

ISSUED BY THE ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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ENIGMA GERMANY

THIS issue contains not only the usual reports on conditions in present-day Germany, but also, for the first time, an article on the problem of Jewish-German relationship. For good or evil, it is not easy for us to define our attitude to a country where we spent the formative years of our lives and where, on the other hand, we and our nearest ones became the victims of a catastrophe for which the human language has no words. So far, the AJR has not taken sides in the discussion on the German problem which is now going on in Jewish circles, and it may be doubtful whether it has to be a partisan at all in this matter which is also controversial amongst its members. There can, however, be no doubt that it is the duty of AJR Information to open its columns for a discussion on this highly topical question. From this viewpoint, it is hoped that Dr. Zeitlin's article will serve as a valuable introduction to a debate, and that also those who disagree with him will respect the sincerity of his motives and the dignity of his approach.

"COUNCIL OF JEWS FROM GERMANY"

THOUGH the work of the "Council for the Protection of the Rights and Interests of the Jews from Germany," which recently held its Plenary Session in London, may not always have been conspicuous, it has, throughout the years, been of greatest importance. Shortly after the end of the war the AJR and its corresponding organisations in Israel and U.S.A. joined hands to establish a world organisation of all Jews from Germany. German Jewish Communities in other countries, especially in Western Europe and South America, soon became constituent members of the Council, and three years ago the first Plenary Session with delegates from many countries took place in London under the chairmanship of Dr. Leo Baeck, the President of the "Council." Time and again it has proved an invaluable asset that, through the "Council," Jews from Germany can speak with one voice whenever common interests are at stake.

It is only natural that the restitution question has, so far, stood in the foreground of the Council's activities. To-day, another pressing problem is the allocation of the restituted heirless, unclaimed and communal property in Germany; here the Council has to make sure that an adequate portion of these assets may be used for the benefit of needy Jews from Germany.

In spite of the manifold achievements and activities it would be insincere to maintain that the "Council" has fulfilled the expectations of its founders in every respect. The work will have to be intensified and widened. Constructive social schemes, especially the establishment of Old Age Homes, become increasingly essential. The fulfilment of our obligations as bearers of a spiritual heritage is of equal importance. We have to realise that a distortion of the history of German Jewry is not a merely theoretical danger. German Jews, wherever they may be living now, must recognise that their common history faces them with common tasks which can only be accomplished with the backing of a strong, respected and active world-wide organisation.

Dr. Leon Zeitlin:

GERMAN JEWS OR JEWS FROM GERMANY?

In the September issue of "Commentary," that distinguished monthly, published by the influential American Jewish Committee, its editor, Mr. Elliot E. Cohen, asks a both perplexing and pertinent question: "What do the Germans propose to do?" But we get a clearer grasp of the meaning of this question, when we read that Mr. Cohen goes on to say: "Is it too visionary that Germans will find the energy and the will for the heroic task of re-examining and re-valuing their attitude towards the Jews, even if this task is by far more difficult than that of rebuilding a city! Invisible spiritual ruins are indeed infinitely harder to restore."

The significance of this new and courageous approach to the burning issue of Jewish-German relationship should not be minimised, let alone ridiculed, even if at present an uncompromising and deeply-rooted—though humanly understandable—Jewish anti-German resentment apparently bars the way leading to a "modus vivendi" between Jews and Germans. But if a bridge is ever to be built across the abyss, the "dialogue between German and Jew," as the editor of "Commentary" suggests, must begin and must begin soon.

More than half a year ago, I was privileged to publish some reflections on Jewish-German relationship in "The Synagogue Review" anticipating a line of thought, similar to that just referred to ("Atonement and Reconciliation," May, 1950). Fortunately, I can refrain from repeating the views I have voiced in this article, because I feel it might carry more weight, if a non-German Jew, like Mr. Cohen, whose family is of East European origin, recalls to memory the unique standing which once was the pride of German Jewry. Mr. Cohen firmly believes that, if Germany is ever again to play a worthy part as one of the trustees of Western civilisation, this new Germany could not possibly come into existence, unless German Jews were magnanimously prepared to lend a helping hand.

There are, moreover, still further reaching aspects with which we German Jews are confronted, once these stirring and thought-provoking problems have arisen. At a time of critical tensions, when almost every hour produces a new menace to peace, mankind cannot afford to miss even the slightest chance that might offer any improvement of human relations. And the idea that a sincere move on the part of the Germans, intended to lessen Jewish bitterness, could at the same

time make an effective contribution to the peace of the world, should not at all be lightly dismissed as just a figment of the utopian's imagination. Throughout the world, the elite of German Jews, compelled to leave Germany, has had no difficulty in being readily accepted and in finding well-deserved recognition. Their influence is likely to weigh heavily on the scales, when German moral rehabilitation is going to be judged on its own merits.

Thus, the agenda for a discussion between Germans and Jews, and, primarily, German Jews is drawn up, and Mr. Cohen's request "Let the Germans begin" is the more justified, as one could hardly imagine a more sincere token of Jewish good will than the very fact that this burning issue is being dispassionately debated in influential Jewish quarters in the U.S.A., in France and in this country. Yet are the Germans themselves eager or even inclined to "begin"? It would be futile to ignore those disturbing portents of a sinister revival of neo-Nazism and antisemitism which indicate that a trustworthy German democracy is badly lacking—if not in sincerity—so at least in efficacy. Nonetheless, it would be a tragic mistake to dishearten by indifference, scepticism or resentment the still comparatively small but steadily increasing number of Germans who are the advance-guard of the German people on the uphill road to moral rehabilitation. And although it will probably be a painfully slow process that must originate in a genuine change of the German mind, it is in the spirit of Judaism to approach the problem of Jewish-German relationship squarely and unresentfully. Is it not only fair to suggest that, if Jewish public opinion insists—and quite rightly so—to be minutely informed on every evidence of anti-semitism in Germany or elsewhere, it should, on the other hand, not ignore promising signs of German moral rehabilitation?

Even at the risk of arousing the displeasure of a good many of my German-Jewish co-refugees I cannot refrain from deploring the indifference such signs have met with hitherto. Only very few have paid any attention to the message on the Jewish question, unanimously adopted by the Synod of the German Evangelical Church at Berlin last April. The atmosphere in which the Synod approached a tremendous decision is strikingly reflected in the self-accusing pronouncement of a high ecclesiastical dignitary, emphasising that at least one Christian

Continued from page 1

should have escorted voluntarily each of the death-trains, which took the Jews to the gas-chambers! Those who are questioning the earnestness of this "document humain" should only read the paragraph imparting convincingly the very essence of the message:

"We freely avow that by negligence and silence we became accessory before the God of Mercy to the crime committed against the Jews by men of our nation. We warn all Christians to reckon up what has come upon us Germans, as the judgment of God against what we did to the Jews, for in judgment the grace of God seeks the repentant sinner." It is true, we know but little about the response which this message, expressing a deep feeling of guilt, shame, repentance and responsibility, has called forth in the German mind. Therefore, it would be rash to overrate its effect. However, it would be equally rash to ignore the vital and growing influence of the Christian Churches to meet the spiritual demands of our time, pressing everywhere, but mainly in an intellectually, spiritually and ethically utterly shattered Germany.

