

EXODUS IN OUR TIME

THE coming of Passover, passing on from generation to generation the tale of the Exodus from Egypt, naturally brings to our minds the exodus from many lands of dispersion which we witness in our own days. From East and West wander whole communities, sometimes under great hardship, towards Israel. The transfer of the whole Jewry from the Yemen will, when once recorded, read like a mystic folklore. Now, the Iraq Government has announced its decision to permit its Jewish citizens to leave the country. It is only one more stage in the return of large parts of the Diaspora that the oldest Jewish community outside Israel which has resided in Persia since the time of Babylon will have part in the "ingathering of the exiles."

Meanwhile, the flow from the Jewries of North Africa and as far east as China and India is continuing. The largest mass influx from Europe is at present from Poland as Rumania and Hungary are still closed to Jewish emigration. Other Jewries have almost been transferred *in toto*, such as those from Bulgaria and Jugoslavia. A large portion of Czechoslovakian Jewry is also now in Israel and, course, the inmates of the camps in Germany, Austria and Italy were the first to be permitted into the Jewish State.

The miracle that unfolds before our eyes is dearly bought by human sacrifices and hard cash. Surely, the financial burden of this vast migration cannot be borne by a handful of Jewish taxpayers in Israel. The structure and future of the whole Jewish people all over the world is involved and upon the whole Jewish people all over the world rests the responsibility for this exodus in our time.

LOYALTY

LOYALTY is a quality difficult to define. It makes a man act faithfully to his oath and allegiance, and a breach of loyalty is commonly an act of indecency contrary to the accepted moral values.

There are in all countries and among all peoples persons who betray their faith. The history of espionage goes back through the centuries and is one of the darkest chapters in the epic of human relations. During the late war, when Britain was engaged in a life and death struggle, some of her sons, born and bred in this country, collaborated with the enemy and were brought to justice after their deadly game had failed. Not during all the years of hostilities was there one case of a refugee having acted disloyally to the country of his asylum.

It seems, therefore, neither justified nor fair, as a section of the press preferred to do, to play up against naturalised British subjects the sorry tale of the Fuchs case. Some papers tried to start something like a phobia, casting doubt on the loyalty and reliability of Britain's new citizens. In the Commons, the Home Secretary was asked for the assurance that Britain should continue to give asylum to political refugees.

If the Home Secretary had given way to this clamour, Britain would have lost something of the greatness which has distinguished her for so many centuries.

Hardi Swarsenky:

GERMAN JEWS IN ARGENTINA

After 1933, there began a large immigration into the Argentine of Jews from Germany, who were cordially received by the "old established" German Jews there. Those "old established" forerunners, not many in numbers but economically of some importance, had come into the country some years before 1933. Whoever was living in the Argentine for 20 years, or even 10 years, was an "old hand," looking down with pity on the "gringo," the greenhorn. Although those former German Jews often had no living link any more with Judaism, they extended a helping hand to the newcomers by creating the "Hilfsverein," which to-day is still doing a useful job. In spite of many mistakes made, owing to lack of experience, this social work has become a source of pride to its initiators. Among its achievements is an old age home, a blessing to many of the elderly immigrants.

It is interesting to observe that, in contrast to many other countries, the newcomers from Germany very soon lost the awareness of being "new" to the Argentine. It would have been impossible for any organisation to adopt any name connected with "refugees," although many German Jews have, until now, not yet been naturalised. For the Argentinians have only gradually differentiated between Germans and Jews born in Germany, because they only know *jus solis*, which endows each person born on Argentine soil with the Argentinian nationality. For the Argentinian, therefore, every person born in Germany is a German. In spite of these difficulties, which played some part during the war, the newcomers felt quickly at home, although life in many respects differs from that in Europe. Everybody who so desired was able to start work at once. There were neither limitations for foreigners, nor labour permits required. Only doctors and lawyers had to pass examinations.

For these reasons, the economic integration was easier and faster. Newcomers without capital could work as labourers or as employees. Wealthier people had at once opportunities in trade and commerce, all the more as Argentina's neutrality during the war greatly stimulated economic life. Jews from Germany created new commercial and industrial enterprises. There has been practically no field of economic life where they have not played a part. In small industries especially, they have become an important factor.

Nevertheless, there is also some misery and poverty. As everywhere, there were some who could not adapt themselves to the new life, and old age was not always the only cause. There are, unfortunately, not enough charitable funds to care for needy cases, but altogether a certain collective responsibility exists and finds its expression also in a manifold and active organisational life.

Next to the "Hilfsverein," there is a Jewish Kulturgemeinschaft, which is devoted to cultural and social activities. There are three congregations, Orthodox (300 families), Liberal (650 families) and Conservative (120 families). For internal reasons it was not possible to set up an all-embracing community. The German Jews have their synagogues, hostels and communal halls, although, of course, everything is in a modest way.

A Zionist Society (Theodor Herzl Society) and a Zionist sports club (Bar Kochba—affiliated to the Maccabi World Union) are the only political organisations in the German-Jewish sector. Since the establishment of the State of Israel, a Committee, consisting of all organisations, is working for a united fund-raising campaign.

Most organisations are represented on the bodies of Argentine-Jewry and take part in their activities. The whole Argentine-Jewish community is divided into three parts: Sephardi Jews (Spaniolic, Syrian and other Arabic Jews), who form the smallest group; the so-called Eastern Jews, who are the largest section; and thirdly, the Jews from Central Europe.

The cultural life does not yet show many achievements, although the various organisations and congregations unfold some activities in this field, mostly consisting of lectures and information. A newspaper in the German language appears twice weekly, the *Juedische Wochenschau*, which has the largest circulation of Jewish papers in South America. A number of books on Zionist and Jewish subjects have been published and the publishing firm Estrella has been responsible for an edition of prayer books in German and in Spanish.

A cultural feat such as not achieved before by the Jews in Latin America was accomplished by two German Jews who have translated the Bible into Spanish. This edition has been published together with the Hebrew original in four volumes, with the co-operation of many prominent Argentine scholars. Until now there was no authorised Spanish translation of the Bible for Jews, and this work will hold a special place in the history of Argentine Jewry—although it has been received without great interest, for the majority of Argentine Jews consider a translation in Yiddish more important than in Spanish, even though the language of their youth is exclusively Spanish.

There are not a few who came to the Argentine and have left the community, especially immigrants from Austria and Hungary, but others have found their way back to Judaism. There is also an increasing tendency, especially among the younger generation, to contemplate their Aliyah to Israel.

Jews from Germany have no more relations with Germany. Whoever had relatives there, has tried to get them out. On the day of the Allied victory all organisations issued a proclamation in which they declared that the link between them and Germany was severed, and they have remained faithful to this principle. Hardly anybody has returned to Germany and no one has the intention so to do. A handful tried to take up trade relations with Germany, but this step has been refuted by the majority as incompatible with Jewish dignity. German Jews in the Argentine have also lost their connections with other sections of surviving German Jewry. They have been integrated into a great liberal country that gave them the possibilities to live a life as free people and good Jews.

THURSDAY, APRIL 27th, 1950, 7.45 p.m.

