

AJR

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 9096/7 (General Office)
MAIda Vale 4449 (Employment Agency)

TWENTY YEARS

IN these days, our mind goes back to the events of the year 1933, when the Nazis came to power in Germany. The happenings of that time, first considered as an internal German affair of only temporary significance, led to developments which ultimately shaped the destiny of mankind. For us, the former German Jews, war began in 1933. It started with discrimination and persecution and ended with expulsion and extermination. We have no right to let our own past fall into oblivion. It is the meaning of days of remembrance that we pause for a moment to recognise our lives in their historic setting. This is a duty not only towards ourselves but also towards those who were not permitted to survive the catastrophe. At the same time, historical dates are a fitting opportunity for looking upon the tasks which are lying ahead.

These are the reasons for which the AJR invites its members and friends to a meeting on April 1. The date has been chosen not to recall the particular events of the Boycott Day, but to mark the beginning of those measures of the Nazi regime which were specifically directed against the Jews. The choice of the speakers on the occasion could not be more appropriate. Dr. Leo Baeck links the past with the present. This undisputed leader of German Jewry was, throughout the dark years, at the helm of the "Reichsvertretung" of the Jews in Germany and has, since his liberation from Theresienstadt, been the President of the "Council of Jews from Germany." His message to former German Jews on this solemn occasion will, therefore, be of outstanding importance.

Of the other two speakers Dr. Erich Eyck, who in Germany took an active part in public affairs, has acquired a wide reputation as an author in this country, and Dr. Ludwig Guttman, O.B.E., has added lustre to the name of our community by his scientific achievements which have been of benefit to many people paralysed by war action or illness.

It is expected that the number of those who wish to associate themselves with the objects of the function on April 1 will be very large. Therefore admission to the meeting should be applied for as soon as possible.

THE FLOOD DISASTER

IN common with all the inhabitants of these islands we are stunned by the catastrophe which befell the coasts of this country and of the Netherlands during the last weeks. Sympathy is not enough and everyone realises that he has to relieve the plight of the unfortunate victims. We know that former refugees respond to the best of their ability to the appeals now made to the public. Perhaps, consciously or subconsciously, their understanding for the misfortune of the flood refugees is even accentuated by the remembrance of their own past: they too had once to experience what it means to lose a cherished home, and this may also have some bearing on the extent to which they lend their support. Whilst their adequate contribu-

Romano Guardini:

Germany's Unexpiated Guilt

What concerns us here is the fact that a great number of innocent people lost their honour, their possessions, and their lives. Many of them were German citizens, and their relationship to the German State was one of mutual rights and duties. The actions against them were not carried out in the face of imminent danger, or under any kind of emotional stress. They resulted from a well thought-out political theory.

If we now appealed to one of the great spiritual leaders for a judgment on what has happened, what are we going to hear? I am picking at random some of the great names: Planck, Helmholtz, Mommsen, the Brothers Grimm, Goethe, Hoelderlin, Mozart, J. S. Bach, Leibniz, Pascal. How, under their eternal gaze, should we ourselves pass judgment? They would, I think, look at us with unbelieving horror. Perhaps they would say: "We are faced with something here that has mounted from the darkest depths of humanity: the barbarian, the animal within the human personality. It has become clear, how little our task to which we devoted our lives, has been accomplished, how formidable are the Forces of Chaos and Destruction even now!" Perhaps it would also shake their belief that their mission could ever be fulfilled.

Human dignity ignored

The autonomous modern state, hitherto kept in check by conscious or subconscious regard for the human person or for a transcending authority, got rid of all inhibitions and assumed power to decide on the unalienable right of all human beings: their right to exist. Such a state of mind has never before been a factor in historical life. There have been beginnings, cases where political powers disregarded the fundamental rights and the dignity of individuals, and during the Roman Civil Wars, the French Revolution, etc., equally terrible actions were carried out. Yet they did not develop the forces of evil in such an unreserved way. This has now happened for the first time. The political argumentation of the State enters into an alliance with modern technique and transgresses all the borders put up by divine authority or human dignity.

tions to the Lord Mayor's Fund will be a matter of course, they should also use this opportunity, unfortunate as it may be, to express by their gifts their gratitude to the Netherlands where, after the November pogroms, thousands of German Jews found refuge and where, thanks to the courage of the population, many of them were kept in hiding when the country was occupied by the Germans.

One symbol that threw light on this historical situation was the systematic extermination of the Jews. Even though this action may not have reached its climax before a certain date during the war, it had always been a theory officially acknowledged and accepted by the State itself.

The tremendous impact of these happenings may be seen from the way in which the German people has reacted to them since the war. It is a cause for amazement and wonder how very little the German people as a whole has gone into these matters, how little it has realised what had been done, and what these happenings mean to Germany's whole existence.

As if nothing had happened

How could Germans go on living as if nothing had happened? It is bad enough that there are people who still deny that these things ever happened, or who try to defend them or to prove that the people so cruelly wronged were themselves morally wrong. Yet this might be explained as the reaction of men who feel guilty without wishing to face their guilt and who therefore try to justify themselves, and to accuse and even hate their victims. Evil though this is, it is understandable. We are, however, referring to something deeper rooted. It seems as if the conscience of the community was stunned by such terrible happenings which loom in their minds untackled and dangerous.

I do not want to imply that the happenings should result in feelings of so-called "collective guilt." This unfortunate term would

(Continued on page 2)

"REMEMBRANCE AND OUTLOOK"

The AJR invites all members and friends to a
PUBLIC MEETING

on the 20th Anniversary of the Boycott Day
Wednesday, April 1, 1953, at 8.15 p.m.
at Tuck Hall, Woburn House,
Upper Woburn Place, W.C.1
(near Euston and Euston Square Underground Stations)

Speakers:

Dr. Leo Baeck
Dr. Erich Eyck
Dr. Ludwig Guttman, O.B.E.

Free Admission with ticket only

Tickets should be ordered by March 15 at
AJR Headquarters, 8 Fairfax Mansions,
London, N.W.3
(stamped envelope to be enclosed)

(Continued from front page)

only confound the issue and is without meaning. Moreover, it has stopped the individual conscience from assuming responsibility. There is no such thing called "collective guilt." The black deeds of one individual can never be laid at the door of another one, unless this other one has aided and abetted him or has at least failed to hinder him when he should and could have done so. There is, however, something else, the collective solidarity of the individual and the people he belongs to, and of all individuals belonging to the same people.

If a member of my family commits a wrong, I may well say that I am innocent of it, but I must never say that this has nothing to do with me. Though I am guilty only of what I myself do, I am involved in anything done by any member of my family. I share in its prosperity and in the glory that may have been achieved by one of its other members, but for the same reason I also share the responsibility for any wrong perpetrated within the family circle; I must confront it and do all I can to put it right. The same applies to a people. Every normal individual feels closely tied to the life of his people. Each individual claims for himself what great things happen to his people, and must therefore also bear responsibility for the wrong done by this people.

