of all of them with their author who, although he lived to be eighty, died too early, much too early. Not only did he not finish the story of Krull, so full of wit and wisdom, some other old plans of his, for instance the novel about the Erasmus-Luther-Hutten theme, except for some hints in his essays, did not mature either.

wird es getan sein, schlecht und recht, aber die Hauptsache ist, dass ich's hinter mir habe. Die Rede herauszudestillieren ist Erikas Sache. . . .

Naechstens einmal werden Sie mich im B.B.C. hoeren koennen, ueber Tschechow. Ich habe gerade die englische Uebersetzung von Miss K. bekommen und soll sie hier auf Band sprechen. Ob ich das noch kann? Habe ja laengst keine Uebung mehr in der Mundart. . . .

Ihr

Thomas Mann.

HELPFUL TO FELLOW-REFUGEES

In a few months' time the "Thomas Mann Society" (now Thomas Mann Group) will celebrate the 20th anniversary of its foundation. It is the object of the Society to assist refugee writers from Germany. The deceased poet with whose name the group is linked took an active interest in the Society's work, which will be described in detail on the occasion of the forthcoming anniversary.

GERMAN-ISRAELI RELATIONS

The "frosty climate" between Germany and Israel is "growing gentler," according to the *Deutsche Zeitung und Wirtschaftszeitung*, discussing at great length the German deliveries to Israel. The value of these deliveries has been reduced from DM 310m. p.a., as originally planned, to DM 250m., with the result that the Reparations Agreement will not expire until June, 1966.

A German company has produced, with aid from the Federal Treasury, the first documentary film about the State of Israel, its general development, and particularly the projects begun or completed with the help of German reparations. The Israeli authorities are reported to have given every assistance to the producer.

ASSISTANCE TO JEWS REWARDED

A 63-year-old West Berlin woman, Frau Erna Sölzer, was awarded the Service Cross of the Federal Order of Merit for helping Jews during the war.

In spite of Nazi threats she refused to forsake the Jewish Samulon family for whom she had worked for 31 years. Without regard to the Yellow Badge which blind Mrs. Samulon was forced to wear, she took the old lady for walks, sneaked in at night to help with the housework and shared her own meagre food rations.

IN MEMORY OF HANS GOSLAR

A decade has elapsed since Hans Goslar was found among the victims of Bergen-Belsen. He was one of those who put their trust in the Weimar Republic and in a happy future of German Jewry under the wings of democracy. At the same time he was one of the leading personalities of the German Mizrahi Organisation, and the Balfour Declaration appeared to him the "Open Sesame" to the gates of Palestine.

As Head of the Press Department of the Prussian Government under Otto Braun he fought to stem the flood of Nazism. In the end he had to flee from his country of birth, hated as a Jew, a Socialist, and a high official of the Government. He lived through all the hardships of emigration, and his wife, the daughter of the Zionist leader, Alfred Klee, died in Holland when she gave birth to his second daughter. When deportation started he brought his children to a place of safety, he himself was dragged through Westerborck to Belsen where he died of starvation.

His memory will be cherished by all who knew him.

HERMANN SCHWAB.

POST-WAR REFUGEES IN BRITAIN

Almost simultaneously with the AJR brochure "Dispersion and Resettlement," a report entitled "Flight and Resettlement" has been published, by UNESCO, on the progress of the 200,000 "European voluntary workers" who came to Britain after the war, and it is interesting to see how these people have been absorbed.

Wherever they have been able to find accommodation in the midst of an English community—as in Bradford and other textile towns—they have now been assimilated into society, it is stated. But those who live in groups varying from 50 to 600 in camps outside the towns, even though they have been here seven years, are still regarded with indifference and sometimes hostility by the local population. Many of them, thus isolated, have not learnt enough English to be able to converse with a British well-wisher.

In the North, in spite of some trade union hostility in the early days, the refugees gradually moved from their huddled camps into private houses and were accepted with friendliness.

Farther south, as in the brick-making areas near Bedford and Peterborough, the refugees still live in such camps, cut off from the local inhabitants. "Because they are usually in groups too large for the local community services to absorb, because they are all men, because they go out in gangs and are brought straight back to their hostels, the contact which they have with the local people is usually confined to the weekend shopping and an occasional visit to the public house," the report states.

More Security

The refugees' interest in organizations concerned with preserving national particularities is declining, an indication that they are feeling more "at home" than in the early days. In their employment they have more security, too. When they first arrived the trade unions insisted that, if unemployment should come, the foreigners should be the first to go. But when the Lancashire cotton industry and the Yorkshire wool industry suffered a setback in 1952, most of the European workers remained employed on the same terms as British workers in the short-time rotation schemes.

Such fair treatment, the report states, has considerably strengthened the confidence of the refugees. Equality accorded them in all matters of social assistance and insurance also helped them to settle down, and the absence of similar social security provisions has prevented many from emigrating across the Atlantic.

CLOSING OF LAST JEWISH D.P. CAMP

Föhrenwald, the last Jewish DP camp in Western Germany, is to be closed by December 31. There are still over a thousand refugees in the camp, but it is hoped to find accommodation for them in time.

Under a scheme providing for the settlement of 100 "hard core" cases, many of the inmates will emigrate to Norway. While on a visit to London, a former chairman of the Föhrenwald Camp Committee, Mr. Y. Goldstein, appealed to Anglo-Jewry to enable 40 inmates to settle here.

NEW AUSTRALIAN CITIZENSHIP ACT.

Naturalization in Australia has been made easier by an amendment to the Nationality and Citizenship Act. It is no longer compulsory for an alien to lodge a Declaration of Intention two years before his final application for citizenship. He can now apply six months before he has completed his residential qualification, which is usually five years. Nor are applicants required to have their Intention advertised in the Press.

CONFISCATED BOOKS RETURNED TO VIENNA

The Düsseldorf Jewish community received from the German Trade Unions Organisation a substantial number of books dealing with Jewish subjects. These books had been confiscated by the Nazis together with those of the Trade Unions. When they were sorted out, it was found that 150 volumes were the property of the Viennese Jewish community, and the Düsseldorf community passed them on to Vienna.

Ernst Simon (Jerusalem):

DIE GEISTIGE ERBSCHAFT DES DEUTSCHEN JUDENTUMS

Zur Eröffnung des Leo Baeck Instituts

Das nachstehend veröffentlichte, Leo Baeck gewidmete Referat wurde von Prof. Dr. Ernst Simon am 31. Mai 1955 in Jerusalem anlässlich der Gründungsversammlung des Leo Baeck Instituts gehalten.

Das deutsche Judentum ist ein Toter, der nicht bestattet und beklagt wurde. Es liegt uns ob, diese Pflichten nachzuholen. . . .

Juedischem Brauch ist mit der Klage allein nicht genug getan. Die Trauernden muessen sich das Recht erwerben, ein "Lernkaddisch" zu sagen. Dieses Recht erwerben wir in dieser gemeinsamen Lernstunde. Sie soll versuchen, uns drei Fragen zu beantworten; die erste verhältnismässig ausführlich, die zweite skizzierend, die dritte nur andeutend. Und dies sind die Fragen:

Was war das deutsche Judentum?
Was bedeuten heute seine versprengten Reste?
Was kann seine Fortwirkung sein?

I

. . . Die Wissenschaft des Judentums deutsch-juedischen Ursprungs ist viel verkannt und ungerecht kritisiert worden, gerade auch in unserm Lande. Gewiss, oft war sie apologetisch, aber man darf fragen, ob denn wirklich die defensive Apologie des Zeitalters der Emanzipation unwissenschaftlicher war als die offensive des Zeitalters der Autoemanzipation.

Sei dem wie es sei; an tiefem juedischen Gefühl hat es jedenfalls der ersten Generation dieser grossen Gelehrten wahrlich nicht gefehlt. Dies soll uns ein Zitat von Leopold Zunz bezeugen:

"So wachsen aus einer religioes-nationalen Wurzel die drei Staemme empor, um die die Literatur jener Laender (d.h. Deutschlands und Frankreichs—D.Red.) sich rankt: Arbeit, Gottesdienst, Erkenntnis." ("Literatur des juedischen Mittelalters" Seite 159.)

Obwohl Zunz unter "Arbeit" hier "das Leben, als Aufgabe eines gottgefälligen Wirkens selbst" versteht und es damit auf die Halacha, im Sinne des "das Leben durchdringenden, juedischen Gesetzes," reduziert, duerfen wir uns der Fuehrung seiner drei Kategorien anvertrauen, wenn wir die erste weiter fassen, als er es tat. So fragen wir: was hat Gestalt des deutschen Judentums der Neuzeit in Arbeit, Gottesdienst und Erkenntnis bestimmt?

(1) Arbeit ist der Versuch, das reale Leben zu bewaeltigen. Er ist dem deutschen Judentum gelungen, zum Teil zu sehr gelungen, und fast nur in einseitiger Weise. Die Emanzipation vollzog sich nicht in einem gesellschaftlich leeren Raum, sondern in Begleitung des aufsteigenden Buergetums. Mit ihm stieg und mit ihm fiel die westeuropaeische Judenheit, vor allem die in Deutschland ansaeessige. Wie oft dargestellt, war sie wenig an der Urproduktion beteiligt. Nicht nur die landwirtschaftliche und industrielle Handarbeit war kaum vertreten, auch Handwerk und Gewerbe waren unter ihrem allgemeinen Prozentsatz besetzt, und sogar die Wirtschaft, soweit sie von Juden beeinflusst oder gefuehrt wurde, wandte sich mehr der verarbeitenden als der Schwerindustrie zu, vor allem aber dem Handel und dem Bankwesen. Trotzdem fehlt es nicht an juedischen Pionierleistungen, wie z.B. der Albert Ballins. Er hat aus dem Personenverkehr ueber See einen grossen und angesehenen Wirtschaftszweig gemacht, und konnte das tun, weil dieser, im Unterschied zur Warenfracht, den alteingesessenen hanseatischen Patrizierfirmen urspruenglich als ein minderwertiges Geschaefit erschien. So ging es auch auf anderen Gebieten, die aber, einmal von den hier weniger traditionsbeschwerten Juden entdeckt und ausgebaut, von nichtjuedischen Konkurrenten aufgenommen wurden, bis schliesslich der spezifisch juedische Beitrag immer unsichtbarer wurde. So setzte sich der Norddeutsche Lloyd neben die Hamburg-Amerika Linie, und auch Rudolf Mosses Annoncen-Expedition, aus der das "Berliner Tageblatt" entstand, fand Nachahmer und Nebenbuhler.

