

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

8, FAIRFAX MANSIONS, FINCHLEY ROAD (CORNER FAIRFAX ROAD) LONDON, N.W.3

Office and Consulting Hours : 10 a.m.—1 p.m., 3—6 p.m., Sunday 10 a.m.—1 p.m.

Telephone : MAIda Vale 9096 (General Office)  
MAIda Vale 4449 (Employment Agency)

Hans Reichmann:

## DINING WITH THE DEVIL

The historical evaluation of Hitler cannot be made finally at a time which is so close to his activity. About the character of this strange man, many derogatory and flattering details are known. His opponents certainly underestimated him when they presented him as a mentally dull hysteric with the talent of a soap-box orator, who executed like a willing tool the commands of his mainly industrialist paymasters. Just as wrong as the reports about the biting of carpets are the ridiculous byzantine eulogies according to which he was the acme of intellectual and moral strength.

The post-war period has disclosed little about the real Hitler which was not already known. The true Hitler has not been revealed by the German generals, diplomats, by his interpreter and Secretary of State, who are now publishing their voluminous memoirs instead of keeping silent about their part in a criminal regime. Members of the intimate circle in which Hitler may have shown himself in his true colours are, if they have survived, probably unable to write, as these "old fighters" had the education of chauffeurs and chuckers-out. Moreover, as these people are scenting the morning air again, they would probably not show us the real Hitler either, but would probably present another legendary distorted image of their idol.

What authoritative personal utterances are available to us? First there is his book "Mein Kampf," in the writing of which he may have been assisted by his close collaborators, but which, in its essentials, is flesh of his own flesh. To analyse his character solely on the basis of this book, however, is dangerous. It is intended as a propaganda work, and the writer shows himself as he wants to be seen, and not as he is. This is even more the case in his speeches; even so, if you listened to these speeches on the wireless or in public meetings you felt sometimes—and especially about his terrible anti-Semitic fits of rage—that there the real Hitler revealed himself with all his brutality and his vulgarity.

## "Hitler's Table Talks"

Similar doubts apply to the talks which former followers of Hitler had with him. We cannot even tell in these cases whether the report reflects Hitler's exact words or the writer's memory of what may have been said.

The German Institute for the History of the National Socialist Period has now issued, through its director, the Freiburg historian Professor Gerhard Ritter, "Hitler's Table Conversations in the Leader's Headquarters, 1941-42," as taken down in shorthand by Dr. Henry Picker (published by Athenaeum, Bonn, 1951). Here then we have some authentic utterances of the man who was personally guilty of the decision to start the second world war and of the violent death of millions. The conversations were written down in Hitler's bunker in East Prussia and in the Ukraine. Hitler's secretary and political confidant Martin Bormann caused them to be recorded. His intention was not by any means to preserve for posterity every word which the Master uttered at lunch or dinner. Under a regime in which the Supreme Court was not ashamed to stipulate the Will of the Leader as the final law, every word he spoke was important. It could be used for the interpretation of law and could influence the entire administration of the State, even if it was merely uttered in the course of a conversation at table. Bormann and others

therefore brought up topics during these conversations about which there were arguments in the administration, or between the administration and the party, or between the military and the party. Hitler's utterance was then recorded in shorthand, and if it favoured the intentions of Bormann's radical clique—which was usually the case—it was used to silence their opponents. The stenographer was thus probably quite unconscious of the enormity which was being perpetrated when Bormann insisted on his shorthand elaboration of Hitler's utterance about "Mischlinge." Moderate elements, probably in the Ministry of Justice, did not wish to apply the terrible anti-Jewish measures to part-Jews. Bormann eagerly seized upon Hitler's words which made it possible to accord the same treatment to full and part-Jews.

This political use of his conversation was of course known to Hitler. He even countersigned some of the shorthand reports. It follows that he was not completely natural in these talks, but said what he believed suitable for a more or less limited public. This limits the use of these records for a character analysis of Hitler.

Even so there remains plenty for the historian and the psychologist to learn from these talks, and especially for those allied politicians who to-day profess complete confidence in those circles which only six years ago were entirely under Hitler's influence. Those who accepted the expression of unexampled brutality as the expression of the National Socialist view of life and acted upon it, do not seem suitable to us as the allies of powers who have introduced the term "Crime against Humanity" into international criminal law.

## "Expert" in all Fields

Now what does Hitler talk about? Practically about all questions of politics, war, law, but also about morals, religion, church and state, science, art and music, architecture. He considers himself as expert in all fields, and whether he produces platitudes about smoking or marriage, discusses German pre-history and nordic culture, talks about Napoleon I or Jeanne d'Arc or Philipp of Macedon, he always assumes a finality of judgment which is not justified by his education. Undoubtedly he read much, and especially of course Houston Stewart Chamberlain and popular national historians. He also thought about many problems of politics and political philosophy, although without the ability of seeing any point of view other than his own pre-conceived ultra-nationalist and racial one. Nor is there any doubt that he is more intelligent and cunning than his opponents would admit. His judgments are sometimes even different from his own propaganda "line." In these conversations Stalin is not the blood-thirsty barbarian of Nazi propaganda. On the contrary, Hitler admires him because of his recklessness and because he is free from sentimental humanitarianism. The Russian Five Year Plan, he thinks, is only outdone by the German Four Year Plan. He even almost salutes in Stalin an anti-Semitic ally, for Stalin has told Ribbentrop he was only waiting until sufficient native intelligence had matured in the USSR before he finished off the Jews as leaders. (?)

Hitler does not admire the party "philosopher" Rosenberg, but looks down on him as a Bohemian and litterateur. Rosenberg's success he believes to have been due to the angry criticism he received from the Catholics. Himmler's cult of Henry the

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## TRANSFER OF PENSIONS

It has been agreed to allow transfers on a limited scale to pensioners now resident in the United Kingdom. These transfers will be made in accordance with the following provisions:—

- (1) Without any prior examination other than that of the genuineness of the claim.
- (2) Provided that the amount concerned does not exceed DM 300 monthly (any sum in excess to be examined individually having regard to the personal and financial position of the applicant and whether unnecessary hardship would arise if the sum were reduced).
- (3) Transfer to be arranged upon all current payments falling due after June 1, 1950.
- (4) Payments which have fallen due between June 1, 1950, and the date of application to be transferred within a period not exceeding six months and to be in addition to current payments.

As the Federal Government still has difficulty in earning sufficient foreign exchange to meet its essential requirements, the United Kingdom has accepted the present arrangement, but has informed the Federal Government that it will ask for an increase in the monthly limit if it becomes evident that the additional cost could be met by the Federal authorities without serious repercussions on the balance of payment.

## IMPORTANT FOR BERLIN CLAIMANTS

Former residents of Berlin are reminded that the time limit for the registration of indemnification claims in Berlin ends on February 8, 1952. This is only five months from now on. As every claimant has to submit documentary evidence which is often difficult to obtain, he should prepare his claim without delay, if he has not already done so.

Forms are available at the United Restitution Office, 8 Fairfax Mansions, London, N.W.3 (please enclose 6d. and large stamped envelope).

URO will represent before the indemnification authorities claimants who cannot afford lawyers' fees. Consultation by special appointment (Telephone : MAIda Vale 9096).

## RESPITE FOR IMMEDIATE AID TAX

The Minister of Finance of the German Federal Republic has issued a new Decree, dated June 4, 1951, regarding respite (Stundung) for the payment of Immediate Aid Tax (Soforthilfeabgabe) by Nazi persecutees. Whilst a previous decree had already provided for a respite if the persecutee had a claim against a Land on the strength of Indemnification Laws (e.g. Jews' Tax—Judenvermoögensabgabe—deprivation of liberty, etc.), respite may now also be granted if the persecutee submits *prima facie* evidence (Glaubhaftmachung) that he has a claim against the German Reich on the strength of restitution laws (compensation for auctioned lift vans, delivered jewellery, confiscated bank accounts, etc.). If judgment of the restitution authorities cannot be submitted as evidence, the application for respite may be granted if the "Oberfinanzdirektion" can confirm on the strength of its records that the persecutee had been deprived of his assets.