The ultra-modern extermination campaign relied on this argument: Once a certain course of action has been completed and its aims are achieved, the deeds and sufferings no longer exist. The human beings who were killed are no longer there.

The danger of oblivion

A wrong once done, however, remains a power of immediate historic activity. We have learned from psychology that health and sickness of human beings largely depend on psychological and moral factors. Sickness of the mind that has not been properly dealt with results in organic sickness of the body, and, far beyond this, it finishes by forming the underlying pattern of all future behaviour. Similar things happen in the lives of peoples. Where the guilt of the "res publica" has not been realised, judged, and atoned for in one way or another, it tends to become the ever-recurring pattern of all future behaviour and eventually to destroy the political existence.

There is something terrible in the history of the past twenty years which has not been properly dealt with yet. Whether one likes it or not, this is a fact. Whatever is said to deny, or minimise, or even justify this fact, is only another instance of the depth to which these happenings have penetrated.

There is guilt—guilt that burdens the conscience of the people, even far below the threshold of consciousness and that asks to be atoned for.

Furthermore, what has happened is to the occidental world the first pattern of that dreadful possibility which overshadows the future. Thus it is a warning. If we try to evade the red light by sinking these happenings in the past and in complete oblivion, they will live on as a wound on the soul of the people, of us all. And it will become the pattern of things to come in the future of our people.

Excerpts from an article in "Hochland" (Munich) by kind permission of the publishers

FOCUS ON IRON CURTAIN

RELIEF FOR EASTERN REFUGEES

The American Joint has established a Relief Office in Berlin, Pestalozzistr. 14. The Director of the Joint for Germany and Austria, Mr. Samuel L. Haber, declared that the refugees were going to be supported by money, food, clothing and accommodation and that assistance for their emigration to Western countries would also be granted.

The AJR has received enquiries from former German Jews who wish to bring to this country relatives or friends who have escaped from Eastern Germany. Whilst the applications for admission to the United Kingdom have to be submitted by the applicants themselves to the appropriate British authorities in Western Berlin or Western Germany, it might increase the prospects of obtaining visas if the applications were endorsed by guarantees for entire or partial maintenance and, if possible also for accommodation. Such guarantees have to be sent by the guarantors in this country to the refugees who have to attach them to their applications; they should include evidence about the financial position of the guarantors.

The Immigration Department of the Jewish Agency has opened an office in Berlin to deal with those refugees who wish to settle in Israel.

With the help of the Joint a temporary home for refugees from Eastern Germany and Eastern Berlin has been established in Wannsee. The Gemeindesaal Joachimsthaler Str. 13 is being used as a reception centre.

Political Aspects

The political aspects of the escape of Jews from Eastern Germany are considered by various Western German newspapers. They demand that the activities of those refugees who had held offices with the Eastern German authorities had to be scrutinised, whether these refugees were Jews or non-Jews. It would be wrong if former Communist office-holders were treated more leniently in case they were Jews. As far as they were active Communists they had been faithful Stalinists. The point was that they had not deviated from their political line, but that the "line" had taken a different direction.

The Eastern German weekly "Die Tat" publishes a statement by Prediger of the Eastern Berlin Jewish community, Martin Riesenburger, against "alleged anti-semitic tendencies in the German Democratic Republic." They are described as lies of the Western Press; all Jews in Eastern Germany were content, whereas in Western Germany anti-semitic tendencies were common.

One of the reasons for which Jewish communal leaders had left Eastern Germany was their refusal to sign a declaration covering the following five points—

The "Joint" was an organisation of American agents; Zionism was a Fascist movement and the Israeli Prime Minister, Ben Gurion, an agent of U.S. imperialism; American jurisdiction was criminal, because the Rosenberg couple has been sentenced to death; Restitution to Jews was an exploitation of the German people; the Luxemburg agreement was to be disapproved of. According to the "Neue Zeitung," several Jewish refugees have reported that the Eastern German population had been most helpful to the Jews and did not agree with the recent policy. The American Jewish Committee, New York, has been informed that 912 Jewish families and 1,098 families of mixed marriages have been put on a special list by an order of the East German State Security Ministry. The order, according to the report, directs the East German authorities to use the Nazi racial laws to determine who is, or who is not, a "non-Aryan."

NEW JEWISH COMMUNITY IN EASTERN BERLIN

The Jewish community in Berlin which until recently comprised Jews living both in the Western and in the Eastern sectors of the city has been split up. The Board of the East Berlin Jewish community consists of Georg Heilbrunn, Bernhard Jacobus and Israel Rothmann.

S.E.D. AND ZIONISM

The S.E.D. paper "Neues Deutschland" appealed for a fight against Zionism which was being abused by American imperialism for criminal activities such as espionage and sabotage. It would be a mistake, the article says, to watch the activities of Jews with lesser diligence than those of other inhabitants of Eastern Germany. Whilst there should be strong feelings against anti-semitism and compassion with the past sufferings of the Jews, it would be wrong to overlook the class origin in the case of people of Jewish descent or even of Zionist convictions.

EASTERN GERMAN TRIALS AGAINST "ANTI-SEMITES"

In Magdeburg, four persons, including one Jew, were put on trial because they had criticised the persecution of Jews. The prosecutor stated that "criminal Zionists" were no Jews and that work for Zionism was anti-Semitism. In Frankfurt/Oder a member of the Christian Democratic Union was sentenced to one year hard labour because after the arrest of the—non-Jewish—former Eastern German Minister Dertinger he had said: "I did not know that he was also a Jew."

"VERDIENSTKREUZ" FOR JEWISH EDITOR

The editor of the "Allgemeine Wochenzeitung der Juden in Deutschland," Karl Marx, Düsseldorf, has been honoured by the "Verdienstkreuz" of the Federal Republic in recognition of his services for German-Jewish understanding. In accepting the honour, Mr. Marx declared that although he could not forget what had been done to the Jews by the Nazi regime, he hoped that the Germany of Heuss, Adenauer, Kurt Schumacher, Lueth, Prof. Boehm and Ministerpraesident Arnold (of Northrhine-Westfalia) would be successful in her fight against the powers of darkness.

WEEK OF BROTHERHOOD

For the second time a "Woche der Brüderlichkeit" has been arranged for in Western Germany, from March 1-7, under the patronage of President Heuss. Its object is to remove Christian-Jewish tensions. The Sueddeutsche Rundfunk has prepared a number of topical broadcasts on Jewish subjects, including the recital of Jewish songs, a talk on literature in Israel and an address by Rudolf Hagelstange about the "Peace with Israel" movement; under the heading "Vergesst es nicht" one feature programme will deal with the history of Jewry in Mannheim. Amongst the speakers during the week is Dr. Hermann Mueller-Claudius.