Of course, the cynic is likely to argue that as to the tangible values of German moral rehabilitation they are anybody's guess. Yet the fact cannot possibly be overlooked that the two leading high-level German periodicals *Deutsche Rundschau* and *Gegenwart*, are untiring in their endeavour to eradicate once and for all German anti-Semitism in both its brutal and "moderate" varieties, the latter, by the way, being particularly dangerous. Nor is it without significance that the Federal German Republic is one of the signatories to the European Human Rights Convention. Even the *Jewish Chronicle*, which surely is above suspicion of having great sympathy for Germany, deems it a welcome omen that the Germans signed the Convention. "There is no doubt that it will be a powerful brake on the re-emergence of old and neo-Nazis." People who pose as "realists" will probably challenge the effectiveness of "Human Right Conventions" which—at least at present—cannot do without "escape clauses." But in one way or the other the politico-ethical standards set by these Conventions are bound to gain binding force for the individual. After all, human rights imply human duties which no individual can delegate to a government. Constructive contribution to such a development might present a priceless opportunity for the Germans to remove the odium of "collective guilt" to which the German people are still exposed. We Jews have been the innocent victims of this vicious fallacy throughout the ages, and we have therefore every reason to support actively the slightest chance of exterminating it. And especially we German Jews for whom the essence of Judaism has always been its ethical fundamentals, and not militant nationalism, should not hesitate to join forces, whether in Germany or elsewhere, with those who hold that respect of human rights is the only foundation on which lasting peace can rest.

IN PARLIAMENT

STATEMENT ON BRITISH COMPENSATION LAW

On 4th December Mr. Jan Winterbottom asked the Secretary of State for Foreign Affairs what progress had been made in the British zone of Germany towards the passing of legislation the purpose of which was to provide compensation for victims of the National Socialist régime.

Mr. Ernest Davies: Discussions are at present taking place, both with the Federal Government and in the Inter-Governmental Study Group on Germany, as to how to secure uniform legislation throughout the Federal Republic.

Mr. Winterbottom: Will my hon. Friend bear in mind that the Restitution Bill before the North Rhine-Westphalia Parliament at the moment deals almost exclusively with people resident within that land, and will he use his influence to ensure that claims of people who are now British nationals will receive consideration?

Mr. Davies: Yes, sir, I will draw my right hon. Friend's attention to that.

(The Council of Jews from Germany, of which the AJR is a constituent member, has taken up the matter with the authorities concerned.—THE ED.)

MINISTERS IN SCHLESWIG-HOLSTEIN

According to a statement of Mr. Ernest Davies, five out of the six Ministers in the Schleswig-Holstein Government have had some connection in the past with the Nazi Party or Organisation, but none has been incriminated or barred from political life by any De-Nazification Court.

In a supplementary question, Dr. King asked: "Is my hon. Friend aware that one Member of the Cabinet, Asbach, has a record so black that not even the Germans would allow him to practise law and that the President of the Cabinet himself was only cleared or exonerated by a Nazi-controlled town?" Mr. Davies: "I cannot accept what my hon. Friend has said; we have no confirmation of certain of his statements. I would remind him that de-Nazification is now a German responsibility, and has been for the last three years. All these gentlemen were placed in Category V, which is the most favourable and does not debar them in any way from employment."

COMMON TASKS OF JEWS FROM GERMANY

Plenary Session of "Council"

On December 17th, the "Council for the Protection of the Rights and Interests of the Jews from Germany" held a Plenary Session in London which was attended by delegates from Israel, U.S.A. and Great Britain. Amongst those present were Dr. Siegfried Moses, Dr. Georg Landauer, Dr. Max Kreutzberger, and Dr. Fritz Naphthali, on behalf of the Irgun Olej Merkas Europa (Israel), Dr. Hermann Mueller, on behalf of the "American Federation of Jews from Germany" (U.S.A.) and Dr. H. G. van Dam, Gen. Secretary of the "Zentralrat der Juden in Deutschland" (Central Council of Jews in Germany). In view of the absence abroad of Dr. Leo Baeck, the President of the "Council," the Vice-Chairman, Dr. W. Breslauer, presided. In his introductory report Dr. Breslauer stated that the activities of the "Council" were centred around four main tasks: Preservation of the cultural values of German Jewry; Representation in questions of the legal status, Restitution, and Social work. During the past three years the restitution problem has stood in the foreground. The establishment of the United Restitution Office, with the help of the large Jewish Relief Organisations (Joint, Jewish Agency and Central British Fund) is to a large extent due to the initiative of the "Council." The "Council" also takes up the interests of the Jews from Germany in questions of legislation on restitution. Social activities, Dr. Breslauer went on, are becoming increasingly urgent; there is in various countries a great need for the establishment of old age homes. Dr. Breslauer stressed the moral right of the "Council" to request that an adequate portion of the restituted heirless, unclaimed and communal property, which is now collected by the Restitution Successors Organisations in Germany should be used for the benefit of destitute and elderly Jews from Germany; it should always be kept in mind that these reclaimed

RESTITUTION

BLOCKED ACCOUNTS FOR CHARITABLE PURPOSES

The Jewish Community, Berlin, has been informed by the Berliner Zentralbank that amounts up to DM. 300 in each case may be released from blocked accounts for the benefit of the Jewish Community, Berlin or of other charitable organisations. Owners of blocked accounts have to apply to the Berliner Zentralbank, Leibnizstr. 7-8, Berlin-Charlottenburg.

CONFISCATED PROPERTY IN BERLIN

An abbreviated procedure for reclaiming confiscated property, which still stands in the name of the original owner, was announced in the previous issue of AJR Information. It has now become known that the renunciation of the accumulated profits (Nutzungen) only refers to that part of the profits which accumulated until 1945, but not to profits from 1945 onwards. Claimants interested in the abbreviated procedure may obtain particulars about the conditions from the Zentralmeldeamt, Berlin W.30, Nuernbergerstr. 53-55.

BERLIN INDEMNIFICATION LAW

According to news received at the time of going to press negotiations about the indemnification law for Western Berlin are still going on. Any further developments will be reported in the next issue.

RESTITUTION CLAIMS—BERLIN

The total number of cases submitted to the Berlin Restitution Office (Wiedergutmachungsamt) amounted to about 31,000 on 31st October 1950. Of these, 9,518 had to be withdrawn by the claimants because they were not coming under the Restitution Law. 352 cases were settled by amicable agreement between the parties, 806 cases were decided in favour of the claimants and 285 against the claimants, 902 cases were passed on to the Restitution Court (Wiedergutmachungskammer) for a decision. About 18,500 cases are still pending with the Restitution Office.

SPEED UP OF RESTITUTION PROCEDURE

To speed up the settlement of restitution claims the American High Commissioner, Mr. McCloy instructed the restitution offices in the American Zone to bring the Restitution programme to its conclusion by the end of 1951. Any attempts of the parties to drag out proceedings should be prevented, and the dates for court negotiations should not be postponed once they have been fixed.

assets were once built up by German Jews. Dr. Goldschmidt, Joint Secretary of the United Restitution Office, reported on recent steps of the "Council" to speed up the promulgation of just indemnification laws in the British Zone and in the Western Sectors of Berlin.

In the course of a lively discussion a number of practical measures in the field of restitution were decided upon. It was also felt that the "Council" should take a more active part in the administration and allocation of Libraries and other cultural assets which were now being collected in Germany. Without wishing to advocate any segregation of German Jews from the Jewish communities in whose midst they were now living, the "Council" took the view that German Jews can serve the wider community best if they are conscious of their history and if they realize the special position arising from their past.

The resolutions which were passed at the conclusion of the meeting referred *inter alia* to the following questions: Completion of restitution and indemnification legislation, transfer facilities and equalisation of burdens ("Lastenausgleich"). The delegates also urged the Executive to do everything possible to obtain the moral recognition and the speedy allocation of a share in the heirless and unclaimed property.