The assessment of the amount of damage due to the persecutee has to be based on the R.M. value of the confiscated property at the time of deprivation. This R.M. amount has to be converted into D.M. at the rate of 1 : 1, unless the property would also have decreased in value if it had remained at the disposal of the persecutee.

Respite has to be granted for the time being—without prejudice to future legislation—at the rate of 10 per cent. of the claim.

*Continued from front page*

Lion seems ridiculous to Hitler; he, the absolute follower of the nordic-Germanic race theory, even makes fun of the supposed culture of the ancient Germans. He knows that they were primitive and could not compare with the Southern people.

If one looks for political revelations of historical importance in this book, one will be disappointed. Hitler merely gives a few facts about his appointment as Chancellor and his negotiations with Hindenburg, which hardly add to the known facts. He quotes a few pronouncements by Hindenburg from the early days of March which, if they are true, show up the President's oath on the Constitution in a strange light. On the other hand Hitler admits that Hindenburg did not agree with the National Socialist measures against the Jews.

Hitler shows his true character in three fields. He openly indulges his morbid megalomania which makes him dream of the "Greater Germanic Empire." He expresses his hatred of the Church and Christianity as genuinely as he feels it, and he lets no opportunity pass without airing his satanic hatred of the Jews.

The Greater Germanic Empire will stretch from the North Cape to the Alps and from the West coast of France to the Black Sea. Its capital will be Berlin, which will be called "Germania." He will change its structure so that it can only be compared with ancient Rome. London and Paris will be nothing against it. He will let Leningrad fall to ruins; her inhabitants have already shrunk to two millions. Hunger, cold and bombs will ruin it finally. New villages and towns will arise throughout the East and will form a living defensive wall. Whole nations will be transplanted, e.g. the Southern Tyroleans to the Crimea, Norwegians, Swedes, Danes and Dutchmen will be mixed with Germans to renew their blood according to the rules of horse breeding. The Swiss however will only be of use as hotel keepers.

#### Russia a Colony

Russia will become the great colony, the new India. The megalomaniac does think about the fate of the 180 million Russians. The solution is simple: they will become slaves. In many talks he discusses in detail what must be done to lower the standard of civilisation of the Russians. That he is talking about human beings does not enter the consciousness of this modern Ghengis Khan for an instant. The superstition that inoculation is dangerous must be spread among them. Abortion must be advocated. Any fool of a German official who might wish to prevent this would be personally shot down by Hitler. (It might be interesting to find out how many times Hitler uses the terms "shooting down" and "beating up" in his talks.) They will get that much schooling only to understand traffic signs. And anyway, why are the Russians warned to beware of railway crossings? They must learn enough German not to be able to plead ignorance of German as an excuse for disobeying German commands. Their largest political community shall be the village. If there is any resistance, a few bombs will be sufficient to break it.

Other Eastern peoples will be treated similarly to the Russians. He threatened to deport the Czechs after the murder of Heydrich, but in the Alsace too a further quarter of a million Frenchmen still have to disappear. On the other hand he is against Himmler's plan to force youths from the "Germanic element" of France into German educational institutions to turn them into Nazis. Hitler does not believe that the militarily incapable French will be much use.

The massacres of Russians and Poles have proved that his megalomaniac dreams were not mere theories. Respect for human dignity or compassion were as alien to him as the recognition of any authority other than his own. That may have been the root cause of his hatred against religion and the Church. They assumed a moral authority which he, the "Superman," did not acknowledge. His criticism of religion and church is on a level with the lowest atheist propaganda:—

"If I am a poor devil and have no time in my dying hour to repent, I am done for. But if I had 10 marks and paid them to the Church in advance—then all is well!"

"I'd march into the Vatican and get the whole gang out. Later I'd say, 'Sorry, I've made a mistake!' But they would be gone!"

That is the level of the man with whom the Vatican, as the first foreign power, saw fit to conclude a Concordat.

## IN PARLIAMENT

### DEBATE ON IMMIGRATION POLICY

On July 26 Mr. Wedgwood Benn raised the question of British immigration policy. He expressed the view that there should be a less restrictive and more positive approach; basically, this country should accept the right of everyone to come in, and exclusions should be the exception. "With inherited Liberal principles, I feel that the free movement of all people is a good thing and one to be encouraged." Mr. Benn recalled that in 1949, for example, 145,000 people emigrated from this country and only 60,000 immigrated into this country. There was a nearer approach to the ideal of universal admission in the United States. In his reply, the Under-Secretary of State for the Home Office, Mr. Geoffrey de Freitas, stated at the outset that the American principle was unsuitable to conditions in this country because we were not a country of immigration like the United States. The broad general policy since the war had been first to admit immigrants who could make a positive contribution to the national economy, and secondly, to help as much as we could to relieve distress and persecution abroad. Since the war 120,000 Poles and their dependents of the Polish Resettlement Corps had entered this country; 25,000 former prisoners of war and 94,000 refugees and distressed persons had also come. All but a small proportion had been men and women who could make a direct contribution to our national economy. "We welcome a foreigner whose employment is approved.

... We want not only workers. If a foreigner wants to come here and set up a business and the Home Office are advised by the Government Department most closely concerned that it is in the interest of national economy that he should come in, and that there is no disadvantage about his coming in, then we admit him." With regard to distressed and persecuted people the Home Office had consistently followed the traditional policy of relieving the victims of persecution abroad. "The fact is that our system of admission, based on discretion and not restriction, enables us to give particular care and consideration to the distressing cases, especially cases of elderly people who are living abroad in ill health and alone, who have relatives in this country willing to look after them." Mr. de Freitas concluded "that our system is one which works well and that, on the whole, our policy is sound."

*Continued from column 1*

Perhaps his hatred of lawyers has a similar root cause as that against the church. The existence of a legal system and of judges remind him disagreeably that his practices run counter to the moral standard which is reflected in the legal systems of all nations. Conscientious objectors on religious grounds have his esteem, but the "Bibel-forscher" who refused military service are shot. "There were only 130, but it certainly had the desired effect."

Artists who are sending "any old tripe" for the exhibition in the House of German Art in Munich are either impostors and should go to gaol, or they are fools and should be kept in the lunatic asylum. If it was not clear into which category they belonged, they should first be made to get used to real work in a concentration camp.

The man who is the supreme source of the Law feels annoyed by the existence of a legal system, and even the most willing servants of his whims among the higher Law officers, such as Schlegel-berger, are persecuted with hatred and derision.

### Pathological Jew Hatred

We need not go into details about his views on the Jews. We know that their ridiculous nature did not cause them to die out, and Hitler's followers still believe as a great truth such views as this:—"By the creation of contract, the Jews found a legal form for their frauds which during the last two centuries have depressed our commerce to that low level from which it must certainly be raised again." There have been many speculations about the root cause of Hitler's hatred of the Jews. This is no phenomenon which can be rationally understood, but a case for clinical psychiatry. Even so, Hitler found the tools to carry out the plans which had been hatched in his morbid brain. In May 1942 he talks about deportation to the East and is shocked that the German bourgeoisie is lamenting

### NATURALISATION AND POLICE

Mr. H. Nicholls asked the Secretary of State for the Home Department how many applications for British naturalisation have been granted since January, 1946, against the advice of the local police authority concerned.

Mr. Ede: The police are not asked to advise me and, while it is open to them to do so, I am, of course, not bound to accept their advice whether or not it is favourable to the applicant. Reports submitted by the police are confidential, and it would not be in the public interest to disclose the nature of the advice tendered by the police when they see fit to volunteer it.

### FOREIGN DENTISTS BILL

In answer to a question by Mr. Awbery whether the Minister of Health was now in a position to state when the Foreign Dentists Bill will be introduced which will include proposals for new methods for assessing the qualifications of foreign-trained dentists, Mr. Marquand replied: "I hope to include proposals on this subject in legislation which it is the Government's intention to introduce at an early opportunity."

(The AJR has taken various steps in order to safeguard the interests of the dentists concerned.—The Ed.)