Trotzdem trug die Welle des Kapitalismus alle, die auf und mit ihr schwammen, nach oben, so lange sie anhielt. Das deutsche Judentum teilte die meisten typischen Vorzuege und Fehler einer bürgerlichen Klasse. Seine Erfolge waren gross, deren Gefahren nicht gering. Besonders vom

Beginn des 20. Jahrhunderts an begann ein gefährlicher Materialismus sich auszubreiten, der die beiden anderen "Staemme," Gottesdienst und Erkenntnis, zeitweise überschattete. Trotzdem behielten sie ihre Bedeutung und gewannen ihre eigentümliche Formung.

(2) Das deutsche Judentum hat die moderne Synagoge, wenn nicht geschaffen—es gibt z.B. gewisse norditalienische Vorgänger—, so jedenfalls befestigt und ausgebreitet. Die moderne Gemeinde aber ist seine ureigenste Schöpfung.

Die moderne Synagoge unterscheidet sich von der mittelalterlichen (nicht unbedingt von der antiken: Alexandria!) zunächst einmal durch ihre Grösse. Sie ist kein "Minjan" und keine "Klaus"; ihr fehlt die Heimlichkeit und Heimlichkeit des eng begrenzten Kreises. Dafür zeigt sie, auch architektonisch, das emanzipatorische Auftrumpfen der nun endlich, und scheinbar dauernd, erworbenen Gleichberechtigung. Sie kann ihre, wenigstens an einzelnen Festtagen, massenhaft erscheinenden Beter nur mehr durch Ordnung und auch äussere Würde in den gemeinsamen Gottesdienst einfügen. Aus der ekstatischen oder nachlässigen Inbrunst der Einzelnen und Wenigen wird die feierlich organisierte und ästhetisch unterstützte "Andacht." Dies alles waren Forderungen der Reform, aber sie haben sich eigentlich, wie Franz Rosenzweig einmal bemerkt hat, nur im konservativen Gottesdienst wirklich durchgesetzt, denn nur dort gab es eine genügende Daueranzahl von Besuchern. Dies gilt besonders für die deutsche Predigt, die zwar religioesgesetzlich keineswegs eine Neuerung war aber tatsächlich eben doch. Die Wiedergeburt der juedischen Kanzelberedsamkeit ging von Deutschland aus; in ihren grössten Trägern erreichte sie eine eigentümliche Verknüpfung von uraltem Erbgut mit modernen Gedanken. Es blieb freilich fast immer bei einzelnen "Gedanken," denn zum systematischen Denken bot die Predigt keinen Raum, zumal sie in keiner Diskussion geklärt werden konnte.

EMANZIPATION — POLITISCH UND WISSENSCHAFTLICH

Das wurde auf dreifache Weise versucht: zum ersten durch die akademische Emanzipation der juedischen Wissenschaft, als gleichberechtigtes Universitätsfach und möglichst als selbständige Fakultät; erst als sich diese Pläne zerschlugen, wurden die modernen Rabbinerseminare geründet. So sollte die politische Emanzipation des Judentums durch die wissenschaftliche vollendet werden. Der zweite Versuch, mit jenem ersten, organisatorischen, eng zusammenhängend, war methodisch gerichtet: das gesamte Ueberlieferungsgut sollte mit den modernen Mitteln kritischer Sprach- und Literaturwissenschaft gesichtet und historisch dargestellt werden. Der dritte, quantitativ am schwächsten vertreten und qualitativ am wichtigsten, erstrebte die Systematisierung des juedischen Glaubensgehaltes. Leo Baecks "Wesen des Judentums" ist eine späte, reife Frucht dieses Bemühens. Das Buch sollte ins Hebräische übersetzt werden, denn unsere Jugend lernt zwar einen grossen Teil der Quellenschriften unserer Religion kennen, weiss aber trotzdem recht wenig von ihrem systematischen Gehalt.

Neben diesen legitimen. Formen der "Erkenntnis" fehlten die illegitimen nicht. Im Rahmen der juedischen Wissenschaft selbst kam es immer stärker zu unfruchtbarer kleinlicher Spezialisierung. Vor allem aber wurde der Typus des alten juedischen Gelehrten, des Talmid-Chacham, nicht nur modernisiert und methodisiert, sondern auch säkularisiert, und allmählich aus den juedischen Zusammenhängen in allgemein-wissenschaftliche übertragen. Nunmehr nahm der Privatdozent seine Stelle ein, auch in der sozialen Wertschätzung, deren sichtbarster Index der Heiratswert war. Wenn früher der reiche juedische Kaufmann sich den begabtesten Jeschiwah-Jünger zum Schwiegersohn wählte und ihn einige Jahre auf seine Kosten

Die modern juedische Gemeinde war im Grunde längst "Volksgemeinde," bevor die zionistische Bewegung sie auch programmatisch in eine solche verwandeln wollte. Sie wurde zu einer nationalen Institution durch die blasse Tatsache, dass sie in der Regel Synagogen verschiedener religioeser Richtungen organisatorisch zusammenfasste und ausserdem zentral für Wohlfahrt, Krankenpflege, Begräbniswesen und religioes Erziehung sorgte. Diese freilich wurde quantitativ immer geringer, qualitativ immer dünner, ausser etwa in den wenigen Gross-Gemeinden, die juedische Tageschulen unterhielten oder neu gründeten. Die eigentliche Problematik der modernen juedischen Gemeinde aber kam in dem neuen Menschentypus zum Ausdruck, der an ihrer Spitze stand. Der mittelalterliche "Schtadlan," also derjenige, der sich bei den nichtjuedischen Behörden in Staat und Stadt für die Juden "bemühte," war in der Regel zugleich ein juedischer Gelehrter hohen Ranges, oft der Raw selbst, und repräsentierte das Judentum von dessen lebendigem Zentrum her. Anders sein moderner Nachfolger, der Justiz- oder Kommerzienrat. Er stand nicht nur dann an der Peripherie, wenn er die juedische Gemeinde an ihrer Aussenfront vertrat—meist tapfer und würdig—, sondern auch dann, wenn er sie in ihren inneren Angelegenheiten führte. Ein von seinen juedischen Inhalten immer mehr entleertes Judentum, das selbst peripher geworden war, wurde, ganz folgerichtig, von peripheren Erscheinungen repräsentiert. So entfremdete sich der zweite "Stamm," Gottesdienst und Gemeinde, immer mehr vom dritten, dem der Erkenntnis.

(3) Aber auch die Erkenntnis erhielt im deutschen Judentum eine besondere Form, die der "Wissenschaft des Judentums." Nach ihren Vorläufern im Osten, vor allem in Galzien (Krochmal und Rappaport), wurde sie in Deutschland recht eigentlich begründet. Es ist keineswegs ein Zufall, dass Nachman Krochmal sein hebräisches geschichtsphilosophisches Werk, das er zu Lebzeiten und in der Heimat nicht zu veröffentlichen wagte, Leopold Zunz zur posthumen Publikation anvertraute; der hat ihm dann den kühnen, überkühnen Namen "Führer der Verirrten unserer Zeit" gegeben.

Es ist ein Symbolname, der nicht nur für das Buch gilt, sondern eine Haupttendenz der Wissenschaft des Judentums bezeichnet. Die juedische Wissenschaft will die Verirrten zurückführen, keinesfalls das Judentum in einem Museum begraben.

"lernen" liess —, so "hielt" er sich nun manchmal den künftigen Professor. Auch darin steckten noch altjuedischer Idealismus und Achtung vor der "Erkenntnis," wenn auch bereits in versetzter Form.

Nicht minder wesentlich sind die Verschiebungen, die nicht bestimmte Erkenntnisgehalte betreffen, sondern deren Form: die Sprache. Es ist noch nicht genügend untersucht, was das Eindringen juedischer produktiver Geister in den deutschen Sprachraum für sie selbst und für diesen bedeutet hat. Heine mag dafür ein Beispiel sein, besonders in seiner Prosa, die das moderne Feuilleton mitgeschaffen hat. Nicht zufälligerweise haben sich gerade juedische Kritiker, wenn auch vom Rande des juedischen Bewusstseins her, mit diesem Phänomen auseinandergesetzt: Karl Kraus und Friedrich Gundolf, nicht ohne Uebertreibungen. Trotzdem darf gefragt werden, ob nicht der erste schöpferische Ansturm einer jungen Generation auf eine ihr nicht ganz eigene Sprache diese zwar reicher und elastischer gemacht hat, aber auch ihren organisatorischen Zusammenhängen gefährlich werden konnte, die so viel Freiheit nicht gewachsen waren.