JEWISH TRUST CORPORATION General Meeting

The Second Annual General Meeting of this Corporation, established—under the auspices of the Foreign Office—thanks to the endeavours of the British Jewish bodies under the leadership of the Central British Fund, was held in London on the 20th January 1953. The Corporation is the official Successor Organisation for heirless, unclaimed, communal and organisational Jewish property in the British Zone of Control in Germany.

Sir Henry d'Avigdor Goldsmid, Bt., the Chairman of the Corporation, in presenting the Second Annual Report, stated that it was very gratifying that until 30th November 1952, approximately 3,300 cases were either adjudicated by courts or amicably settled; property, or compensation in lieu of such property, to the value of D. Marks 7,855,000, had been recovered. Since then further very satisfactory progress was achieved.

He had recently visited, together with the Honorary Treasurer, Mr. H. Oscar Joseph, the Corporation's offices in Germany. They were intensely impressed with the energy and speed with which operations were conducted.

The Chairman, in concluding his Report, paid tribute to the devotion of all members of the staff and in particular to the work of the General Manager for Germany, Dr. R. Lachs, and the General Secretary in London, Dr. C. Kapralik.

Mr. Barnett Jannar, M.P., on behalf of the Board of Deputies, moved the adoption of the Accounts and the Annual Report which was agreed unanimously.

RESTITUTION NEWS

SOZIALVERSICHERUNG

Entwurf eines Fremdreuten- und Auslandsrentengesetz

Im Ausland lebende Verfolgte des Nationalsozialismus, denen Rentenansprüche aus der Angestellten- oder Invalidenversicherung zustehen, oder die Rentenansprüche gegen Berufsgenossenschaften hatten, konnten bisher eine Wiederherstellung ihrer Rechte nicht erlangen, weil gesetzlich noch nicht festgelegt war, auf wen und in welchem Umfang die Verpflichtungen der stillgelegten Reichsversicherungsanstalt fuer Angestellte und der uebrigen Versicherungstraeger uebergehen.

Nach 1945 waren in den einzelnen Laendern voneinander abweichende Regelungen ergangen, die sich nur auf die im Inland Lebenden bezogen.

Durch den obigen Gesetzesentwurf soll eine einheitliche Regelung fuer das Bundesgebiet unter Beruecksichtigung der besonderen Lage der im Ausland lebenden Berechtigten herbeigefuehrt werden. Das Gesetz zerfaellt in drei Teile.

Teil 1 regelt Versicherungsverhaeltnisse bei nicht mehr bestehenden, stillgelegten oder ausserhalb des Bundesgebiets und des Landes Berlin befindlichen Traegern der gesetzlichen Unfall- und Rentenversicherung an Berechtigte im Bundesgebiet und im Lande Berlin (Fremdreuten). Als stillgelegter Versicherungstraeger kommt insbesondere die Reichsversicherungsanstalt fuer Angestellte in Frage. Hier werden die Ansprueche von Fluechtlingen und Heimkehrern geregelt. Diese Bestimmungen beziehen sich auf Berechtigte, die sich staendig und befugt im Bundesgebiet oder im Lande Berlin aufhalten, werden aber im Teil 2 fuer Nazi-verfolgte oder im Ausland Lebende fuer entsprechend anwendbar erkluert.

Teil 2 regelt die Leistungen an Berechtigte im Ausland (Auslandsrenten). Diese getroffene Regelung geht davon aus, dass bei dem im Ausland Lebenden eine Beziehung zu der jetzigen Bundesrepublik oder dem Land Berlin bestanden haben muss.

Unter Beruecksichtigung dieses Gesichtspunkts sind die jetzigen Traeger der Sozialversicherung zur Leistung nur verpflichtet, wenn das letzte versicherungspflichtige Beschaeftigungsverhaeltnis oder die Mehrzahl der Beschaeftigungsverhaeltnisse sich im Bundesgebiet oder in Berlin befunden haben. Fuer Bearbeitung fuer die Rentenversicherung wird die Landesversicherungsanstalt in Duesseldorf fuer zustaendig erkluert. Fuer die Berufsgenossenschaften, die im Osten ihren Sitz hatten, wird die Zustaendigkeit noch durch besondere Verordnung bestimmt.

Bezuglich der Berechtigten, die hiernach keinen Anspruch haben, sieht das Gesetz Ersatzleistungen in Hoehede des Rentenanspruches vor, wenn der Berechtigte zur Bestreitung seines Lebensunterhalts auf die Rente angewiesen ist.

Die Sozialversicherungsgesetze bestimmen, dass eine Rente ruht, wenn sich der Berechtigte freiwillig im Ausland aufhaelt. Um den im Ausland lebenden Verfolgten des Nationalsozialismus die Geltendmachung ihrer Ansprueche zu ermoeglichen, bestimmt das Gesetz, dass der Aufenthalt im Ausland dann nicht als freiwillig anzusehen ist, wenn der Berechtigte als Verfolgter zur Auswanderung gezwungen wurde. Durch diese Bestimmung wird ein Ruhen der Rente vermieden.

Teil 3 des Gesetzes enthaelt Bestimmungen ueber die Moeglichkeit der Erhaltung der Anwartschaft durch Zahlung freiwilliger Beitrage.

In den Uebergangsbestimmungen werden Fristen fuer diejenigen verlaengert, die bisher die laufenden Fristen nicht einhalten konnten.

Der Gesetzesentwurf ist von der Bundesregierung dem Bundesrat zugeleitet worden und wird jetzt von diesem beraten.

Wir werden ueber den Inhalt des Gesetzes eingehend berichten, wenn es Gesetzeskraft erlangt hat.

BUNDESRAT RATIFIES REPARATIONS AGREEMENT

On February 20, the Bundesrat ratified the Reparations Agreement with Israel. The Agreement now passes to the Bundestag which is expected to ratify it very soon.

AUSLANDSBEAMTENGESETZ

Fristablauf 31. Maerz 1953

Es wird nochmals darauf hingewiesen, dass Pensions-Antraege von fruheren Angehoerigen des oeffentlichen Dienstes und ihren Hinterbliebenen auf Grund des Auslandsbeamtengesetzes bis zum 31. Maerz 1953 beim Londoner Generalkonsulat der Deutschen Bundesrepublik, 6 Rutland Gate, London, S.W.7, eingereicht sein muessen. Das Auslandsbeamtengesetz bezieht sich auf diejenigen, die eine pensionsberechtigende Stellung hatten oder eine solche erlangt haetten, wenn sie nicht auf Grund der Verfolgungsmassnahmen entlassen waeren. Es regelt die Ansprueche unabhueangig von dem fruheren Wohnsitz in Deutschland (d.h. einschliesslich der russisch-besetzten Gebiete und der Gebiete jenseits der Oder-Neisse Linie). Das Gesetz bezieht sich auf Gebietskoerperschaften (Staat, Stadt, usw.) und auf die oeffentlich-rechtlichen Koerperschaften, die im Gesetz aufgefuehrt werden, z.B. auf Handelskammern, Handwerkskammern, Landwirtschaftliche Anstalten, Reichsversicherungs-Anstalt, Krankenkassen, Sparkassen, oeffentliche Banken (Reichsbank, Preussische Staatsbank, usw.) und Reichsbahn.