### PEACE TREATY WITH AUSTRIA

In answer to a question by Mr. Macdonald when it was anticipated that a Peace Treaty with Austria would be signed, Mr. Younger replied on behalf of the Foreign Office: "Although His Majesty's Government, together with the French and American Governments, have pressed for the conclusion of the Treaty for the Re-establishment of an Independent and Democratic Austria, I regret that the attitude of the Soviet Government makes it impossible for me to give an indication of when it is likely to be completed and ready for signature."

### INDEMNIFICATION RHEINLAND-PFALZ

The time limit for the submission of indemnification claims in Rheinland-Pfalz ends on November 29, 1951.

and crying crocodiles' tears after the Jews. The Jew, he says, is equally capable of settling down in the climates of Lapland and in the Tropics. But only a fortnight later he recommends sending the Jews not to Siberia, but to some African climate, with the implication that they should die off more quickly there. He is lying when he says that the deportations are the means to free Europe of Jews. His S.S. had been executing secret orders to murder for a long time wherever they had had the opportunity to butcher unarmed people in their thousands.

This book reveals to us a man without tenderness, without feeling or regard for human dignity, and without respect for any authority. Such a man has been idolised by millions of Germans, and his memory is probably still being honoured by an increasing number. Why else should the neo-Nazi agitators become more impudent and open every day in their appreciation of the murderous regime and its creator as the ideal of the past and as a model for the future?

It appears, to say the least, too early to make these conversations available to the German people, a large part of whom has not yet recovered from the disease with which Hitler has infected it. After twelve years of the National Socialist regime, these circles lack the clear judgment needed to recognise the madness and presumptuousness of what Hitler called his view of life, and which he followed in practice.

We think it unfortunate that the German Institute for the History of the National Socialist Period has chosen just this subject for its first publication, and we are surprised that people are collaborating in this Institute who have been in sympathy with the so-called "view of life" of National Socialism. If the Germans are to be freed of the remains of National Socialism, different means will have to be used from the resuscitation of Hitler's words.

A. J. Fischer :

## JEWISH SCENE IN YUGOSLAVIA

The fourth post-war aliyah—comprising about 800 people—will leave Yugoslavia during the next few days. Israel's Belgrade Legation arranged a reception on the third anniversary of the Day of Liberation. Not only the whole Diplomatic Corps, including the American and British Ambassadors as well as the Soviet chargé d'affaires, was present, but also many leading personalities of Yugoslavia's public life, headed by the Foreign Minister and Deputy Prime Minister Kardelj and the deputy chairman of the People's Assembly Presidency—Moshe Pijade.

Both events are in some way connected. Without the cordial relations between Yugoslavia and Israel, neither the social contact would be so close, nor would half of Yugoslavia's surviving Jewry have been able to emigrate into their new homeland under favourable material conditions and with grateful sentiments for their native country, which offered them all chances of a big career up to minister and general's posts.

A few steps from Belgrade's theatre, the imposing building of the Israeli Legation is situated. Before

### DR. BERNHARD WEISS

Dr. Bernhard Weiss, the former "Polizei-Vizepräsident" of Berlin, died at the age of 71 in London, where he had lived since 1933. For those who remember the political events in Berlin between 1926-1933, the name of Bernhard Weiss is connected with the vicious campaign which Goebbels led against this courageous civil servant. Dr. Weiss was the first Jew to enter the Home Service (Innere Verwaltung) of pre-Weimar Prussia. A judge, who came from an old Berlin family, he was considered an exceptionally efficient lawyer. Dr. Drews, the Minister who appointed him to a position in the Home Service, said of him: "When we decided to appoint for the Home Service a Jew who was not baptised, we knew that the first to be appointed would have to be the best. It was you I chose, and having closely followed your career ever since, I am glad to say you have lived up to our expectations." These words were written in 1932, when Dr. Weiss's career as a civil servant came to an end. Von Papen had him and his superior arrested, if only for a day, as a symbol that the rules of democratic government no longer applied to Germany, and that Goebbels and his party had achieved, at least, a partial victory.

The campaign that Goebbels had started against "Isidor," as Dr. Weiss was maliciously nicknamed by him, had as its target not the man Dr. Weiss. It was the Weimar Republic which, by abusing a Jewish high civil servant, Goebbels would conveniently brand as "The Jews' Republic." Week by week he had cartoons drawn, attacking the Jewish head of the Police, and later on, a collection of them was published under the title "The Book Isidor," a true specimen of Nazi taste and spirit.

Indeed, in six years of mud-slinging against the man who had been singled out by the Nazis as the whipping boy for the Weimar Republic, not one fact emerged to his dishonour.

The name of Dr. Bernhard Weiss is closely associated with the history of the unfortunate Weimar Republic. From the days when he produced evidence for the subversive activities of the Russian Trade Delegation in Berlin to the hunt of the murderers of Rathenau, in the struggle with the Communists and the daily fight against the Brown Shirts, culminating in the arrest of Nazi members of the Reichstag in the Reichstag Building, Dr. Weiss stood in the forefront of the forces that tried to protect the young German Democracy.

When, shortly before the breakdown of the Nazi Party, Hindenburg made his disastrous decision of appointing Hitler Chancellor, Dr. Weiss had to flee from his country. While his police force was ordered to arrest him and Goering had put a reward on his head, a political friend took him by car across the Czech border. From Prague he accepted an invitation to this country, where he first received generous hospitality and later established a printing and stationery business of his own. Grateful though he was to the country that gave him refuge, he felt himself an exile and regarded as his true place the country which had so ungratefully rewarded the love and devotion of a man who had served it well. H.R.

the war, it was the centre of the Jewish community. Then it was turned into the Gestapo Headquarters, where the Jewish victims were collected for deportation. When Moshe Ishai, Israel's first Minister in Yugoslavia, heard this tragic story, he asked to be allocated the house in order "to purify it." Without being pompous in any way, the Legation is particularly well and tastefully furnished.

Dr. Ishai is a master in establishing human contact. He was born 55 years ago as son of a Rabbi in Poland. Already at an early age, he joined the Zionist Movement. In Warsaw and Prague Moshe Ishai studied law and philosophy. The 1924 aliyah brought him to Israel. In addition to his work as a lawyer, he soon developed an active political interest for Mapai and Histadruth. Thus, he was one of the founders of the Davar, the first Hebrew daily of the Histadruth.

In 1943/44 Dr. Ishai was entrusted with an important mission in Teheran: the organisation of refugee transports from Poland, Siberia and Bucharia to Israel. "Envoy Without a Title" is the name of his book, which deals with this historical period. At the end of the war, he went to Warsaw. There he established first contacts between the new government and the Jewish Agency.

On July 5, 1949, the envoy without a title became an envoy with title and handed his credentials to Yugoslavia's President Ivan Ribar. At about the same time, Belgrade's first minister arrived in Tel Aviv. Thus a friendship between two nations, which has since withstood many tests, was put on a diplomatic level. Yugoslavia has done a great deal to help Israel during the war of Liberation and Israel will never forget these efforts.

### Friendship with Israel

From a political and military viewpoint, both countries have much in common. Dr. Ishai analyses the situation concisely and appropriately: "Both had to fight for their independence without outside help and against overwhelming odds. To-day both are surrounded by unfriendly neighbours, and continuous frontier incidents are the order of the day. Our work of reconstruction is similar, too. Without being neutral, both countries have refrained from joining one of the existing blocs."

Minister Ishai stresses that he lives in an atmosphere of sincere friendship: "8,000-9,000 Jews from Yugoslavia have already reached Israel. Excluded from emigration are for the time being only doctors, engineers and chemists, and other specialists of whom Yugoslavia is particularly short after the mass murder of a large part of her intelligentsia during the war. Even these restrictions, however, are occasionally lifted. If there are good reasons, then exceptions are made. The principle of self-determination for national minorities in Yugoslavia is well respected. Therefore, Jews having at last obtained their own state, may go there if they wish."

My question as to whether the considerable Mohammedan minority of Yugoslavia does not present a handicap for the cordial relations between the two countries is emphatically denied by Dr. Ishai. "These Mohammedans are Slavs like their Catholic and Orthodox compatriots. During the centuries of Turkish oppression they had accepted the Islam."