So drang juedischer Geist in die Gefilde deutscher Dichtung und Wissenschaft ein; neben manchem Fragwürdigen hat er dort unvergängliche Werke geschaffen. Andererseits verband sich das Beste europäischer Kultur mit Teilen des alten Glaubensgutes, nicht nur in den vermittelnden Synthesen der Breslauer historischen Schule und der Berliner Reform, sondern sogar, und vor allem, in der scheinbar so extremen Neu-Orthodoxie. Einer ihrer Führer, der Begründer des Berliner Rabbiner-Seminars, Asriel Hildesheimer

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aus Halberstadt (1820-1899), führte, noch als Rabbiner u. Leiter der mährischen Talmud-Hochschule in Eisenstadt, griechische Studien ein. Eine Delegation hyperorthodoxer Amtsgenossen erschien beschwerdeführend vor ihm und sprach etwa also: Wir verbringen viele Stunden mit der Frage, wann Eure Ehrwürden die Zeit finden, Griechisch zu lernen, da wir uns doch ununterbrochen der heiligen Thora widmen sollen. Rabbi Hildesheimer antwortete: Meine Herren, während der vielen Stunden, in denen Sie darüber diskutieren, wann ich Griechische lerne, lerne ich Griechisch.

Nicht immer verlief die Auseinandersetzung über die Möglichkeit einer Synthese zwischen Thora und Wissenschaft in so heiterer Form. Ihre innere Dialektik hat auch heute noch nichts von ihrer Spannung verloren, die auszugleichen auch Samson Raphael Hirsch, dem grossen Frankfurter Rabbiner, nicht voll gelungen ist. Aber auch da, wo sie, wie häufig in den Nachfolge-Generationen, wieder auf einen ihrer extremen Pole zudrängt, bleibt sie als historischer Anstoss wirksam.

So darf gesagt werden, dass jene "religiös-nationale Wurzel," von der Zunz gesprochen hatte, zwar allmählich weniger triebkräftig wurde, aber selbst im typischen, also nichtzionistischen, deutschen Judentum nicht völlig abstarb. Dafür nun ein weiteres Zeugnis.

EIN ZEUGNIS AUS DEM JAHRE 1923

Es stammt von Richard Koch, dem Freunde und Arzt Franz Rosenzweigs, und ist einem Aufsatz entnommen, den dieser Dozent am Frankfurter "Freien Jüdischen Lehrhaus" im Jahre 1923 in Bubers "Juden" über jene eigenartige Erwachsenen-Bildungsanstalt veröffentlicht hat. Die für uns entscheidenden Sätze lauten wie folgt:

"So trennen wir uns von niemand, der guten Willens ist. Auch nicht von der nichtjüdischen Welt, den Völkern, unter denen wir nicht nur wohnen, sondern zu denen wir so gehören wie wir sind, mit dem, was wir lieben und wünschen. Möge unser fernerer Weg mit ihnen nicht wieder ein Weg des Leidens werden, wie er es auf so lange Strecken gewesen ist. Wenn unser geschichtliches Leid aber wiederkommt, dann wollen wir wissen, warum wir leiden, wir wollen nicht wie Tiere sterben, sondern wie Menschen, die wissen, was gut und schlecht ist." (Seite 119.)

Dies sind Worte eines liberalen deutschen Juden, zehn Jahre vor der Katastrophe. Erkenntnis, neu gewonnene jüdische Erkenntnis, hat hier als Seismograph gewirkt und das kommende Erleben angezeigt. Vorausgesehen hat es niemand, auch wir Zionisten nicht, jedenfalls nicht in seinem furchtbaren Ausmass. Wer die Schrecken der Katastrophe voraussehen konnte, musste so schlecht sein wie jene, die sie über uns gebracht haben. Niemand von uns braucht dies von sich zu sagen. Aber ein Ahnen von dem, was kommen könne, wenn auch nicht müsse, hat manches Herz bewegt. Dort, wo solches Ahnen sich mit jüdischer Erkenntnis verband, hat es die deutschen Juden mitbefähigt, ihr Ende würdig zu bestehen. Vor ihnen neigen sich die Ueberlebenden.

II

Unsere zweite Frage lautete: Was bedeuten heute die versprengten Reste des deutschen Judentums? Sie hat nicht die fast unermessliche historische Tiefendimension der ersten Frage und lässt sich daher nur annähernd und versuchsweise beantworten.

Zwei scharf getrennte Gruppen scheinen sich voneinander abzuheben, nicht gerade in geographischer Trennung: diejenigen, die den Weg des geringeren Widerstandes gehen, und diejenigen, die den schweren Weg gewählt haben. Der erste ist der Weg der gewollten und bewussten Anpassung, die über das mit jedem gesellschaftlichen Lebensprozess gesetzte objektive Mass hinaus-schießt, sich der eigenen Vergangenheit schämt, der individuellen wie der kollektiven, und sie unwürdig verleugnet. Der schwere Weg ist der Weg der Treue. Treue ist die einzige Eigenschaft, deren man sich selber rühmen darf, sowohl als Einzelner wie als Gemeinschaft. Wir wollen heute Abend die Gemeinschaft der Treuen des deutschen Judentums neu begründen.

Was hat diese Gemeinschaft zu bewahren?

Zunächst einmal das Erlebnis lebendiger Demokratie. Diese war nicht in allen Ländern jüdischer Massensiedlung zuhause. In England und Frankreich wiederum, wo sie blühte, waren die jüdischen Gemeinschaften, besonders vor 1933, nicht sehr zahlreich. Demokratie als Organisation kämpferischer Duldung, als Rahmen von Auseinandersetzungen, die politische Ueberraschungen bringen können—wie z. B. Trumans Wahl zu seiner zweiten Präsidentschaft—, ist heute keineswegs selbstverständlich, auch nicht in allen sich demokratisch nennenden Ländern. Der deutsche Jude, der mindestens während der Weimarer Republik dieses Gemeinschaftserlebnis haben konnte, sollte es überall dort, wo er heute lebt, als ein Stück seiner Erbschaft bewahren und als eine Forderung an sich selbst und sein Land durchzusetzen suchen.

Aber diese Weimarer Republik hat zuletzt versagt, und der deutsche Jude trägt die Narben des Versagens. Er soll versuchen, ihm auf den Grund zu gehen. Es hat viele Wurzeln; die eine steckt in dem alzu lockerern Erdreich jener Demokratie. Diese hatte, zum Unterschied von ihrer angelsächsischen Schwester, keine tiefere Verbindung mit der Welt des Glaubens, wie sie der Puritanismus hergestellt hat. Wir deutschen Juden haben an den Grenzen der weltlichen Bildung gestanden. Ihre Träger, die Professoren, haben dem Dämon gegenüber versagt, bis auf wenige hohe Ausnahmen. Besser als sie haben viele Priester bestanden, katholische und evangelische. Noch besser vielleicht schlichte und manchmal verstiegene Sektengläubige wie die "Ernstens Bibelforscher," von deren Heldenmut die Konzentrationslager-Insassen erzählen. Er blieb nicht hinter dem jener Kommunisten zurück, deren Ueberzeugung gleichfalls in einem, freilich in gefährlicher Weise säkularisierten, Glauben wurzelte. Anders die Helden der "Weissen Rose," deren Märtyrermut die deutsche Widerstandsbewegung und die Attentatsversuche auf Hitler geschaffen hat. Liest man deren Dokumente, in Prosa und Dichtung, vor allem die Gedichte aus dem Gefängnis des jungen Bonnhöffer, so spürt man unmittelbar den Herzschlag eines Glaubens, der so lebendig war, dass er zum Tode reif machte. Auch dieses Erlebnis sollten wir in unseren Herzen bewahren, obwohl wir, in unserer soziologischen Situation als verfolgte und gezeichnete Minderheit, keinen aktiven Anteil an ihm nehmen konnten. Heute aber leben wir in freien Ländern, wo jene Gesinnung sich bewähren lässt, vorläufig sogar verhältnismässig gefahrlos. Die Front, in die sie sich einstellen soll, ist der Kampf gegen einen ungehemmten Nationalismus.

AUFBAUENDER UND ZERSTÖRENDE NATIONALISMUS

Denn dies ist das dritte Vermächtnis des deutschen Judentums an unsere Gegenwart. Wir haben es schaudernd erlebt, als Opfer erlebt, und doch auch als Zuschauer, in welchen Abgrund ein grosses und stolzes Volk wie das deutsche sinken kann, wenn es dem Dämon des Nationalismus erlaubt, es zu beherrschen und zu verknechten. Nationalismus wird aus einer bauenden Kraft zum zerstörenden Dämon, wenn das Volk sich selbst als obersten regulativen Wert setzt. Dann wird es zum Götzen. Ein Götze ist, nach Jecheskiel Kaufmanns Definition, ein relativer Wert, dem absolute Geltung zugeschrieben wird. Gerade weil das Volk ein echter Wert ist, kann es vergötzt werden. Nur echte Werte bergen in sich die Fähigkeit zum Götzen. Man darf sagen: je echter sie sind, umso gefährlicher werden sie in ihrer Uebersteigerung. Corruptio optimi pessima—der Verderb des Besten ist der schlimmste. Wir deutschen Juden hoffen, diesen Weg des Verderbens nicht noch einmal gehen zu müssen, in keiner Zeit und in keinem Lande.

III

Die Vergangenheit des deutschen Judentums musste, in einigen Hauptlinien, historisch belegt werden. Von seiner Gegenwart konnte, wenn auch nur versuchsweise, immerhin gesprochen werden. Von seiner möglichen Fortwirkung aber darf nur andeutend die Rede sein. Sie ist weder Geschichte noch Wirklichkeit, sondern mahrende Hoffnung auf die Zukunft.

Seitdem wir keine Propheten mehr haben, verwalten die Dichter das Doppelamt der Mahnung

und Hoffnung. Deshalb seien diese Andeutungen mit Worten des Dichters Ludwig Strauss geschlossen. Sie stammen aus seinem letzten Werke, einer Aphorismensammlung "Wintersaat" und lauten wie folgt:

"Heute wie je ist es der einzelne, der vor den flammenden Dornbusch tritt, ob ihm Gottes Botschaft daraus komme. Aber der Dornbusch ist nicht mehr wie gestern die Not des einzelnen Menschen und nicht mehr wie ehedem die Not des einzelnen Volkes—er ist die brennende Not aller Menschenvölker, die Wort und Weisung zu werden verlangt." (S. 100.)