In the organisational field it was decided that the "Council" should have three Vice-Chairmen, each of them residing in one of the three main countries of emigration. In addition to the present Vice-Chairman, Dr. W. Breslauer (Great Britain), Dr. Siegfried Moses (Israel) was elected, and a Vice-Chairman residing in U.S.A. will be elected soon. The "Council" also decided to strengthen contact with the constituent organisations in other countries, especially Western Europe and South America and with the Jews in Germany.

"JUD SUESS" FILM AGAIN ON TRIAL

The two artists mainly responsible for the "Jud Süss" film, the actor Werner Krauss and the producer Veit Harlan, have been in the foreground of public discussion in Germany during the past weeks. We publish below an eye witness report on the demonstrations against Werner Krauss in Berlin and a correspondent's interview with Senatsdirektor Erich Lueth (Hamburg), against whom legal action has been taken for protesting against Veit Harlan's re-appearance as a film producer.

AN EYE WITNESS REPORTS ON THE DEMONSTRATIONS AGAINST KRAUSS

Together with students from the Berlin University, members of the Berlin Jewish community demonstrated before the theatre (Freie Volksbühne, Theater am Kurfürstendamm) against the appearance of Werner Krauss. Krauss had come to Berlin as a member of the Vienna Burgtheater and was acting in the leading part of "John Gabriel Borkmann." Until the performance was cancelled, rather belatedly after three days, five demonstrations took place with disturbances going on all the time.

The final cancellation was partly due to the intervention of Dr. Schumacher and Franz Neumann, both leading members of the Social Democratic Party who, in contrast to the Oberbürgermeister of Berlin, Professor Reuter, took sides against the performance.

Prior to the demonstrations which resulted in strong clashes with the Berlin police, though the demonstration had been permitted by the authorities, the City Council had been informed by a delegation of the Jewish Community that the Jewish population would regard the reappearance of Werner Krauss as a strong provocation and an insult. The Oberbürgermeister was told that in spite of his denazification, Krauss was the man who was indirectly guilty of the death of thousands of Jews by acting (voluntarily and diabolically!) five parts in the Harlan production of "Jew Süss." Though Professor Reuter had been told in advance that the Gemeinde could not answer for any consequences if the play should take place after all, he considered "the cultural exchange with Austria so essential that other sacrifices should be made."

During the demonstration there were nasty displays of antisemitism inside and outside the Theatre. Especially during the first night when negotiations were still going on whether the play should be abandoned, the audience, which consisted to a high extent of former Nazis, insisted on the continuation. Well-known Nazi slogans such as "Juden raus," could be heard, and when Melville Lasky, American journalist and editor of an excellent Berlin monthly, implored the audience from the stage to stop the performance, he was ejected by stage workers and the audience shouted: "Go home to Galicia." It was quite obvious that the police detachment enjoyed their task of dispersing the demonstrators. Their order was to let the performance take place under all circumstances. Consequently, they did "thorough" work. They employed all possible means to restore order when the demonstrators tried to storm the Theatre. It was then that high-pressure hoses and rubber truncheons were used, and many people, including women, were badly hit and injured. Several demonstrators had to undergo hospital treatment.

Summing up this most unpleasant episode, it was generally felt that the City Council should have done everything to avoid an open scandal. They certainly should not have waited until Werner Krauss, after some performances had taken place in spite of the demonstration, wrote a letter to say that in view of the clashes it would be wiser to stop his visit. The City Council had been warned in good time, almost the entire Berlin Press had sympathized with the demonstrations and many of Berlin's most popular press and radio people had made statements to that effect. It is, however, rather symptomatic that the City Council thought it right to see the open scandal through rather than to give in to the demands of Jews and Democrats. The significance of this episode should not be underrated, because it cannot mean anything else than that a period has come to an end when everything was done to restore the rights of the victims of Nazi rule. The Werner Krauss scandal with all its implications has shown that a long-drawn-out armistice has come to an end without being followed by the conclusion of a peace treaty.

L. SCHACHNE.

ERICH LUETH'S FIGHT AGAINST HARLAN

In his opening address at the "Woche des Deutschen Films" in Hamburg, the Director of the Press Department of the Hamburg Senate, Erich Lueth, declared that Veit Harlan was not qualified to re-establish the reputation of the German film. The Domnick Film Company under whose auspices Harlan directed his first post-war film, took legal action against Lueth and has obtained a preliminary decree by which Lueth is forbidden to dissuade cinema owners from showing the new Harlan film. Lueth has lodged an appeal against this decree. In an exclusive interview he granted me, Lueth stated that his fight against the "Jud Süss" director was of great importance for three reasons: firstly because German justice will have to show its cards, secondly because the widespread discussion brought about by the action provides the basis for interesting analyses, and thirdly because a decision will have to be reached once and for all as to whether the right to speak freely is again going to be suppressed by cheap pretences.

49-year-old Senatsdirektor Lüth is a poet and politician. He received his training as a journalist in the Ullstein Publishing House but made his name as an editor for communal affairs and a film critic of the "Hamburger Anzeiger." He was a founder of the Progressive Youth and Chairman of the pacifist Hamburg "Young Democrats." In 1930 he was elected a member of the City Parliament and also became Secretary of the German Democratic Party. Immediately after the Nazis' accession to power, he had to disappear from public life and took a job in a business firm.

"How did your fight against Harlan start?" I asked him.

"Veit Harlan has, in my opinion, been acquitted for formalistic reasons only. The Hamburg Court had emphasised that his 'Jud Süss' had been an incentive to antisemitism which led to crimes against humanity; and now Harlan did not show sufficient tact to remain in the background; he had accepted a call to direct 'Unsterbliche Geliebte.' I therefore considered it my duty to ask the distributors and cinema owners for one thing: character. Herr Domnick, the producer of the new Harlan film, threatened me with an action for damages and sent a copy of his letter to the SPIO, the chief organisation of the German film industry. I did not withdraw my appeal, and in the meantime a widespread discussion has developed."

The fact that the Social Democratic Prime Minister of Hamburg, Herr Brauer, identified himself with Lüth's attitude, helped him morally. In hundreds of "Letters to the Editor" the support was not quite so unanimous. A return to the question of guilt, a priori, produces uneasiness in many Germans. A labourer wrote on behalf of his 60 colleagues that they were only interested in good films and these, they were sure, Harlan would provide.

Lüth is inundated with letters almost every day: on an average nine supporting him against one protesting. "I have even been presented with fruit and flowers, but the most touching suggestion came from an unemployed worker, who offered me one DM weekly from his meagre income to help carry on my fight. German intellectuals and clergymen, the UNESCO executive, the poet Albrecht Goes, Günther Birkenfeld of the Berlin RIAS, the Jewish Communities in Germany and various organisations of Victims of Fascism openly expressed their sympathy. The 'Südfunk' interviewed me and provided me with a platform to state my point of view. From Holland, the largest film distributor wrote that 'Jud Süss' had been the most deadly weapon against the Dutch Jews; the results of a reappearance of Veit Harlan could not be assessed."

In the course of the law suit Harlan's lawyer had suspected Lüth of being the stooge of sinister powers. Lüth refuted this suggestion angrily: "I have not acted on anybody's orders, but have only followed my conscience. I cannot forget the six million Jewish victims and the tears that have been shed for them."

A. J. FISCHER

ANGLO-JUDAICA

Times Change

At the beginning of a new year, in the very centre of a century, it seems difficult to avoid the trite thought of how time passes. Things are not what they used to be—to which observation Mr. Punch returned the rather obvious answer: They never were! Some of the melancholy changes were wittily described by the Grand Old Man of Anglo-Jewry, Lord Samuel, who remarked the other day that the wealthy having become the indigent, there was now a new social class—the "indigentry."