The commercial relations between Yugoslavia and Israel show an upward trend. "In 1950 and 1951 trade agreements covering four million dollars were signed. We import from Yugoslavia more than we can export, and we pay the balance in dollars. Wood, chemicals and cement are our main import articles from Yugoslavia. Business men from Israel often come to Belgrade."

"The cultural exchange, too, is rising steadily. Opera singers and instrumentalists such as Franz Pollak, one of our best musicians, made Israel more popular in Yugoslavia. Sports contests bring Israeli teams to Yugoslavia and vice versa."

Dr. Ishai considers it as a proof of friendship that a delegation of the Jewish community was permitted to participate in Israel's Independence Day celebrations: "Yugoslavia is the only Communist state which offered this chance to her Jews."

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## LETTER FROM JERUSALEM

**A Dramatic Period:** The past few weeks in Jerusalem were a period of tension and drama. The election campaign throughout the country, though conducted with a certain measure of restraint, culminated in a quiet voting, and the result proved that the population of Israel did not succumb to the lures of the extremists on the left and right.

While I am writing these lines, another event is dominating the Israel scene—Zionist Congress. Thousands of visitors are thronging the streets of Israel's capital, and with hardly more than 400 beds available in good hotels in Jerusalem, there is a prize on every furnished room.

**Chagall Exhibition:** The great cultural and social event during the past month in Jerusalem was an exhibition of works by Chagall at the Bezalel Museum. The importance of this artistic event was heightened by the presence of the artist, who came to visit Israel after many years of absence. The exhibition included hundreds of his works reaching back to his early beginnings and thus portraying his artistic development throughout the decades.

It was surprising to find the exhibition popular among people who generally are not well versed in modern art or even more, are not greatly interested in art altogether. It seemed as though the fact that here a Jewish artist of international renown had exhibited his life work in Jerusalem, attracted the masses for national rather than artistic reasons. Chagall's works do not lend themselves to easy interpretation. They are neither realistic nor symbolic, and the artist's disregard of the laws of physics have sometimes a bewildering effect on the viewer. Horses and carts are suspended in mid-air, people walk about with their heads upside down, and an ever recurring calf—or is it a goat—plays the violin. However, the less the people understood, the more they showed enthusiasm, and at the end it was difficult to judge whether Chagall's success was due to snobbery or to his impressive use of colours. There was, no doubt, one factor which contributed to the unique success of the exhibition, that is the Jewish motive in his work, the atmosphere and figures of the Jewish "staedtel" which permeate his pictures.

**Topical Theatre:** The other day I saw Ibsen's "Enemy of the People" at the Chamber Theatre in Jerusalem. One would not have dreamt that this piece, which sometimes has been described as rather dusty, would have gained a new topicality in Israel to-day. This active theatrical group has picked it up from the shelves at the very moment when there was a public controversy on the question of whether bathing on the beach in Tel Aviv should be allowed or prohibited for reasons of health. As may be recalled, the sea of Tel Aviv has not passed bacteriological tests, as part of the sewerage of the town is emptying north and south of the bathing area. A similar problem has been treated by Ibsen in his "Enemy of the People." The piece reveals a likewise state of affairs in a small Norwegian town notwithstanding the fact that this truth may ruin the man who discovers it and damage the coffers of the town people.

Another sign of the times in an otherwise neat performance was the drinking of liquor from tea cups—quite an astonishing sight in a setting of a Norwegian patrician home, but nevertheless a result of "tzena."

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## MARTIN BUBER'S GREAT HARVEST

Vladimir Solovyev has given us what can be called a theological map of Europe. Eastern Europe, especially Russia, is shown as the civilisation under the influence of the Apostle John. The Protestant continent between East and West, especially Germany, is the place of a civilisation which owes its decisive inspiration to Paulus. For the Western world, especially the Anglo-Saxon civilisation, Peter rendered the formative influence. Solovyev's life work as a theologian aimed at the unification of these three Christian worlds. When he saw he failed, he withdrew to a friend's estate near Moscow, ready and willing to die; he received extreme unction by an orthodox priest and spent the last weeks of his life praying for the Jews. He saw the Jews in possession of the whole and undivided faith which in the process of Gentile history had split into the three forms of Christianity: into the faith of John, converting wisdom and aspiring to personal sanctity through worship and ritual, into the faith of Paul converting the soul and aspiring to personal conviction through scriptural or theoretical proof, and into the faith of Peter converting society and aiming at a just order.

In his book "Zwei Glaubensweisen" (Manesse Verlag, Zürich) Martin Buber mentions neither Vladimir Solovyev nor Franz Rosenzweig who made full use of Solovyev's theological map in his "Der Stern der Erlösung." That is surprising, because Buber lavishes in footnotes, and it is also to be deplored, because one would like to know whether Buber is aware that he builds on a foundation laid by Rosenzweig. Buber describes our time

as a "Pauline century," a diagnosis made by Franz Rosenzweig about Germany's dilemma of either blind force or blind faith. Though mentioning the Christianity of John and Peter, Buber does not give sufficient attention to them in his book and concentrates more on Paul, when he compares Judaism and Christianity. This is the decisive difference between Buber and Rosenzweig. Buber's "Zwei Glaubensweisen" is a great work, but its shortcomings are exactly there, where it differs from Franz Rosenzweig. Rosenzweig's work confronts Judaism with all three forms of Christianity. Buber, being the great interpreter of our modern Pauline age from Hegel to Hitler, sometimes becomes himself a prisoner of this age. When he—in his controversy with Professor K. L. Schmidt—refuses to be regarded as the speaker of the "Synagogue" and wants to be seen "only" as the speaker of "Judaism," he reveals unconsciously his one-sided partiality to the Pauline civilisation of the continent; but Jews in Anglo-Saxon countries live their Jewish lives under the impact of Petrine civilisation. Buber remains—even as the Israeli Jew—the speaker of German Jewry of the twenties and thirties.

### Change of Approach

There is one great difference between Buber of 1933 and Buber of 1951. In his writings between 1933 and 1938, most remarkably in his already mentioned dispute with Professor Karl Schmidt, Buber stressed the messianic element as the decisive difference between Judaism and Christianity; in 1951 with its Jewish State, this is

no longer so, and everything centres around the difference between the Jewish "emoonah," faith in the sense of being faithful, and the Pauline "pistis," faith in the sense of theoretical conviction and proof. With the emphasis on this difference alone and with the neglect of the messianic element the difference between the Jew and the three types of Christian believers is not made sufficiently visible.

Buber is the great master in interpreting and contradicting the Pauline specialisation on theoretical conviction, the Damascus of theoretical man. What Leo Baeck wanted in his "Wesen des Judentums," what all the German Rabbis from Zacharias Frankel to this day wanted in their books about apologetics: to represent to the Christian world, thinking in dogma and doctrine, the Jewish doctrine, has been fully achieved by Buber, perhaps as never before. As far as Pharisaic Judaism can be expressed as a doctrine, and confronted with the doctrine of Christianity, and that means with Paul, Buber has done the job. But Pharisaic Judaism is not exhausted as a doctrine. Here, Buber is lacking something of which we are in great need, to-day even more than before 1933. Buber is our great teacher, where we preach Judaism; but in order to preach Judaism, we must have Jewish homes, Synagogues and Jewish congregations. These practical issues are embraced by the "Halachah." As far as these practical issues are concerned, Buber is an outsider.

### Chassidism interpreted

And yet he is the propagator of Chassidism. How is that possible? The answer is that Buber has, as interpreter of Chassidism, done what a musician does, who transposes a piece of music from one key to another; Buber treats Chassidism as if it had grown in the Pauline civilisation in which the main issue is not religious practice, but religious conviction. Buber speaks of the "message" of Chassidism, and this message is his own creation. Buber is blind to the aim of the Chassidic Rabbis to have communal prayer endowing the individual worshipper with holiness. Here he is, more than anywhere else, preoccupied by the Pauline civilisation of Germany. In his novel "Gog and Magog" (Lambert Schneider, Heidelberg) Chassidic Rabbis talk philosophy, as if they had all graduated at a German university, and as if each of them were a Dr. Phil. What he represents is Chassidism, a literary creation.

