

"GEMEINDEN" IN GERMANY

"Wherever Jews live, they have to form Jewish congregations," Leo Baeck once said, and the Jews in Germany have once again re-affirmed the truth of this statement. The Jewish "Gemeinde" in Central Europe—particularly in Germany—is an institution sui generis and for that reason one finds it difficult to translate the word "Gemeinde," when applying it to other Jewries. The English term "congregation" does not fully convey the meaning of that close inter-personal relationship which we connect with the word "Gemeinde."

In all German cities and towns, where a number of Jews has gathered together again, "Gemeinden" have been re-organized. Almost all of them are, by former standards, "dwarfish" indeed. Apart from the Berlin Jewish Congregation, which numbers about 7000-8000 persons, there are only a few places like Cologne, Frankfurt-Main, Hamburg, where the congregations have several hundred members.

Fairly early in their development these congregations grouped themselves into associations in the various zones, and eventually these zonal bodies founded the "Co-operative Council of the Jewish Congregations in Germany" ("Arbeitsgemeinschaft der Juedischen Ger-einden in Deutschland").

A STEP FORWARD

THE first laws in the field of restitution in Germany have been enacted. On November 10 the American Military Government issued a Restitution Law for the American Zone of Occupation (not applying to the American Sector of Berlin). On the same day the French Military Government published a Law for the French Zone. The contents of the French Law are not yet known to us while we are going to press.

Again and again the victims of Nazi persecution have raised their voice and have asked that they should be indemnified for the material injury inflicted upon them contrary to all human rights. Apart from the Law published on September 15 1945, for the Thuringia district—a law whose relevance has always been rather doubtful—the demands of the victims have now been partly met for the first time.

However, they have only been partly fulfilled. The promulgation of a law which applies to the whole of Germany, has not been achieved. There are no restitution laws yet for the British and Russian Zones—and for Berlin. For the British Zone, so far, there exists only the Registration Order No. 10, on which we have informed our friends last month.

Furthermore, the American Law deals with the restitution of identifiable property only. It is not concerned with the indemnification for all other losses. A very long way will have to be gone, until legal recognition will have been given to all the justified claims of the victims.

It was the cause of justice, for whose sake the AJR started the fight for restitution. The first stage of fulfilment has been reached. We have to join all our forces in order to get the act of justice completed.

The second Plenary Session of this "Co-operative Council," which was held in Berlin from 19th to 21st October, furnished an interesting and vivid picture of the Jewish work as at present carried out in Germany. The "Council of Jews from Germany" had sent three representatives to the Conference whose presence alone proved mutual desire for close co-operation between the Jews in Germany and those who were formerly resident there.

Whoever attempts to appraise the work which the Jewish congregations in Germany are conducting at present, must clearly realize that the people who live in these congregations are different from those that formerly used to constitute the communities. The problems too are different from those that formerly engaged our attention.

The people have changed under the impact of bitter experiences; and one cannot avoid noticing the traces, which the unspeakable suffering has left on them. Another distinguishing feature is that not only numerous members of the congregations but also many of their leading personalities have inter-married.

Formerly, when the "Gemeinde" was firmly secure in its foundations by virtue of official sanction, cultural activities were considered to be of paramount importance. Today, however, the congregations are still operating on a very insecure basis and have to attempt the solution of entirely different problems. Aid to their members is their central task today. The needs and cares of the individual are manifold. If there is not actual want of the daily bread, then there still is lack of clothing, adequate shelter, articles of furniture. There is the struggle for economic reconstruction and finally the spiritual need which is conditioned by the loneliness, brought about by the loss of relatives and friends. The congregations are supported in this task of alleviating distress by foreign organisations, above all by the Jewish Relief Unit and the American Joint Distribution Committee. By maintaining a constant—sometimes difficult—liaison with two sets of authorities, viz. the Army of Occupation and German officials, the Congregations have to make every effort to obtain recognition for the legitimate demands of their members. For the Jews in Germany are—legally—Germans, and in many respects, too many indeed, they are on the same level as the Germans. In this connection one can well understand the demand which was made at the Conference of Berlin, viz. that the Jews in Germany,

as the first victims of persecution, should receive the same treatment as the members of the United Nations.

New social agencies had to be created or at least restored from destruction. There are once again Jewish homes for the aged, children's homes and hospitals.

The cemeteries which could not be visited by Jews for many years had to be repaired.

Cultural activities have not been forgotten. Places for Divine Worship have been reopened almost everywhere.

Formerly the congregations in Germany were official bodies ("Koerperschaften des oeffentlichen Rechtes"). Later Nazi legislation degraded them to the status of private associations. At the moment their legal foundations remain unsettled, and furthermore, even the members of the congregations themselves remain uncertain as to the prospects of their work. Since a great number of Jews in Germany wish to emigrate, they are confronted with the question, whether communal work should be solely restricted to tasks of liquidation or whether it should be based on the conception of a fairly permanent existence. The desire for speedy emigration is obvious and comprehensible; and considering the present situation in Germany, we that are outside Germany, are in duty bound to do everything in our power to further the realisation of this wish. At the same time one should not overlook the fact that it will take long before all those who wish to emigrate will be able to do so. Some, above all the aged, will in all likelihood remain. Consequently the Jewish congregations will remain too, for a fairly considerable time, simply because they must be maintained, as long as there will be Jews.

The Jewish population in Germany consists of two parts: The Jews in the congregations and those in the D.P. camps. There is an organisational problem, as to whether the work is to be organised on a common basis or whether separate representations should be formed.

Finally the problem of restitution plays a decisive role in the work of the congregations. This question is of vital importance to the Jews in Germany, many of whom depend on the restitution of their looted property for the reconstruction of their lives.

We, who live outside Germany, must offer assistance in every possible form. Whilst the "Arbeitsgemeinschaft" was in session, now and again the remark was heard "the Jews abroad have long since written off the Jewish congregations in Germany." Yet we never forget our brethren in Germany, and they too know that we, who once lived in those "Gemeinden," are anxious indeed to establish very close co-operation with their organisations.

Hanna Michael: REFUGEES IN MEXICO

Some twenty-five years ago no one, with the exception of experts on cultural and art history and teachers of geography, was quite sure where Mexico was situated; in the meantime it has become one of our temporary homes, and Mexican Spanish has become the adopted mother-tongue of several thousand Jewish children.

There are at present some eighteen or twenty thousand Jews in Mexico; for the most part of East European or Oriental origin, and according to the latest estimate about 350 families from Germany and Austria. They arrived after 1939, and though the others who had come earlier had also their initial difficulties, it was they who suffered most of all. It was hard for them to adapt themselves to the peculiar contrasts of city and jungle-life, of fanatic Roman Catholicism and a onesided type of State capitalism, of American luxury hotels, and hovels without windows. Order and punctuality had been their guiding principles, and they felt slighted by the constant "Manana" or "Tomorrow," which only in the rarest of cases meant next day, but kept up hopes for an unlimited amount of time; it made no difference whether it was about the laundry, the improvement of the water and electricity supply or some more important issue.