Soweit die Beamten juedischer Gemeinden gleichzeitig Staatsbeamte waren, muessen sie neben dem Antrag im Entschaeidungsverfahren auch einen Antrag auf Grund des Auslandsbeamtengesetzes beim Londoner Generalkonsulat der Deutschen Bundesrepublik, 6 Rutland Gate, London, S.W.7 stellen. Aus einem Erlass des bayerischen Staatsministers fuer Unterricht und Kultus vom 20.8.1951 No. II 35337 ergibt sich, dass die Lehrer der fruheren israelitischen Volksschulen in Bayern Beamte des Staates waren, ihre Gehaelter vom Staate erhielten und einen Gehalts- und Ruhegehalts-Anspruch gegen den Staat hatten.

COMPENSATION IN BERLIN

According to an information received from the United Restitution Office, Berlin, the Entschaeidungsamt Berlin will not give priority treatment to applications which have been submitted as late as summer or autumn 1952, unless the applicants are over 80 years old.

KRIEGSVERSORGUNGSRENTEN IN BADEN-WUERTTEMBERG

Wir haben in Nr. 9/52 auf einen Erlass des Bundesarbeitsministers betreffend Zahlung von Kriegsversorgungsrenten an im Ausland lebende Berechtigte hingewiesen, die nicht die deutsche Staatsangehoerigkeit besitzen.

Auf Grund dieses Erlasses koennen im Falle der Beduerftigkeit an Schwerkriegsbeschaeigte, Kriegswitwen und Kriegswaisen vom Bewilligungsmonat ab Renten gezahlt werden.

Das Justiz- und Arbeitsministerium des Landes Baden-Wuerttemberg hat mit Erlass vom 10.11.1952 angeordnet, dass, soweit Leistungen auf Grund des obigen Erlasses festgesetzt sind, Zahlungen fuer die rueckliegende Zeit seit dem 1.4.1950 auf besonderen Antrag erfolgen, wenn der Antragsteller vor dem 8.5.1945 aus dem Gebiete des Landes Baden-Wuerttemberg infolge von Naziverfolgungen ausgewandert ist und auf die Versorgungsbezaege zur Bestreitung seines Lebensunterhalts angewiesen ist.

Voraussetzung ist, dass der Anspruch auf Kriegsversorgungsrente auf Grund der Entschaeidungsgesetze angemeldet worden ist.

Der Antrag ist bei den zustaendigen Landesaeu- tern fuer Wiedergutmachung Freiburg, Karlsruhe, Stuttgart und Tuebingen zu stellen. Die Zustaendigkeit bestimmt sich nach dem letzten Wohnsitz.

HAFTENTSCHAEDIGUNGSANSPRUECHE IN BADEN-WUERTTEMBERG

Nach einem Erlass des Badisch-Wuerttembergischen Justizministeriums koennen Haftentschaedigungsansprueche solcher Berechtigten, die nach dem 8.5.1945 verstorben sind, zur Erstattung kommen, wenn die Berechtigten entweder an den Folgen der erlittenen Verfolgung oder in Armut gestorben sind. Die Landesaeu-ter in Baden-Wuerttemberg sind jetzt bereit, Antraege dieser Art zu bearbeiten. Anspruchsberechtigte, die nicht in der Lage sind, einen Anwalt oder Rechtsberater zuzuziehen, werden gebeten, sich an das United Restitution Office, 8 Fairfax Mansions, London, N.W.3, zu wenden.

JEWISH CLAIMS CONFERENCE ON AUSTRIA

It was resolved in New York that about twenty of the organisations which form the Board of the "Conference on Jewish Claims against Germany" will also contact or advise on the negotiations with Austria which are presumed to commence in Vienna in April after the elections are concluded. Former refugees from Austria will be represented in this Conference; the problem is under discussion and efforts are under way to appoint a joint representative for the former Austrians in Israel, the United Kingdom, and the U.S.A. The Association of Jewish Refugees and the Jacob Ehrlich Society have agreed to the suggestion of the U.S.A. Organisation that the Nobel Prize-winner, Professor Loewy, formerly of Graz, should be the representative of all the Austrian Refugees. They further suggested that a World Council of Former Austrian Refugees should be established on the model of the Council of Jews from Germany.

COMPENSATION FOR DEPRIVATION OF LIBERTY FOR FORMER AUSTRIANS

The present Austrian law on compensation for deprivation of liberty refers only to victims who still possess Austrian nationality. The Austrian Government was advised by the Allied Council in Vienna to enact an additional law within six months, i.e., by the end of February, 1953, by which all former victims irrespective of their present nationality would receive compensation. The international Jewish organisations, in collaboration with the Association of Jewish Refugees and the Jacob Ehrlich Society, have urged the enactment of such a law, and now learn that a draft law is being prepared, but has to await discussions until after the elections in Austria at the end of February.

EXCHANGE RATE OF BLOCKED MARK

The "Aussenhandels-Blaetter der Rhein-Ruhr-Bank" of January 7, 1953, publish a summary of the exchange rate of blocked Mark during the twelve months of the past year. The tablets reveal that in January, 1952, the selling rate amounted to DM. 19 and in December, 1952, to DM. 17,80 for £1. The climax was the month of September, when £1 could be obtained for blocked DM. 16,20.

FEDERAL INDEMNIFICATION LAW

In accordance with the undertakings of the Hague Conference the German Federal Government has drafted an Indemnification Law. The draft is now circularised amongst the German Laender.

ENTSCHAEDIGUNGSGESETZ HESSEN

Aenderung der Verfahrensordnung

Im Gesetz und Verordnungsblatt des Landes Hessen vom 23.12.1952 ist eine Aenderungsverordnung vom 15.12.1952 veroeffentlicht, in der die Zustaendigkeitsverordnung vom 27.2.1950 ergaenzt und geaendert wird.

Auf folgende Bestimmung der umfangreichen Verordnung wird besonders hingewiesen :-

Bisher war die Frist zur Anmeldung auf Grund des Hessischen Entschaeidungsgesetzes gewahrt, wenn rechtzeitig eine formlose Anmeldung eingereicht war.