A very different development was noted in Jewish life by Mr. Percy Cohen, C.B.E., a distinguished member of the Board of Deputies as well as an important official in the Conservative Party. He thought the centre of gravity in the Jewish community had shifted from the old-established families of the "Grand Dukes," and we were now being ruled by the plutocracy of the new industrialists. It was the wistful reflection of one who by origin and upbringing is entitled to feel a nostalgic regard for the ancient regime.

Actually British Jews have passed through their Great Revolution which began in 1917 when, aroused by the Balfour Declaration, the people overthrew the anti-Zionist aristocrats in the Board, and which reached a memorable stage in 1939 when Prof. Brodetsky was chosen head of Anglo-Jewry.

"Die Zeit" Passes

But it appears that now the children of the Revolution, the children of the Ghetto, are having their teeth set on edge, and as in the passing scenes of Chad Gadya, they seem to be face to face with the avenger. An omen that might so be interpreted, was the disappearance after 37 years of the only Yiddish daily newspaper in Britain, *Die Zeit*. The reason was, as the editor, the founder's son, explained, the absence among Jewish communal leaders of sufficient interest in the Yiddish-speaking public. That public, it is fair to admit, is constantly dwindling in numbers, being in the main confined to elderly people, and it is characteristic of England rather than of her Jews that the L.C.C. runs Yiddish classes on literature and history and that Yiddish notices (e.g., about ARP during the war) are still to be seen in Whitechapel.

By and large, it is probably true, as the *Zionist Review* pointed out, that the era of Yiddish, at least in England, is past, and Anglo-Jewry to-day speaks English, caring little for either Yiddish or Hebrew. Before 1914 London had a Yiddish press disposing of two dailies and one illustrated weekly. To-day a fortnightly put out by the Agudas Israel, manages to survive half Yiddish half English; otherwise there is only a literary magazine which appears once a month, hardly noticed. Such is the progress of the avenging assimilation. During the 1914-18 war, a popular tune was "Sergeant Solomon Isaacstein, the only Yiddisher Scotchman in the Irish Fusiliers." No such tune was hit off in the recent war.

The story of the Yiddish press is largely repeated in the Yiddish theatre. A Gentle who 20 years ago appeared in Zangwill's "King of the Shnorrs," recently deplored the "tragedy that the Yiddish theatre and all for which it stands, should be allowed to die because Jewish actors and actresses are becoming less and less interested in keeping it alive."

Lovers of Yiddish

Yet there is a devoted band of men who apply themselves to the preservation of Yiddish. The "Friends of the Yiddish Language" meet regularly in the East End. Their chairman is Mr. A. N. Stenzel, editor of the ten-years-old monthly, *Loshn un Lebn*. Other active and distinguished Yiddish writers are Leo Koenig, the essayist; S. Harendorf, author of "The King of Lampedusa"; Itzik Manger, the poet, and Moshe Oved, the poet and picturesque antiques dealer whose bazaar is occasionally honoured with a visit by H.M. Queen Mary. Some also made an ambitious effort to establish here a branch of the Yiddish Scientific Institute (YIVO), late of Vilna, now of New York, which was to investigate social conditions in Anglo-Jewry. Little, however, came of it. One must hope that the gallant fellows who labour so faithfully will not be discouraged by persistent failure, and success must be wished to those who are now trying to launch another Yiddish newspaper. They thoroughly deserve it—if only because England must remain, undefiled, the home of lost causes.

Gabriele Tergit :

LEVIN, ONE OF US

Levin's father had died young and his mother had brought up the four children. "If you work hard and save up penny by penny," she had always told them, "then no harm can come to you."

At fourteen, Levin began work in a Berlin clothing firm. Day after day he made the same journey to and from the Mohrenstrasse, first by horse tram, then by electric tram, later still by motor bus, and finally by the underground.

Every month he put something into the savings bank. Shortly before the first world war he started a current account; he celebrated the event by taking his mother to the theatre. His boss, Mr. Gleichmann, was an elderly and respected man. When Levin came back from the war, he had his first long talk with him. "Very glad to see you back," said Gleichmann, "you will know I lost my son Erich at Verdun. I am getting tired of things. This anti-Semitism! Nice reward! . . . Now we have chatted enough. I need not tell you anything about the work. Better get along at once and see to the ordering."

Levin did not marry. He lived on in the old flat with his mother. He worked away all day at his desk and every month he added to his bank account, until one day his chief, who saw inflation coming more clearly than he did, advised him not to leave his money in the bank but to put it into his business, "if you care to entrust me with it," he said, "just as you like, of course." "Thank you, sir, I will do that at once. What could possibly be better for me?"

When he had been with the firm for twenty-five years, his chief gave him a silver cigar case and a rise in salary. His mother died. He stayed on in the flat. His sisters sometimes came to see him there. "He is mother's generation," they thought. His bank account grew and he looked forward to a secure old age.

Then Hitler came. Levin's friends advised him to retire and go abroad. "Nobody will touch our firm," he answered confidently. How could he leave his Berlin, his home, his underground, the Mohrenstrasse? The others might go, the have-nots, the younger generation of spendthrifts and good-timers. He would stay. He had never hurt a soul; who would interfere with him?

In 1937 the firm was "aryanised." Suddenly he was thrown on his own means; he lived still more modestly, went to the synagogue more often, and visited his old relatives.

On the night of the pogroms, November 9, 1938, he put on his coat and went to see the burning of the synagogues, the symbols of the community for which and by which he lived. And it was then that he gave up the caution of a lifetime: "Good Lord," he muttered, shaking his head. It was enough: the storm troopers were after him, and he darted into the nearest underground station. The ticket collector guessed what was up. He let Levin through. He stopped the storm troopers with his "Tickets please." They were Prussians after all and they knew it was against the regulations to travel without a ticket. Arson and murder were surely permitted, but what about travelling without a ticket? "Get your tickets," said the collector. Meanwhile Levin had disappeared. But a few days later he was in a concentration camp with the rest.

His sister in London went to Woburn House daily, waiting for the visa, the grant of which would automatically free Levin from the concentration camp. One day she got it, and Levin was released.

He prepared for emigration. He was allowed to take 10 marks with him, and not a penny more. But he had to have a solicitor and a trustee for the property he left behind. It was a most complicated robbery. The very collars he proposed to take had to be put on record. At last everything was checked, packed and passed through the customs. Needless to say he could take neither watch, nor chain, nor even his presentation cigar case.

The day before he was due to leave for England, he telephoned his flat and spoke to the old relative who kept house for him. "The Gestapo have just been here for you," she said. He lost his head. In his thin old jacket and an odd pair of trousers he went straight to the aerodrome to board a plane for England. He left behind all the clothes he had specially selected for his journey, his quilted winter coat, his light summer overcoat, his mac, his suits and shoes, everything. So he reached his sister's furnished rooms with the gas-ring in North London. Later he learnt that the visit of the Gestapo had been over a trivial matter, but how could he have known?

LAW and LIFE

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

HOW TO BUY A HOUSE

It is said that there are two happy days in the life of the proprietor of a house. The first one when he moves in, and the second when he moves out! But both days require a considerable amount of legal preparation.

These legal transactions are so complicated and based on old traditions in this country that it simply cannot be done without professional legal advice. These lines, therefore, only intend to give an outline of the steps to be taken.

A bit of good advice: always first consult a surveyor as to the soundness of the property you intend to buy.

There is a difference between buying a leasehold and a freehold, but we will consider only the latter, as only this makes you a house-owner in the Continental sense.

You may not have all the means at your disposal for the full payment of the purchase price. Then you may have to obtain a mortgage up to approximately 80 per cent. of the purchase price if the surveyor of the mortgage company regards the purchase price as fair value of the property. If you have ascertained the mortgage you can enter into a contract with the vendor of the property. On signing this you have to pay a deposit of 10 per cent. either to the estate agents or to the solicitors of the vendor.