1, Broadhurst Gardens, N.W.6
(near Finchley Road Underground Station)

AJR GENERAL MEETING
(See enclosed invitation)

Dr. LEO BAECK

"Erbe und Aufgabe der Juden aus Deutschland"

NEWS FROM GERMANY

CHURCH AND JUDAISM

Under this heading the "Deutsche Evangelische Ausschuss fuer Dienst an Israel" held a Session in Cassel which was attended by about 150 Christian Ministers and Professors and Students of Theology. It was a sequence to a discussion held in Darmstadt in October 1948, when Dr. Leo Baeck had spoken on "Old and New Ways in Judaism." In his lecture on "Judaism, Christianity, Occident" Dr. Rudolf Pechel, editor of the *Deutsche Rundschau*, stressed the loss which the destruction of Jewry had caused to German and Central European culture. A talk by Dr. Alfred Wiener (London) obtained a particularly great echo in the audience and was reported in

RESTITUTION

AUSTRIAN RESTITUTION LAW

The deadline for the filing of Restitution claims in Austria has been extended from 31st March to 30th June, 1950.

EVIDENCE FOR CHANGED NAMES

In some cases claimants are requested by the Restitution Authorities to bring documentary proof for their change of name. If they have arranged the change by declaration to the local Food Office, they may obtain a certificate from the Central National Registration Office, Southport. They have to mention in their application their full present and previous name, their National Registration Number, and the purpose for which the certificate is needed. A fee of 2/6 is to be enclosed.

COMPENSATION IN BADENIA

The Compensation Office Karlsruhe has moved to Leopoldstrasse 7a.

LOOTED ART OBJECTS

A number of art objects, potentially subject to claims for restitution, have been assembled by the U.S. authorities at the Wiesbaden Central Collecting Point. A list of those items whose rightful owners are identifiable has been made up; it shows the names of the owners and briefly describes the object. Whilst the list is not available to the public, inquiries may be addressed to the Cultural Affairs Adviser, Property Division, O.E.A., HICOG, Central Collecting Point, Wiesbaden, U.S. Zone, Germany.

Additional objects, principally paintings, whose ownership has not been fully established, are also held in the Wiesbaden Collecting Point. Inquiries leading toward their identification will also be entertained, providing that inquirers provide adequate information. Such inquiries should preferably be accompanied by photographs, should give artist, subject, size, and material of the paintings and particulars concerning the last known location.

ACCOUNTS IN HOLLAND

In quite a few cases emigrants granted loans to German enterprises through Dutch banking firms for the so-called Promotion of Export drive. Part of the loan was to be repaid in Dutch gulden. Sometimes, however, repayments turned out to be obsolete in view of certain developments during the war. As far as the enterprise to which the loan had been granted is resident in the British Zone, it is advisable to submit a claim under the Restitution Law.

The Time Limit

for filing claims for restitution of identifiable property in

West Berlin

(British, American and French Sector)

expires on

30th June, 1950

Forms which have to be sent in Duplicate to the "Treuhaender der Amerikanischen, Britischen und Franzoesischen Militaerregierung fuer zwanguebertragene Vermoegen," Berlin, W. 30, Nuernbergerstr. 53-55, are available at the "United Restitution Office."

Claimants are urgently advised to prepare their claims for submission in time.

detail by the Press. He stressed that fight against antisemitism was at the same time fight against Intolerance. In addition to a great number of Christian religious leaders, Dr. Nothmann dealt with the subject of the meeting from the Jewish point of view.

TRIALS

The former S.A. man, Josef Buchbinder, was sentenced by the Duesseldorf Court to lifelong penal servitude for the murder of two Jews in the pogrom night of November 1938.

The former Inspector of the Concentration Camp Boergermoor (Emsland), Wilhelm Rohde, was sentenced to 15 years penal servitude by the Berlin Law Court. According to several witnesses he was so much feared for his cruelties that some prisoners preferred to blind or mutilate themselves in order to escape his tortures. The Jewish *Allgemeine Wochenzeitung* (Duesseldorf) describes the indictment as another evidence for the attitude of some German quarters who seem to have no respect for the laws of humanity, and who know clemency only for the criminals.

WITNESSES WANTED

The notorious "Arrestwachtmeister" of Buchenwald, Hauptscharfuehrer Martin Gerhard Sommer, will shortly be tried in Bavaria. The trial will also be opened against the former member of the Waffen SS Hermann Page, who is accused of crimes against humanity while he was in Eastern territories (Plock, Litzmannstadt, etc.).

Anybody who can give material on Sommer or Page should get in touch with the AJR as soon as possible.

PROMINENT PRISONERS

Several well-known war criminals are now serving their sentences in Landsberg, Bavaria, where Hitler wrote his "Mein Kampf" twenty-five years ago. A poster in the waiting room appeals to visitors for gift parcels. The former Chief of the Press Department, Dietrich, is working as a gardener; Secretary of State von Weizsaecker is now a saddler; Alfred Krupp a locksmith, and Milch a carpenter. Bohle, the former Head of the Organisation of Nazis Abroad, does clerical work in the administration.

THE "BROTHERHOOD"

According to the *Koelnische Rundschau* of February 23rd, this recently founded Organisation of ex-Servicemen includes former Nazi officials and members of the General Staff. Its real object, some Press publications maintain, is Germany's rearmament.

Dr. CARL DIEM

Professor Dr. Carl Diem has been appointed Secretary of the Department of Physical Training with the Federal Ministry of Interior in Bonn. He held prominent positions under the Nazis and was one of the principal organisers of the Olympic Games in 1936. He is known for his strongly militaristic outlook and once said: "War is the most distinguished and most original sport."

Berlin. A Delegation of the Community consisting of Rabbi Schwarzschild, Mr. Julius Meyer and Kammergerichtspraesident Dr. Freund was received by the President of the German Democratic Republic, Mr. Wilhelm Pieck. The Deputy Prime Minister, Mr. Otto Nuschke, and the Secretary of State, Dr. Leo Zuckermann, were also present. It was agreed upon that a special Department for Jewish Affairs should be established, which should deal with questions of Jewish interest in the same way in which the two departments already in existence deal with the specific problems of the two large Christian sections of the population.

In an interview granted to a representative of *Der Weg*, the Berlin Jewish Community paper, the newly appointed Press Officer for Berlin, Dr. Hans Hirschfeld, stressed the determination of the Magistrat to take energetic measures against any anti-Jewish defamation and racial hatred.

Mainz. At the annual General Meeting of the Community the following Hon. Officers were elected: Max Gruenfeld (Chairman), Leo Reiner (Vice-Chairman), Max Einstein and Ludwig Kehrman.

Leipzig. The two cemeteries, Delitzscher Landstrasse and Berliner Strasse, have now been restored and the graves can be cared for properly.

IN PARLIAMENT

ADMISSION OF IMMIGRANTS

In answer to a question by Mr. H. Hynd, the Home Secretary said that no general extension of the Distressed Relatives Scheme could be considered. He would, however, continue the policy of granting applications outside the existing classes where special circumstances justify exceptional treatment.

In a supplementary question Mr. Hynd referred to "many tragic cases which have been waiting for several years." Mr. Ede, in his reply, said that the record of this country in dealing with this matter is second to none throughout the world. "If I granted all the applications that I receive, nothing but the accommodation of ships and aeroplanes would limit the number of people who would come to this country. I consider every exceptional case on its merits, and where there is any doubt about the matter it is submitted to me before a decision is announced."

POLICE IN SOVIET ZONE

According to a statement by Mr. Younger of the Foreign Office, the militarised German Police in the Soviet Zone number approximately 45,000.