Dieser zum hebräischen Dichter und Jisrael-Bürger gewordene deutsche Jude steht wieder vor dem Dornbusch der Offenbarung, allein, als Einzelner. Aber die Offenbarung, die er erwartet betrifft ihn nicht nur als Einzelnen, auch nicht nur als Sohn des jüdischen Volkes, sondern als Glied der ganzen leidenden Menschheit. Was soll ihr Inhalt sein? Er sagt es:

"Vielleicht braucht es nur den Blitz eines offenbarenden Augenblicks, um die Worte, die wir heute nur von der Stimme unserer Not und unseres Gewissens vernehmen—Gerechtigkeit, Frieden, Freiheit—in die Stimme Gottes, die uns wortlos andröhnt, einzuschmelzen."

Gerechtigkeit, Frieden, Freiheit! Es ist ein uraltes Gebet, ein ewig neues. Es ist die Erbschaft des Judentums, seine Botschaft an die Welt. Es ist die Botschaft des deutschen Judentums an Israel und in Israel. Möge das Leo-Baeck-Institut sie hören und weitertragen und damit eine Antwort geben auf die Frage, mit der Ludwig Strauss, wahrhaft im Angesicht des Todes, sein letztes Buch geschlossen hat, die Frage:

"Wer ist das, der weiter spricht, wo wir abbrechen?"

LEO BAECK INSTITUTE

Planning of Research Work

The Leo Baeck Institute has been founded by the Council of Jews from Germany to preserve the spiritual heritage of German Jewry. The objects were described in detail in the July issue of AJR Information in which a report on the inaugural session in Jerusalem was given. Readers will be glad to learn that Kurt Blumenfeld, the outstanding leader of Zionism in Germany, was among the participants of the Session. The part he played in Jewish affairs in Germany as a stimulating writer and public speaker is well remembered, and those connected with the Leo Baeck Institute regard it a privilege to enjoy his advice. Some basic ideas of the Leo Baeck Institute are indicated in the address given by Professor Ernst Simon (Jerusalem) printed on this page.

To discuss ways and means of implementing the work in this country, the British section of the Council of Jews from Germany invited a number of German Jewish experts on Jewish research (including several University lecturers) to an informal gathering on August 14. After introductory reports by Dr. H. Reichmann and Dr. R. Weltsch, who attended the Jerusalem inaugural meeting of the Leo Baeck Institute, several practical suggestions for the research work of the Institute were considered. They will be followed up, and another meeting will be held after some progress has been made. Further developments will be reported as soon as the programme has taken shape.

SCHOLARSHIP GRANTS FOR 1955-56

A hundred and eighty-six Jewish scholars who suffered under the Nazis are to benefit from scholarships and fellowships to the value of £139,988 allocated for the year 1955-56, according to an announcement in New York by the Jewish Claims Conference. This, the second annual series of grants, provides 61 scholarships for students engaged in professional studies, 58 for graduate studies and 67 for fellowships concerned with independent work in the humanities and creative arts.

REPORTS FROM AND ON GERMANY

The Memory of the Crimes

A motion tabled in the Bavarian Parliament called for the closing to the public of the crematorium site at Dachau. The mover, Heinrich Junker, *Landrat* of Dachau and a member of the Christian Social Union, argued that the crematorium merely served to supply material for "atrocious propaganda"; it was not true that Dachau had ever been an extermination camp. His motion was supported by the Bavarian Deputy Prime Minister, Professor Joseph Baumgartner, who agreed that there was "unfair discrimination against the town and district of Dachau"; the memory of the dead, he said, would be better served by a suitable monument.

The motion was, however, opposed by the Prime Minister, Dr. Wilhelm Hoegner, a Socialist. The Minister of Finance, too, warned against "forgetting so soon." A protest was also raised by Bavarian Jewry and the organization of the victims of Nazi persecution. The *Süddeutsche Zeitung* considered it would be "foolish, cowardly and disastrous simply to try to paste up a murky passage of our history": "It is a grave sin of omission if we cannot find ways and means of telling our children, with ruthless truthfulness, how a wicked man named Hitler plunged the country in dishonour and horror, and how innocent people suffered in the process."

"I take a trip to the most hated place in the world" ran the caption of a prominently featured

article in the London *Daily Express* by its reporter Kenneth Macaulay, who had been to Auschwitz. He tells the terrible facts ("One turns away. Sensibilities are numbed. The wickedness of it all staggers the mind. But there is much more to come") according to an account, by a survivor, Jakob Gordon from Vilna, published last month by the Polish Government.

At the Leipzig Book Fair this month, prominence is given to the German translation of "The Scourge of the Swastika," by Lord Russell of Liverpool.

War Criminals and Nuremberg Trials

A major release of war criminals, as part of a general process of "drawing the sponge across the crimes and horrors of the past," was urged by Lord Hankey in a letter to *The Times*. He repeated the allegation that the Nuremberg Trials could claim no binding force because they were victor trials of the vanquished, with no rules for presumption of innocence, etc.

By contrast, Lord Wright expressed his "profound hope and faith that nothing that is said or done (wisely or unwisely as the case may be) in the way of clemency should in the least degree weaken the force, or dim the understanding, created by the great Nuremberg trial of war criminality": "Surely that trial must stand as a monument to the rule of law and its exemplifications which the world will not willingly let die."

Legacy of the Past

The increased infiltration of former Nazis into the political parties of Lower Saxony is causing concern to democratic circles here, writes the *Jewish Chronicle* Correspondent at Hanover. He mentions a number of names, e.g. "Professor" Hunke, formerly a high official in Dr. Goebbels's Ministry of Propaganda, and Schepmann, last Chief of Staff of the SA, who now are prominent in the "All-German Bloc"; also Boetticher, a former leader of the Reich Labour Service, and Ernst, a Hitler Youth chief, are now "Free Democrats." Hunke is stated to have joined forces with Karl Joel, a former Gauleiter, who is now a leader of the German Reich Party, with which Dr. Goebbels's assistant, Werner Naumann, is associated.

According to statistics published by the Federal Ministry of Justice, over 1,000 former Nazis who lived under assumed names after the collapse since 1945 benefited from last year's amnesty.

Berlin Radio Commentator Dismissed

The West Berlin Radio Station announced the dismissal as news commentator of a former SS captain, Giselher Wirsing. He was under the Nazis editor of the *Münchener Neueste Nachrichten* and once, on the nationalist journal *Die Tat*, closely associated with Hans Zehrer, now editor of *Die Welt*. Quoting some anti-semitic

remarks of his, the *Allgemeine Wochenzeitung* asks how this man could ever have been tolerated in so responsible a post. It is thought that "such a thing would have been impossible in Berlin during the life-time of Burgomaster Ernst Reuter." Conditions at the radio station had gone from bad to worse, and the time had now come to raise the cry: "Thus far and no farther. Get rid of the old Jew-baiters!"

Günter d'Alquen, former editor-in-chief of the SS journal *Das Schwarze Korps*, was fined DM 60,000 by the Berlin De-Nazification Tribunal and deprived of his civic rights for three years. Another prominent Nazi, Dr. Helmut Stellecht, deputy of Alfred Rosenberg, was fined DM 22,000 by the same tribunal and deprived of his civic rights for the same period.

Dr. Schacht and Hitler

On his recent visit to London, Dr. Schacht, the banker, was asked what was his principal memory of Hitler. He said that Hitler was a betrayer: "The moment I discovered that, I separated from him and worked against him. That was in 1938—before the war—and I did that because I saw he wanted to go to war." It seems a pity it took Dr. Schacht so long to "discover" a fact which Hitler had proclaimed unmistakably in "Mein Kampf" and in scores of speeches.

Jewish Life

New *Gemeinden* are beginning to form. The 80 Jews of Mühlheim and Duisburg, until now organized in two separate bodies, resolved to abandon the long-standing independence of their congregations and to establish a single community with its seat in Mühlheim. Salomon Lifshes, of Mühlheim, was elected chairman; Herbert Salomon, former head of the Duisburg kehillah, deputy chairman. In Bavaria a kehillah was formed by the 24 Jews of Bayreuth.

The foundation stone was laid by Siegfried Heimberg, the communal chairman, for a new synagogue at Dortmund where at present 300 Jews live, including 180 survivors of the old community of 5,000 in 1933.

A permanent synagogue seating 25, the second of its kind, was opened in Munich by Major Oscar M. Lifshutz, the Jewish chaplain of the Munich area, in the presence of the Commanding General, U.S. Southern Area Command.

Worms Synagogue

The synagogue of Worms is to be rebuilt. After long negotiations with the former president of the kehillah, 84-year-old Mr. Isidor Kiefer,

now of New York, the Federal Government, the Government of Rhineland-Palatinate and the Worms Town Council have agreed to finance part of the reconstruction work. Mr. Kiefer has also begun to raise funds in the U.S.A.