This contract contains the names of the parties, the description of the property, the purchase price, and any special terms, e.g. vacant possession at the completion of the deal, if you want to live in the house yourself.

The next step is to make sure that the vendor is the rightful owner of the property. This is easy to ascertain if the property is registered with H.M. Land Registry, but not all properties are, and then it becomes necessary to unearth a perfect chain of deeds for a long time back to prove that from the first proprietor up to your vendor every one has acquired the property legally. Make sure that all stamp duties on previous transactions have been paid and that all previous mortgages have been paid off.

Next, your solicitor will ask the vendor's solicitors a number of questions to see that no undue restrictions are connected with the use of the property and, if the property is to be used for a different purpose than before, e.g. for business instead of residence, what development charge becomes due.

Thereafter the solicitor will make searches by way of filling in forms with the local councils and the County Council, and only when these searches have proved satisfactory the final conveyance can be drawn up, containing all the links and contracts which lead down to the new owner. This process is simplified if the land is registered.

The conveyance has to be sealed and signed by both parties, the exact amount due, less deposit and less a proportion of the rebates already paid by the vendor has to be ascertained.

Then and only then the happy day of completion—that is exchange of money for keys and deeds—and possibly of "moving in," has arrived.

More quickly than many other refugees, he got a permit for a job in a factory. He earned £3 10s a week and felt well off. "I am saving every week. But I cannot get over the fact that I don't belong to it all any more." To whom does he want to belong? To the respectable community of German Jews. "But it no longer exists!"

He smiles. It is an illusion he will on no account renounce, the illusion that this community will rise again with all its Victorian prejudices, its respectability, its stone-age taboos, and with the security it provided. "I just opened a current account," he says dreamily. . . .

VICTOR GOLLANCZ'S ANTHOLOGY

A Year of Grace is a selection of passages chosen and arranged to express a mood about God and man by the publisher, philosopher and philanthropist Victor Gollancz (576 pp., Victor Gollancz, London, 10/6). This anthology is the most personal one ever compiled, and yet never has one been compiled with a direct message to so many. It is so "catholic" in its width and outlook that the term "anthology" is almost out of place. It is a "guide to those who lost their way." Victor Gollancz has undertaken a task comparable to that of Maimonides centuries ago, and never was an age in greater need of guidance than ours. To be sure Maimonides was a systematic thinker, and it was the wisdom of Aristotle and his disciples only which Moses ben Maimon wished to reconcile with Jewish thought. The situation of our time is much more complex and Gollancz's approach is more emotional in comparison with that of Maimonides. To modest, Gollancz calls his approach a "mood," which, if rightly understood, is the best expression he could find for what is sometimes beyond words besides passages from Jewish, Christian, Indian, Chinese, English, German and many other sources. Some music is quoted from Beethoven, Mozart, Gluck, Verdi, Berlioz, Stravinsky and Wagner, the first of whom being represented more fully than the others.

Gollancz states in his foreword that this anthology is "rather polemical" in a sense. He fights both against "anti-religious humanism" and against "anti-humanistic religion." His idea is that the noble aim of a brotherhood of man cannot be attained except in the name of God. At the same time man cannot serve God if he believes in his salvation through one static dogma, system of theology or political creed. Religion as a dynamic force involves a humanitarian outlook; we cannot be servants of God unless we serve our fellow-men. By implication, Gollancz challenges the claim of totalitarian Christianity as the only way to salvation, as the basis of Western civilisation. Although it incorporates passages from the New Testament even from Paulus of Tarsus, this book has been written in the missionary spirit of Judaism. Gollancz would be the last to wish to make Jewish converts, but he establishes the Jewish claim to containing everything, which is a living force in Christianity. He aptly begins with "Shema Yisrael," which is followed by the Sermon on the Mount. This is in keeping with Rabbi Hillel's saying that the spirit of Judaism is contained in one sentence: Love thy neighbour; everything else is commentary and explanation only. Gollancz feels at one with the prophets who believed in the righteous among the Gentiles. Hence his quotations from their poets, philosophers and prophets.

Even those who are familiar with Martin Buber's rendering of the Hassidic Books will be struck with the great number of passages chosen from the teaching of the Hassidim. Not until we find them in this context do we realise how much essential religious thought was preserved and developed in these Eastern Jewish communities, a real challenge to the West in its claim to be the guardian of tolerance, freedom (including freedom to co-operate with God), and democracy. They are really blossoms ("anthos") of divine knowledge and Gollancz's "Logos," inspired by true religion, places them in the right place.

Here is an anthology in which we should read every day, a book addressed to Jews and Gentiles. And when we shall live up to it, the world will be a better place.

LUTZ WELTMAN

H. G. Reissner (New York):

PARENTS' RE-EDUCATION IN AMERICA

A generation ago youth in Germany found itself in varying degrees of opposition to parents' and teachers' authority. The former's aims in life were at variance with the latter's established values. That generation, as far as it has survived the ordeal of the Second World War, has since assumed the status of parents in society.

Those who came to U.S.A. have sent their children to public or high school and, for religious instruction, to Sunday school. But in a sense both parents and children in U.S.A. share a formative experience. It starts with outward appearances. Parents of continental upbringing realise that school is the centre of the child's social life. Meeting others in school is considered the like of attending a party. Consequently, the emphasis is as much on a smart dress as it is on bodily cleanliness. Next, children begin to drag their bewildered foreign-born parents into a host of activities, all connected with school. There are a Parents-Teachers Association, a Mothers' Club, a Father-and-Son Dinner sponsored by the latter's Sunday school, or a dramatic performance of the Girl Scouts' Association with a mother as producer. A child whose parents do not co-operate would feel like an orphan, in other words, of inferior status in society. Conversely, a youngster whose parents are active and prominent around school adds to his or her prestige amongst the other children. On the surface it might appear as though

the parents' participation is only to relieve the Board of Education or the teachers from financial and professional responsibility respectively. What parents contribute immediately benefits the school's library, its collection of musical records and similar facilities, or it provides funds to enable the children of poorer families to participate in extra-curricular activities. However, teachers are positively interested to meet parents in order to exchange observations on the children's behaviour in the society of classrooms and to appraise the children's home background. Parents thus learn first-hand facts that children may not feel important or favourable enough to disclose themselves. Teachers, on the other hand, can establish circumstantial evidence for their students' motives or reactions. Thus families and schools become gradually integrated. It is a permanent interplay, a mutual give and take. One cannot help feeling that this represents an object-lesson in democracy alive for the benefit of both native and foreign born.

The Watchful Neighbour

There is, of course, another side to the picture. American society views with favour hobbies as an outlet for juvenile or adult excess energies; but society seems to provide little encouragement for strong individual tastes or opinions. The house-owner must trim the bushes around his garden even though he may feel that a fully-grown vegetation looks more natural. He would, however, risk accusations of negligence or untidiness and, one day find in his mail-box a letter obviously from some neighbour who inquires: How about a little cleaning around your garden? Not attending church or not sending children to a Sunday school, be it Christian or Jewish or non-denominational such as Unitarian or Ethical-Culture-Society, has become ground for strong suspicion of Communist links or at least leanings. In other words, an observing Jew is less suspect than a non-observing citizen of Christian parentage. How do neighbours know? Well, they either establish facts or at least they think they do. They may watch if parents and children are dressed up on Sunday mornings. On Monday observations and opinions will be exchanged at the grocer's. And so the newcomer is sized up and branded after a little while.