NATURALISATION

(Fuchs Case)

Asked by Mr. Roland Robinson whether, in view of the difficulties arising out of divided allegiance, as disclosed by the Fuchs Case, the Home Secretary would refuse naturalisation to a foreigner known to be a Communist Sympathiser, Mr. Ede replied: "It is my duty to consider each application for naturalisation on its merits. But in exercising the discretion entrusted to me, I shall, of course, bear in mind the lessons to be learned from the Fuchs Case."

On a question by Mr. Blackburn, the Home Secretary assured that the Government had no intention of surrendering their sovereign right to grant asylum in appropriate cases. He also stressed that this country had gained by the admission of political refugees.

In answer to the suggestion by Mr. Martin Lindsay to state the names of those who sponsored Dr. Fuchs for naturalisation and to the proposal by Mr. Norman Bower to publish in future the names of sponsors of candidates for naturalisation, Mr. Ede replied that in his view no useful purpose would be served by the publication. The weight attached to the standing of sponsors should not be over-estimated, and no application would be granted merely on the recommendation of sponsors, however distinguished. In fact, the most careful enquiries are made through the police and by other means.

POLITICAL ASYLUM

In connection with the suicide of a Yugoslav subject, Nikola Martinovic, who was refused admission to this country, the Home Secretary declared that Mr. Martinovic had explained that he would fear for his life when returning to Yugoslavia, but that he could or would give no grounds for this fear. Therefore the Immigration Officer did not consider that his claim to be a political refugee had been established. Mr. Ede added: "If the mere statement that a man intended to commit suicide if he was returned was accepted, I think we should have a number of people here for a very long time." He concluded: "Much as I regret what has happened in this case, I am not convinced that the man had any reasonable ground for holding the fears which he did. Why he committed suicide is not for me to discuss here."

TRAVEL ALLOWANCE FOR ISRAEL

Israel is among a number of new countries for which British tourists will be granted a foreign currency allowance equivalent to £50 for adults and £35 for children during the 12 months beginning May 1.

Parcel Service

According to recent regulations, the limit for tea and coffee in gift parcels is now ½ lb. each.

The restriction which has hitherto limited the air parcel service for the Soviet Zone of Germany and for the whole of Berlin to gift parcels no longer applies.

Kenneth Ambrose :

ALIEN ORDERS—OLD AND NEW

You may be British now, but you will remember the Aliens Regulations which used to be the bane of your life when you first arrived in this country. These regulations were based on the Aliens Order, 1920, as the cover of your Aliens Registration Book informed you. But this was not the first time that rules had been issued regarding foreigners who came to this country, nor were the regulations we know as harsh as they were in a harsher age.

During the late Middle Ages most aliens came to this country for commercial or industrial pursuits. As long as their activities were deemed beneficial, they were admitted, but their residence was often restricted. Thus an Act of Henry IV at the beginning of the 15th century laid it down that "in every city, town or port of the sea in England where merchant aliens or strangers be or shall be repairing, sufficient hosts shall be assigned to (them) and that (they) shall dwell in no other place but with their said hosts so to be assigned." At times these hosts were utilised by the Crown to supervise the trade of these foreigners, to ensure that they bought here as much as they sold, and that they took no English coin out of the realm. Just to ensure that there should be no "funny business" between the English hosts and their foreign visitors it was laid down a few years later that the hosts must be "good and credible persons, English born merchants, but not in the same trade as the alien." Moreover, the foreign merchant had now to present himself within three days of arrival. However, none of these rules were stringently applied.

Another set of regulations applied to the taxation of aliens. About the middle of the fourteenth century, Edward III ordained that all Lombards residing in the city of London for more than 40 days must share in the taxes. A hundred years later it had become the rule for aliens to pay more taxes than Britishers, and special levies were often made from particular groups, such as the Italians, or the Hansards. By the sixteenth century the aim of the alien communities had become the reduction of

NEW DRAFT FOR REFUGEES

Largely as a result of U.S. initiative, the United Nations' first effort at an international convention on refugees will exclude from its terms the *Volksdeutsche*, well known for their assistance to the Nazi cause, and will specifically include all Spanish refugees, whom the Franco régime has been trying to attract back to Spain with amnesty promises.

The convention, a draft of which has been completed by a committee of the UN Economic and Social Council, is the successor to a similar instrument drawn up by the League of Nations.

Under its terms, refugees are to have the same rights as nationals with respect to the courts and legal assistance, elementary education, relief, labour laws, and social security. They are to be treated at least as favourably as aliens in respect to the right of association, employment, entry into the professions, public housing, higher education.

In addition, the covenant, as presently drafted, requires that passports be issued to refugees—an innovation in such documents; accords them freedom of political activity and provides that no penalty be imposed for illegal entry if good cause is shown.

In drafting the instrument, which must be approved by the UN General Assembly, the main issue was over the extent of its coverage. Paradoxically, Western European countries, which have absorbed by far the greatest number of refugees, argued for the broadest possible interpretation.

Winning out, however, was a U.S. proposal limiting the definition of refugees to those who fled their countries of origin "as a result of events in Europe after Sept. 3, 1939 and before Jan. 1, 1951," as well as to those already regarded as World War I refugees.

Besides the *Volksdeutsche*, most of whom, like the Sudeten Germans of Czechoslovakia, have been driven out of their countries of residence and are barred from consideration as refugees in a special paragraph, the American definition will also exclude from the liberal and far-reaching advantages of the covenant: Post-1950 fugitives from the Iron Curtain countries: Arab refugees, and conversely, Jewish refugees from Arab lands.

their taxation to the same level as the English population, for, as one of them complained then, "we are more extraordinarily sessed than the English for the King's ships, for the reparation of the church, and for the musters."

There were other regulations, the reasons for which strike a familiar chord in our time and age. Richard III, for instance, seemed distinctly nervous of the unemployment problem caused by the independent foreign worker in this country; he thought it was due to them that the King's subjects "for lack of occupation fall into idleness, and be thieves, beggars, vagabonds and people of vicious living." He ordered therefore that "all such persons which shall come into this realm shall depart into their own country again or else be servants of such of the King's servants only as be experts in such arts and crafts which the said strangers can occupy." If this order had not been superseded it would have meant the end of that importation of foreign industries which has in fact been so beneficial to this country.

In 1616 the citizens of London petitioned the King against the aliens, as citizens of different towns had petitioned kings from time to time throughout the centuries. No particular legislation is traced down to this petition, but its content is interesting: "Since the making of the last statute (the aliens) are thought to be increased ten for one, so as no tenement is left to an English artificer to inhabit in divers parts of the city and suburbs, but they take them over their heads at a great rate. So their numbers causeth the enhancing of the prices of victuals and house rents . . . their daily flocking hither without . . . remedy is like to grow scarce tolerable."

Precarious Existence

Quite apart from the official regulations, an alien's existence in this country was always somewhat precarious in those days. Expulsions were the order of the day: In 1270, Henry III expelled all Flemings except weavers and those married to English women. In 1456 Italian merchants were temporarily expelled, following a riot. In 1544 Henry VIII ordered all Frenchmen not denizens to depart for political reasons. Barely ten years later, "Bloody" Mary on her accession ordered all strangers to leave, which incidentally gave rise to the strange phenomenon of a community of alien refugees from England in Frankfurt. An English traveller recorded this fragment of conversation with some Italians: "Yea, but what meaneth it," said they, "that your nation supporteth no strangers? When an outlandish man passeth by, you call him whoreson knave, dog and the like. . . ."