WIEDERVEREINIGUNG MIT ANGEHOERIGEN IN DEN OSTBLOCKSTAATEN

Die Zentralwohlfahrtsstelle der Juden in Deutschland e.V., Frankfurt-M., Hebelstrasse 17, III, teilt mit, dass sie sich im Augenblick um die Wiedervereinigung von Familien, deren Angehoerige noch in Ostblockstaaten leben, bemueht. Sie sammelt die hierfuer im Einzelfalle erforderlichen Unterlagen ueber die in Frage kommenden Personen, insbesondere letzen und jetzigen Wohnsitz mit genauen Anschriften, Verwandtschaftsgrad, Anschrift von Angehoerigen sowie naechere Angaben ueber die Gruende fuer das bisherige Verbleiben in den Laendern des Ostblocks. Zum Ostblock gehoeren die frueheren deutschen Gebiete oestlich der Oder-Neisse, Polen, Ungarn, Rumänien, Bulgarien, Tschecho-Slovakei und

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Old Acquaintances

It's Never Too Late:—Austrian-born singer Lea Seidl was already a star when she came to London to become famous as "Roesslwirtin" in Eric Charell's "White Horse Inn"; this was before the big exodus began. In the years afterwards she was not so lucky and played only occasionally on the British stage. Miss Seidl lived quietly near Berkeley Square, marking time for her next call. Last year she went to Göttingen to sing in "The Empress" and scored a success, but opportunity passed her by in London. When Henry Cornelius casted van Druten's "I am a Camera," the young German-born director refused to take anyone who was in the stage production of that play, and chose Lea Seidl instead of Marianne Deeming-Kupfer; so the actress stood for the first time before the cameras. Though the film has not yet been shown in this country people-in-the-know found out how good she is in "I am a Camera." Now she is in Rome playing Audrey Hepburn's mother in "War and Peace" and on her way to her second career.

Milestones:—In Kampen on Sylt Emmi Leisner celebrated her 70th birthday. The famous opera singer started in Berlin's State Opera in 1910 and sang in Bayreuth and in the States with equal success.—Hans Moser, the Viennese comedian, is 75. He started with Eisenbach and was discovered by Robert Stolz for cabaret before Reinhardt made an actor out of him. Moser is still acting strong in films.—Tilla Durioux also celebrated her 75th birthday. The Viennese actress, three times married (to artist Eugen Spiro, publisher and art dealer Paul Cassirer, and industrialist Katzenellenbogen), survived the Hitler years in Yugoslavia, and is acting now again in Germany.

Home News:—Peter de Mendelssohn will edit an Adenauer biography, currently published by Munich's *Revue*, for André Deutsch, in London.—Josa Morgan, the late Paul Morgan's widow, arrived from the States on a visit here.—Walter Rilla and Martin Miller will be in "Gamma People" with newly married Eva Bartok as star; they are on vacation in Austria now.—Anton Diffring will be in Rank's "Black Tent," Peter Illing in A.B.P. "It's Never Too Late," and Irene Prador in Sydney Box's "Lost."—"Das heilige Experiment," by Fritz Hochwaelder, an Austrian who now lives in Switzerland, is on tour prior to London with Donald Wolf in the lead.—Gottfried Reinhardt is directing "This Is My Man," with Joan Fontaine and Van Johnson, under the musical direction of Mischa Spolianski.

Obituaries:—In Munich, died, aged 73, Friedrich Freksa, the author of "Sumurun," on which Max Reinhardt, and later Ernst Lubitsch, based their famous productions.—L. Barlog, the Berlin cartoonist and successor of Paul Simmel in *Berliner Illustrierte Zeitung*, died in the States where he was on a visit to his married daughter; he was 60.—After a long illness, Helmuth Krueger, aged 65, died in Munich. The Baltic-born actor started with Reinhardt and became a well-known compère in cabaret.

U.S.A.:—Dolly Haas returned from Israel where she gave recitals in Tel Aviv, Haifa, and Jerusalem, and joined the cast of "Anastasia" on Broadway; afterwards she will go on tour until 1956.—Felix Jackson, formerly Joachimson, the author of "Fünf von der Jazzband" and ex-husband of Deana Durbin, published his first novel, "So Help Me God." He is now married with Viennese Ilka Windisch in New York.—Gerd Oswald, son of producer Richard Oswald, is directing his first picture, "A Kiss before Dying."—Lothar Wolf is preparing a Bach picture with locations in Germany; he produced the successful Martin Luther film a few years ago.—Irmgard von Cube, Erwin Kalser's wife, is scripting "Annie Jordan" for Republic.—Fritz Lang is on the floor with "News is made at Night" and Henry Koster with "Good Morning, Miss Dove."—Norbert Schiller will be in "Miracle in the Rain."—Israeli actor, Theodore Bikel, who left London to be in Broadway's "Tonight in Samarkand," acted "Caesar" in a TV production of "Julius Caesar."

PEM

U.S.S.R. In Betracht kommen jetzige oder fruehere deutsche Staatsangehoerige und auch andere Personen deutscher Sprachzugehoerigkeit. Interessierte Leser werden gebeten, sich direkt an die Zentralwohlfahrtsstelle zu wenden.

Rose L. Henriques:

The Rebirth of the Hamburg Jewish Community

Lady Henriques, who in the following article describes her impressions of a recent visit to Hamburg, was Chairman of the Germany Department of the Jewish Committee for Relief Abroad (London). During the first post-war years she took a leading part in the relief work for the Jewish inmates of the D.P. Camps and for the remnants of the Jewish Gemeinden.

My recent three-day stay in Hamburg was indeed a heartening and inspiring experience. I realised that not only had the Jews of Hamburg thrown off the last vestiges of the effects of the trammels of serfdom, as was patent in the new, though small Gemeinde that has arisen from the ashes of its ruined Synagogues, but that others, besides the Jews were more free than I had known them hitherto.

A fresh look on the face of the great city has manifested itself now that the mountains of debris have been cleared away and a great deal of re-building has taken place within the centre of the city itself, by comparison far more than in London. One's memories of miles of devastation and of empty shops; of a shabby and desperate population smarting under the shame of defeat, perforce servile to the conquerors, are now replaced by more normal conditions of daily life. Smartly dressed men and women go about their business; some, at any rate, show a sincere desire to try to make amends to the Jews. One hopes that they will be strong enough to spread their doctrines to an appreciable extent. It is urgently needed.

In spite of the thousands living on tiny incomes or pensions, who cannot afford to buy more than the most urgent necessities, the shops are filled with magnificent goods of all descriptions and of the most modern styles.

The people of Hamburg have always seemed to be much more akin to the British than to the rest of Germany; perhaps that their sea-faring character approximates more to our own, and that the building and docking of great ships infuses a maritime adventurousness into all and sundry, which the land-locked parts of the Reich lack.

A Devoted President

I was met at the airport by that Grand Old Man of Hamburg, Mr. Harry Goldstein, pre-war and present President of the Hamburg Congregation, and also President of the Central Council of German Jews (Zentralrat). He and his wife, together with their small flock, have laboured incessantly at the re-building of Jewish religious and communal life in Hamburg, and right well have they succeeded.

The struggle to obtain funds to maintain even the skeleton of essential communal activities has been enormous, but Mr. Goldstein is never daunted and through his great sincerity and honest dealing has made the name of the Jewish Community honoured amongst the authorities who formerly oppressed it. He represents Jewry at the inter-faith conferences, where his influence and his wide human outlook, as well as his moderate philosophy of life, have done much to create a better understanding between Christians and Jews.

Mr. Goldstein took me to the Sabbath Service at the tiny re-built Synagogue, at the re-consecration of which I took part in 1945, together with Rabbi Munk of London, and which now takes the place of the various great and noble Synagogues of pre-war days. At first, Mr. Goldstein and other laymen of the community took the Services, amid the makeshift furnishings and equipment. Today, there is a Rabbi, and the lovely ancient embroidered curtain, which was buried beneath an air-raid shelter throughout the war hangs proudly before the Ark. Several Sepharim fill the Ark, and appurtenances of beauty and antiquity are gradually once more being made available for their proper use.

Of the small number of the community who live in the centre of Hamburg, many come regularly

to services, but for the Festivals various large halls have to be used. Although there are both Orthodox and Progressive Jews in Hamburg, they feel that they are not a large enough group to divide into two factions successfully as yet. They worship together, an example of goodly tolerance and faith.

We went to see the Old Age Home, now once more re-housed in its original premises. When first I visited it in 1945, the residents were lying on broken bedsteads or on mattresses in the partly-bombed corridors, as the rooms were unusable. They were "in bed", if it can be designated by so domestic a word, lying with all their clothes on because there were no proper bed covers and they had very little food to warm them internally. A couple of years later things had improved somewhat, but it was still all very impoverished and makeshift. Today, the heated and spotless premises house all who wish to live there, and, the community being so small, the disused rooms of the large building are kept for Overflow Services on Holy Days.

The Cemetery, now once more again carefully tended, is indeed a place of rest and of loving remembrance. The Mortuary Chapel is mended and re-furnished; the same caretaker has been on duty very many years, and his pride and glory in the newly-swept and garnished Sacred Acre is hardly less than that of Mr. Goldstein.

A fine piece of pious work has been carried out in that several badly-bombed smaller ancient and closed cemeteries in other parts of the city have been transferred to the main grounds, their identity being carefully preserved, as far as is possible, and

the same loving care bestowed on the graves as on the newer parts. The disused Sephardi graves are also given their allotted space. There is a special corner for Air Raid Victims. Apart from all this there is a part of the City Cemetery where memorials to the Jewish dead have been installed.

The beautiful War Memorial in the Jewish Cemetery is partly enclosed by a wall on which I saw a number of pebbles, and I wondered why they were left there, thinking that children might have put them there, but Mr. Goldstein explained that it is a local custom that those visiting a memorial place a pebble there, in remembrance of the departed.

There are, as all over Germany nowadays, very few children in the Jewish Communities, but Mr. Goldstein has many plans for creating a Communal Centre with classrooms and all other traditional amenities.

What he has done for Hamburg, has been done in other parts of Germany by men of equal zeal and devotion to duty. In spite of opportunity to emigrate to fresh surroundings and begin a new life elsewhere, they have remained in Germany to care for the aged, who cannot leave, and to prove that Hitler has not stamped out the Jewish Faith from the Reich.