While in "Zwei Glaubensweisen" the combination of industrious scholarship and capable interpretation is most fortunate, Buber's great learning as a biblical scholar has its genuine field in his "Der Glaube der Propheten" (Manesse Verlag, Zürich). There is nobody, neither in the Jewish nor in the Christian world of letters, who is of Buber's stature. But here, too, where we face Buber as the great heir of centuries of biblical research and of the untiring endeavour of German Jewry to have prophetic expounded, a word of caution must be expressed. There is the prophetic conception of the Covenant. The Covenant, being what it is, does not lead to the dilemma individualism—collectivism. The individual precedes the Covenant but it is the Covenant through which the individual exists. In his interpretation of the prophets Buber tends to be influenced by modern collectivism. But the happy inconsistencies within Buber's great personality enable him to come to a faithful interpretation of the prophets as near as humanly possible to a man with personal convictions of his own. A faithful interpretation has no need to stress any collectivism in the prophets, because the "collective" of the prophets is the Covenant. The Covenant with God makes man free and gives him communion with his fellow man. The Covenant, the b'rith, is the prototype of every organisation which can be called Jewish. The Synagogue, being Jewish organisation, Judaism, being Jewish doctrine, Chassidism, being Jewish pietism aiming at worship in holiness, cannot be revived, lest the revival of the Jew himself starts first. We must begin with him who is one and whom God can make many, as Isaiah said of Abraham: "For when he was but one, I called him, and I blessed him, and made him many" (LI. 2).

The greatness of Buber is the greatness of the teacher; the teacher is not bound to provide a political panacea for every one. All he can do is to prepare those who have to make their decisions, as best as he can. This Buber does, and he makes it not difficult for one who makes his political decisions different from his.

## LAW and LIFE

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

### HIRE-PURCHASE AGREEMENTS

Hire-purchase has become a feature of everyday life. When it was first introduced economists warned that it would induce the poorer classes to unnecessary purchases and would plunge them into debts and bankruptcy. This theory has been over-ruled by experience. Buying on the "never-never" plan has developed into a necessity for the middle classes, disregarded only by the very wealthy or by the really poor whose income is not steady enough to guarantee the instalments.

This outcome has been made possible only through a special legislation, clearly defining the duties of the purchaser and restricting the rights of the vendor with his greater power through greater financial resources.

The Hire Purchase Act of 1938 covers the credit-sale agreement where the goods are sold on credit and the property passes to the purchaser with the contract or at a later strictly defined time. It also covers the hire purchase agreement proper in which the property is hired and the hirer has the right to buy and to become the owner usually after having paid the last instalment.

The Act controls the hire purchase of motor vehicles and certain railway rolling stock up to a price of £50, live stock up to £500, and all other goods up to £100. In order to make the agreement quite clear for the purchaser the law requires that the vendor must state in writing the cash price of the goods or must exhibit them with a label stating the price or must hand over a catalogue with the cash price. Therefore, the purchaser will always know how much more he has to pay on hire purchase as against cash.

The law requires that the hirer or purchaser must personally sign a note attached to the contract stating the hire purchase price, the cash price, the amount of each instalment, the dates when payable, and a list identifying the goods.

Furthermore, a notice must be attached to the agreement stating that the hirer has the right to terminate the agreement in writing. He can terminate it at any time after having paid the instalments due and after having given notice of termination. It is further stated that the vendor cannot take the goods back without a Court Order if approximately one-third of the purchase price

has been paid, and the Court has the power to allow the hirer to keep the goods on condition that the balance is paid in a manner left to the discretion of the Court, usually taking into account the special financial circumstances of the hirer.

On payment of a fee of one shilling the purchaser is entitled to a written information from the vendor about the following details:—(1) The amount paid. (2) The amount unpaid and due. (3) The dates of further instalments. (4) The amount of each instalment becoming due.

The vendor has to answer within four days and failure to do so suspends all further instalments or any steps to enforce the contract until the answer is supplied. After a month has elapsed without reply the vendor is liable to prosecution and to a fine of £10. The purchaser on the other hand, is obliged to inform the vendor at his request where the goods are kept and his failure to give this information make him also liable to a fine of £10.

Certain terms if inserted in the agreement are bound by law to be void and bear no consequence even if agreed to and signed by the purchaser. The most important of them are:—

- (1) Permitting the vendor to enter any premises and to take the goods away,
- (2) altering or restricting the purchaser's right to terminate the contract,
- (3) relieving the purchaser from any liability for unlawful acts committed by persons acting on his behalf.

Finally, an important protection for the hirer or purchaser lies in the discretion the Courts can exercise when enforcement of the agreement is sought by the vendor. Only the County Court in whose district the purchaser resides or carries on business can hear the action. The Judge can order the return of the goods if the instalments have not been kept up to date, but can suspend the order on condition that further instalments are paid as he thinks just, or he can even order return of only part of the goods giving the ownership of the rest to the purchaser if a certain number of payments have been made.

It appears, therefore, that the law has regulated the hire-purchase agreement sufficiently not to make it too risky a business for the man of small means but reasonably safe income.

# THE ANGLO-JEWISH EXHIBITION

"This Exhibition," Lord Nathan, its President, said at the opening, "is the family album of Anglo-Jewry." It was a happy phrase, and no one moving among the bright and beautiful designs could fail to feel the homely touch that plainly emanated from the portly portraits of the worthies, from the nobly framed illuminated addresses, and from the sundry souvenirs and trophies proving soundly that this family had gone far in the world and done well. It had every reason to claim attention for its achievement during the last 100 years.

Booth by booth presented, concisely and with varying skill, the organisations which are the head and soul of Anglo-Jewry—the Board of Deputies, the United Synagogue, the Beth Din, the Anglo-Jewish Association, the Board of Education, the Orthodox and the Liberals, the Zionists, B'nai Brith, and, in an imposing background, the organisation of charity—the Board of Guardians, the Jewish Hospital, the societies for the Deaf and the Blind, the Women's leagues, the Old Age homes, the Central British Fund, also precious ritual objects from the Jewish Museum and, as the backbone of the whole, a miscellaneous display of books by Jews, on Jews, for Jews.

## Missing Features

It is perhaps not altogether surprising that in this colourful album, the family dwelt almost entirely on its thoroughly respectable members. The poor relations were treated with discretion, in fact there was hardly any reference to the refugees from Russia, Poland and Germany who increased the Jews of England from 80,000 in the 'eighties to the present 400,000. Nor was their story the only feature conspicuously missing. The Jewish press, e.g., was similarly overlooked, and the absence of any data on British Jewry's record in the century's three or four great wars is also a regrettable omission.

But perhaps it is pedantic to find fault with detail. It is not possible to be just in every instance, and all too human errors can often be plausibly defended. It will, however, not be so easy to justify the treatment of the immigrants, for they are of the very substance of the community, and whether one does or does not agree with Mr. A. Abrahams, the noted journalist, who saw "design" in the "concealing of roots from which most of the Jewish population have sprung," certain it is that in disregarding them the exhibitioners did nothing to lend character to the face of Anglo-Jewry.

These foreigners did things which increased England's power and raised the standards of her Jews. Thanks to them, England was able to maintain practically a monopoly of the clothing trade in the world, and but for them none of the bigger Anglo-Jewish institutions would be what

## PERSONALIA

**Professor Dr. Bernhard Zondek** (formerly Berlin, now Jerusalem), the well-known gynaecologist, recently became 60 years old.

**Professor Dr. Heinrich Loewe** died in Israel at the age of 82 years on the eve of the opening of the first Zionist Conference in Jerusalem. He belonged to the first generation of German Zionists and was a delegate to the first Zionist Congress at Basel. As an expert on semitic culture he was one of the chief librarians of the Berlin University Library, and, after his emigration in 1934, became chief librarian of the Municipal Library at Tel Aviv. He was the founder and first President of the German Zionist Organisation and, as a protagonist of Zionism and an authority on Jewish science, a well-known leading figure in German Jewish life.