In the middle of the fourteenth century some Flemish merchants were massacred by the mob in Southwark, and at the same time another thirteen were chased into the Church of Austin Friars, made to say "Bread and Cheese," and since their pronunciation did not accord with the Cockney of the time, killed on the spot. During the East Anglian Peasants' Revolt of the end of the same century, three foreigners were taken from the prison at Yarmouth and killed. And then there was the "Evil May Day" of 1517, when apprentices and journeymen organised an attack on aliens which had been fomented by men of position out of professional jealousy, but who were severely punished for their part in the riot. Apart from expulsions and riots, there was a third danger: Although on the whole England was much more tolerant towards the religion of her aliens than it was towards that of her own people, we know of at least one occasion when, in 1575, thirteen Dutch and Flemish Anabaptists were burnt as heretics.

This catalogue of restrictions and perils may sound somewhat grim, when condensed into such a short space. It will help us to regain our balance if we recall that we are dealing here with a period of several centuries; that during most of this time a large number of aliens did in fact live freely and usually prosperously in this country; that the letter of the law in those days was not as effective as it is to-day, and that this country was one of the most orderly and law-abiding of Western Europe even then. So, in relation to the general conditions of the age, things weren't too bad for aliens. But even so—give me the Aliens Order, 1920.

ANGLO-JUDAICA

Jewish Theatre

April 10 will be the night of the National Jewish Drama Festival, an event of some distinction in the cultural life of Anglo-Jewry. A prize will be awarded to one of three one-act plays of specifically Jewish interest which in turn have been selected at Regional Drama Festivals. This valuable competition has for 23 years been arranged by the Federation of Jewish Youth Societies, and it has been throughout a notable labour of love. For the prospects could hardly have seemed greatly rewarding, and the question was ever anxiously present, Does Anglo-Jewry produce sufficient talent to justify an Anglo-Jewish theatre? Certainly the vestiges of past failures were not encouraging.

The Jewish Drama League of 1925, in Zangwill's words, "made Anglo-Jewish as well as stage history," when it entered with the first performance in English of "Nathan the Wise," but the attempt to give a theatrical voice to Anglo-Jewish culture came to grief ten years later. Anglo-Jewish drama did not seem inspired. The sad spectacle was repeated last year when a number of British Jewish professional actors joined hands with some colleagues from Israel and founded the "Aviv" Theatre Group. They had an ambitious programme: Galsworthy's "Loyalties," Schnitzler's "Professor Bernhardt," and "Jeremiah," by Stephan Zweig. But as if to demonstrate an eloquent symbolism, they just managed to produce Sholem Alechem's "It's Hard to be a Jew," and then found it too difficult to survive as a Jewish company.

Amateurs

It is of course doubtful whether any body of professional Jewish playwrights, actors and producers can hope to carry on for any length of time. The Drama Festival is a concern of amateurs, so are a number of theatre groups, e.g., the Under Thirty Theatre Group, the Blue and White Theatre Club, and above all the Anglo-Jewish Theatre Group, now two years old, which performed "The Dybbuk" in English; they are now eagerly searching for worthwhile Jewish plays. No doubt Jewish dramatists there are, but oddly enough, Jewish themes have for the most part been left to non-Jews (Galsworthy, Priestley), and between 1945 and 1949 less than one handful of straight English plays have dealt with a Jewish problem.

It has been plausibly argued that plays bearing on Jewish life are, by and large, not what the jargon calls a box-office draw. It might equally and no less plausibly be argued that few really good Jewish plays are about, though on that score opinions must always be divided. In either case, it appears doubtful whether there is a genuine need, as has been suggested, for a permanent Jewish theatre.

Decline of Yiddish

Mr. S. J. Harendorf, the famous author of "The King of Lampedusa," is optimistic. He draws comfort from the survival of a professional Jewish theatre in Whitechapel which for more than 50 years has been playing in Yiddish: so why not a professional Jewish theatre in English? The inference sounds tempting but cannot convince. The 50 years have been wanderings through the vicissitudes of a delicate emancipation, and what is a matter of course within the ghetto, becomes a hazardous proposition without. Even the Yiddish theatre which has been flourishing vigorously for a generation, is now seriously declining. It was a sign of the times that one of the foremost Yiddish actors, Meier Tselniker, decided to quit the Yiddish stage to which he had lent force and splendour, and began to act in English.

Such has been some of the decline of Anglo-Jewry in its artistic endeavours. It is evidently part of that wider decline of which Mr. L. G. Montefiore spoke the other day when he said that, in spite of "the new stock of Yiddishkeit" due to the recent immigrants, the community would now play a smaller rôle than 50 years ago. But though smaller, Anglo-Jewry's part is still valuable, as another distinguished British Jew, Mr. Leonard Stein, pointed out; it could serve as a kind of corrective to the American predominance, for the Americans recognise that Anglo-Jewry still has a heritage from the past and a certain poise, also a freedom from the crudities which disfigure American Jewish life.

Hans Tasiemka : RECOLLECTIONS OF A "STAMMTISCH"

When I saw Bob Hope a few weeks ago in a news-reel making a charming ironical speech after being decorated by the American Secretary of Air I felt something like a pang. All of a sudden I thought of Paul Morgan, the comedian who died in a concentration camp.

This great Austrian comedian possessed the same elegance, wit and the irony coupled with melancholy. He was as versatile as Bob Hope is. I remember when, as a very young reporter, I had to write an article, "Twenty-four Hours with Paul Morgan." I chased through Berlin with him, from the Film Studio in Staaken to the studio of "His Master's Voice," from "Kabarett der Komiker," where he appeared in a matinée, to the Metropol Theater, where he was the co-star of Max Hansen, and back again to "Kabarett der Komiker" for night rehearsals.

Morgan was only satisfied if he could appear eight, ten times daily on the stage, at the cabaret, in the film studio and elsewhere. I have never seen him in a bad mood. Only if he saw or heard something very cruel did his mouth drop, which was his only expression of annoyance. He died as a victim of cruelty.

And all the other comedians who, in those years, made Berlin laugh, passed before my eyes.

We had a "Stammtisch" at the Café Wien in Berlin. Here we lunched daily at two o'clock. Paul Nikolaus was presiding; Willy Prager, Max Hansen, Peter Lorre, Theo Koerner, Paul Morgan, Fritz Gruenbaum, Willy Schaeffers, Max Hermann-Neisse, Rolf Nuernberg, Pem and myself were a sort of permanent members. It was not easy to "gate-crash"; Paul Nikolaus was very strict. Newcomers were politely shown to an empty table.

It is no exaggeration to say that all literary hoaxes could be traced back to this table.

Paul Nikolaus was one of my best friends and I

have often been asked why he committed suicide. This brilliant and witty compère fought his own war against Hugenberg, Hitler & Co. from the stage. His topical comments and satirical remarks were knife-sharp and always of a political nature. After the power of darkness had come over Germany he was desperate and couldn't endure life any longer. He died because he loved Germany.

The merriest moments ever were when Willy Prager, the "Muenchhausen" of Berlin, told his fairy tales about the Christmas carp that was happily swimming around in his accidentally overflowed flat; when Paul Nikolaus introduced his beloved mother as a tingle-tangel star; when Rolf Nuernberg who was a teetotaler played the drunkard; when Peter Lorre invented new words and Kurt Bois copied the brothers Rotter.