Die Frist war auch gewahrt, wenn bis zum 30.9.1950 angezeigt worden ist, dass die Anmeldung irrtuemlich im Rueckerstattungsverfahren in Bad Nauheim rechtzeitig erfolgt war.

Nunmehr bestimmt Par. 7a, dass in diesen Faellen die formale Anmeldung auf den vorgeschriebenen Formularen bis zum 31.12.1953 nachgeholt werden muss. Geschieht dies nicht, so gilt die Frist als ersaeumt.

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BLOCKED GERMAN MARKS AND AUSTRIAN SHILLINGS

ENQUIRIES INVITED

Dr. I. Maybaum

DIALOGUE WITH BUBER

In this paper, which is read by Jews from Germany and Austria, it is not necessary to publish biographical details about Martin Buber on the occasion of his 75th birthday. He was, and remains, one of us. German Jewry shaped his outlook and he, the great teacher, shaped German Jewry's life in many ways. We read with admiration his *Essays about Chassidic Piety* and neither he nor we drew conclusions from this type of Judaism; German Jewry remained in the tradition of Moses Mendelssohn, Herman Cohen and Leo Baeck; it was a tradition in which Synagogue and lecture room spread Judaism of a rational and moral kind; mysticism became for us a kind of Jewish literature—it would not become a way of life.

We remember that part of Buber's way which he shared with Franz Rosenzweig. In those unforgettable years, he was nearest to us. Later on, in the years 1933-1938 Buber, lecturing, nay, preaching to German Jewry and giving consolation, rose to his greatest stature. In Israel he became the fighter on the side of Magnes, a fighter for an understanding with the Arab world.

We sincerely hope that Buber has still an important role to play, not only in the world of letters, but also on that stage of history where the Jewish people pleads for fair understanding of its claims in the Diaspora and in Israel.

This article is meant to celebrate Buber's birthday by talking with him. Buber gave us his whole personality when he talked with us and when we talked with him. The article is not merely a review of Buber's latest publication, but a dialogue with him, who was never the writer hidden behind the pages of his books, but always the master in personal contact with those who listened to him.

Martin Buber has published a number of books since he left Germany and settled in Israel. But only the book under review (*Recht und Unrecht—Deutung einiger Psalmen*, Benno Schwabe & Co., Basel, Fr. 3.75) and that published immediately before it ("Images of Good and Evil," Routledge & Kegan Paul) face the situation confronting the Jew after the catastrophe in the course of which 6½ million of our people perished. All the other publications, very valuable as they are, could have been written before 1945, even before 1933. That is by no means a derogatory statement. It is bound to take a long time until our reaction to events of such immensity and of such terrible cruelty can be expressed in words. The first reaction is mute stupor, a silence lasting for years; tears, outcries, and protests are also reactions, but it needs more than that to adjust oneself to a new situation. What is necessary is a creative answer to the challenge of a world utterly changed, cruelly different from what was before. The whole Jewish writing of the years after the Second World War, plentiful as it is, so far reveals an incapacity to answer the challenge of the new age. The exceptions are few. Buber is now one of these few. In this world, created by a merciful God, there is injustice and sin, and something which is worse: wickedness which is willed injustice and sin. This is the problem with which our generation is burdened.

After having dealt with this problem of our age in his previous book, "Images of Good and Evil," delving deep into academic learning, Buber now, in this little commentary, turns to a few selected psalms. He throws off the mantle of the scholar and speaks in the language of a modern psalmist. It is often said that Buber's style is difficult. This does certainly not apply to this valuable little book, which may be compared with the books of pious stories and homilies which our ancestors read for

their religious edification and uplift. Buber does not lecture, he tells his story, beginning again and again in the first person: "To-day I return again to the Psalm which, in accordance with Franz Rosenzweig's will, I read at his grave . . ." or "Often, when I turn to the Psalms . . ." or "The deeper the experience of my life penetrates this Psalm . . ." In this way, the great sage talks to us, and we can easily understand him, whether we are learned or not learned, young or old, or whether we are—and that must be specially emphasised—Jews or Christians. This little book with its 74 pages and its moderate price can bring inspiration to a great number of people.

The "Law" and the "Lehre"

Buber never translates Torah with the word "Law," as the Jew of the Anglo-Saxon countries does. He says "Weisung," this being his own version of the word "Lehre," with which we German Jews were used to translate the word Torah. He thus stresses the doctrinal side of the Torah, whereas the legal element is either not there or not emphasised. God is to him like a loving teacher. But God is also a father whose love does not prevent him from giving commandments to his children. These commandments are expressed in the strict imperative "thou shalt." As regards the difference between good and evil, Buber evades consistently translating the word "Tsaddik" into "just" or "righteous." The "Tsaddikim" are the "Bewährten," those who walk in harmony with God's tuition. "Es gibt 'die Guten' nicht. Aber es gibt das Gute," he writes.

Here is the reason why I call Buber's profound and Jewish book a German book, and I hope what I say will not be seen as an inappropriate paradox. Buber's endeavour to avoid legalism, to avoid pride in moral satisfaction shoots over the mark. He is in the camp of Immanuel Kant who, in his ethical

treatise, wrote the monumental sentence: "There is nothing in the world which could unconditionally be called good, except the good motive." The best motive transformed into action is, if not failure, certainly imperfect. This is the tradition of Luther who denied the possibilities of "good works" and, to go further back, of Paul who complained: "I know what is good, but I do what is wrong" (Romans v, 19).

I do not say Buber is mistaken; what I mean is that he sees only one side of the matter, namely, that side which reveals itself to one whose surrounding Christian civilisation is of German Pauline fabric. Buber's "Es gibt 'die Guten' nicht," only reveals one aspect of the Jewish position. The Jewish conviction is that justice is possible; the Jewish ambition to do good, to be just, to be a Tsaddik is not out for an illusion. We say in our Yom-Kippur liturgy: "We are not so arrogant (asepanim) as to say, we are Tsaddikim, alas, we have sinned." But we know we can do the good deed. We can be Tsaddikim. They do exist.