I have never known German Jews to seem so "free" and unhibited. Handful as they are now, compared with their former mighty congregations, they seem to fill the same space and to be doing the same things for their fellow-Jews as did their predecessors of thirty years ago. I think that this is partly due to the fact that they have grown in moral and spiritual stature through their sufferings under Hitler and their consequently greater realisation of their need for the support of their religion; secondly, to their mental and social development born of their practical shouldering of the burdens of re-building and then of maintaining their places of worship and communal obligations under conditions of acute shortages and under difficulties of a type which were not met with in earlier pre-war days.

I came away from Hamburg feeling a humbler person, but also a greatly inspired Jewess.

ANGLO-JEWRY'S WORK FOR REFUGEES

The Central British Fund

From the beginning the AJR has firmly believed that, however great their difficulties, refugees should learn to depend not only on other people's effort but also on their own. It was founded as an organisation not for, but of and by refugees. It proved its worth during the war and in the perhaps even more difficult years after the war. It established a network of social services, and through close co-operation with URO, brought to many who might otherwise have been forgotten, solid hope of restitution.

It has now added to its responsibilities by realising at last, with the aid of the proceeds from the heirless and communal former Jewish assets in Germany, a long-cherished project: to take care of the old folk. It is probably true to say that many of our old people will now for the first time find, in a Home, the comfort which they were, through force of circumstance, unable to get in private lodgings.

The Home is called Otto Schiff House. The name is a tribute to the man who toiled faithfully and for the best part of his life to relieve the lot of his persecuted brethren, but particularly of those who came from the country in which he himself had been born. When the Jewish Refugees Committee disbanded in 1951, the AJR took the opportunity of expressing to him the gratitude of all refugees, saying: "The labours which for almost two decades stood in the forefront of your thoughts and which enabled us to build up our lives anew, will never be forgotten by us." His memory is now kept alive in this new Home.

But in so honouring Otto Schiff, the work that was done by other good men and indeed by the Anglo-Jewish Community is equally acknowledged. Generous was the conception of the Central British Fund in 1933. Its achievement was notably due to

three men who identified themselves with its cause—Lord Samuel, Sir Simon Marks, and the late Viscount Bearsted; and untiring was the effort of Professor Norman Bentwich, Lord Reading, Messrs. Anthony de Rothschild, Oscar Joseph, Leonard G. Montefiore, of Mrs. Anna Schwab, the Misses Ruth Fellner and Joan Stiebel and the always helpful Mr. M. Stephany.

Between 1933 and 1940, £3,000,000 were collected by the Central British Fund; in addition thousands of British Jews gave personal guarantees for the maintenance of refugees, and altogether, between November 1938 and September 1939 (outbreak of war), about 70,000 Jewish refugees had found shelter in this country. A strong endeavour was made to save the children, the scholars and the rabbis, and it is our hope that from these categories the Community will draw vigour and inspiration, if only as a reward of its good deed.

British Jews were of course fortunate in that they had a sympathetic Government which appreciated the need for humanitarian action and saw a foremost duty of its freedom in granting asylum to the persecuted. It has been calculated that of the German Jews who managed to get out of Germany in time after the pogrom, forty per cent owe their lives to the enlightened immigration policy of Britain.

When the enlightenment seemed occasionally to fall short, courageous Christian friends of the Jews also came forward to arouse the public conscience. We remember them with gratitude, especially the late Miss Eleanor Rathbone, the never-to-be-forgotten "Member for Refugees"; the late Lord Wedgwood and Colonel Victor Cazalet; also, happily still with us, the Bishop of Chichester (Dr. Bell), Miss Bertha Bracey, the Rev. W. W. Simpson, Miss Laura Livingstone, and Mrs. Dorothy Buxton.

SIGNPOST TO EXTERMINATION

The Nuremberg Laws in Retrospect

After precisely 20 years, the Nuremberg Racial Laws stand out from the ebb and flow of events as a striking instance of a great nation's fall from civilisation and one more proof of the stark truth that persecution merely serves to debase and disgrace the persecutor. If ever history was enacted "for our learning," it was at that mob-convention called Reichstag which applauded the whim and craze of "Mein Kampf" presented as "law." For here notice was given, in no uncertain terms, that the destruction of the Jews had been determined, irrevocably and as a matter of practical policy, to be executed not all at once but, like the whole of Nazi aggression, step by step, in stages of which the Nuremberg Laws were one, perhaps the most crucial in that they prepared for extermination by first denying the victims all civil rights.

Basically, of course, these "laws" said nothing new. They really did no more than affirm, with vigour and vulgar pomp, a state of affairs that had been created by years of vile slander and murderous hate. Some fundamental rights had already been taken away by the so-called "Aryan" legislation of April, 1933. But now, the very pomp and frenzy which attended the proceedings revealed that the stakes were higher by far and more fearful. Were they so recognised too?

They were so no more than were any of Hitler's early actions. When the Special Correspondent of *The Times* at Nuremberg told a Nazi official that the substance of the enactments did not seem to be so important, he was promptly enlightened: "Oh yes, but just wait till the whole effect of the laws is seen!" Perhaps it was not seen until 1943 when the last (13th) "Amendment" turned the Jew completely and literally into an outlaw, a plaything of the Gestapo.

"Juda Verrecke"

It was certainly a melancholy spectacle when, in its reflections on Hitler's death ten years ago, *The Times* confessed: "Much of his earlier success was due to the fact that other peoples could not believe that any human being could be so pitiless or so malevolent. Thus in their ingenuousness they played his game." It is true, of course, that Hitler was a prince of liars, but he also often spoke the truth, and nothing is more characteristic of his age than that his lies were readily accepted and his truth, even the obvious (though often ghastly) truth, as readily suspected. He had great cause to mock the wisdom of the West, which long and sadly failed to understand him. At one time, when he fancied himself on top of the world, he jeered (and the jeers may well be noted by those who still cannot believe the Nazi crimes): "The gentlemen ought to have read what I have written and, mind you, written not once but a thousand times. More often than I, no one ever explained what he really meant!"

The Nuremberg Laws were such an occasion. They were an earnest of Nazi theory remorselessly going to be translated into practice. "Only superficial observers," the world was authoritatively informed, "could believe that National Socialism would ever surrender any part of its programme." And core and front of that programme was "Perish Judah." Was that merely a savage allegory? The *Manchester Guardian* realised at once that German Jewry, "treated as a source of moral and physical contamination," were "being at the same time segregated and slowly exterminated." *The Times* Correspondent also had no doubt that "like so many Nazi catchwords, 'Juda Verrecke'—'May Jewry Perish'—was meant literally and will be literally brought to pass if the fanatics have their way."

"Final Solution"

Herr Frick, the Minister of the Interior, made an effort to deny the murderous intent: "It is not a fact that we wish to use violence in exterminating the Jews," but there was sufficiently plain meaning in the threat by Hitler himself, with Streicher at his side, that should the "laws" prove "inadequate" (as he was determined to "prove" them), then the "problem" would be "turned over to the Party for a final solution. . . ." It was that one promise which Hitler kept.

It is interesting to note that even while proclaiming the most blatant and ruthless oppression, the oppressor was himself decrying alleged oppression—elsewhere. In his Nuremberg tirade, he attacked "a State which disregards the most primitive laws of human society," which had "oppressed people for years, treated citizens worse than criminals"; indeed, he screamed without blushing at the arrant self-mockery: "If the feeling that one naturally belongs to a certain people is considered a punishable crime . . . then that means that such human beings are denied even the right which is allowed to every beast of the field!"

He was referring to Lithuania, which he (wrongly) alleged was ill-treating the German Memellanders. But actually he was accusing others of the very crimes which he was perpetrating. This damning (if indirect) self-indictment might have been obvious, not only to every student of affairs but to every mind acquainted with the facts of elementary psychology. But how many of them were there? And how many managed to stay unbefogged by Nazi propaganda?

Reaction in Britain

There were Britons, rational and intelligent folk otherwise, who had attended the Nuremberg Reichstag and, posing as experts on Germany, came back with the story that the "laws" were "an effort to end illegal persecution and violent individual anti-Jewish action," an "attempt to return to strict legality and to work out the legal status of German Jews." Hitler, they said, was a "moderate" struggling with the "extremists," and any criticism of his policy would merely strengthen the hands of men like Streicher. Besides, it was argued, Germany's treatment of her subjects was entirely a domestic concern which other countries had no business to criticise at all.

These ventriloquist voices of Dr. Goebbels made themselves heard up and down the country. They were raised, too, at one of the most memorable debates held in Britain on the persecution of

German Jewry, but for once they failed to numb conscience and misguide opinion. Two months after Nuremberg, the National Assembly of the Church of England lodged a solemn protest by passing, in the teeth of these false prophets, a resolution moved by the Bishop of Chichester, "That this Assembly desires to express its sympathy with the Jewish people and those of Jewish origin in the sufferings which are being endured by many of their number in Germany, and trusts that Christian people in this and other countries will exert their influence to make plain to the rulers of Germany that the continuance of their present policy will arouse widespread indignation and prove a grave obstacle to the promotion of confidence and good will between Germany and other nations."

Dr. Bell told the story of the persecution as symbolised by the Nuremberg Laws. He revealed their spirit by quoting Dr. Goebbels who had "spoken of the Jews as vermin and asked that as vermin they should be treated." His impressive speech was supported by the Archbishop of Canterbury, by Lord Cecil, and especially by that noble friend of the Jewish cause, the late Dr. Hensley Henson, then Bishop of Durham, who was profoundly aroused: "When I read the news from Germany of one base device added to another to degrade, to wound, to injure, and finally to destroy these ancient and gifted people, I feel a kind of blind rage within me that we cannot draw the sword and go 'to the help of the Lord against the mighty.'"