From time to time we had the pleasure to see Alexander Granach at this table. His wonderful voice could be heard through the café and made the whole place shake. He used to tell touching stories about his life as a baker in Galicia, and how he escaped from an Italian PoW Camp. When he was with us there was no end of drinking brandy and gin, and some of us had a very hard time keeping pace with him.

Also Werner Finck was a frequent guest. He was very much liked by all and always teased by Nikolaus and Claire Waldoff, who made it their task to treat him with enormous quantities of alcohol.

It is difficult to convey a true picture of this gay, crazy and witty gang. No one thought about war, emigration, race hatred and concentration camps and nobody knew what was in store for him.

When as a soldier I revisited the Café Wien in 1946 it seemed to me a desolate, sad place. Too many of my dear friends had been murdered in the years between.

LAW and LIFE

Legal Advice Hours (for persons with limited means only): Sunday 11 a.m.—12 noon.

DIVORCE AND DOMICILE

A small statutory provision enacted at the end of last year may be of importance to some of our female friends who find themselves in an unfortunate position in domestic matters. It is clause 1 of "Law Reform (Miscellaneous Provisions) Act, 1949," which refers to the jurisdiction of the English High Court in divorce proceedings.

For many years, it was an absolute rule of English law that such proceedings could *only* be undertaken if the *husband* has his domicile in this country, *i.e.*, if he either was born in this country without having relinquished his domicile here, or had taken residence in this country with the intention to make it his personal home. For a while, considerable doubts existed whether somebody who had come to England as a refugee from political or racial persecution could acquire an English domicile. In recent years, especially since the decision of the High Court in the case *May v. May and Lehmann* (1943), these doubts have disappeared as far as the group of Jewish Refugees from Germany are concerned unless, of course, there are special circumstances indicating that the husband did not wish to acquire an English domicile.

The conditions of these troubled times have, however, separated husband and wife in quite a few cases, and if it was the wife who was in this country whereas the husband was abroad, the wife who wished to apply for a divorce had to bring such proceedings in the country of her husband's domicile. Onerous as this is, the position was the worse if the country of the husband's domicile was one of the Catholic countries which do not know divorce proceedings at all—say Italy, Spain or the Argentine.

For the first time, this principle of English law

was breached by section 13 of the Matrimonial Causes Act, 1937, where it was enacted that the English court has jurisdiction to entertain divorce proceedings "where a wife has been deserted by her husband or the husband has been deported, if the husband was domiciled in this country immediately before the desertion or deportation, but has since changed his domicile." This clause covered the very worst cases where a husband just went abroad to avoid both his wife and the English Divorce Court; but it rarely applied to cases concerning Jewish refugees. The same is true of a second exceptional rule which is to be found in a 1944 statute dealing with war damages.

Now, however, it has been enacted that a wife may bring before the English High Court divorce proceedings, *notwithstanding* that the husband is not domiciled in the United Kingdom, if

"the wife is resident in England and has been ordinarily resident there for a period of three years immediately before the commencement of the proceedings."

This enactment, though relating to a limited number of cases, is a great blessing. Much more questionable, however, is the further rule that in all such proceedings English divorce law shall be applicable. This rule is apt to work injustice on the other party in certain cases—but this is a too special problem to be discussed at length in this paper.

A further paragraph of the same section, modifying a clause of the 1937 Act, makes it clear that the High Court may make a declaration of "presumption of death and dissolution of marriage" in cases where one of the spouses can properly be presumed dead, but *only* if the Court would have jurisdiction to make a divorce decree according to the rules set out above.

WILLIAM WORDSWORTH

This month it is 100 years since a famous English poet died—William Wordsworth. It is possible that to readers of this journal his name is little more than sound and shadow, and yet they have cause to cherish it, perhaps, more than many another English poet's name since Shakespeare.

He belonged to those romantics of whom Shelley and Byron, Keats and Coleridge are other illustrious examples, and by his desire to "reform and purify moral sentiment," giving it a religious purpose, he exercised a strange power over the English mind, a power so strong that he was regarded as England's national poet.

But there was more in Wordsworth than romantic mysticism, and it is certainly remarkable that although he died in 1850, poetry, it has been said, appeared to have died in him about 1815—the year of England's victory over the tyrant that had subjugated Europe. It is a paradox of his life that while temperament called him away from the society of men, circumstance thrust him into the crowded and maddening confusion of the French wars. He had hailed the Great Revolution as a promise of "joy for tens of millions," but when the fulfilment turned out to be the monarchy of a usurper, he, much like Beethoven, passed through an agony of disillusionment and, like Schiller, he now saw in his own England "der Unterdrückung letzter Felsendamm, Tyrannenwehre. . . ."

Then was he inspired to lend an exalted patriotism that majestic voice which upheld England in the face of the French dictator and which was a very present help still 140 years later in the face of the German dictator. Even while hopes were high to appease that "Adventurer" whom

"from his height shall Heaven precipitate
by violent and ignominious death,"
he wrote the resounding sonnets "dedicated to national independence and liberty"—

"It is not to be thought of that the flood
Of British freedom, which, to the open sea
Of the world's praise, from dark antiquity
Hath flow'd, 'with pomp of waters,
unwithstood'—

Should perish."

And with all the pride and the devotion of a faithful son, he so addressed his native land:

"Dearly must we prize thee; we who find
In thee a bulwark for the cause of men."

Jews, especially Jews from Germany, will read these lines rejoicingly, with reverence and perhaps with gratitude. This is the voice of that great, free England which has been so long the champion of their cause. They will love these lines particularly because Wordsworth also showed a noble understanding of the Jewish story. In a "Song for the Wandering Jew," he forbears to indulge the facile abhorrence which has been part of an unthinking convention:

"Day and night my toils redouble,
Never nearer to the goal;
Night and day I feel the trouble
Of the Wanderer in my soul."

On another occasion he encountered the story of the Jew in strange and striking circumstances. While travelling along the Rhine in 1828, he met a Jewish family, exceedingly poor and in rags but possessed of proud self-respect. "We had taken a little dinner with us in a basket (Wordsworth relates in a brief preface) and invited them to partake of it, which the mother refused to do, both for herself and children, saying that was with them a fast day; adding diffidently, that whether such observances were right or wrong, she felt it her duty to keep them strictly." Wordsworth also remarks: "The Jews, who are numerous on this part of the Rhine, greatly surpass the German peasantry in the beauty of their features and in the intelligence of their countenances."

The poem which tells of the experience, glorifies not only the one family but the people to whom they belong, and as we read it to-day, over these many years, the words seem to have a beauty even more vivid and life even more enchanting than at the time when they were written:

"Mysterious safeguard, that, in spite
Of poverty and wrong,
Doth here preserve a living light,
From Hebrew fountains sprung;
That gives this ragged group to cast
Around the dell a gleam
Of Palestine, of glory past,
And proud Jerusalem!"

C. C. ARONSFELD.

N. Elias :

INQUEST ON GERMAN JEWRY

Hostages of Civilisation. A Study of the Social Causes of Antisemitism. By Eva G. Reichmann. (Gollancz 18/-).