It is learned with deepest regret that **Mr. Hanns Kochmann** (formerly Berlin) suddenly passed away while on holiday in Switzerland. Throughout his life Mr. Kochmann was associated with Jewish communal work. He was a member of the AJR Board, and selflessly put himself at the disposal of the cause whenever his help and advice were required. His devotion, modesty and extreme helpfulness will be gratefully remembered. All those who had the privilege of knowing him have lost a good friend and are united in their feelings of deep sympathy with his wife and his children.

**Rabbi Dr. Isaac Holzer**, who from 1910 until 1940 was Rabbi of Worms, died in the U.S.A. at the age of 78 years.

they are to-day. As for the later arrivals, they hope they have in no way been unworthy of the example set before them. It is now ten years since the refugees from Nazi oppression banded themselves together in the AJR, and occasion will be taken to present, with due respect, the story of their achievement.

But in ignoring the vast congregation of immigrants, Anglo-Jewry was not only doing an injustice to its relations; it also denied a vital part of its own specific record—the relief it gave to the oppressed. Nowhere did this Exhibition provide as much as an inkling of the "immense sacrifices," as Mr. Otto Schiff once said, by which Anglo-Jewry "proved that the support of persecuted members of its race is compatible with the highest principles of loyal citizenship." Bloomsbury House is passed by in a silence that some will feel was undeserved.

This failure, distressing enough as far as the Jewish community is concerned, was deplorable also because of the Gentile visitors of the Exhibition. From them the failure hid an achievement of which Anglo-Jewry have cause to feel proud: for in succouring the haunted, they gallantly affirmed one of the noblest of England's traditions, that freedom of asylum which is an ancient right. Its symbols had been the Mansion House meetings at the time of Damascus and later, during the Russian pogroms, also, in a minor key, the Queen's Hall meeting in 1933.

It is surely not entirely an accident that British Jews began to realise their own history in the very years when the first fugitives arrived. In 1887 the famous Anglo-Jewish Historical Exhibition took place which was addressed by Professor Heinrich Graetz, then described as "the most illustrious of living Jewish scholars."

It was because of this imperfect vision that no thought was spent on those who, within the greater part of the century, had developed into some of the most essential sections of the Jewish community in England. The organisers of the Exhibition have shown themselves possessed of many skills. It seems a pity they did not demonstrate more convincingly their appreciation of the sentiment which the Chairman voiced at the golden jubilee of political emancipation nearly fifty years ago, "It is not our pride which is fed. It is our sense of responsibility which is deepened."

## REPORT OF BOARD OF DEPUTIES

The Annual Report 1950 of the Board of Deputies of British Jews is a most interesting document. The outstanding event during the year under review was the Conference of the Jewish Communities in the British Commonwealth and Empire held in London in July 1950. In the field of Jewish Defence, the report states that the year had been "one of progressive improvement in the general situation vis-a-vis the campaign against Fascism." Amongst the Board's activities on behalf of Jews abroad was a constant watch of the menace of neo-Fascism and anti-Semitism in Germany; the problem of restitution was also under permanent consideration. For the historian the list of past Presidents from 1760 onwards is of special interest. The dominating figure in the past century was Moses Montefiore, who with short interruptions held office from 1835 to 1874. As far as the account of present day activities is concerned, the Board has adopted a very sound principle: after each deputy's name the number of meetings he attended is mentioned.

## JEWISH NOBEL PRIZE-WINNERS REMEMBERED

"What the German people owes to her Jews," writes Eric Steindaam in "Das Freie Wort," "is symbolised by the fact that half of the German Nobel prize-winners were Jews. Six hundred thousand Jews have contributed to Germany's world reputation and welfare to the same extent as 60 million Germans."

## NAZI CHAIRMAN OF ACTORS' ASSOCIATION

The actor Ludwig Koerner who under Goebbels had been President of the "Reichstheaterkammer," has been elected local Berlin Chairman of the Actors' Association.

## Old Acquaintances

**Returnees:**—After Fritz Kortner, who will direct "Minna von Barnhelm" in Munich, and Ernst Deutsch who is going to be "Oedipus" in the re-built Berlin "Schiller-Theater," Anton Walbrook is returning to Düsseldorf for the coming season. He will play Christopher Fry's "Venus Observed" and probably "Towaritsch" with Sybille Binder, also a returnee from London. Gründgens, who runs the Düsseldorf theatre, also lured Ullrich Haupt back from the States to partner him in Schiller's "Räuber." Emil Rameau, who spent his years in exile in California, returned to his home town Berlin to become Dir. Barlog's aide-de-camp. H. I. Rehfish will see three or four new plays of his produced during the forthcoming season, and has just published his first novel, "Die Hexen von Paris," with Cottas.

**Milestones:**—Two actresses have married in New York: Grete Mosheim, Homolka's first wife, and Lotte Lenja, Kurt Weill's widow.—Two of our old acquaintances have a birthday, and many happy returns to both of them: Frederic Gottfert, Fritz Gottfurcht to you, celebrated his fiftieth in London. The former co-editor of the highbrow Berlin monthly "Der Feuerreiter" is to-day story-editor of "Associated British Pictures" in Wardour Street, assisting to put the British film industry into shape. Gottfert has helped to script many films, and during the war he wrote wonderful songs for "Die Kleine Bühne."—Betty Stern in Paris celebrated her sixty-fifth birthday a few days ago. She was the well-known hostess in the twenties and thirties in Berlin; now she is an agent with many discoveries to her credit. Betty knows everybody, and everybody knows her.

**U.S.A.:**—Curt Bernhardt will direct "The Merry Widow" for Joe Pasternak.—William Dieterle is intending to produce a Wagner picture in Europe.—Joseph L. Mankiewicz, husband of Rose Stradner and director of "All about Eve," will produce "Five Fingers" with James Mason; it is the story of the Albanian spy who stole war secrets from the British Embassy in Istanbul.—Georg Fröschel is scripting "Scaramouche" for M.G.M.—Curt Siodmak will direct his own script "The Bride of the Gorilla."—Marlene Dietrich will go to Paris to do a picture with Edmond T. Greville in three versions.—Oscar Karlweis has returned from Europe to be in Paramount's "Anything Can Happen."

**Around Wolfgangsee:**—Your columnist went from Munich to St. Wolfgang to see our friends from all over the world have their holidays. The first we met was Arthur Hellmer, who has returned from England to Germany. There was Eric Charell who is going to produce a new version of his old success, "White Horse Inn" in Munich in the autumn, and Eric Pommer, the former Ufa producer, who is preparing his first post-war picture with Hans Albers, Lucie Mannheim, her husband Marius Goring, and young and gifted Hildegard Knef in the leading parts. Eighty-two-year-old Oscar Straus just told his memories to Egon Jameson, who wants to write his biography. Robert Thoeren, the author from Hollywood, was in conference with agent George Marton from Paris. Your reporter on the other hand negotiated with Hans Habe, editor of "Münchner Illustrierte," a series about Berlin between the two wars for his paper; it will have the headline "Ich hab so Heimweh nach dem Kurfürstendamm," and tell the story of the life of that city from 1919 to 1933. And just to round things up, we saw Peter Lorre's first German post-war picture "The Lost One," which is by far the best German film since the last war.

PEM.

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## FROM MY DIARY

In the life diary recently published of J. M. Keynes, the economist, there is one passage which I am sure will be read with eager interest by Jewish refugees. The biographer, R. F. Harrod, refers to the "delays and red tape" in the release from the Isle of Man of "distinguished refugee scholars who yielded to none in hating the Nazi regime." "The old fire and fury flared up in Keynes's comments on the authorities," Harrod writes and quotes from a letter written in July 1940: "Our behaviour towards refugees is the most disgraceful and humiliating thing which has happened for a long time. Also rather disconcerting to find that we have such obvious fatheads still in charge . . . if there are any Nazi sympathisers still at large in this country, we should look in the War Office and our Secret Service, not in the internment camps." In another letter Keynes wrote: "I can remember nothing equal to what is going on for stupidity and callousness."