They had been brought up "methodically," Germany had kept her word in every detail, and now was the time to decide—was it to be a concentration camp with exceedingly precise calcium ovens, systematic mass-murders, or unreliable dark-skinned men with childlike hearts, cordial hospitality, all a little lazy and corrupt, but with a blue sky above them. They grumbled, they fought their way, and then suddenly they liked it. Gradually one acquired a nice flat, and, if one could afford it, a maid. Schools were open for the children, and work began; according to given circumstances, they worked in all branches of commerce or industry. German Jews are industrious and clever, and they have managed to settle in Mexico, too.

The "Menorah" was organised, a non-political association of German Jews, as a social centre and an official representation with the Mexican Government, where it is highly esteemed. With feelings of

BERLIN CONFERENCE

At least 100 delegates from many Jewish communities met in Berlin at the second Plenary Session of the "Arbeitsgemeinschaft der jüdischen Gemeinden in Deutschland."

The Conference was well prepared and successfully conducted by the Board of the Berlin Jewish Community. On their behalf Dr. H. E. Fabian welcomed the guests and presided over the opening session in the course of which addresses were delivered amongst others by Dr. Hans Münzer, Berlin, Rabbi Dr. M. L. Munk, New York/Berlin, Bürgermeister Dr. F. Friedensburg (speaking for the Berlin Magistrate), Dr. K. Alexander (Council of Jews from Germany, London), also conveying Dr. Leo Baeck's good wishes, Dr. M. Nussbaum (Irgun Olej Meikas Europa), Dr. E. G. Lowenthal (Jewish Relief Unit from Great Britain), Judge Levinthal, the Jewish Adviser to General Clay, Mr. Norbert Wollheim, Lübeck, Vice-President of the Central Committee Liberated Jews in the British Zone. Later on, Mr. Josef Rosensaft, Belsen, the President of the Central Committee, also spoke and appealed for united action of the Jews in Germany and, in this connection, stressed the tragedy of the "Exodus" people.

The following extracts are quoted from the resolutions which were adopted by the Conference: free and unrestricted immigration into Palestine; more facilities for emigration to other countries; full human and civic rights for those who will not or cannot leave Germany so as to enable them to live and maintain themselves appropriately; uniform treatment of, and legislation for, restitution claims for the whole of Germany; administration of heirless and unclaimed property through a Jewish organisation comprising the Jewish communities in Germany as well as the Jewish refugee organisations abroad; non-eligibility of Jews living in mixed marriages to the representative bodies of Jewish communities (with the proviso that special consideration be given in the light of prevailing circumstances); establishment of special organisations for the furthering of cultural activities and for social welfare matters.

responsibility and friendship they worked for years to help everyone. Cultural work, friendly contacts, generous pecuniary aid for those in need, and the handling of the emigrants' questions. Many foreign guests, particularly through the intensely Zionist life in Mexico, have enriched the cultural life of "Menorah" and men such as Paul Westheim came there by a stroke of luck for both Jews and Christians, in order to enjoy, together with Rembrandt, Zille and Picasso and the miracles of the Aztecs, an ever-growing public. The "Hatikwah," a Zionist group, was formed, one of the most worthy and active factors of the German speaking colony, whose value and recognition amongst Mexican Jews has been considerably extended by the work of this group.

There were in the meantime several stormy encounters among the "politicians," a type we have never lacked. Led by Egon Erwin Kisch and Andre Simon, alias Otto Katz, harmless citizens suddenly became active in the "Freies Deutschland" movement. One felt called to reconstruct a straying Germany, and with this noble goal in mind one felt superior to the rest of the populace. Party and "Salon" Communists tried to enforce their views. They did not succeed, however.

The instigators have now left Mexico, and with them, those, who, regrettably, consider the rest of the world more important than their Jewish people. The greatest part of their "disciples" have in the meantime become true Zionists; they have realised that it is more in keeping with our nature to be a still unfree Jew, rather than a "free German."

After the war was over, some families preferred the North American life; whether the young will follow their example will be seen in the next few years. A certain number of people will surely stay there; they have taken root in the country and are

happy there. As all over the world, with all their good and bad qualities, they have managed to create respect for themselves, and there is no need to worry about their future.

VISITS TO GERMANY

The Board of Trade, German Division, I.C. House, Millbank, London, S.W.1, are now prepared to consider applications to visit Germany, if the applicants have the following kinds of property in the British Zone of Germany or the British Sector of Berlin: Business premises, chain stores, blocks of flats, landed estates. Hitherto the number of property owners had been liable to limitations, which is now withdrawn as far as practicable. No variation of the existing arrangement for visits to property in other parts of Germany has yet been made.

In cases where there may be doubts with regard to the present legal ownership, the applicant has to supply documentary proof.

It is understood that applications cannot be accepted if the applicant has lost legal title, e.g. under duress or by confiscation, or if he owns household goods, or personal effects or bank accounts.

TRUMAN URGES ADMISSION OF D.P.s.

When dedicating a memorial to Oscar Strauss who was at one time Ambassador to Turkey and Secretary of Commerce and Labour in President Theodore Roosevelt's Cabinet, President Truman said:

"The Straus family was a great family and they were displaced persons. I wish we could have some tolerance to-day to meet the situation with which we are now faced as we had in 1852 and in 1854 when the Straus family came to this country. Just think what would have happened. We would have lost the services of this great man and his brothers if we had followed the same programme then as we are following now."

The latter remark was obviously intended for Congressmen who have ignored the President's several pleas for congressional action enabling D.P.s to enter America.

JEWRIES IN ORIENTAL COUNTRIES

II. FRENCH NORTH AFRICA

The number of Jews in French North Africa is estimated at between 360,000 and 390,000. Of these, 70,000 to 80,000 live in Tunisia, about 120,000 in Algeria, and 170,000 to 190,000 in French Morocco (in Spanish Morocco and in Tangier there are at present about 30,000 Jews). In all these countries the Jews live between the anvil of the French officials and settlers, anxious to maintain their supremacy, and the hammer of the millions of Berbers and Arabs, striving either to free themselves from foreign rule (in Morocco and Tunisia) or to attain equality of rights (in Algeria). Thanks to the network of the *Alliance Israélite Universelle* Schools, the proportion of Jews with a knowledge of French and a European education is higher than that of the Moslems. Even before the war anti-Semitism was widespread among the French bureaucracy, as well as among the French settlers who feared Jewish competition. Upon the outbreak of the war many Moroccan Jews offered to enlist in the French army, but the French authorities advised them to join the Foreign Legion. Under the Vichy regime the position of the Jews deteriorated sharply. They were eliminated from official positions and from most of the professions, and various disabilities were imposed upon them. Although these laws were repealed after the liberation of North Africa, their effect is still perceptible.

The attitude of the Moslems of North Africa towards their Jewish neighbours has so far been relatively tolerant. However, the strengthening of the bonds between the Arabs of these countries and the Arab League is liable to create new dangers for these Jewish communities.