The rage of this righteous man was not as blind as was the concentrated wisdom of the Governments. In September, 1935, we now know, there was still time for peaceful, if resolute, action to check the Nazi advance and so prevent what Sir Winston Churchill has called the Unnecessary War. All that was required was staunch faith in the foundations of civilised life and a strong will not to allow them being polluted by the abomination of Nazidom. The Nuremberg Laws threw down the challenge. The world passed by on the other side, crying "Peace, Peace," while there was no peace and could not be, because there was no exertion to stamp out that gross and glaring insult to the dignity of man—the Nuremberg Laws.

Letter from Jerusalem

WATER IN THE DESERT

The American Johnson plan and the opening of the Yarkon-Negev Pipeline have kept the water problem in the news. It is by now obvious that Israel's water resources will suffice to irrigate no more than half of the country's cultivable soil. The settlement authorities are therefore at the crossroads: Where shall the water be directed and what shall be planted so as to utilise the available quantity to a maximum?

It is estimated that Israel has five million dunams of tillable soil, to which can be added two million dunams fit for pasture and forestland. Our irrigation potential does not exceed 1.5 milliard cubic metres. On the basis of 500-600 cubic metres of water per dunam, at the most 60 per cent of the cultivable area can be irrigated. It has, therefore, to be determined which branch of agriculture is most economical. If, for instance, one dunam of fish ponds needs 5,000 cubic metres of water annually and a dunam of citrus only 700, one has to ask whether carp breeding, in the long run, is not too costly. The same goes for bananas which require three times as much water as, e.g. cotton.

And where should the water go? Of the lower Galilee and the plains in the North, only seven per cent are still free for new settlement. Large unused land reserves exist only in the north-western Negev and the hill country. Mr. Joseph Weitz, Head of the Land and Afforestation Division of the Keren Kayemeth warns against establishing new villages in the North which are based on irrigation, as this may prejudice future development in the Negev. The North is blessed with a good soil, has sufficient rainfall, and lends itself to some branches of intensive agriculture, even without irrigation. By contrast, the Negev, the potential hinterland of the State, is doomed without

water. Mr. Weitz therefore claims that at least 40 per cent of the available water should be allocated to the Negev. Because of the special qualities of its loess soil and sand, which retain water for a long time, this would suffice to irrigate the one and a half million dunams available for farming.

The question of how to free that much water for the Negev and yet, at the same time, open up a new settlement area in the North, can, according to Mr. Weitz, only be answered by hill settlement.

There are about 1,150,000 dunams in the mountain district awaiting settlement, at present barren and desolate. By means of sound reclamation it is possible to convert half a million dunams into cultivable land, the balance to be used for pasture and for afforestation. The overall quantity of water for the whole project would not exceed thirty million cubic metres per year, and would provide the basis for 12,000 family units for an average size of 90 dunams.

It should take five to six years before the new settlements bear fruit. A total of approximately eighteen million workdays will have to be invested in soil reclamation, in the planting and care of the orchards, and in afforestation. On the basis of 250 workdays per family—aside from the work on their own farms—12,000 families will thus be given employment for a period of six years. This programme is especially suited to middle-aged immigrants who, in the long transition period, would be able to adapt themselves to the work, increase their knowledge of agriculture and accustom themselves to mountain farming. Ezekiel's words seem to be timely indeed. "But ye, Oh Mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel."

HERBERT FREEDEN.

UP AND DOWN FINCHLEY ROAD

Finchley Road has been linked up with the history of the AJR since the organization was founded fourteen years ago. It was at No. 279A, between the Underground and L.M.S. stations, that the first office was opened in 1941. Our initial funds which enabled us to rent this small four-room maisonette consisted of a loan of £20. Two tables and four chairs, generously lent by two founder members, served as our first furniture. There was no typist and no charwoman, and the ugliness of the four shabby rooms was supplemented by the soot pouring into the office from the L.M.S. Railway. Soon the first refugees enrolled and sent in their postal orders. Cheques were then very rare exceptions, for many of those who could have afforded them, the settled businessmen and professional people, had at that time decided in their wisdom that they were not refugees. Only gradually they, too, were won over. It remains to the credit of the AJR that the start was made possible by the sacrifice of the humbler members of the community.

Already two years later the offices turned out to be insufficient. New premises were taken in that section of Finchley Road which is called Fairfax Mansions, a block described in old Hampstead directories as "Flatlets for Ladies." Again, as in the first days of 1941, we started with spare rooms, and again the work grew so quickly that soon every inch was needed. When, immediately after the war, the Council of Jews from Germany was founded at the initiative of the AJR and its corresponding organizations in Israel and the U.S.A., Fairfax Mansions served as its headquarters as well. Later on, the AJR established a special Legal Department to advise on restitution claims, and thus created the nucleus of what was to become the world-wide United

Restitution Organization. First, the Legal Adviser was tucked away in the kitchenette, but gradually URO took over the greater part of the house—at the expense of its mother organization, the AJR. When, in the course of time, five advisers had to work in one room, it was felt that clients did not get that degree of privacy they were entitled to, and makeshift branch offices had to be taken. Where once the gay songs of the "Blue Danube" could be heard, refugees now obtained serious advice on the chances or otherwise of their restitution and compensation claims. The shopping baskets on wheels in which the files were regularly carried from headquarters to the two branch offices became a landmark of Finchley Road.

Now, at last, the wanderings have come to a standstill. URO has opened its central offices at 183-189 Finchley Road, and the rooms at Fairfax Mansions are again at the disposal of the AJR. They are badly needed, both for the increased activities of the AJR, which include work for the Old Age Homes and the expanded social services, and for the new tasks of the Council of Jews from Germany.

Thus the end of a happy co-operation under the same roof marks the start of extended activities of URO and the AJR. Indeed, it was a long journey through Finchley Road from the small maisonette in 1941 to the present offices at 8 Fairfax Mansions and 183-189 Finchley Road.

W. RCK.

UNREGISTERED DENTAL SURGEONS

New Dentists Bill

On July 21st, 1955, a new Dentists Bill was introduced to the House of Commons which will be debated some time after the end of the recess. The Bill, *inter alia*, proposes new regulations regarding the admission of dentists with foreign qualifications. The relevant clauses are in substance identical with those of a previous Dentists Bill which was introduced three years ago but which, in view of the end of the Parliamentary session, was not passed. As readers know, there are a number of dental surgeons with German qualifications who came to this country as refugees before the war and who have become naturalised meanwhile, but who have so far not been admitted to the Foreign Register. For many years the AJR has identified itself with the cause of this

group and fought for their admission. These efforts will now be resumed in view of the pending new legislation.

Those unregistered dental surgeons with German qualifications who are not yet on the list of the Group of Unregistered Dental Surgeons (Chairman, Dr. W. Adler) are asked to communicate with headquarters of the A.J.R. They should send in the following particulars: name, address, date and place of birth, last residence in Germany, date and place of State Examination, University degree, present occupation, previous attempts (if any) of obtaining admission to the Foreign Dentists List.

Any development in the matter will be reported in this paper.

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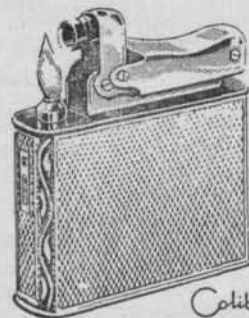
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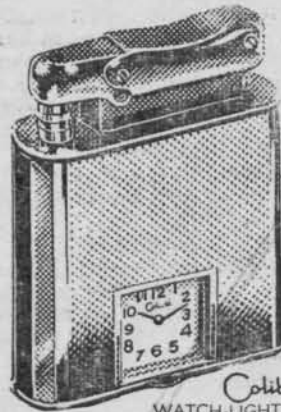
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OBITUARY

MOSHE KEREN

Dr. Moshe Keren, alias Erich Kraemer, whose untimely death at the age of 54 in Düsseldorf during a visit to Germany was announced on August 8, was one of the Jews from Germany who attained an important and generally respected position in the public life of the State of Israel. As a matter of fact, Keren's achievement was almost unique. At the time of his death he was by general consent the most prominent publicist in Israel whose editorials and Friday articles in the Liberal daily newspaper, "Haaretz," were eagerly awaited by everyone who counts, and were acclaimed by the large body of educated but otherwise inarticulate non-partisan readers who prefer sound common sense and lucid logical argument to pre-fabricated party views or nationalistic distortions. Keren had grown up in the school of Georg Bernhard's "Vossische Zeitung," in the best traditions of pre-Hitler German Liberal journalism; after his immigration to Palestine, he adjusted himself with amazing celerity to Hebrew journalism. He joined "Haaretz" on his return from the anti-Hitler war, but his real great period as a publicist came when he returned to journalism after an interval of five years, during which he had been a member of the Israeli Diplomatic Service, also for more than two years in London. With all his modesty, he was a really brilliant man and writer who fought for justice (also for the Arab minority) and for reason, for Western standards, and for a sober and moderate foreign policy of Israel. His death is an irreplaceable loss, as also Israel's Prime Minister, Moshe Sharett, expressed in his words of tribute which he devoted to Keren's personality in an extensive message. Keren's many friends from

MRS. AENNE HAHN

It is learned with regret that one of the victims of the Bulgarian attack on the aeroplane bound for Israel was Mrs. Aenne Hahn, wife of Rabbi Dr. Hugo Hahn, formerly Essen, now New York. Mrs. Hahn was associated with the work for the Jewish people from her early youth, and the fact that she had spent her formative years in the "Blau-Weiss" had shaped her outlook once and for all. In an obituary, published in the *Aufbau*, Friedrich S. Brodnitz writes:

"... Fuer Aenne Hahn gab es keine Zwischentöne in der Entscheidung fuer Richtig oder Falsch, fuer Pflicht oder Kompromiss, fuer innere Gradheit oder Anpassungsfähige Geschicklichkeit. Solche Menschen sind nicht immer bequeme Weggenossen, aber sie sind fester Halt und die bestimmende Wegweisung, die wir alle instinktiv suchen."