Two Civilisations

How is it that I feel able to argue with Buber, a giant of Jewish learning indeed? Why can I see what Buber cannot see? It is because I am now living in the midst of the Anglo-Saxon world. Buber, though originally a native of Eastern Europe, is still a German Jew. Nowhere but in Israel could German Jews, intellectually and spiritually, remain to such a degree what they were before. There, no indigenous civilisation forced them to change. It is different with the German Jew who went to England. Here the Christian civilisation is not of Pauline but of Petrine fabric. Even if we think of the boy scout who sets out for the "good deed of the day," we realise the difference in the atmosphere from that of Luther's country. We understand Shylock, with the commentary of English daily life around us, as an English character. What Shylock says amounts to the often heard sentiment: The Law is the Law. "We have to take the Law as it is," Lord Goddard, Chief Justice of England, once said, "always remembering that in Other and Higher hands mercy may be extended." When Lord Goddard refers to the Almighty, there seems to be the suggestion of another court, not unlike his own, but far away, and possibly slightly eccentric." (*The Observer*). Shakespeare never met a Jew. Shylock is not a Jew but, being truly human, he has Jewish features; he is a hero who fights a moral battle for the validity of legal undertakings; he is an English character and he would not understand a German, who called a contract "a scrap of paper" as the disciple of Kantian philosophy, Bethmann-Hollweg, did. Portia's casuistry in her speech in court outdoes all the casuistry which is supposed to be typical for the talmudic jurist. But in the antagonism between Judaism and Hellenism, she gives the palm to Judaism: "How far that little candle throws his beams, So shines a good deed in a naughty world." She does not speak of "the word" (logos) which shines in the darkness, but she changes the words from the gospel and speaks of the good deed which shines in the darkness. In this light man can walk here on earth; he who does so is the Tsaddik. He exists.

Middle class "respectability" is spoken of in England without the reproach of bourgeois hypocrisy. Integrity means not merely good motives, it means the success of a man, of a group, of a country of putting into practice what is honest and fair. We Jews call ourselves the heirs and trustees not only of the prophets, but also of the Pharisees. We certainly do not translate the word Tsaddik into Saint. In Chassidism this wrong translation caused nearly what could be called a Jewish heresy. But when we remember an honest friend or neighbour whom we could trust and who never failed us, we may see in him the man whom the Hebrew word Tsaddik denotes.

German spiritualisation of morality, dangerously unprotected against barbarism, and English legalism, dangerously unprotected against hypocrisy, harshness and rigidity, give a chance to prove the mettle of Jewish universalism, which must be more than the abstract political ideology of cosmopolitanism; it must be the human ability to combine in one: midat-hadin and midat-harachamim, the measure of judgment and the measure of mercy, the spiritual depth of the good motive and a wide reality in which good deeds can happily succeed.

LAW and LIFE

Legal Advice (for persons with limited means only) may be obtained through the AJR Social Services Department.

THE CONVENTION ON THE DECLARATION OF DEATH OF MISSING PERSONS

One of the more fruitful activities of the United Nations, in a humanitarian field, is the Convention mentioned in the headline which was signed at Lake Success on April 6, 1950. As always in the case of international conventions, this one too can only obtain practical importance if it is ratified by a sufficient number of countries. This is generally a slow process; in the case under review, however, a hopeful beginning has been made by the fact that the State of Israel has been one of the first ratifying states; it is hoped that other countries of special importance to our readers will follow.

Due to the effects of the Nazi terror, most of us have, in recent years, become involved in proceedings for declarations of death. The procedure was sometimes cumbersome, and, even if it had been successful, there was no guarantee that the declaration of death by the Court of one country, say of Germany, would be recognised by the Court of another country, say Great Britain or Israel, where assets of the missing person had been found.

The most important provision of the United Nations Convention (space does not permit to report on its clauses in detail) is that declarations of death pronounced in accordance with the Convention will be valid in all the contracting states, unless contrary evidence is submitted. Applicants will have the very wide choice to apply to either

- (1) The Tribunal of the place of the last domicile of the missing person or of his last voluntary or involuntary residence;
- (2) the Tribunal of the country of which the missing person was a national;
- (3) the Tribunal of the place where there are assets of the missing person;
- (4) the Tribunal of the place of decease of the missing person;
- (5) the Tribunal of the place of domicile or residence of the applicant if he is a near relative of the missing person.

An International Bureau for Declarations of Death has been established at the Palais des Nations, Geneva, which will assist in carrying through the Convention. It issues in suitable intervals a Bulletin which will be widely distributed and, *inter alia*, regularly taken by AJR Information.

H. L. Berlak:

A CHAPTER IN OUR HISTORY

60th ANNIVERSARY OF THE C.V.

But for Hitlerism, the "Centralverein deutscher Staatsbürger jüdischen Glaubens" would have celebrated its 60th anniversary on March 22, 1953. To-day, the achievements of German Jewry are largely forgotten, the remnants of German Jewry are dispersed, their institutions dissolved, their ideas, ideals and organisations often misunderstood or even despised. So we ask ourselves if there is a place in history for this organisation, which once prided itself on being the largest of the many organisations of German Jewry.

The 19th century was the era of emancipation of Jewry. European civilisation knocked at the gates of the ghettos and in all countries Jews had to face the contact with the outside world, their self-contained shelter having disappeared. No statistics tell us how many were lost to Judaism in those years when "baptism provided the ticket for admission to European civilisation." Were Judaism and the Jews to disappear?

The answer of German Jewry came first from the religious leaders. Samson Raphael Hirsch on the one side and Zunz and Abraham Geiger on the other, proved that Jewish religion and European civilisation were not irreconcilable. Aside of the old congregations, innumerable charitable organisations grew up; orphanages, hospitals, old age homes, seminaries for the education of teachers were established, rabbinical seminaries were endowed where the "Science of Judaism" was taught in close connection with the Universities. A renaissance of Judaism had begun.

"Schutzjude oder Staatsbürger?"

Yet no political organisation of Jewry existed. A new danger threatened German Jewry. The political movement of Jewish emancipation had never silenced its adversaries. Higher and higher became their aims, under the leadership of the Ahlwardts and Stoeckers, the nearer the century drew to its close. German Jewry remained silent and left the fight against anti-semitism to the well-meaning Gentiles, the Gneists and Mommsens.

It was a small group of Jewish undergraduates of the University of Breslau which, in 1886, reminded German Jewry in their "Aufruf an unsere Glaubensgenossen" that Jews had to act themselves, and to fight in self-defence. The "Viadrina" was formed and out of her grew the K.C. No similar organisation of Jewry as a whole resulted from this move until, on New Year's day 1893, a little anonymous brochure, "Schutzjuden oder Staatsbürger," was published which demanded that Jews themselves should claim and defend their rights and that they should not remain merely objects of politics.

This lighted the fire, and only a few weeks later the C.V. was formed. The name—later so often sarcastically interpreted—"German citizens of Jewish persuasion" is best explained by the words spoken by Eugen Fuchs in 1897: "If there is room in our country for classics and romantics, for individualists and socialists, for free men and zealots, for Nazarenes and Hellenists, so future will prove, this I am convinced, that there is room on German earth for German citizens, Christians as well as Jews. . . . It is not necessary to take anything away from Jewish belief in order to be a good citizen." In 1895, Fuchs had already proclaimed rather prophetically: "We do not want to allow our rights as citizens to be diminished by reason of our Jewishness. If our rights should be denied, we will gain in sympathy, and if my hope in mankind should prove wrong, for our own sake I would advise to continue our fight." The founders of the C.V. were conscious of the limitations of their solution. At the 10th anniversary Fuchs said: "The C.V. is not the last word. Perhaps we will live to see the C.V. replaced by the officially recognised, all embracing representation of Jewry."