Tunisia

The Jews of Tunisia are concentrated particularly in the capital and in the towns of Sfax, Sousse, Gabes, Bizerta, etc. On the island of Djerba there is an ancient Jewish community, whose members are strictly orthodox and observant of Jewish tradition. They engage in agriculture and fishing and also possess centres of Jewish learning. The majority of the Tunisian Jews are traders. For some decades there has been a strong Zionist movement in Tunisia, but since the time of the Popular Front Government in France, Communism has competed with the

Zionist movement. Apart from a minority of French nationals, the Jews of Tunisia are the subjects of the Bey, who allows them a wide measure of autonomy in their internal affairs.

Algeria

On the other hand, the Jews of Algeria, which has the status of a Department of France, obtained French citizenship under the Crémieux Law of October 24, 1870. Very few Moslems did so, because it entailed the acceptance of French civil law, which is at variance with the Islamic law in matters of personal status. The Moslems have always envied their Jewish compatriots, most of whom live in the cities of Algiers, Oran and Constantine. In August, 1934, the tension between the two communities resulted in anti-Jewish riots in Constantine and its vicinity, in the course of which the Moslems killed 25 to 30 Jews, and looted many Jewish houses. Under the Vichy regime, the Crémieux Law was revoked, and the Jewish officials, of whom there was a considerable number in Algeria, were dismissed. When the country was liberated, the Jews were given back their French citizenship, after some hesitation, and the first steps were taken to enable the Moslems also to register as French nationals.

Morocco

The most backward Jewish community in North Africa, the Jewish community in Morocco, broke through the confines of the ghetto only a generation ago. Up to the present, a large part of the Jewish population lives in the Mellah (ghetto) of the cities of Casablanca, Marakesh, Meknes, Fez, Rabat, etc., under conditions of great poverty. Most of them are artisans, shopkeepers and hawkers. Jews are not eligible for employment in the French civil service because they rank as "natives," being mostly subjects of the Sultan of Morocco. At the same time there are almost no Jews in the Sultan's administration. The authorities do not favour the establishment of an official Jewish representative body. Only local Jewish communities are sanctioned, which function under the supervision of the *Inspecteur des Institutions Israélites*. These communities enjoy only a very limited measure of autonomy and are unable to do much to raise the social and cultural standards of their members.

RESTITUTION IN THE AMERICAN ZONE

The American Military Government's Law 59 on "Restitution of Identifiable Property" is an elaborate piece of work; it consists of 95 articles. In addition, regulations set out in 43 points contain instructions for submitting claims; no official forms will be issued. Reprints of the instructions may be ordered from the Restitution Office (6d. and stamped envelope to be enclosed) and will be sent to enquirers as soon as they are ready.

Obviously, space permits only to give the barest outlines.

The expressed *basic principle* of the law is: to effect to the largest extent possible the restitution of identifiable properties to persons who during the Nazi period were deprived of it for racial or political reasons. Present holders of such property have to return it, even if they have acquired it "in good faith."

Identifiable Property may be: real property, business undertakings, securities, patents etc.; money claims for indemnification of damage etc. do not come under the law.

All "*confiscated*" property is to be restored. "*Confiscation*" is defined so as to include all sorts of acts, administrative, even judicial, which purported to be "legal" under Nazi "law."

Equally, "*transfers* or relinquishment of property made by a person who belonged to a class which was to be eliminated in its entirety from the cultural and economic life of Germany," i.e. "*aryanizations*" are presumed to have been acts of confiscation. This presumption can be rebutted only in certain circumstances.

If the transfer was made after 19.9.1935 restoration of property can always be claimed, unless,

1. the transaction would have happened even in the absence of National Socialism, or

2. the "*aryanizer*" helped the victim in an unusual manner and with substantial success, e.g. by assisting him in transferring his assets abroad.

There are detailed rules on the *profits* made and *expenditure* incurred during the period of confiscation. The law distinguishes between *strict liability*, if the property was obtained through immoral pressure, threats etc. and *mitigated liability*, if it was not.

The claimant, in turn, has to refund a purchase price received at his *free disposal*.

Rights of Succession to the estate of a deceased person lost during the Nazi period are re-established.

Claims are to be filed with the Zentralanmeldeamt, Bad Nauheim, as per instruction. They will be sent to the Restitution Agency of the district. In uncontested cases that agency will make an order granting the petition; in contested cases it will attempt to reach an amicable settlement. Up to that point refugees can deal with the matter in writing. The appointment of a German resident on whom notices are to be served is asked for; this is a mere formal requirement (as in the equal case of the British Order No. 10), Jewish Communities etc. may be appointed.

If no agreement can be reached the case goes to the "Restitution Chamber" of the District Court, one of the judges of which shall be a "persecutee"; there will be an oral hearing. An appeal lies to the Court of Appeal, and a—presumably American—Board of Review has the ultimate power of review.

RESTITUTION OFFICES ABROAD

When in November, 1946, the Control Office for Germany and Austria invited the Council of Jews from Germany to establish a Restitution Office in London, they asked the Council at the same time to establish similar offices in other countries, where there are large numbers of claimants.

The Council started negotiations with its constituent members to that effect.

Since then—apart from the Restitution Office in London—the following Restitution Offices in other countries have been established:

Palestine: Restitution Office of the Irgun Oley Merkaz Europe; *Australia*: Restitution Office of Association of New Citizens; *Uruguay*: Restitution Office of the Comite Uruguayo Pro Israelita de Europa Central; *Chile*: Restitution Office of Sociedad Cultural Israelita "B'ne Jisroel."

All these Restitution Offices are closely co-operating, while the London Office is acting as the central co-ordinating body.

Property not claimed before December 31, 1948, as well as "heirless" property and that of dissolved Jewish etc. organisations goes to *Successor Organisations*. A Jewish Successor Organisation has already been formed. Claimants are well advised to submit their claims before June 10, 1948. After that date the Successor Organisation may claim in their place, which may lead to confusion.

May the administration of the law live up to the high principles which have inspired it.

W.B.

REGISTRATION OF CLAIMS

Forms for registration of identifiable property (MGAF/C) according to the British General Order No. 10 of October 20, 1947 (see November issue), are now obtainable from the Restitution Office. It is advisable to fill in two copies of each set in German and one in English. When requesting forms, stamped and addressed envelopes should be enclosed.

RESTITUTION IN AUSTRIA

The period for claiming confiscated or aryanised property expires on March 30, 1948. Claims for old age pensions in Austria are suspended as long as a claimant of foreign nationality resides abroad. Persons of Austrian nationality who reside abroad have to apply to the pensions authority (Versicherungstraeger) for a consent to their residing outside Austria. Free legal information is granted to refugees by the Preparatory Commission, I.R.O., H.Q., Legal Section, Restitution and Reparation, 11 Stalinplatz, Vienna 4.

An "Opferfuersorgegesetz" in favour of certain categories of persons who suffered bodily damage for political, racial or religious reasons has been issued on July 4, 1947. Only persons of Austrian nationality are entitled to claims, but practically the benefits provided for (preference for licences, etc.) are, with the exception of a so-called "Opferrente," of a kind that they are only accessible for persons living inside Austria.