All this amounts to a manifestation of "Kantoenligeist," American though in its sweeping generalisation. Community drives, such as the United Jewish Appeal, or Catholic, or any other charities, leave practically no alternative but to accept a community's assessment on a formally voluntary basis, or to be socially ostracized. The possibility that different countries have different customs is either not generally envisaged, or taken in only as a matter of condescending curiosity. The peasant in Czechoslovakia is something no more, no less, than the native of Bali; neither shares the blessings of American civilization and democracy. America, in other words, can be termed the paradise of the little man. Nowhere else, indeed, does the little man have as many advantages of self-expression and material enjoyment; but nowhere, in the Occident at least, does society seem to be patterned to such an extent after the self-assured outlook of the little man.

Not a few parents of German-Jewish upbringing experience a dilemma, if they render themselves an account of the situation. Their past does not count, either positively, or negatively, and either with neighbours, or with their own children. At best, parents in very large cities can succeed in forming small religious congregations of their own. Chances are that such organizations would not survive, by a considerable length of time, the immigrated rabbi and the first generation of immigrants. Nevertheless, while they last, they convey a feeling of being at home amongst each other to those who do not wish to break away from their spiritual past. If compelled to mix intimately with American Jews, they would probably feel as ill at ease as they once did with the latter's eastern European forefathers. And by the way, there is little urge, in a social sense, on the part of the American Jews to amalgamate the reputedly conceited German Jew. There are others who, having lived through Hitler's usurpation of power,

Old Acquaintances

Kortner's "Don Carlos" Production:—Fritz Kortner cancelled his production of "Don Carlos" at the Hebbel Theater (Berlin) after only three performances, stating that he got threatening letters. In fact, the production was not a success, and the critics are afraid Kraus will not be eligible to become Director of the rebuilt Schiller Theatre next autumn.

"Die Amnestierten":—Under that name a group of young students from Kiel have been touring Germany for the last two or three years with a cabaret show. They came to London last month to perform three evenings at London University; it was quite a disappointment. Not that their programme gave the impression, only the Germans were afraid of a next war and the A-bomb, but it was so surprising that their German audiences should have forgotten how good cabaret once was in Germany. "Die Amnestierten" are quite amateurish, and the whole production looks like a students' joke.

Don't Miss It:—If "All About Eve" comes your way, go and see this beautiful picture with Bette Davis, Ann Baxter and George Sanders. It's a ruthless and cruel picture made for grown-ups, showing the real life behind the theatre. The man who wrote and directed "All About Eve" is Joseph L. Mankiewicz, married to Viennese actress Rose Stradner. He is only 42, and started in films, when he was assistant correspondent of the Chicago Tribune in Berlin, working for Ufa. Grown up in Hollywood, he belongs to a generation which started to think in terms of pictures.

Obituaries:—Friedrich Zelnik, the well-known German film director who used to produce pictures with his wife, Lya Mara, in the lead, died in London aged 65.—Erich Ziegel, the director of Hamburg's "Kamterspiele," died on his way from Vienna to Duesseldorf; he was 74 years old. Married to the Jewish actress Miriam Horwitz, he left Germany in 1933, but both were caught in Vienna by the Nazis, and survived only with the help of Gustaf Gruendgens whom they discovered once as an actor in Hamburg.

This and That:—Dolly Haas will play "Kreidekreis," directed by Erwin Piscator, in New York.—Vicky of the *News Chronicle*, who started as a cartoonist in Berlin, illustrated Milton Shulman's "How to be a celebrity" with Reinhardt and Evans here.

PEM.

having undergone enforced exile and survived global war, fail to be inspired any longer by traditional prayer and Messianic confidence. Again, others amongst the perplexed seem to be reasoning: We did not have the chance or the courage to go to Israel where there would be no need for us to lead a life of split personalities. So let's go to the other extreme, discard the past entirely and submerge. They may then consider joining the neighbourhood church if they happen to live in a small or medium sized place; they will generally be well received if they conform either superficially, or with conviction. If they have settled in a big city, theirs are choices which require not even an act of initial intellectual or spiritual dishonesty. There are no crosses in Unitarian churches, and no Christian dogmas to be subscribed to. Ethical-Culture-Societies are even less concerned with traditional forms of cult. Such tendencies are most acute with parents who anticipate discrimination against their children when they apply for admission to college. Discrimination, probably correctly, is explained by an overall shortage of openings, but nevertheless, it works the way it does.

As was said before, nobody's pre-American past counts in America. This is a fact which the champion of the "German-Jewish heritage" must face first. This chapter is closed and can hardly be re-opened collectively. Moreover, the parents of today would be well advised to remember the lesson of their own past. Parents usually fight a losing battle against the opposition of their children.

"Ach, und in dem gleichen Strome schwimmst du nicht zum zweiten Male."

LETTER FROM ISRAEL

Jerusalem, December, 1950

Another Emek Yezreel: While the headlines of the Hebrew papers reflect the political tension of the world and the local tension with Trans-Jordan the national institutions, in best Zionist tradition continue with their great development projects. No doubt, the most dramatic and significant plan is now the reclamation scheme of the Huleh swamps.

Hanukkah at the Camps: The fact that official statistics show a decline in the population of immigrant camps does not mean that Israel's camp population as such has been reduced in numbers. What happened was only their transfer from an immigrant camp to a work camp which, however, is not a mere formality. In immigrant camps the inmates will be taken care of by the Jewish Agency—in work camps they have to strive on their own although most of them are employed in public works. Nevertheless, living conditions in barracks and tents there are very hard especially in winter, and medical and social care reduced to a minimum. The first reports that tents in the ma'abarot, as work camps are called, have withstood the early winter storms and torrential rains do not make too pleasant reading in the eyes of those who know the dampness of the tents inside and the mud outside which cuts down public life to a minimum.

The fact that the Army has been made the sponsor of thirty-three such camps is only indicative of the grave financial position of the Jewish Agency. Two other camps have now been taken over by the police as far as medical services and other amenities are concerned. Public appeals for toys for the children in the ma'abarot have met with good response and each child in a camp has been given a toy. Last year when there was the severest winter in the history of the country, many private families took to their homes children from the camps for one or two months. This year, a similar call was not so successful, which proves again that an emergency cannot be extended over a number of years.

The Season Begins: Hanukkah is the official opening of Jerusalem's winter season as far as social and artistic events are concerned. The usually so dignified and serious looking city can at times be very gay as the Artists' Ball has shown, which opened the seasonal flood of festive occasions.

The absence of proper facilities in the town for theatrical performances gives to the local cinemas an added importance. Israel is one of the few countries in the world where one can still see American and Russian productions within one week.

HERBERT FREEDEN

FROM MY DIARY

When I was in Berlin, I made a point of visiting the places which in former days had been centres of Jewish life. The building Oranienburger Strasse still houses the administration of the Community. The neighbouring Great Synagogue is, however, not in use again; a small Betsaal in the administration building is sufficient for the present needs in the district. On my way to the Friedrichstrasse Station I suddenly saw on a lonely wall of an entirely bombed site in golden letters a Hebrew inscription, together with the German translation, "Heilig dem Ewigen." Eventually, I realized that I stood opposite the remnants of what was once the Temple of the Reformgemeinde. "Her heart would not burn," says the Executioner in Shaw's St. Joan. . . .

In the Western district, the triangle Kantstrasse-Meinekestrasse-Emserstrasse has lost its meaning for Jewish life. The former house of the "Reichsvertretung" in the Kantstrasse does not exist any longer. The previous headquarters of the Zionist Organisations (Meinekestrasse) and the Centralverein (Emserstrasse) are still there, but not in use for any Jewish activity. On the other hand, the building in the Joachimsthaler Strasse, in which, until 1939, a Jewish "Sprachen- und Handelsschule" was accommodated, now houses offices of several Jewish Organisations, a branch office of the Jewish Community, a large Meeting Hall and a Kindergarten. Last, not least, the ORT maintains a Training Centre in the House, and so, like under the Nazis, the walls again look down upon prospective emigrants.