Many Jews have lost their lives in Germany because they were blind to the dangers by which they were threatened. They felt so completely innocent of all those charges brought against them by Nazi propagandists that they refused to leave what they had come to regard as their homeland. They said, "I personally have done no wrong; what can they do to me?" They perished, never quite understanding why they suffered. The spite, the fury, the accusations levelled against them had no recognisable relationship to what they knew of themselves. In fact, both Jews and antisemites were, and still are, the victims of forces which they hardly understand.

Dr. Reichmann, in her book "Hostages of Civilisation," has given us a most informative and stimulating analysis of these forces. Her work is mainly concerned with the fate of Jewry in Germany; at the same time, it throws light on the Jewish problem and the origins of antisemitism everywhere. It is, in fact, one of the most comprehensive and incisive studies of the relationship of Jews and Gentiles generally. Above all, it shows very clearly why antisemitic arguments so often seem fantastic and why they are as a rule inaccessible to reasoning. They spring up, for the greater part, from unconscious emotional needs; and these needs find an outlet in anti-Jewish feelings and actions not so much as a result of any specific activities of Jews but as that of the position of Jews and of the conditions of life in Western society as a whole. Whenever tensions increase in that society, Jews are among the first targets for a discharge; they serve as a kind of living lightning conductor attracting energies which might strike, and sooner or later do strike, others too. Many people have tried to explain antisemitism as caused either by certain Jewish character traits or by the

psychological characteristics of antisemites. Dr. Reichmann probably comes nearer the truth by seeking the causes of antisemitism not simply in Jews or in antisemites, but in the peculiar relationship between two groups, Gentiles and Jews. Why do feelings of hatred, fear, rage or frustration engendered by modern society so often fasten on Jewish groups as their primary object? That is the problem.

It is one of the great merits of this book that it approaches this problem calmly and dispassionately. Antisemitism is visualised as a specific form of group-hostility. It is not basically different from adverse feelings springing up in the relationship of other interdependent groups. Similar feelings of antagonism can be observed wherever two or more groups live together whether they are as near to each other in language and tradition as Protestants and Catholics, Bavarians and Prussians in Germany, or as different, at least in appearance and social status, as negroes and white men in the U.S.A. Jews as a group are particularly liable to attract adverse feelings because they are "late-comers, ubiquitous, recognisable and weak"—weak, at least in terms of political power. In Germany, moreover, they were concentrated in towns, especially in larger towns. In the main, they formed part of one social stratum only, of the middle classes. Within these classes, again, they were clustered round certain branches of commerce, industry, finance and the liberal professions.

Urbanisation

Individually, of course, some Jews could loosen the ties with Jewish middle class society from which they came; or break away from it. In larger towns with their increased social mobility, they could find social circles where Jews and Gentiles mixed with each other regardless of their social descent. But the attitude towards Jews in general, and in the last resort, therefore, the fate of individual Jews was determined by the existence of a solid and compact cluster of Jewish families in most of the larger German towns. These clusters could not be absorbed by Gentile society even if the greater part of their members had wished to become absorbed. For the willingness as well as the capacity of the German middle and upper classes to admit Jews into their social circles on terms of equality was extremely limited.

Thus, for the vast majority of Germans, Jews remained outsiders; and their concept of Jews in general remained to a large extent coloured by traditional fantasies and fed by emotions. The word "Jew" itself as it was handed on from one generation to the other was traditionally used with an undertone of contempt setting up already in the minds of children a disposition to regard Jews as something despicable and slightly uncanny, and a preparedness for making Jews the butt of hostile and aggressive feelings.

Dr. Reichmann shows with a great wealth of material how these latent dispositions were actuated and mobilised when the pressure and tensions in German society itself increased, and this historical analysis is certainly not without interest. But she is at her best and often not far from profound when she deals with the psychological aspects of the problem and with its wider philosophical implications. A penetrating analysis links up the events in Germany with the break-up of civilised behaviour. Again, the Jewish problem is not seen in isolation; it is visualised as one of the great test problems of modern civilisation. This book, in short, poses most clearly the question of the future relationship of Jews and Gentiles in the modern world. In all probability, the majority of Jews will continue to live outside Israel. Conditions in many other countries differ from those once prevailing in Germany more in degree than in kind. Not Jewish emancipation as such, but the naive aim of assimilation has certainly proved a failure. The problem is still there, a problem for Gentiles as well as for Jews, and has to be faced. One can only hope that Dr. Reichmann's book will sharpen the awareness of this problem; and if it does so it will have done great service to thinking men quite apart from its scientific value.

Old Acquaintances

One-Man Radio:—One man is the German voice of South America. His name is Dr. H. P. Gebhardt, and he runs the only radio station in German at Montevideo. Dr. Gebhardt, born in Frankfurt, and ex-son-in-law of the late critic, Arthur Eloesser, arrived last month in London on his first visit to Germany after fifteen years. Living in Uruguay, he is well known all over Argentina and Brazil too, because all German speaking people listen to his daily broadcast. "La Voz del Diar," Voice of the Day, can be heard every day for an hour; it's a mixture of talks, news and music. As the radio in South America is commercial, Dr. Gebhardt also has to accept advertisements to make his enterprise pay. Not being subsidised from any source, his broadcasts are quite independent and were strong anti-Hitler during the whole war although one should not overlook that a lot of Nazis live around there.

Just a Story:—When Danny Kaye, whose real name is, of course, Kaminsky, was the toast of London, he was visited by Royalty and autograph-hunters. The Duchess of . . . said to him, "I want you to write something vastly different and clever for me." Danny wrote: "To the Duchess, sincerely Daniel Kaminsky."

London:—Arnold Marlé went, together with Lilly Kann, on tour in "Golden Door," the "Embassy" success.—F. Valk scored a success in "John Gabriel Borkmann" at the "Arts."—Marcella Salzer acted in "Murderer's Child" at the "Lindsay."—Paul Hartmuth took over Gustav Waldau's part in Karl Hartl's new picture, "The Wonder Kid."—Leonhard Frank's new novel, "The Baroness," published by Peter Nevill here.—Mischa Spolianski scored successfully the new British picture, "The Happiest Days of Your Life."

Returns:—Ludwig Stoessel arrived in Berlin from Hollywood, and will play in his own comedy, "Lucky Joe" at the "Komoedie."—Producer Paul Gordon returned to Germany from the States to prepare a tour for Curt Bois.—Hugo Hirsch, the well-known composer, returned from Belgium to Berlin.—Alfred Neumann denies all rumours that he would return for good to the old country.

Switzerland:—Kurt Horwitz is leaving the directorship of Basle's theatre and is going to Zurich to act only.—Ellen Schwannicke acting in Solothurn.—Dr. Waelterlin directed "Dreigroschenoper" with Gustav Knuth, Maria Becker, Gretler, Traute Carlsen, and Hermann-Schauffuss in Zurich's "Schauspielhaus."—Karl Figdor, who once wrote Joe May's "Herrin der Welt," reading from his new novel; also Gertrude Isolani gave a lecture here.—Young playwright Fritz Hochwaeelder will see his play "Der oeffentliche Anklaeger" produced in Basle with Ginsberg in the lead.—Maria Fein invited to Israel to read poetry.