CLAIMS IN POLAND

According to a Polish Decree of March 8, 1946, claims for compensation for nationalisation or loss or damage occasioned by hostilities, or for restitution should be submitted to the local courts in Poland on or before December 31, 1947, as mentioned in the issue of this paper of March, 1947. This time limit has been extended to December 31, 1948. It refers only to the simplified procedure which is not applicable to claims based on damage afflicted by the Nazis. These claims have to be lodged according to the general laws and regulations.

WAR DAMAGE IN BELGIUM

According to a recent Belgian order, compensation for war damages can only be claimed by persons of non-Belgian nationality if they are covered by special international agreements or if by Royal decree they are considered to have suffered the damages because of their activities against the enemy. Claims have to be submitted by January 9, 1948.

RIGHTS OF REFUGEES IN ITALY

The "Council of Jews from Germany" has contacted its Italian constituent, the "Associazione Ebrei ex Internati in Italia" with the view to clear up the legal position of the Refugees under the Peace Treaty with Italy.

According to a detailed report, the clauses of the Peace Treaty with Italy about restoration of property apply to Refugees of former German or Austrian nationality, wherever resident, in the same way as the United Nations nationals, provided that the property had been taken from them during the war.

If, however, the property had been taken before the war, as a consequence of German aryanisation proceedings (Italian branches of Jewish businesses in Germany, etc.), the clauses of the Peace Treaty with Italy do not apply, though, possibly, future legislation on restitution in Germany may form the basis for such claims.

What the Press says . . .

People keep writing to ask how many Jews there are in Parliament and in the Government.

In some cases the requests come from those who wish to rebut anti-Semitic challenges that Parliament is "Jew-ridden"; in others, from those who claim that British politics are dominated by Jews. One correspondent asserted that there are 150 Jews in the House of Commons.

Actually, there are only 28—most of them above the average ability and valuable acquisitions to the Chamber. One is an Independent; one is a Communist. The rest are members of the Labour Party.

The four Jewish members of the Government are Mr. Shinwell, Mr. Silkin, Mr. George Strauss and Lord Nathan. None are at present in the Cabinet.

A. J. Cummings—News Chronicle

IN PARLIAMENT

NATURALISATION

Asked why the Aliens Branch had delayed the consideration of applications until after the Royal Wedding on the ground of shortage of investigators, the Home Secretary, Mr. Ede, stated on November 6 that there had been no delay and that the number of cases dealt with in London was much larger in September and October than during the previous 10 months. Every effort was being made to expedite disposal of the cases awaiting action.

REFUGEES FROM RUSSIAN ZONE

According to a statement by the Foreign Secretary of November 5, in the first nine months of 1947 89,000 refugees from the Russian zone of Germany entered the British zone with permission. The number of unauthorised entrants during the same period is estimated to be about 100,000.

ABOLITION OF VISAS

According to a statement by the Under-Secretary of State, Mr. Mayhew, agreements for the abolition of visas have been concluded with the following countries: Belgium, Denmark, France, Iceland, Luxembourg, The Netherlands, Norway, Sweden, and Switzerland.

BRITISH PROPERTY

On November 3, Mr. Hale asked the Secretary of State for Foreign Affairs for what reason permission was denied to British citizens to visit and inspect properties belonging to them, which were confiscated by the Nazis; and what steps were being taken to restore such properties to their rightful owners. Mr. Mayhew replied on behalf of the Foreign Office: "Before permission to visit can be granted in such cases, it is necessary to determine whether the applicant has, in fact, a valid claim to the property he states belongs to him. The necessary restitution law is still under quadripartite discussion and machinery for examining claims and determining their validity has not yet been set up. Its establishment is, however, now under urgent consideration."

ENEMY PROPERTY

(Legatees)

According to a statement by Mr. Bottomley on behalf of the Board of Trade on October 28, property under enemy control, whose original owners have deceased, may be released to the natural heirs or legatees who are permanently resident in the United Kingdom, subject to their claims as beneficiaries being legally established and defined. The release is not subject to the heirs or legatees being in straitened financial circumstances.

COMPANIES ACT

Letterheads and other printed matter of Limited Companies and of firms registered under the Registration of Business Names Act need not any more disclose the original nationality of naturalised directors. If a director has, however, changed his name, his original name has to be mentioned, unless it has been changed before his eighteenth year or more than 20 years ago.

Lutz Weltmann:

ALFRED KERR

For his 80th Birthday, on December 24, 1947

Alfred Kerr eighty! Can it be true? *Eheu fugaces*. . . . When after the first World War I read his dramatic criticisms in the reading room of the Berlin University I studied them so thoroughly that I adopted even his "mannerisms." "I, II, III. . ." seemed so much more interesting and lively than the dry subdivisions A, I, 1, a, b, c, 2, etc., expected from us students. Old Roethe thought otherwise. "Don't imitate the style," he said, "of a certain Alfons (sic) Kerr. . . ." It was, of course, not only Kerr's style that he resented, the old reactionary disliked in Kerr the fighter for progress. Another of my teachers, Max Herrmann, took him more seriously. In his lectures on dramatic criticism he stated: "If criticism is an art (and not, in the first instance, a craft) as Kerr and Anatole France hold, we must despair of ever teaching our students the elements of criticism."

Both these men are dead now. . . . while Alfred Kerr, true to his resolve to be a "long-liver" and to grow as old as Methuselah, is amongst us in London, the foremost German refugee writer in this country. I greet him in admiration, gratitude and friendship.

When I became a colleague of his on the literary staff of the "Berliner Tageblatt" he was friendly, helpful and not at all "condescending" towards the green beginner. I for one was never aware of his "vanity" which is said to be among his vices. In this he was incidentally by far surpassed by the late London critic, James Agate; yet Agate (who published his own diaries under the title "EGO") ranks with the author of "Die Welt im Drama" and "Die Welt im Licht" in his love for the theatre.

As a fighter for progress he has always loved and propagated works of art which served that ideal. He has been termed the representative of those critics to whom criticism itself is a form of art. But more than that: he is, above all, a genuine poet whose medium is criticism. His "Die Welt im Drama" is an enduring survey of the development of international drama and stage production since about 1890. He has written about dramatic art. But whenever he writes—and not only in "Die Welt im Licht"—he writes about life and the world. That is why he is in his element when interpreting Ibsen, Hauptmann and Schnitzler.

Kerr grew up in the atmosphere of Otto Brahm. He realised early the dangers of the great Max Reinhardt and went even further than Brahm in appreciating the importance and the greatness of Shaw, Strindberg and Wedekind. In judging art as a mirror of life he did perhaps not do full justice to the expressionistic experiment, but he had a keen

ear for what was genuine in it, and what was pretence or lack of talent. He recognised the productive qualities in expressionism where it might become a vanguard of later developments in stage-craft, as in Jessner's productions, yet his disposition and cultural background made him profess impressionism. His way of heading paragraphs with Roman numerals is best likened to the pointilliste method, and the paragraphs in themselves are at the same time somewhat like movements of a symphony.

His judgment was creative and powerful. Many a playwright or actor could say with Byron; "I awoke one morn and found myself famous." And this fame he owed to Kerr's reviews. Kerr has never been lukewarm; thus he has made only admirers or enemies.