Readers will certainly join the Editor in wishing many happy returns to our "Old Acquaintance," Mr. Pem, who will be 50 this month. He started his career as a journalist in the early twenties. Besides writing for the *Berliner Boersencourier*, *12 Uhr Blatt*, and other papers in Germany, he founded the little cabaret, "Die Unmoeglichen." He came to London in 1935 and has since been the correspondent for several foreign papers, except during the war years when he served with the British Army. His birthday is a happy opportunity to thank him not only for his interesting monthly articles, whose manuscripts he delivers with un-failing punctuality, but also for his selfless co-operation with the AJR on many occasions.

Letter to the Editor

CLUB FOR THE OVER 40's

Dear Sir,

Referring to the letter by Mrs. Haase and your request to send replies, I feel that the suggestion made by your reader is a sound one. Such an organisation for the "middle aged" is certainly lacking. There is no social refuge for those—former aliens.

I myself have found that the social functions are generally visited resp. attended by a younger generation with different views and outlook. Or else, there are associations which are dominated by a rich business class of refugees and whose financial demands cannot be met with by everybody.

Being 42 years of age, I feel sure that I left Germany too late, in order to ever assimilate in this country. My repeated visits to Germany and Austria have proved this to me beyond doubt, in spite of the fact that the Germany of pre-Hitler days, as we knew it and which we loved, does no longer exist. One may be very happy professionally in this country, one may respect it greatly, but in one's very private and intimate sphere one does not and one cannot feel "at home." Therefore one either would have to return to the native country to be "at home," a decision which can only be taken by a very few owing partly to professional and age reasons or partly to individual sentimental reactions, or else one has to live on here—lonely.

I, therefore, should think, that the view expressed by Mrs. Haase will be shared by a number of others.

14 Devon Rise, Yours sincerely,
London, N.2. Dr. H. D. Feldheim.

"Vol. VI, No. 1," the heading of this issue, reminds us of another birthday child, AJR Information. When the first number, which contained the Home Secretary's announcement about the naturalisation of refugees, came out in January, 1946, it might have appeared strange to launch a monthly periodical for an organisation which had just reached one of its most important goals. Experience of the last years proved, however, that naturalisation, important as it is, could not mean Journey's End. Each issue of this paper contains news which affects every member of our Community and which cannot be thoroughly dealt with in any other publication. Also in future, AJR Information will endeavour to serve as a reliable source of information and as a platform for lively discussions on the manifold questions we have to face in these days.

NARRATOR

COMMUNISTS

Sir,

I am sure I was not the only reader who was painfully surprised on reading the article on Communists under "Anglo-Judaica" in your December issue.

The question of Communism must be faced by every thinking individual in this country, and a serious discussion of it might not be out of place in even such a carefully non-political publication as "AJR Information." Your article, however, does not even attempt serious discussion.

One need not be a Communist to deplore the general tendency in this country to follow the American anti-Red hysteria and to notice its similarity with antisemitism as a smoke screen. Russian power politics may be distasteful to all of us, but we need not follow the yellow press in identifying this with the undoubted idealism of many individual Communists in this country. So why do we have to go witch-hunting in our own community?

I find the reference to Piratin's bankruptcy particularly distasteful, as his expensive libel suit arose in the course of the campaign against Fascists and antisemites in the East End.

Yours faithfully,
11 Hilgrove Road,
London, N.W.6. Kenneth Ambrose.

REVIVAL OF A.J.G.V.

Dr. Franz Pollak, F.R.Econ.S., asked the editor for the publication of the following statement:—

Dear Sir,

Recovered from the grief over the loss of my mother I would like to point out that the former A.J.G.V. had taken part in the development of the neutral Jewish Youth movement and of its association in Germany.

The work in this movement belongs to the pleasant reminiscences of my youth and of the years spent as a student, but the most pleasant memories refer to the friendships between the A.J.G.V. and the K.C. and the K.J.V. whose ideals and traditions we respected as much as those of our own organisation.

I take this opportunity to express to you my gratitude that with your assistance the A.J.G.V. has not only revived, but that it works again.

Yours faithfully,
Dr. Franz Pollak,
F.R.Econ.S.
"The Limes," off Stafford Road,
Oakengates, Shropshire.

(The correspondence is now closed.—THE ED.)

FAMILY EVENTS

Entries in this column are free of charge. Texts should be sent in by the 15th of the month.

Birth

Baer.—A son (Gideon) was born on November 23rd to Eva-Marie (née Apt), wife of Gabriel Baer, Jerusalem. (Grandchild to Max and Charlotte Apt, 7 Westfield Terrace, Chapel Allerton, Leeds, 7.)

Engagement

Leven—Shindel. Miss Ilse Leven, of 78 Compayne Gardens, N.W.6, and Mr. Adrian Shindel, of 33 Birchington Court, N.W.6, announce their engagement on the 10th December.

Death

Mr. Ludwig Rosenfelder, formerly Noerdlingen, passed away in London at the age of 77 years, deeply mourned by his widow, Mrs. Fanny Rosenfelder, 5 Berkeley Court, Neasden Lane, London, N.W.10, his daughter Hedy Rosenfelder and relatives and friends.

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 4449.

EXPERIENCED book-keeper with good knowledge of German required by Travel organisation. Box 945.

AGENT WANTED who would propagate advertising scheme of London periodical as a side line. Good connections, esp. with retailers, restaurants etc., desirable. Box 964.

EXPERT CLERK (female), fully competent in book-keeping (complete set), shorthand-typing (English, German, French), wages, income-tax (P.A.Y.E.), office-organization, etc., requires full- or part-time position. Box 959.

LADY seeks post as housekeeper for gentleman or lady—London preferred. Very good cook, English and continental, pleasant personality, very good references. Box 955.

WIDOW, 51, educated, good housewife, wants home and occupation in gentleman's household. First-class references; modest salary. Write Austin, 6 Wetherby Gardens, S.W.5, or tel. FRE 1400.

REPRESENTATIVES

calling already on chemists required by manuf. of well-known sunglasses for: Yorks. and further North including Scotland, Lancs. Cheshire, Lincoln, Norfolk, Suffolk, Essex, Worcester., Wilts., Hants., Ireland and Eire. Exist. a/c to be taken over, including Opticians. Profitable additional income.

Write with full particulars to:

NUPRO, LTD., 2 Netherwood Street,
London, N.W.6

EXPORT-IMPORT TEXTILE FIRM wants capable person (gent or lady) for the office and contact customers. Must be perfect in French, German, English. Give full details to Box 960.

SECRETARY EXPERIENCED English/German shorthand typist, educated, seeks position. Box 961.

RECEPTIONIST, exp. with light nursing, seeks post with doctor, or dentist. Good ref. Box 963.

BELT MANUFACTURER seeks working manager and experienced workers. Replies to Box 962.

BOOKKEEPER, thoroughly experienced, seeks part-time position, ev. evenings. Box 965.

Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept.

PLEASANT WELL FURNISHED bed-sitting room, ground floor flat, North Finchley, use kitchen, bath; moderate terms. Suit elderly or professional lady. Phone: HILLSIDE 5537 evenings after 7 and weekends.

Miscellaneous

ALTERATIONS, Remodels. Dress-maker, Mrs. Cohn, 158 Adelaide Road, PRI 7428.

DRESSMAKER, many years' experience. Good class work, Miss Blitz, 9 Whitehall Park, N.19. Phone ARC 4388 between 9—5.