He took up the cases of a number of refugee economists of whom Harrod names four, viz., Messrs. P. Sraffa, E. Rothbarth, H. W. Singer and E. Rosenbaum. "A vast correspondence piled up. There were various authorities, both governmental and academic, which professed to be dealing with the problem. Keynes, determined to leave no stone unturned, wrote to them all and persisted until the matter was put right" (p. 497).

I believe little has so far been known of this part of Keynes's record.

A recently published German novel (Sophie Kramstyk: "Man lebt wie man kann," Rowohlt Verlag, DM. 14) is meant to describe the Jewish fate during the past decades. The plot is centred around members of the Polish Jewish upper middle-class, most of whom are spending their lives in various parts of Europe. They are not refugees but cosmopolitans who have often proved more fit to adapt themselves to their environment than many Jews from Germany.

With few exceptions, the described persons have only rather loose connections with the Jewish Community. Some are baptised Polish patriots, others try to find salvation in Communism, others again are just ordinary business men without

## NEWS FROM GERMANY

### "EMOTIONAL INDIFFERENCE"

The "Frankfurter Allgemeine Zeitung" describes the difficulties which Jewish members of the liberal professions have to encounter when trying to be re-instated into their former positions. A typical example was the refusal to re-appoint a former Jewish doctor as medical supervisor, because meanwhile he had become 60 years old and was soon due for retirement. "When the terrible crimes became known after the end of the war," the paper writes, "the ordinary German used to make two excuses, either that they had been entirely unknown to him before, or that he had heard about them with horror but had been unable to do anything against them. Both explanations are true, but nevertheless they become untrue, if now, as we are able to speak and to act, we do not compensate at least the survivors. We can not return to them the lost years of their lives, nor can we make their relatives alive again. We can, however, prove that as a nation we do not wish to have in common anything with the criminals." At the end, the article appeals to President Heuss that everything should be done to overcome the "emotional indifference, one of the darkest spots in post-war Germany."

outspoken ideological attachments. It is one of the shortcomings of the book that it hardly portrays any men or women who find their emotional and spiritual balance by being upright Jews, either in the religious or national sense; therefore the final conversion to a kind of simplified Zionism of two characters is rather abrupt and unconvincing.

The language is not always in conformity with the standards to be expected from a good novel and there are also too many debates and dialogues. On the other hand, the plot is rather thrilling, and though it would not be quite justified to say that the book has a message, it faithfully records the lives of Jewish individuals who had to share the fate of the people from whom they were descended.

NARRATOR

### "EMIGRANT A.D."

A paper of the Free Democratic Party attacked the head of the Foreign Department of the German Trade Union as "Emigrant a.D." He is described as an enemy of Germany who had trained his revolutionary instincts abroad and who was now trying to introduce "ostisch-asiatische" principles. "One writes 'Emigrants a.D.' and means 'Juden raus'" comments the Basler "Nationalzeitung," quoted by the "Frankfurter Rundschau." Another paper attacked the head of the Federal Office for Constitutional Questions, Dr. John, a returnee from England, because he had had no qualms to examine and classify German prisoners of war "as an employee of a hostile power."

### RESISTANCE MOVEMENT FORGOTTEN

Recalling the events of July 20, 1944, the Hamburg weekly "Die Zeit" writes that the "traitors" of that day were almost again considered as "traitors." They have become the target of a new "stab in the back" legend. "If this development goes on, the survivors of July 20 will see the tenth anniversary of their revolt against dictatorship as exiles abroad."

### ADENAUER AGAINST RADICALISM

In an article published by "La Metropole" (Antwerp), Federal Chancellor Dr. Adenauer stated that the Federal Republic would not repeat the mistakes which led to the events of 1933. To-day it was the object of German policy to create a new national feeling and to make the Germans aware of their responsibility towards Europe and the West.

### HITLER'S TEA HOUSE

The U.S. Land Commissioner for Bavaria, Dr. Shuster, expressed the intention of making the site of the Obersalzberg accessible to the public. German authorities, he said, were, however, afraid that it might be abused as a memorial for pilgrimages.

### FAMILY EVENTS

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

#### Death

**Mr. Alfred Weisenbeck**, 122 Empire Court, Wembley Park, formerly Munich, suddenly passed away following a heart attack on 1st August at the age of 76, deeply mourned by his wife, daughters and sons-in-law.

#### CLASSIFIED

##### Employment

**MIDDLE-AGED LADY** wants 2-3 hours evening work. Good Typist (Invoice Typist), or Restaurant or Private House. Any suggestions welcomed. Box 1089.

**TEXTILE AGENCY** require capable person well introduced in making-up trade. Full details to Box 1061.

**CAPABLE WOMAN** wanted. Good Continental Cook. Four adults out at business. Light house duties. Modern flat. Hours 1.30 p.m. to 8 p.m. No Sat. Applicants preferred living in Hampstead or Swiss Cottage or Golders Green Area. Wages £4 10s. Insurance paid. Call personally, Nita Goldblatt, 59 Charlotte Street, London, W.1.

**SHORTHAND TYPIST**, perfect English and German, five days week, required. Box 1091.

**DAILY HELP** wanted for light work (4 hours a day). Box 1087.

**TRAINED MATERNITY NURSE** free from 28.8-21.9.51, and from 15.10 onwards. Go anywhere. Box 1062.

**ART NEEDLEWORKER**, Viennese, exp. in any kind of needlework, spec. hand-made ladies underwear. Box 1076.

**COMPANION**, formerly Concert Singer and Teacher, wants part-time job. Box 1077.

**COOK** for private household available; part-time. Box 1078.

**CUTTER** f. blouses wants pos. Box 1079.

**FINISHER**, exper., wants position. Box 1080.

**LEDGER CLERK**, good at figures, available. Box 1081.

**MANAGERESS** f. small workroom f. dresses, blouses or shirts, exp. cutter and pattern maker seeks pos. Box 1082.

**FILING CLERK**, reliable, looking for work. Box 1083.

**HOUSEKEEPER** wants pos. as exper. cook with business couple or single gentlem., non-resid. Box 1084.

**YOUNG MAN**, Comm., Techn. and Journal. exper. Adaptable, energetic, resourceful, seeks progressive position of trust and responsibility, with scope for initiative. Does anything, goes anywhere. Box 1069.

**BOOK-KEEPER** (full set of books) or admin. work, wants employment, Sabbath Observ. Box 1070.

**MANAGER** (Canned Food and Meat Importers) wants to change pos. Box 1072.

**PHYSICIAN**, former Doctor of Skin Diseases, wants congenial work in the cosmetic and chemical line. Box 1073.

**EXP. BUSINESS MAN** seeks pos. as Manager of office or factory Organiser of Light Engineer. Sub-Contr.—Insurance, Forwarding, Import/Exp. Knowledge of Engl., German, French, Russian, Ital. Box 1074.

**MARRIED COUPLE**, wife cook, husband kitchen-porter, wants pos. in a School, Conval. Home or Hostel; good references. Country preferred. Box 1075.

### Accommodation

**ACCOMMODATION** of any kind wanted. AJR Social Service Dept.

**GENTLEMAN**, with modern 5-room flat, central heating, in Golders Green, wishes to share household and flat. Box 1090.

**FURNISHED ROOM**, possibly basement, by dressmaker required. Box 1086.

### Miscellaneous

**ALTERATIONS**, Remodels, Dressmaker, Mrs. Cohn, now 130 King Henry's Road, N.W.3. PRI-6167.

**BERLIN PROPERTY**, Administration. Fritz Rosskamm, Berlin-Charlottenburg, 4, Clausewitzstr. 3.

**FIRST-CLASS PAINTER**, very reliable, takes week-end work for prompt execution. Box 1088.

**ISRAEL MALE STUDENT** offers Hebrew or French lessons *au pair*. Box 1065.

**ELECTRICIAN** available: fitting fires, wiring pencil elements and electro bars, rep. of electr. appliances. Box 1071.

**VIOLIN** wanted on loan by exp. amateur. Box 1063.

**GABELSBERGER SHORTHAND**. Who can teach Engl. transfer system and/or can lend textbooks? Box 1064.

**WHO WOULD GIVE** a wireless set to an elderly lady, bound to her home by not being well? Box 1085.

**SEWING (HAND) MACHINE**, Frister & Rossmann, for sale. Good cond. £8 or nearest offer. Box 1066.

**QUALITY FURNITURE**, Piano, Violin, Gramophone, etc. (private), for sale. Box 1067.

**MAN'S PRE-WAR CLOTHING**, medium size, good cond., private, for sale. Box 1068.

### Personal

**EDUCATED WIDOW**, comf. home and business in Midl. City, age 49, German origin, desires remarriage with refined Gentleman. Box 1059.