I love him with that greater love that does not blind, but makes seeing. I often disagree with him, I know that he is inclined to exaggerate. He is a master of the word and will not suppress a pun even where it kills. His impressionable mind makes him either an enthusiast or a great hater. In his fight for Hauptmann he annihilated Sudermann. It can be called irony of fate, if not tragedy, that many years later he had to denounce Hauptmann because of his apparent acquiescence in the Hitler regime. His polemic against his one-time fellow critic Ihering has now become irrelevant—and yet, he fought more in Ihering than the doctrinaire, he felt that that younger colleague of his made "rules" and then twisted them around to suit his own opportunism. But Kerr's greatest conflict was that with Karl Kraus, one that still divides the camps. In my opinion it was the struggle between Boerne and Heine once again, and not a question of "right" or "wrong."

Alfred Kerr is a poet—first and last. His lyric poems are full of music, his satirical poems full of wit and hitting hard. Administering and cultivating the legacy of German romanticism and of Heine he opened new possibilities for the German language. His prose is perhaps shown at its best in his travel books—he wrote, by the way, the first German book on England after the 1914-18 war. Both his verse and his prose must be read aloud to reveal their full meaning and beauty. That has been proved by many poetry readings. Kerr loved and understood Germany, and he is a good Jew. Life brought it about that this worshipper of life became an exile and a British citizen.

His vitality, his desire to live, have helped him to overcome serious illness. "Bis hundert Jahr! Gesund! Und—zu gesund!"

LAW and LIFE

Legal Advice Hours (for persons with limited means only): Wednesday 5-6.30 p.m., Sunday 11 a.m.—12.30 p.m.

An attempt shall be made in this and the following issue to deal very briefly with a problem the treatment of which in English and in Continental law shows characteristic differences in legal thought. It is that of the liability, in the civil courts, for injury sustained or damage suffered.

It is common to every system of law, with differences in detail of course, that a person who injures another person or damages another's property negligently (let alone: wilfully) has to make good the consequences of his acts.

On the other hand, it has been axiomatic for a very long time—already in Roman law for instance—that there is no liability where there was no negligence.

However, more recently a line of thought did make more and more headway according to which the possession and use of dangerous property or the carrying on of dangerous activities suffices to justify liability for damage caused by such property or activities, even if the owner or acting person can not be blamed for negligence.

That this idea had a much more rapid success on the Continent than in this country is proved by the state of the law regarding the liability of the holder of a motor car. Since the Statute on the Traffic with Motor Vehicles of 1909 in Germany, e.g. the liability of the holder of such a dangerous vehicle has been existing independently, in principle, of any negli-

gence of those responsible. In this country, on the other hand, where "running down cases" are most frequent, next only to divorce and rent cases, no such rule exists and the plaintiff in such a case has to bring at least prima facie evidence of negligence of the defendant.

This, however, is not the whole story. It has to be mentioned that in this country, too, liability for dangerous property independently of negligence has been created in certain circumstances by special statute.

Furthermore, as early as in 1866, the High Court decided, in the famous case of *Rylands v. Fletcher*, that the occupier of land who brings and keeps upon it anything likely to do damage if it escapes, say, dangerous fumes of wild beasts, is bound to prevent its escape and is liable if he does not, even if he has not been guilty of any negligence.

Another famous case of more recent occurrence (1932) is the "Snail case," *Donoghue v. Stevenson*, where a dead snail, which somehow found itself in a closed bottle of lemonade, harmed the consumer, and damages were successfully claimed against the manufacturer, though no proof of negligence could be brought. In the most recent case of this kind, however, *Read v. Lyons*, this development was stopped for the time being by the House of Lords; a report on this case shall be given in the next article.

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BENNO ELKAN 70 YEARS

Among the "grand old men" in the field of internationally appreciated sculpture is Benno Elkan who is celebrating his 70th birthday December 2. Born in Germany, widely travelled and educated, Elkan has lived in this country since 1933. Self-trained as a sculptor, he combines the ancient traditions of the craftsman with the monumentality of the artist. This is particularly apparent in his bronze candelabra, the most famous of which are the two representing the Old and the New Testament in Westminster Abbey. Elkan is also outstanding in portraiture, examples of which can be found in historical figures like Sir Walter Raleigh, and contemporaries like Sir William Beveridge and Lord Keynes. A wider public has been acquainted with his art through exhibition in the Royal Academy, whilst his works can also be seen in King's College, Cambridge, Buckfast Abbey, Oxford, and other places of a historical character. Even in Germany he is being remembered. His War Memorial in Frankfurt "To the Victims" of the First World War, removed by the Nazis, has now been re-erected with due ceremony. May it serve as a memorial of past horrors and a redeeming symbol of the future.

EXHIBITION F. SOLOMONSKI

The one man show in the Gallery Jabe (76 Wigmore Street, W.1) reveals the "Progression in Oils" of Frederick Solomonski. This versatile painter combines strong emotion with an illustrative tendency, features characteristic of and traditionally related to Jewish art. Some of its antecedents seem to point to the Middle Ages, whilst the interpretation and technique are characteristically modern, as seen in his "Jacob wrestling with the Angel," and his recent "Elijah the Doctor." The "impasto" of his colour adds brightness and coherence to his landscape paintings, among them the rustic charm of Inglesham Church and Church Yard. On the other hand, the more meticulously painted portraits give a minute observation of personality wedded to a marked tendency towards simplification. H. R.

JEWISH MAGAZINE IN GERMANY

It is an indication of the invincible strength of the German Jews, who survived the Nazi regime in Germany, that they have not only published most valuable weekly newspapers since the end of hostilities, but that already now the first monthly magazine has been launched. It is called "Zwischen den Zeiten" (Humanitas Verlag, Koblenz) and the editors are Addi Bernd and Karl Marx. The first number contains amongst others contributions by Dr. Arthur Asch about the contribution of Jews to the legal profession in Germany, Dr. H. G. v. Dam about restitution, a short story by Alice Stein-Landesmann, "Die Schwester." The preface, written by Dr. E. G. Loewenthal, stresses the obligation of German Jews to cultivate their spiritual heritage.

It is understood that contributions from authors outside Germany would be particularly appreciated by the editors.

NEW BOOKS: Rudolf Pechel: "Deutscher Widerstand," (Eugen Rentsch Verlag, Erlangen-Zuerich); F. von Schlabrendorf: "Offiziere gegen Hitler" (Europa Verlag, Zuerich); Allen Welsh Dulles: "Germany's Underground" (Macmillan); Grayzel, Solomon: "A History of the Jews" (Jewish Publication Society, Philadelphia); Jethro Bithell: "Modern German Literature 1880-1938" (Methuen, London); Albert Einstein: "Relativity," A popular exposition (Methuen, London); Bruno Walter: "Theme and Variations," Autobiography (Hamish Hamilton, London); Reginald Glanville: "God and the Jews" (Epworth Press); David Hadler: "The Jew" (Gollancz); Fritz Sternberg: "The Coming Crisis" (Gollancz).