It was a time of awakening of political consciousness of Jewry. The Ahlwardts and Stoeckers had shown in Germany, as the Dreyfus affair in France, that emancipation by itself was no solution of the eternal Jewish problem. The conception of the C.V. was not the only answer to the challenge either. Only two years later, Herzl published the "Judenstaat," and soon the internal Jewish controversies raised the question of "assimilation." What made the "Jew," what distinguished him from the "Gentile"? If we read to-day the discussions of

these days they speak a language which is not any longer our own; they were possible only in a country where everything had to be rationalistically scrutinised and logically explained.

The C.V. had accepted the equality of Jews laid down by the constitution as a basic human right of the law-abiding and loyal citizens. At no time, the C.V. deviated from his principal aim to fight for Jewish rights. But could this be done without going into the fundamental question of the position of the Jew in the non-Jewish world? Much energy had to be devoted to the discussion with Zionism. German Zionism, in the days of its youth, thought little of defence against anti-Semitism. For some of its followers it was the "Negation of the Galuth" which made any defence senseless, for others it was the belief that the creation of a Jewish state, the re-birth of a Jewish Nation, would automatically remove all prejudices against Jews and Judaism. In later years, the problem of dual loyalty, although fought on the grounds of theory only, heated heads and hearts.

From 1897 onwards, the question was asked: Is the C.V. "Abwehrverein oder Gesinnungsverein"? Is it an organisation for defence only, is it "anti" only, or is it also "pro" something? Again and again the answer was: The C.V. is both. It claimed equal rights for the Jews as German citizens based on the conception that they can do so if they are faithful to their fatherland. The Jew was expected to be faithful to his Judaism but second to none in his patriotic attitude.

The C.V. was a child of its time and its surroundings. It was born at a time when the best men of all nations considered nationalism a passing phase to world citizenship, although, in Germany, the liberal meaning of nationalism of the 19th century gave way to a more narrow and militant interpretation. The C.V. therefore sometimes appeared to over-emphasise the national aspect of its attitude.

The Palestine Problem

The problem of the foundations of Jewish existence made it also necessary to deal with the problem of Palestine. In its early days, the C.V. could refrain from entering into this question. Palestine was then a field for charitable activities, and the answer given by Fuchs in 1897 seemed sufficient. The objects of the association did not embrace this sphere. The C.V. as such was never "anti-Zionist" beyond demanding loyalty to the Homeland to which many Zionists subscribed wholeheartedly. Among the members there was certainly a majority of non-Zionists, but as years passed by no responsible leader of the C.V. restricted the definition of Jewry to a religious community only. Zionism too lost some of its nationalist flavour in Germany, and when the Weizmann-Marshall agreement transformed the Jewish Agency into a co-operative between Zionists and non-Zionists, many of the leaders of the C.V. shared in this work.

Few of the thousands who were members of the C.V. were fully aware that these discussions hardly touched the fringe of the real work of the C.V., the untiring efforts in all spheres of political activities to fight for Jewish rights. When in Germany few politicians were aware of the danger of Nazism, the C.V. Cassandra-like raised its voice, warning secretly here, accusing publicly there.

The days of the C.V. were numbered, when Hitler came into power, but it did not give in. It shared in the great upheaval of German Jewry in those hopeless days from 1933-1938 to which full justice has not been done yet. Should not just AJR Information remind its readers of the courageous language spoken then by "C.V. Zeitung" and "Juedische Rundschau" alike in the spirit of Fuchs's word of 1895?

The great conception of the Right of Man on which the work of the C.V. had been based was overthrown by the powers of tyranny. They trampled down all ideas of equality and liberty, they destroyed all movements which stood for these ideas and with them Jewish organisations of all shades. Hitler proved right the word so often quoted by Ludwig Hollaender: "From humanism through nationalism to bestiality."

The C.V.'s postulate of Jewish pride, combining faithfulness to the Jewish heritage and loyalty to the country, and the belief in the duty of fighting for one's right have become generally accepted by

ANGLO-JUDAICA

Jews and Communists

The new Russian antisemitism continues to arouse the fiercest indignation. After a debate on the alleged "doctor's plot," the Board of Deputies passed a resolution expressing "abhorrence at this latest use of antisemitism as a deliberate instrument of policy by the rulers of the Soviet Union." A solemn protest by the Chief Rabbi was broadcast in the European service of the B.B.C. Dr. Brodie also issued a special prayer for Eastern Jewry to be recited on Sabbath after the prayer for the Royal Family, and on his initiative communal leaders met to consider joint action. A mass meeting of the Zionist Federation in the East End was held in the teeth of interference by Jewish Communists (mostly young people) who included the Stepney Borough Councillors, Messrs. Max Levitas and Arnold Posner.

At the Board the Soviet cause was defended by three—Labour Councillor A. Wolffe, speaking in the name of the Grand Order Sons of Jacob; A. Stein, representing the Kingsbury Synagogue but speaking in a personal capacity, and H. Miller who was expressly disowned by his constituent, the Fulham and Kensington Synagogue.

On a larger scale the Soviet attack was carried forward at what was called "A Meeting of Jewish Workers" which was addressed by Mr. Jack Gaster, a son of the late Haham, now prospective Communist Parliamentary candidate for Stepney, and Mr. Solly Kaye, local Party organiser, who urged the faithful not to leave the Party "as a number have done." Another prominent Sovietist, the Hon. Ivor Montagu, brother of the AJA's President, in an address to the British Soviet Friendship Society, accused the leaders of Anglo-Jewry of being "reckless though not deliberate" spreaders of falsehood. An active part in the campaign is also taken by Professor Hyman Levy, Chief Professor of Mathematics at the Imperial College of Science, and Mr. Andrew Rothstein, London representative of TASS.

Education

The percentage of London children receiving Jewish education is constantly declining. From 64 per cent in 1923 and 50 per cent in 1935, the figure has fallen to below 40 per cent—13,000 out of approximately 35,000 Jewish children of school age. In Manchester only 1,000 children out of 3,000 received any Jewish education, in Leeds 850 out of 2,000 and in Glasgow 717 out of 1,240, though in Birmingham the figure is more encouraging—510 out of 550.

Notable progress is being made by the Hebrew Teachers College at Gateshead. Within the seven years of its existence, it has trained 208 students. At present 16 lecturers are in charge of 74 pupils including 50 British-born and 24 from Israel, France, Belgium, Switzerland and Morocco.

Board of Guardians Social Work

The Loan Department of the Board of Guardians, whose purpose is to assist small Jewish traders, in 1952 granted 123 loans, amounting to £7,877, i.e., an average of £64. In 1950 the total amount lent was £4,500, with an average of £57; in 1949 the figures were £5,782 and £61.