In Germany, Mrs. Hahn was well known by her Jewish activities, especially on behalf of the Jewish League of Women ("Juedischer Frauenbund"). In New York, she took part in the work of her husband's Congregation "Habonim," founded by immigrants from Germany. Her tragic death is deeply mourned by all those who knew her, and our sympathy goes to her bereaved husband, our friend Rabbi Dr. Hugo Hahn, and his family.

old German pre-Hitler times, now dispersed in all parts of the world, and the friends he acquired during his being stationed in London, certainly combine with all the mourners in Israel and elsewhere in their sympathy for the bereaved family.

ROBERT WELTSCH.

Dr. Frederick Mainzer died in London, 80 years old. Dr. Mainzer was a widely recognised lawyer in Darmstadt, and, after his emigration, continued to work in the legal field. He was an active member, and for some time the Chairman, of the Association of Democratic Lawyers (London). From the very beginning, Dr. Mainzer associated himself with the AJR. For many years he was on the panel of lawyers who had volunteered to give advice to indigent refugees. In view of his outstanding legal qualifications, his counsel was frequently sought by the AJR and its associated organizations in legislative questions of restitution and compensation. He will be remembered with gratitude and deepest respect.

Sanitätsrat Dr. Alfred Peyser (formerly Berlin, since 1939 Stockholm) died in Baden-Baden, 85 years old. He was a well-known specialist for throat diseases, a member of the "Aerztekammer" and Director of the "Hochschule fuer soziale Medizin." He always took an active part in Jewish affairs, inter alia as member of the "Preussische Landesverband" and, for some time, as Chairman of the Jewish "Reformgemeinde."

Dr. Arnold Hildesheimer (formerly Mannheim) who died in Switzerland in August, was a member of the famous family of German-Jewish rabbis and scholars, but he himself was more interested in the natural sciences, and some time ago he published a well written and instructive book (in German) about modern physics. As a Zionist of old standing he had emigrated to Palestine where he became one of the pioneers of the edible fats industry in Haifa. He was connected with the Unilever concern and his product, Blue Band Margarine, was of vital importance for the country especially during the war. Hildesheimer was a man of great personal charm and culture, and a passionate chess player. His son Wolfgang has recently published some books in Germany.

FAMILY EVENTS

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

Birthdays

Mr. Siegfried Ucko, 62 Anson Road, London, N.W.2, formerly Gross-Strehlitz (Oberschlesien), celebrates his 82nd birthday on September 1 in good health, surrounded by his family.

Engagements and Marriages

Ballheimer-Seligmann.—The engagement is announced of Rudolph J. Ballheimer, eldest son of Mrs. Hedwig Ballheimer and the late Mr. Fritz Ballheimer, of 20 Staverton Road, N.W.2, to Margaret Seligmann, second daughter of Dr. and Mrs. Erwin Seligmann, of 26 Primrose Gardens, N.W.3.

Librowicz-Bright.—The marriage was solemnised on Sunday, August 21st, at the Liberal Jewish Synagogue, of Rudolf O. Librowicz, son of Mr. and Mrs. H. L. Librowicz, of 212 Bradford Road, Shipley (Yorks) and Marianne, daughter of Mr. and Mrs. R. A. Bright, of 39 Belsize Park, London, N.W.3.

Deaths

Dr. Sally Neumann (Russ), of 62 Tanfield Road, Birkby, Huddersfield, passed away peacefully at his home, deeply mourned by his loving wife, Lucie F. Neumann (née Kleemann), his relatives and friends, on July 21.

Mrs. Anna Sternberg (née Abrahamsohn), of 76 Melrose Avenue, London, N.W.2 (formerly Berlin), peacefully passed away on July 30 at the age of 76. Deeply mourned by her children Susi Rado (London), Prof. Richard Rado (Reading), Walter Rado (Iver Heath, Bucks), brother Artur Abrahamsohn, sister Frieda Wolff (London), nieces, nephews, grandson and friends.

Mrs. Helen Otten (née Frank), formerly Nuernberg, passed away peacefully on July 27, 1955, after a long and painful illness in her 66th year, deeply mourned by her family, 30 Froggall Court, Finchley Road, N.W.3.

CLASSIFIED

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MISSING PERSONS

Personal Enquiries

Neumann, Ursel, born July, 1915, in Treptow/Rega (Pomerania), daughter of Simon and Mieke Neumann (née Cohn).

Schindler, Hilde, born in Berlin, daughter of Hans and Liesbeth Schindler (née Cohn).

Gottfeld, Gerda, born 1912 in Stettin, for Mrs. Margot Pick (née Cohn), Glil Yam, Herzliya 32, Israel.

Herbert and Erika Muehlstein, between 23-27 years, children of Mr. and Mrs. Arthur Muehlstein (née Ullmann), formerly in Vienna 11, Permerstergasse, business 11 Victor Adler Platz. Wanted for H. Wiesenfeld, N.II Via Rossetti, Trieste, Italy.

Enquiries from AJR

Mrs. Lisbeth Stetten (wife of Oscar Stetten), from Vienna, last known address Home of St. Francis, Bodrean, near Truro, Cornwall, for Else Rosenthal, Amsterdam.

Baswitz, family from Breslau, supposed to have emigrated to England between 1935 and 1937, wanted by German Red Cross.

Mrs. Edith Steinitz (née Gadiel) or Herbert Gadiel, daughter and son of the late Leopold Gadiel, for Mrs. Margarete Behm, Berlin-Charlottenburg.

Mr. Alfred Wittenberg, member of the former Gruenfeld-Trio, now supposed to be in London, wanted by Mr. Waldemar Neumann, Buenos Aires.

PERSONALIA

KURT HILLER 70

Kurt Hiller, well-known political writer, has returned to Germany for good and celebrated his 70th birthday just after his arrival in Hamburg. He intends to make a lecture tour through the Federal Republic and to write for the new independent Socialist weekly *Die andere Zeitung* (edited by Gerhard Gleissberg), which can be roughly described as neutralist (half-way between Bevanism and Titoism). Kurt Hiller started his activities as editor of *Das Ziel* (1916-1924). After the First World War he was Chairman of the German Political Council of Intellectual Workers. He played a strong part in the German peace movement, was member of the German Peace Council and struck there a special note by his fight against the idea of "absolute non-violence" and against a sort of pacifism which might indirectly support the nationalism of the other side. By founding his "Group of Revolutionary Pacifists," of which Tucholsky, Toller, and Alfons Goldschmidt were members, too, he tried to link pacifism with Socialism and the Left wing of the workers' movement. Before 1933, in alliance with Georg Ledebour, he made an effort to bring Social Democrats and Communists together against the Nazis. In 1933/34 he was in a concentration camp. Then he escaped to Prague. From 1938 to 1955 he lived in England. Here he founded the German Socialist Freedom League. His books include "Der Sprung ins Helle" (1932), "Selbstkritik Links" (1932), "Profile" (1938), "Köpfe und Troepfe" (1950), and "Der Aufbruch zum Paradies" (1952).

★

Dr. Hans Liebeschütz has been appointed Reader in Mediaeval History at the University of Liverpool.

DR. ALFRED STRAUS 75

Dr. Alfred Straus (8 Ashley Court, Frognal Lane, London, N.W.3) will be 75 on September 7. In Frankfurt, where he lived prior to his emigration, he took a leading part in the work of the Jewish community, especially as Warden of the Westend Synagogue. He was also a Board Member of the Frankfurt Association of Dental Surgeons until 1933. Afterwards, when the Jewish dental surgeons had to join hands to safeguard their interests and to prepare their emigration, he helped many of them to build up their lives anew abroad. It has therefore been a matter of course for him that in this country the efforts of the unregistered dental surgeons, who, in spite of their qualifications, are not admitted to practice, are particularly near to his heart.

Dr. Straus has been a Board Member of the AJR for many years. He keeps permanent contacts with those in charge at Fairfax Mansions and takes a keen interest in the manifold problems with which we are faced in our day-to-day work. This close relationship was bound to result in feelings of strong personal affection for him. By his interest in the well-being of his fellow men, so typical of him, he has been blessed with a wide circle of friends, all of whom express to him their gratitude and their good wishes on the occasion of his birthday.

★

Dr. Franz Seligsohn will celebrate his 75th birthday on September 15. In Berlin, Dr. Seligsohn was well known as a lawyer at the "Kammergericht" and as the author of several legal standard works. For the past years he has been working as Legal Adviser of the United Restitution Office. By his helpfulness he has

become the trusted friend of his clients and has endeared himself to all his colleagues. AJR INFORMATION is also indebted to him, because, on several occasions, he set out to explain—anonynously—problems arising out of restitution legislation and jurisdiction. That his vigour may remain unimpaired for many years to come is our heartiest wish on this day.

★

Mr. Simon Bischheim (62 Hillside Gardens, Edgware) was 70 recently. For several years he has been a member of the AJR Executive. Coming from an old-established Frankfurt family, Mr. Bischheim has always been proud of the spiritual heritage of German Jewry. At the same time he has displayed a deep understanding for the present-day needs of our community, and his help and advice have been of great benefit to the Association of Jewish Refugees. We wish our friend Mr. Bischheim many happy returns of the day.

PERMANENT HANDICRAFT EXHIBITION

As the High Festivals are now coming nearer, readers are reminded of the Handicraft Sale at 8 Fairfax Mansions, open Monday to Thursday, 10 a.m. to 1 p.m., 3 to 6 p.m.; and Friday, 10 a.m. to 1 p.m. By buying gifts or ordering any kind of handicraft articles, you help elderly and disabled people to whom these small earnings mean a lot.

★

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Some of the lonely people the AJR Social Services Department looks after would be very happy if they were invited by a private family on one of the high holydays. Those who are willing to offer hospitality should kindly contact the AJR Social Services Department (MAIda Vale 4449).

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