C. C. Aronsfeld : NATURALISATION—a historical reminiscence

Naturalisation is now proceeding at an even pace. Not a ripple is caused by the steady procession of capital N's which, often two or three abreast, grace the columns of the press, daily and weekly, locally and in "The Times": "Notice is hereby given. . . . He would indeed be an unmitigated madman who were to suggest that the naturalisation thus carefully enacted, was calling for anything but sympathy and approval, and the thought that Englishmen would rise in revolt over the issue must seem the ludicrous extravagance of a hopelessly unbalanced mind. Yet the very proposal of naturalisation once did gravely upset the people of England.

The thing happened in the year 1753. The Jews of England were then a puny community, 10,000, and unemancipated like the rest of Jewry. Though elementary rights were available, no naturalisation was recognised. When, therefore, some more Jews arrived, mainly from Germany, a Bill was introduced for the naturalisation of all Jews who had been resident in the Kingdom for three years, raising them to the unprivileged status of their English brethren. It was not exactly a revolutionary proposal, and of

FELIX MENDELSSOHN CENTENARY
Felix Mendelssohn, Letters.—Edited by G.I. Selden-Goth. With 33 illustrations. Publ. Paul Elek. 16/-.

These letters which afford the most spontaneous and vivid impressions of their author's personality are not only the concern of the musical student, they are of equal importance as documents of German-Jewish history. In the first half-century of its emancipation, German Jewry produced two creative artists who have made lasting contributions to German art: Heine and Mendelssohn.

There could indeed be no stronger argument against the theories of cultural racialism than the way in which the German people absorbed the words of "Lorelei" and tunes like "Wer hat dich, du schöner Wald" or "O Taler weit, o Höhen" more or less as "Volkslieder."

Beyond this point, similarities between the two men are limited. Mendelssohn's reserved judgment on Heine (p. 186) is significant. His was a perfect blend of absolute sincerity with a very harmonious disposition. This disposition, which is often considered responsible for the limitations of his genius left, in this completely assimilated man, no trace of any tension which might have arisen out of his purely Jewish origin. He was a sincere adherer to the Protestant faith in which he had been brought up. His national feelings while of a liberal and tolerant nature, which made him loathe the anti-French agitation of 1840, was nevertheless solidly German and we find him strictly opposed to the critical attitude of political emigres like Heine, Boerne and others (p. 187). He rendered, quite apart from his creative work, far-reaching services to German musical life, such as the great Bach-revival which he inaugurated, the foundation of the Leipzig Konservatorium and the establishment of the Gewandhaus Concerts at their high standard.

The light thrown on the family background in these letters illustrates trends which are not only typical for this most brilliant German Jewish family, but also significant for the history of German Jewry. With or without all its details the development recurs in numerous cases. Its many positive features: the high moral and cultural standard, the social achievements, are counterbalanced by the completely negative Jewish aspect.

The many charming letters from England and Scotland will be of special interest. There are the first London impressions of the youth (p. 43), there is the famous letter from the Hebrides which offers, instead of a verbal description, the opening subject of the "Hebrides" Overture, and there is the delightful description of his visit at Buckingham Palace (p. 306).

The selection is well-made. A biographical sketch introduces each section and facilitates understanding of the various implications. The translation aims at retaining historical flavour as well as at keeping in harmony with Mendelssohn's own English style. The many illustrations include some of the composer's own attractive drawings.

H. W. FREYHAN.

its economic advantages the Government were fully aware. According to an official explanation, it was "the spirit and intention, and there could be no doubt but it would be the certain consequence and effects of the Bill to encourage rich Jews who live in foreign countries to remove with their substance and settle here, instead of France and Holland." The argument was strongly supported by a number of merchants and traders of the City who felt that the passing of this measure would "increase the shipping and encourage the exportation of the woollen and other manufactures of this kingdom, of which persons who profess the Jewish religion have for many years past exported great quantities." The "Jew Bill" accordingly passed both Houses of Parliament and received the Royal Assent.

But it was not the will of the people. A wild agitation sprang up and those who affected to indulge in self-deception, were made to realise that the old jealousies had merely slumbered; they were not dead. The Jews, it was put about, would flood the land and devour it like locusts. The Constitution of Great Britain and the revelations of Christianity were in dire peril, cried, unisono, some of the clergy and, contrary to its traditional liberality, the Corporation of London. This Bill would "make them all Jews and have them circumcised," one pamphleteer screamed, and another, anticipating a very modern practice, demanded that passages glorifying the Hebrews should be expunged from the Bible. The lie of ritual murder was revived, and the Archbishop of Canterbury feared a general massacre. "A dark, malignant spirit of persecution showed itself," writes James Boswell, Dr. Johnson's Ecker-mann, and of course the victims were not only Jews. Those known to be defenders of the Bill were assaulted in public, and a man of dark complexion was not safe in the streets. In vain were the many practical benefits pleaded, especially with regard to the likely expansion of imports and exports by which the wealth of England could not but be substantially increased. Prejudice rode roughshod over reason, and the Government was forced to surrender.

The Government defended their action in a statement which was and still is profoundly characteristic of public policy. "However much the people may be misled," it was declared, "yet in a free country an unpopular measure ought not to be obstinately persisted in. We should treat the people as a skilful and humane physician would treat his patient; if they nauseate the salutary draught we have prescribed, we should think of some other remedy, or we should delay administering the prescription till time or change of circumstances has removed the nausea." This vital principle was enlarged upon, in a famous speech, by another supporter of the Government, Lord Lyttleton, who had been in favour of the Bill but was now surprised at the sudden ferocious opposition. Much to his utter embarrassment, his Lordship detected "latent at all times, in the minds of the vulgar, a spark of enthusiasm, which, if blown by the breath of party, may, even when it seems quite extinguished, be suddenly revived and raised to a flame." Anything likely to add fuel to that flame, was undesirable, and the "Jew Bill" had proved to be precisely that sort of dangerous fuel.

At the same time, Lord Lyttleton was far from pleading appeasement of the lawless and submission to the mob. He thoroughly appreciated the mischief and menace of a political disaffection which paraded under the treacherous cloak of antisemitic xenophobia. He said: "If you encourage and authorise it to fall on the synagogue, it will go thence to the meeting house, and in the end to the palace." Yet in this particular instance no determined resistance appeared to be called for. The "Jew Bill" was "ill-understood and insignificant," a "matter of no importance in itself"; for that reason, Lord Lyttleton declared, "public wisdom" might on this occasion "condescend to give way to popular folly, especially in a free country, where the humour of the people must be considered as attentively as the humour of a king in an absolute monarchy."

Upon this reasoning, the first attempt to naturalise foreign Jews in England came to early grief. No further attempt was made, and the issue of naturalisation remained in abeyance until it was overtaken by the greater achievement of Jewish civil emancipation a hundred years later.

EVENTS IN ANGLO-JEWRY

On the occasion of the Royal Wedding, a Loyal address was presented to the King by a deputation of the following heads of Anglo-Jewry: Dayan H. M. Lazarus, Prof. S. Brodetsky, Mr. L. J. Stein, Sir Robert Waley Cohen, Mr. L. G. Montefiore, Lord Justice Cohen, Mr. Antony de Rothschild, Dr. I. Feldman, also Messrs. A. G. Brotman, B. B. Lieberman, B. Janner, S. I. Salmon and H. S. Schildkraut.