U.S.A.:—Former "B.Z." critic H. G. Lustig scripting "The Teen-Age Version" for Metro.—Friedrich Torberg finished his new novel for publication with Harpers.—Oscar Karlweis and Lilli Darvas will be in "Cry of a Peacock" on Broadway.—Robert Lantz married Sheirlee Weingarten, casting director of New York's Theatre Guild.—Szoek Szakall will be in "Sugarfoot."—Heinrich Eduard Jacob's "Joseph Haydn" biography published by Rinehart here.—Leo Lania's new book, "The Nine Lives of Europe" had not the expected success in the States.—In the name of Hollywood's "Foreign Correspondents," Eric Morawsky handed Walt Disney the "Golden Globus" award for "Ichabod."—Dancer Lotte Goslar appeared successfully in Hollywood's "Turnabout" theatre.—E. A. Dupont started his come-back by directing I. Goldsmith's new picture "The Dungeon."—Fritz Lang went to the Philippines for five months to direct a technicolour picture with Tyrone Power for Zanuck.

Germany:—Sybille Binder scored a success when she played Eliot's "Family Reunion" in Duesseldorf.—Hermine Koerner and Lucie Hoefflich acted "Madwoman of Chaillot" in Berlin's "Hebbel-Theater."—Kate Kuehl announced she wouldn't work or sing for the Russians any more.—Waldemar Bonsels celebrated his 70th birthday.—Fritz Wisten directed "Der Fall Paul Esterhazy" with Margarete Kupfer in Berlin's "Schiffbauerdamm-Theater."—Berlin's "Deutsches Theater" will be 100 years old on May 16th.—Mathias Wiemann will play "Melodie des Herzens" directed by Liebeneiner.

PEM.

PERSONALIA

HEINRICH MANN

With the death in Hollywood of Heinrich Mann, in his 78th year, one of the last great literary figures of pre-Hitler Germany has gone. Heinrich Mann was not only a prolific novelist who has 18 novels to his credit, but was in contrast to his brother, Thomas Mann, a socialist and political activist, a factor which, for many years, was responsible for the strained relations between the two brothers.

Heinrich Mann started in the romantic vein with "Drei Goettinnen," but already in his "Untertan" he struck a critical social note. German writers acknowledged his leadership by electing him as the first President of the "Akademie Deutscher Dichtkunst," in the Weimar Republic, a post which he was about to resume now under the auspices of the East German Government.

Sammy Gronemann (formerly Berlin, now Israel) recently celebrated his 75th birthday. By profession a lawyer, he has held leading positions in Jewish life for several decades. His innumerable witty anecdotes and remarks have always been equally enjoyed by his followers and his political adversaries. During the first World War, when he served with the Eastern German Occupation Army, he got a deep insight into the life of Eastern Jewry. Many of his observations of these days are laid down in his book, "Hawdloh und Zapfenstreich," and as "Kriegsgerichtsrat Posnansky" he is immortalised in Arnold Zweig's "Sergeant Grischa." He also wrote "Tohuwabohu," a satirical description of German Jewish society, and scored successes with several theatre plays.

The well-known lawyer, Dr. Max Hachenburg (formerly Mannheim, now Berkeley, California) was given the Freedom of his home-town.

Dr. Jacob Salz (formerly Breslau) suddenly died in London. As the Chairman of the local Golders Green Branch and as a voluntary legal adviser he was closely connected with the AJR. The unselfish services he rendered to the Jewish cause throughout his life will always be gratefully remembered.

FROM MY DIARY

The other day I met the Chairmen of some Jewish Communities in Western Germany, who were in London for special negotiations concerning the restitution of communal property. The talk I had with them revealed that they appreciate the endeavours of the AJR and of the Jews from Germany at large to keep contact with them and to assist them as far as this is possible.

In the course of a frank discussion they aired, however, one grievance, the cause of which could be removed without great difficulties. They complained that there are quite a few Jews from Germany whose sole interest in their former hometown is concentrated on restitution and who do not take the trouble of asking for the well-being of the few surviving members of their former Community. They visit the town in order to find out whether or not their house has been bombed; if they call on the local Community at all they abuse it as an information office, asking in a business-like manner what they want to know without giving the visit any personal touch.

Such do not seem to be isolated incidents, for the representatives of the six or seven Communities unanimously expressed a bitter feeling on this issue. "We are written off," they say, "and emigrated Jews do not seem to realise what we had to go through." I promised them to try my best towards a rectification of this deplorable attitude which, I am sure, is in most cases not due to any wilful act of unkindness, but just to lack of imagination.

At the Sixth Annual Meeting of the "Association of New Citizens," Sydney, representing immigrants from Central Europe, the President, Dr. Joseph, made the following observations, which will also be of interest to our readers:

"There are a considerable number of people, some of them even members, who doubt the

necessity and usefulness of our Association because, naturally, they are not aware of many of its actions and because, apparently, they are dissatisfied with activities which do not result in publications constantly succeeding each other. To them I say that they misunderstand the idea and the character of our organisation. In times like ours I can well imagine an organisation doing, for some time, just essential routine work with no achievements resounding in the public, yet without losing its importance and the undiminished justification of its existence.

"It might also well be that someone belonging to our organisation should, owing to fortunate circumstances, make no direct use of it for years; then one day the occasion might arise when that very organisation could be the only place to which he could turn in a moment of distress and anxiety; if such a member would have been faithful all those years, it would well pay him then.

"Those who wish to forget the lessons of our experience in Europe and in war-time here, and who feel safe now, are under an illusion. We have been taught in Europe and here in the land of our refuge that we are still a community wanting protection. In order to organise that protection so that it could operate if need would be, we have to keep our Association alive and strong."

I recently overheard the following dialogue at Swiss Cottage:

"What do you think about the Election results?"
"Well, I believe we shall now get a—Collision Government."

NARRATOR

BERGNER SCHOLARSHIP

Miss Elisabeth Bergner has donated a sum of money to the Hebrew University, to be used for an annual scholarship to an outstanding student in the Faculty of Humanities.

FROM ALL CORNERS

HOLLAND

A Jewish Committee erected a Memorial in the centre of the former Amsterdam Jewish Quarter in order to express its gratitude to non-Jews who had assisted and saved persecuted Jews. The Memorial, which has been designed by the sculptor Wertheim, bears the inscription: "Dedicated by the Netherlands Jews to their protectors during the occupation period."

FRANCE

Dr. Vidal Modiano has been elected President of the CRIF (Representative Council of French Jewry) in succession to Judge Leon Meiss. The new President is also the President of the Union of Sephardim in France and a Zionist leader.

CZECHOSLOVAKIA

About 25,000 Jews have left Czechoslovakia during the past year and a half. Some 18,000 have emigrated to Israel, the other 7,000 have gone to the United States, Canada and other countries.

CANADA

Mr. Harry Batshaw, a Jewish Communal Leader in Canada, has been appointed Judge of the Superior Court in Quebec. This is the first time that a Jew has been named to a Higher Court in Canada. Mr. Justice Batshaw is, *inter alia*, President of the Eastern Division of the Zionist Organisation.

ARGENTINA

According to its annual report the Nueva Comunidad Israelita, Buenos Aires, a community mainly composed of Jewish immigrants from the Continent, has now 1,205 members. The spiritual head of the community is Rabbi Hanns Harf, the President, Dr. H. Swarsensky.

CHILE

The Community of Jews from the Continent, Sociedad Cultural Israelita "B'ne Jisroel," Santiago de Chile, erected a community building which is to house the Synagogue and the premises for their other widespread activities.