BUSINESS MAN OFFERS credit to reliable applicants on reasonable terms. Box 957.

Personal

WIDOW, smart appearance, long business experience, desires remarriage with business man between 48-55. Strictest confidence. Box 958.

WANTED, HUSBAND for girl 22 years old, hairdresser, parents will help to build up business. Elieser, SPE 5972.

MISSING PERSONS

Enquiries from AJR

Neuhaus, Heinz, from Muenchen Gladbach, for Dr. K. Steinberg, Jorhannesburg.

Drucker, Arthur, born 22.5.1890 in Vienna, for Vienna City Council.

Abraham, Siegfried, banker from Hamburg, for Dr. K. Bonin, Jorhannesburg.

LOOKING FOR NEW CUSTOMERS?

ADVERTISE IN "AJR Information"

Classified Adverts (Employment, Accommodation, etc.) 3/- per line

Family Events: Entries free of charge

Display: 15/- per inch single column

AJR AT WORK

AJR EMPLOYMENT AGENCY

More people have contacted us, who have not worked in this country so far. For lack of experience they cannot find situations through the Local Employment Exchanges. They are undergoing training in the evenings, but must earn their living during the day. They are mostly elderly people. Who is willing to engage them for unskilled work, full or part time?

Men. We have still to place: Accountants, bookkeepers, clerks, cooks and unskilled people.
Women. We need positions for shorthand-typists, clerks, bookkeepers, daily cooks and companions, finishers, linen repairers, commercial artists and homeworkers (any kind of work).

Hardship Cases

Young man wants position as assistant-architect. Sketcher, able to design coats, suits, dresses—West End experience—seeks position, also part-time or free-lance.

Secretary/Shorthand typist (English and German) seeks congenial work, 5-day week.

Housekeeper wants position with single gentleman.

Restaurant cook, exp., wants responsible position. Elderly widow seeks linen repair or alteration work.

Disabled man is available for bookbinding (books and music).

AJR COMMERCIAL COURSES

The Economic Adviser of the AJR, Mr. M. Pottlitzer, started his course "English Office Routine" in December. On February 15th, after the termination of this course, Mrs. M. Pottlitzer will give a course on "Commercial Correspondence." Both courses take place on the premises of the AJR on Tuesday at 7.15 p.m. They are free of charge. Applications should be sent to AJR Social Services Dept. (Tel. MAI 4449).

THE HYPHEN

Saturday, 6th January, 7.30 p.m. at Zion House, 57 Eton Avenue, N.W.3: Mr. Aziz Balouch on "The Sufi Movement (an Oriental religious movement) and Oriental Music."

Sunday, 21st January, 7.30 p.m. at "The Dorice Restaurant," 169a Finchley Road, N.W.3 (Lower Ground Floor): Dr. S. Stein (Head of Hebrew Dept., University College) on "Assimilation in Jewish History."

All further details and particulars of further functions to be obtained from Mr. Peter Johnson, 8, Grove End Gardens, N.W.8.

TEN YEARS AJR GLASGOW

At a most successful function which was attended by 135 members, the AJR Glasgow recently celebrated the 10th anniversary of its foundation. In his address, Mr. Ernst Levy, the Hon. President and one of the founders, paid tribute to his fellow-founders, Dr. Hirsekorn and Dr. Ehrlich. The Chairman, Dr. L. Loewensohn, recalled the achievements of the past and the unchanged need for a group where people who shared a common background, fate and hopes, might meet. Addresses were also delivered by Mrs. E. Rosenberg, Dr. H. Hirsekorn, Mr. Max Doctor, Mr. J. Singer (Austrian Centre) and Mr. Herbert Levy (Glasgow Mutual Aid Society), and messages from AJR Headquarters and from the past Chairman, Rabbi Cassells, were read out by Mrs. Lucas, the Hon. Secretary.

AJR MANCHESTER

At the General Meeting of the AJR Manchester Branch on November 26th, the following new Executive was elected.—Chairman: Mr. B. Bochenek; Vice-Chairmen: Lt.-Col. R. Friedlaender, M.D., and Dr. L. K. Sonneborn; Joint Hon. Treasurers: Dr. F. Kroch and Mr. G. Streat; Joint Hon. Secretaries: Mr. R. Werner, Mr. A. Abel; Chairman of Social Committee: Mr. W. Lewis.

In his address the new Chairman, Mr. B. Bochenek, stressed the importance of the work carried out by the AJR at present and of the manifold tasks lying ahead.

After the conclusion of the formal proceedings, Dr. F. Goldschmidt (London), Joint Secretary of the United Restitution Office, gave a most interesting talk on Restitution and Compensation, which was followed by a lively debate.

WIRELESS SET WANTED

A disabled lonely old lady, who has to spend her days in a small room, asked the AJR whether there might be a chance of obtaining a wireless set for her. Any offers should be sent to AJR Social Services Dept., 8 Fairfax Mansions, London, N.W.3.

ASSOCIATION OF DEMOCRATIC LAWYERS

At the Annual General Meeting of the Association of Democratic Lawyers on November 30, 1950, the new Board was elected, consisting of the following members: Dr. J. Auerbach (Chairman); Dr. P. Cromwell (Vice-Chairman); Dr. H. Blum (Hon. Secretary and Treasurer); J. C. Beaver, LL.D.; Dr. H. Andersen, LL.B.; R. Graupner, LL.B.; Dr. W. Schwabe.

FROM GERMANY

BROADCAST ON JEWISH SUBJECTS

The North-West German Rundfunk Berlin regularly broadcasts on Jewish subjects on Fridays from 6 to 6.30 p.m. (British Time) on wavelength 530 m. The broadcast consists alternately of a religious Sabbath celebration with sermon and a feature series under the heading "Aus der Welt des Judentums."

KNAUR'S LEXIKON "DENAZIFIED"

As reported in AJR Information some months ago, the first post-war edition of the Knaur Lexikon gave reason for criticism, because several political items had been taken over without alteration from the preceding Nazi editions. It is learned that in the recently published second edition this mistake has been rectified.

"HITLER COULD HELP US"

At a meeting of the Right Wing Socialist Reichs-Party in Braunschweig, the former Reichsarbeits-fuehrer von Bothmer described the German Federal Parliament as a gathering of old men without energy and courage. He declared a man like Adolf Hitler could still help, and he predicted that Parliament and Government would not live to see their second birthday. In the case of new elections the generation of brave ex-servicemen would have the victory.

GAULEITER KAUFMANN RELEASED

The former Hamburg Gauleiter, Karl Kaufmann, against whom a trial for crimes against humanity is pending, was released from prison for reasons of health.

PROTESTANT GIFT FOR SYNAGOGUES

The Protestant Church in Berlin presented the Berlin Jewish Community with a gift of DM. 5,000 to be used for the re-erection of Synagogues.

Berlin. Two Jews have been re-elected to the West Berlin City Council, Mrs. Jeanette Wolff (Social Democrat), and Dr. F. Engelbert (Free Democratic Party).

On 28th December Mr. Philipp Falkenstein celebrated his 100th birthday. He is the oldest member of the Berlin Jewish community. He was for 3½ years in Theresienstadt and now lives in the Old Age Home of the Jewish Community, Iranische Str.

PERSONALIA

Dr. Salli Hirsch died in Israel recently. Before his emigration he was a lawyer in Berlin. He took a prominent part in the work of the Jewish community and of the Zionist movement throughout his life. After the establishment of the State of Israel, he was appointed Custodian for Enemy Property.

The Year? - 5711
The Occasion?
The Golden Jubilee of the J.N.F.
The Project?
Chevel Simon Marks
The Objective?
To put Anglo-Jewry on the map of Israel

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