An important step towards the election of a new Chief Rabbi was taken at a Conference called by the United Synagogue, which unanimously decided to set up a Committee of 25 under the chairmanship of the President of the United Synagogue, Sir Robert Waley Cohen, to "consider the duties, privileges and conditions attaching to the office of Chief Rabbi," etc. The report of this Committee to be submitted with the greatest possible speed, will constitute the next phase in this long drawn-out election.

An impressive parade of Jewish ex-service men and women, the first since 1939, was held at the Horse Guards Parade Ground, Whitehall. The service which was broadcast, was conducted by Dayan Lazarus and Rabbi I. Brodie, Senior Jewish Chaplain. The salute was taken by Field Marshal Lord Alanbrooke.

The cleavage between the Board of Deputies and the Anglo-Jewish Association, which had recently been made manifest by the Association's secession from the Board, was further emphasised when the A.J.A. decided so to alter its Constitution as to provide for membership of corporate bodies—a provision which had hitherto been reserved to the principal representative body of British Jewry, the Board of Deputies.

At the first meeting of the Jewish Historical Society of England for the session 1947-48, Lord Justice Cohen was elected President, in succession to Mr. Albert M. Hyamson, the noted historian. Plans for research into Anglo-Jewish history during the last 100 years were announced by the recently established London Section of the Yiddish Scientific Institute (YIVO), whose President is Dr. S. Rawidowicz and Vice-President Rabbi Dr. A. Altmann.

The Council of Christians and Jews, at their annual meeting under the chairmanship of the Archbishop of Canterbury, passed a resolution deploring the recent renewal of antisemitic activities in this country, and maintaining that "all attempts to stir up hatred against any section of the community are inherently evil and constitute a threat to the well-being of the community as a whole."

According to Mr. Maurice Orbach, M.P., General Secretary of the Trades Advisory Council, there are now 22 national organisations which between them publish about 30 papers, avowedly devoted to religious and racial hatred. It is estimated that there are 10,000 members of these organisations.

The leader of the noisiest of these gangs, E. J. Hamm, "Director of Policy" to the British League of Ex-Service Men and Women, and instigator of the Ridley Road disturbances, was bound over to be of good behaviour for 12 months and ordered to pay 10 gns. costs. On the usual lying argument that they were fighting "Jewish Communism," the Magistrate commented as follows: "If you want to attack the Communists, you must make it clear that you are attacking the Communists, whether Jews or not, and not attacking Jews as Jews." Another Antisemite, J. Caunt, editor and proprietor of the "Morecambe and Heysham Visitor," was acquitted at Liverpool on charges of writing and publishing a seditious libel against the Jewish people. An ominous feature of the anti-Jewish incitement was the reappearance of the notorious "Protocols of Zion" which were seriously discussed in an editorial of "World Press News," the official trade paper of all British journalists.

This "hate-stirring propaganda" was severely denounced by representatives of 30,000 members of the British Legion at a conference in their North-East London district. A resolution viewing the situation with concern was also passed by the London Labour Party, and an appeal was made to the Home Secretary to use his powers to the full.

FROM MY DIARY

Miss Rebecca West has now completed her articles on anti-Semitism in London which appeared in six sections in the "Evening Standard." Altogether she modulated her theme in a number of variations, namely that Fascist activities, especially meetings, were artificially whipped up into dangerous disorders by the Communists and that they would have died down a long time ago through boredom if it were not for the interest which the Communist counter-demonstrations created.

Miss West who is noted for her novels and a number of fine essays, has treated the subject of anti-Semitism rather lightly, if not superficially. Although she accepts the existence of anti-Semitism as a given and unalterable fact, she did not take the trouble to analyse this public disease or to give any remedies to cure it. One of her attempts in this direction is to say that the Jews were making a mistake when they thought that the Gentile world was sure of its future, untroubled by material needs; according to Miss West this feeling of insecurity which is poisoning the atmosphere everywhere, is responsible for their fears, envies and jealousies, meaning anti-Semitism. She terms the Jews as more clever than the Gentiles, more ingenious and more elusive, having had to evade persecution through the ages. "Always nervous and impulsive and often, at this time, touchy, suspicious, hysterical to a degree which—let us face it—is an unbearable strain on other members of the community."

Miss West's recipe is not more helpful: "Let Gentiles who do not like Jews eliminate them from

their lives as far as possible"; while she advises Jews "to ask themselves, 'Do I really mind whether the Fascists like me or not?' and abide by the answer they will certainly give themselves if they are sensible."

Charlie Chaplin's latest film "Monsieur Verdoux" reveals as none before undoubtedly Jewish traits in this genial actor. The story of a Bluebeard who murders women in order to maintain his own family is saddening and depressing and wherever it causes laughter it is a bitter laughter at the madness of the world.

The clown Chaplin has become a judge—he condemns a civilisation that accepts killing on a large scale, in war, and hangs the petty dilettante. The difference between the criminal and the hero is, according to Chaplin, measurable in quantity. At the example of Monsieur Verdoux who murders for an ultimately good purpose, Chaplin leads *ad absurdum* the Fascist doctrine that the purpose sanctifies the means. If life is sacred, then mankind should recognise crime not only when it is isolated but even more in the deadly instrument of politics.

Apart from his inclination for ethical reasoning, there is one other apparent Jewish trait in Chaplin, his self-irony. Always when he is on the verge of becoming pathetic he ridicules himself; for fear of becoming sentimental, he withdraws into the grotesque. It is all over again the story of Heinrich Heine who could not but look over his own shoulder at every sentiment that he produced.

The progressive little "Lyric Theatre" in Hammersmith has recently been showing a play, "Dark Summer," by Wynyard Browne that depicts the tragedy of a Jewish refugee girl in Britain.

The main character is a Jewess from Vienna, Gisela Waldstein, who had lost her family in Austria and was herself in a concentration camp for fourteen months.

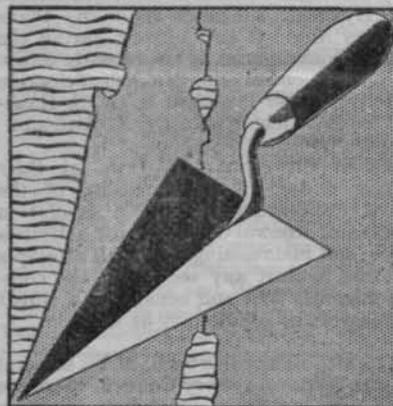
Once a successful chemist, she is now a cook in an English household in the provinces, declassée, lonely, and much older than her 35 years. There were many Gisela Waldsteins in England in the first years of the war, but this one meets with a special fate; the son of the house is a young flyer who had become blind; she nurses him and takes walks with him, she reads and writes his letters, even those to his fiancée, and she falls in love with him.

He breaks with his young and beautiful fiancée who he can no longer see, and promises to marry Gisela who he has never seen . . . if he should remain blind. But a last operation restores his eyesight. He is not an invalid any more, but a man and he sees—an ageing Jewess and a young English girl.