CLASSIFIED

Employment

AJR EMPLOYMENT AGENCY (annually licensed by the L.C.C.) has on its register men and women (skilled and unskilled), also homeworkers of any kind, sitters-in. Report vacancies esp. for book- and storekeepers. Tel. MAI 9096.

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ROOM with use of kitchen wanted for single lady. Box 869.

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Personal

MIDDLE-AGED BUSINESS LADY (Austrian by birth) wishes to meet single gentleman, about the same age. Photo appreciated, will be confidentially returned. Box 867.

LADY, good-looking and slim, 43 years old, with own house and good income, likes to get married to a nice man. Please reply in German or English, with photo. Box 870.

MISSING PERSONS

Inquiries from AJR

Liffmann, Carola, née Baer, born on 3/10/ at Bruchsal, for Hilde Leibholz, née Schiffan, Berlin.

The following persons are urgently wanted from Freiburg i. Br. :-
Weil, Meta, born on 23/5/1907 at Eichstetten.

Kluger, Elly and Maya, born on 26/2/23 and 19/8/25 resp. at Ulm.

Levi, Sale, born on 25/11/1877 at Worblingen, and his wife Auguste, née Baer, born on 29/9/1899 at Freiburg.

Dreyfuss, Lore, born on 26/11/1921.

Inquiries from Relatives

Any person who knew my parents, Israel Schmidt and wife, Leah Kinslick, when they lived in Austria, is asked to communicate with Mrs. Esther Clayman, of 14 Beaumont Court, Upper Clapton Road, E.5, regarding an urgent matter.

ANNOUNCEMENTS

of BIRTHS, BARMITZVAHS, ENGAGEMENTS, MARRIAGES, JUBILEES, DEATHS, Etc.

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Texts should be submitted by the 15th of the preceding Month

AJR AT WORK

LECTURE BY DR. R. WELTSCH

At a meeting under the auspices of the AJR on 15th March at 1 Broadhurst Gardens, Dr. Robert Weltsch spoke on "Zweierlei Judentum—Israel und Diaspora." In the course of a most interesting analysis of the present Jewish situation he gave a great number of examples to illustrate the revolutionary effect of the establishment of the Jewish State on Jewish life all over the world.

There had always been different conceptions of Jewry and Judaism, Dr. Weltsch said; the antagonism "Orthodoxy and Liberalism" was followed by the issue "Zionism or Assimilation," and now the contrast between Diaspora Jews and Israeli Jews seemed to come into the foreground.

Diaspora Jewry's approach to Zionism and Palestine was undergoing fundamental changes. The call for Jewish national unity, and the idea of Zionism as an all-embracing political task for World Jewry has, in many American and British quarters, been replaced by a more philanthropic attitude to Israel and by a tendency to stress the sole political allegiance to the country of residence.

The problem of dual loyalty, Dr. Weltsch continued, was eased by the very undogmatic conception held in English speaking countries of the relationship between the State and the individual, so vastly different from that in the totalitarian Eastern countries and also from pre-Hitler Germany.

Dr. Weltsch gave examples to show that in the field of international policy the interests of Diaspora Jewry might clash with those of the State of Israel. Diaspora Jewry owed its emancipation to the ideals of the French Revolution and had, therefore, always been in alliance with the humanitarian forces which favoured tolerance towards minorities. Diaspora Jews had an interest in far-reaching safeguards under the Bill of Human Rights now discussed by the United Nations. The attitude of Israel, now a partner in the comity of nations, depended, however, also on questions of State expediency. It could not vote against any particular State with which it wished to be on good terms, even if it disagreed with its attitude. It must also take into account that protection of minorities might one day lead to intervention on behalf of minorities living inside Israel.

It was not yet possible to say on which spiritual foundations future Diaspora Jewry would be built, Dr. Weltsch said. In conclusion he expressed the belief that there might be signs for a new religious approach.

The courageous and undogmatic way in which Dr. Weltsch dealt with these and many other questions was gratefully acknowledged by the audience.

In his introductory remarks, Dr. H. Reichmann, Vice-Chairman of the AJR, who presided, commemorated the untimely death of Dr. Mordechai Eliash, the Israel Minister to Great Britain.

AFTERNOON WITH WERNER FINCK

To meet Werner Finck after all these years was a great, even moving, experience and the AJR must be congratulated on their initiative in having invited him to talk to their members and friends at a special function held at the Embassy Theatre on the occasion of his visit to London.

The striking note of Finck's personality is the contrast between his halting and shy way of saying things, and the things he says. He is famous for his "unfinished sentences" and, as he himself admitted, the Nazis were even more outraged by the words he omitted than by those he spoke.

To listen to Werner Finck is not only a literary pleasure, for his mastery of the German language, his play with words, the subtlety of his *bon mots* (he would never tell a joke in the ordinary sense) would indeed be reason enough for an enjoyable afternoon. But behind these light *aperçus* there is a courageous, cultured and intrepid personality, who refused to make compromises, even at the risk of his life.

For almost two hours Werner Finck told how he had fared in the last seventeen years, since his famous cabaret "Katakombe" was closed down. His was a tale of "Wit, Satire, Irony and Deeper Significance," evoking memories of, as he called it, the "Dutzendjährige Reich."

That he succeeded in establishing contact with the audience at once, although separated for so long by both time and space, is certainly due to the fact that here is a man whose true humanity and fundamental decency transcends frontiers and decades.

Letter to the Editor

Murmurings of an old grumbler

Sir,

When, in 1939, I visited a Jewish cemetery in England for the first time, I met on the tombstones the familiar names, such as Hollaender, Kempner, Rosenblueth, Karfunkel and Silberstein. Addressing myself I said: "I like that. Not much difference to Berlin-Weissensee or Breslau-Cosel. Old names, full of flavour, taken from geography, botany and jewellery. I'll feel at home here after my earthly days."

But no. Only a few years will pass and there will be no Miss Edelstein any more, and no Mrs. Morgenstern. They will be Miss Eden and Mrs. Morgan. "If already—then already" (meaning: "wenn schon—dann schon.")

As a compromiser I recommended them at least to retain the endings and to be satisfied with Edenstone and Morganstar. But no, again. Speaking idiom, they wanted "to go the whole hog" (though this is not the appropriate mammal in their cases). Shy as I am to accost gentry I lost sight of them.

Lamenting my fate, with nearly all my friends irrecognizable, I remembered the pompous Christian names, so popular in the time of my youth, as a means to trace my old pals. But they consider that with the Allies the German Heldensaga is not popular at all. Thus my second cousin, Thusnelda Jonteff changed over to Teresa Holiday and my uncle Hadubrand Manasse (92) to Harry Massena.

Cold comfort that most of our compatriots stick to their initials after all; they would not do so were they not allergic to altering their linen-monograms.

Rather worried, I am, dear Dr. Rosecano,

Yours sincerely,

Georg Sch. (future name: G. B. Shaw),
Cambridge.

(The AJR does not wish to take sides in a controversy. Even those, who had good reasons for changing or adapting their names will certainly enjoy the humorous approach of the letter without taking offence.—THE ED.)

THE HYPHEN

Sunday, April 23rd. 7.30 p.m., at Universal Restaurant (lower ground floor), 169a Finchley Road, N.W.3. Talk by Henri (Passport to Pimlico) Cornelius: "My Experiences in Film Work."

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