**ELDERLY REFINED GENTLEMAN** (60), lacking other opportunity, seeks acquaintance with good-looking, cultured Lady (45-50) as companion for dinners, concerts, etc. Offered reliability, integrity, required perfect friendship. Please write to Box 1060.

### MISSING PERSONS

#### Enquiries from AJR

**Friedmann, Richard and Erna**, née Jungmann, from Frankfurt/Main, for Amt fuer Vermoegenskontrolle & Wiedergutmachung, Frankfurt.

**Scharnan, Dr. Rudolf**, born 23.3.95, Vienna, for Jewish Refugees Committee.

**Stern, August and Ella**, née Mitscherlich, from Munich, for IRSO, Munich.

**Heirs of Miss Rosa Halpern** from Warschau, for IRSO, Berlin.

#### Enquiries from HIAS

1 Dryden Chambers, 119 Oxford Street, London, W.1

**Kelly, Getrude**, née Benger, born 1923 in Vienna, dressmaker, last known address: 19 Warrington Crescent, London, W.9, sought by uncle Oskar Porjes in Israel.

**Eisenberg, Toni**, born in Berlin, owner of a sweet shop, sought by uncle, Alfred Hersberg of New York.

# AJR AT WORK

## AJR EMPLOYMENT AGENCY

(Annually licensed by the L.C.C.)

During the holiday period we received fewer offers for vacancies, but there were also less applicants for jobs. Nevertheless we were able to place the usual number of employees. Several people without special skill were directed to the courses of the London Ort School, where they can obtain training.

We wish to thank all our friends who were good enough to help in the so-called Hardship Cases which have been published every month in this column.

**Needlewomen Service:** We have now on our register a rota of experienced and reliable women for all kinds of needlework; reports we have received confirm that the work is carried out satisfactorily. This encourages us to ask our members and friends to make use of this service and contact us whenever possible.

**Secretarial Service:** We have on our records women and men for typing or shorthand typing jobs at home and outdoor, some with book-keeping knowledge. We also have on our books book-keepers, full and part-time, for in- and outdoor work.

**A.Y.D. Service:** We have started a new "At Your Disposal" service and we can place men or women "at your disposal" for any kind of odd jobs such as:—

- Meeting people at the station coming from abroad and accompanying them in London;
- Lending a hand to people who are moving;
- Shopping for elderly or ill people;
- Bringing gift parcels to the Post Office;
- Getting passports or railway tickets, and many more similar jobs.

### Hardship Cases

Why not employ elderly men? If they are in need and have to earn their living, they certainly deserve OUR HELP. Please reply to our Employment Agency.

Elderly Man, formerly owner china factory, seeks clerical post. Own typewriter available.

Old-age Pensioner, formerly own business, wants part-time work, clerical or storekeeper or home-work.

Elderly Gentleman, eager to work, wants post as packer and/or storekeeper.

Elderly Artist, highly experienced, restores pictures, or paints portraits from photos.

Pensioner wants filing or ledger clerk position. Good at figures.

Elderly Man, best references, wants light office or packer work. No lifting.

Experienced packer, Old-Age Pensioner, healthy, wants part-time job.

## AJR FRIENDSHIP CLUB

The activities of the AJR Friendship Club are now being resumed. Meetings in September are taking place at Zion House, 57 Eton Avenue, London, N.W.3, at 7 p.m. on the following four Sundays: September 2 (Talk by Dr. W. Rosenstock about his Visit to Germany), September 9, September 16 (Talk by Mr. H. Jaeger about Middle-East problems), and September 23. Interested non-members of the Club may obtain full programme from AJR Headquarters.

## THE HYPHEN

At a meeting on Saturday, September 15, at 7.30 p.m., a talk will be given by Mrs. Rose Henriques. Details about place and subject as well as about other Hyphen activities may be obtained from the Hon. Secretary, Miss Margot Fuld, Flat A, 2 Exeter Road, N.W.2 (Gla. 5878).

## Letter to the Editor

### O.R.T. COURSES IN HAMPSTEAD

Dear Sir,

The report of the London O.R.T., covering the period from the opening of the Hampstead premises in December 1950 until the end of the Summer term in July 1951 reveals that the O.R.T. has settled very well into a programme of patient and useful "Rehabilitation through Training" work in its new surroundings. The number of students who were enlisted within this time was 116, 26 were men and 90 were women, the oldest being 71, the youngest 14 years of age. Training facilities were, inter alia, in the following fields: Machine sewing, Use of machine attachments, Production of men's shirts and women's blouses, Dressmaking, Patternmaking, Fitting and Finishing.

Most students took courses on two evenings per week. Emigration, change of trade because of illness old age, widening of trade experience were the main reasons for joining them.

The total expenditure involved amounts to £997; this means that about £8 12s. per head has been spent by O.R.T. during this period. In my opinion this amount cannot be considered as extravagant, considering the fact that by the courses much misery has been cured or at least alleviated. It would, therefore, be highly essential to continue the courses, and my appeal is directed to all who read this report to help us either through financial or fabric contribution, or both.

A. Lewinnek,  
Principal.

London O.R.T. Centre,  
102 Belsize Lane, Hampstead, N.W.3.

## BRITISH HIGH COMMISSIONER REAFFIRMS RESTITUTION POLICY

In a letter to the Prime Ministers of the Laender in the British Zone the British High Commissioner, Sir Ivone Kirkpatrick, stresses that His Majesty's Government's restitution policy would remain unchanged and would not be affected by the intended alterations of the legal relationship between Germany and the Allied Powers. By this statement the British High Commissioner has followed suit to Mr. McCloy, who had recently issued a similar declaration for the American Zone.

## INDEMNIFICATION FOR VICTIMS OF EXPERIMENTS

The Jewish organisations have repeatedly pointed out to the German Federal Government that many categories of Nazi persecutees have not been considered by the existing indemnification laws of the Laender. With regard to those victims who were used by the Nazis for so-called scientific experiments, the Federal Government has now issued a decree according to which effective assistance may be given in special cases of hardship to victims of Nazi experiments also if they are now residing abroad and if, owing to lack of a domicile in Germany or owing to the expiration of the deadline for registration, they are not entitled to file claims on the strength of the Laender Indemnification Laws.

Persons concerned should approach the United Restitution Office in London, 8 Fairfax Mansions, N.W.3.

## BAVARIAN COMPENSATION OFFICE

The Bavarian Minister of Finance, Friedrich Zietsch, has appointed an Advisory Council for the Bavarian Compensation Office. Amongst the seventeen members are representatives of all parties as well as of the organisations of persecutees, including the philanthropist Baron Rudolf Hirsch and the Board Members of the Munich Jewish Community Lothar Bernstein and Edmund Jonas.

## CONSECRATION OF KARLSRUHE SYNAGOGUE

On July 26, a new Synagogue was consecrated at Heerenstrasse 14 in the presence of representatives of the Churches and of the State and Municipal Authorities. The sermon was delivered by Rabbi Dr. Geis. Whilst once the Community consisted of about 3,000 members, there are now only 125 Jews left in Karlsruhe.

## JEWISH COMMUNITY GREET'S PROTESTANT MEETING

In a telegram to the Protestant Church Meeting the Jewish Community Berlin stressed that its members would never forget the assistance given by members of the Protestant Church to the Jewish persecutees.

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