It is clear where the sympathies of the author are, but he did not seem to have always carried away the audience. If the heroine had been a negress who had feared ever to be seen by the blind lover, I am sure the play would have been destined to be a great success in the West End. But here was a story only of a Jewess and at that, one from Vienna. . . .

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Inquiries from Relatives

Would anybody who met Mrs. Selma Sternfeld-Jaffé who died in Theresienstadt (Camp No. 32/8000), Sept. 29, 1942, born Posen Jan. 6, 1863, last address Berlin, Droyesenstr. 7, contact her daughter, Mrs. F. Oppenheimer, 33 Elmtree Rd., London, N.W.8. Tel. CUNningham 5995.

Inquiries from HIAS

37 Museum Street, London, W.C.1

Salpeter-Menschel, Ludwig, born about 1905 in Berlin, for son Heinz Ulrich Leinig-Raddatz, Karlstein.

Bandel, Pepi (Roth), born 1927 in Czechoslovakia, for aunt Ethel Friedman, New York.

Inquiries from AJR

Heilbronner, Thea, from Munich, Ismaningerstr. 65, for Wilhelm Biercamp, Munich.

Less, Hans, Dntl. Srgn., born 1913 at Schwedt/Oder, for Lieselotte Gauerke, Hamburg.

Neumann, Martin and Hedwig, from Berlin, Suarezst. 26, for Magda Sternberg née Loewenthal, Tel-Aviv.

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Bulman, Jakob, born at Lodz, lived in Germany, for Riwka Zumerkorn, Brussels.

Frank, Carla and Ernst, from Cottbus, for Ludwig Heydt, Cologne.

Gerngross, Stefanie, from Vienna, and son Alex, for Karl Heindinger, Vienna.

Gran, Rosemary and Peter (twins), abt. 22, from Berlin, lived at Coulsdon, Surrey, for Ely Barstz, Quito.

Musskatblatt, Siegfried, born on 14.3.95 at Leipzig, for Horst Siegfried Richter, Magdeburg.

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AJR BOARD MEETING

A well-attended Board Meeting of the AJR took place on November 9 under the Chairmanship of Mr. A. Horovitz. In his report, Dr. W. Rosenstock, Secretary of the AJR, stated that the work of the AJR had partly changed in its content but increased in its volume. Three tasks had come into the foreground: The work of the "Council of Jews from Germany," with its Head Offices in London, the co-operation with the Jewish Communities in Germany, and the establishment of the Restitution Office. Furthermore, immigrants in this country had to face special problems even after their naturalisation. Various steps had been taken in the interest of the temporarily registered doctors and the unregistered dentists. "AJR Information" had proved an invaluable asset. The number of callers of the social and economic advice hours had grown. —Dr. W. Breslauer, Executive Member of the AJR, gave report on the present position of the restitution question.—A lively discussion followed. In the afternoon, Dr. K. Alexander, General Secretary of the AJR, who had attended the session of the "Arbeitsgemeinschaft Juedischer Gemeinden in Deutschland" in Berlin, gave an extensive report on the position of the German Jews. He stressed the fact that the responsible personalities in the newly established communities were looking upon the AJR as their partner for co-operation in their manifold tasks.

Dr. Joseph J. Schwartz, Chairman of the European Executive Council of the Joint Distribution Committee, has been named a Chevalier in France's Legion of Honour.

Max Pottlitzer, member of the Executive of the AJR, and Margot Strauss (at present serving with the Jewish Relief Unit in Germany), who for many years worked with AJR Headquarters, got married on November 13. The AJR wishes to extend to them its best wishes for a happy future.

AJR GLASGOW

(11 Abbotsford Place, Glasgow, C.5)
Sunday, December 14th, Afternoon.
Children's Chanukah Party. Evening.
Chanukah Party for the "not so young ones."
Sunday, December 28th, 5.30 p.m.
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AJR LEEDS

A General Meeting of the Leeds group took place on November 16 under the chairmanship of Dr. F. Glaser. A report on the present activities of the AJR was given by Dr. W. Rosenstock. The newly elected Executive of the group consists of Mr. A. Lorand (Hon. Treasurer), Mr. J. Heilborn, Dr. K. Schindler and Mr. E. J. Bergen (Hon. Secretary). The members learned with greatest regret that Mr. F. Glaser had to resign for health reasons and expressed their unanimous gratitude for his indefatigable work as a chairman during the past years.

QUICK WORK

The November issue of "AJR Information" contained an urgent appeal for a medical dictionary, which was needed by a Jewish Doctor in Germany. A few days after publication the Jewish Committee for Relief Abroad informed us that one of our readers had responded to the appeal.

MAMMOTH BAZAAR IN GOLDERS GREEN

Everything for the home, wardrobe and larder (coupon free) will be available at a Bazaar held on 7th and 8th Dec., at the Joseph Freedman Hall, Golders Green Synagogue, Dunstan Rd., N.W.11 and arranged by the Golders Green Joint Committee of the Central British Fund for Jewish Relief and Rehabilitation. The ceremony on the first day will be opened by Lord Justice Cohen, and on the second day by Mr. Edmund de Rothschild. There will be a Draw, with the special attraction of a Television Set.

AJR CONCERT

The recital of Beethoven's Appassionata by Franz Osborn was an unforgettable experience for all those who attended the AJR Concert at the Embassy Theatre on November 23. Well known opera arias, and songs by Rimsky-Korsakoff were sung by Anna

Pollak of the Sadler's Wells Opera, whose beautiful voice and pleasant way of performing left a deep impression on the audience. John Hendrik of the New Opera Company, New York, sang Schubert Lieder and songs from classical operettas. In the sequence of the annual AJR Concerts, this year's function was particularly appreciated because of its well-balanced programme. The AJR wishes to express its thanks to the soloists, the accompanists (Mr. Percy Kahn and Dr. F. Berend) and to all those members who contributed to the success.

FROM THE JEWS IN GERMANY

Niedersachsen (Hanover).—The Jewish communities (excluding D.P. Committees) total appr. 450, comprising: Hanover (250), Osnabruck (79), Brunswick (50), Goettingen (37), Hildesheim (23), and Holzminden (5).

Eisenach.—A tablet in memory of the Jews who perished from the hands of the Nazis was unveiled at the place of the former synagogue. This is the first memorial of its kind in the Russian Zone.

Berlin.—A "Juedische Studentengruppe zu Berlin" has been formed, consisting of appr. 30 students each from the town (Gemeinde) and the D.P. camps.

According to "Der Weg," the Jewish Cemetery Oranienburg-Sued (near Berlin) was completely demolished recently. 15-20 memorial tablets, most of which had been erected a short time ago, were turned over, inventory of the mortuary was stolen and the cemetery ground soiled.

The ORT Society is planning to set up training schools for various trades in a number of towns in the British Zone.

Russian Zone.—There are appr. 1,300 Jews in towns of the Zone, 160 Jews live at Erfurt, 20 at Eisenach, 18 at Mühlhausen, 9 at Gera, 20 at Jena, roughly 100 in other towns of Thuringia; Schwerin numbers 90, Leipzig 355, Chemnitz 52, Magdeburg 184, Halle 85, and Dresden 176.

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