A Jewish landmark of the East End is to disappear. The Workers Circle Friendly Society, Socialists Left to Labour, will sell their headquarters for over 25 years, Circle House, which has been a centre of communal activity. The reason is said to be dwindling membership and especially that lack of new young members which is felt in most friendly societies. The Jewish Lads Brigade will also leave Aldgate as their headquarters since 1913, Camperdown House, is closing down this month.

The next Lord Mayor of Manchester will be Alderman Abraham Moss, J.P., a Vice-President of the Board of Deputies. Another Jew, Councillor Shlosberg, will be Mayor of Salford.

Jews all over the world. In all countries of Western civilisation Jews live their lives—as Hollaender once put it—as loyal citizens "nicht gleichartig aber gleichwertig." The world in which the C.V. worked does not exist any more, but wherever Jews, both the former adherents and the former opponents of the C.V., may stand to-day, they can agree on one point: It has written a great chapter in the history of German Jewry.

Herbert Freedman (Jerusalem) :

FROM REXINGEN TO ISRAEL

"Inventions" are often made by chance, even settlement innovations. When, in the year 1938, newcomers from Germany (mainly from Rexingen in Württemberg) founded a village in the Western Galilee which was called Shavei Zion, they did not know that they were making settlement history. They wanted to live in their own houses, the wives were used to their own kitchens and the children were supposed to eat with them at the same table and sleep under the same roof. On the other hand, they needed, for their pioneering venture in a part of the country which, at that time, was undeveloped, collective security which prevents illness, or the loss of a cow or the failure of a crop from spelling disaster to a whole family. Thus they combined the features of a kibbutz with that of a moshav—they took the best from collective settlement, mixed it with characteristics of the private sector and created what is called a Moshav Shitufi—of which there are to-day 30 in the country.

But time does not stand still, and forms of settlement have to be modified according to the changing circumstances! Now, Shavei Zion has drawn up a new constitution which, in many respects, presents a development of the original idea. At the time of

PERSONALIA

The art historian, **Prof. Max J. Friedlaender** (formerly University Berlin) was awarded the Grand Cross of Merit with the Star of the West-German Republic. Prof. Friedlaender now lives in Amsterdam.

On the occasion of his 75th birthday, **Kommerzienrat Frederick Preston** (formerly Fritz Pretzfelder) was given the freedom of his former home town Klingenberg, Bavaria, in recognition of his outstanding services. Mr. Preston, who now lives at 16 Hillcrest Court, Shoot-up Hill, London, N.W.2, was the owner of the Glashütte Spiegelau.

Dr. Julius Elkan, formerly specialist for Ear-Nose-Throat diseases in Munich, now living with his wife in Lugano, Switzerland, will receive his Golden Doctor Diploma at Munich University on 10th March 1953.

On 26th March **Dr. Otto Simon** (67 Chesterton Road, Cambridge) celebrates his 80th birthday. Dr. Simon, who is the descendant of an old Magdeburg family, was a highly respected ophthalmic surgeon in his home town, where he also held leading positions with Jewish organisations such as the B'nai B'rith Lodge and the Jewish Central-Verein. He has been a most interested member of the AJR, Cambridge Group, since its inception and has throughout the years taken an active part in its activities. Together with his other numerous friends the Hon. Officers of the AJR extend to Dr. Simon their sincerest thanks for all his devoted services in the interest of German Jewry and wish him many happy years to come.

The author **Jakob Picard**, who now lives in the United States, recently celebrated his 70th birthday. Picard comes from a family which for centuries had been living at a small place of Southern Badenia and is particularly well known amongst former German Jews by his novelettes which reflect the life of "Landjuden" in Southern Germany.

The former Rabbi of Halle, **Dr. Albert Kahlberg** (Göteborg C, Olivedalsgatan 20) was 70 years old.

DEATHS

Rabbi **Dr. Julius Jelski** (formerly Jüdische Reform-Gemeinde Berlin) died in Montevideo (Uruguay) at the age of 85.

Mr. Georg Less, formerly Stadtrat in Breslau, died in Montevideo at the age of 82.

Rechtsanwalt Dr. George A. Jacoby (Frankfurt/Main) died at the age of 54. Prior to 1933 he was a well-known lawyer in Berlin. When, after the war, he resumed his legal activities in Frankfurt, he also closely co-operated with the United Restitution Office.

the foundation, each member of the settlement had invested I£1,000. Now, these investments have been transformed into the "hard" currency of the value of houses. Although the houses are the property of the community, each member, after 15 years of residence, is credited with a certain proportion of the value of his house. A settler who leaves the settlement can claim compensation on the basis of a twentieth part of the value of a house for each year of his residence in Shavei Zion. These new arrangements were made as the settlement decided to increase the number of the population from 50 to 80 families. The newcomers, who almost all hail from Europe, especially from Hungary and Czechoslovakia, make only symbolic payment of I£100, and, therefore, the investments of the founders had to be safeguarded. However, a new member who wants to invest more capital, will receive the same benefits as the old settlers.

Shavei Zion, which belonged to the first two Jewish settlements in the Western Galilee, can look back on a chequered history. Already at the time of the foundation, 14 years ago, it had to brave the Arab riots and defend the soil, on which after the Second World War, many other, now prosperous settlements were established. Again, it stood guard in the fateful days of the year 1948 when, severed from the rest of the Yishuv, it helped to win the Western Galilee for Israel.

Against Urbanisation

Shavei Zion's bigger sister, the neighbouring Nahariya, has developed into a veritable township. But Shavei Zion is untouched by the "trend towards the city," it is free from the ambitions of so many other settlements to become urban. This, of course, has its cause in the origin of the settlers who, in their majority, hail from villages, and villagers they want to remain. They are "rural" not by necessity but by choice, and do not wish to turn suburban or to industrialise their settlement. From this point of view, the new members are being selected. They are not only to fit into the social atmosphere of the village, but before all, they must have the firm resolve to pursue agriculture.

This does not mean that Shavei Zion is content with its achievements, impressive as they are. There are plans for the expansion of agriculture, in which, only recently, another I£80,000 were invested. A cold storage plant is in the process of being built, new irrigation projects have been started to extend the area for intensive farming. But intensive agriculture requires skilled labour and, naturally, in such a small community, the problem of the second generation plays an important part. Luckily, the children of the founders, on the whole, are willing to carry on with the work of their parents and remain faithful to the settlement, apart from cases, of course, in which the daughters "marry away." Nevertheless, the problem of manpower is serious, for the average age of the founders is now over 50, and although the new immigrants who have joined the village recently are younger, the annual number of births is, on the average, not more than 6-7—not enough to maintain a school. Thus, the lower forms are being taught in Shavei Zion, and the older pupils are sent to Nahariya.

Farming requires soil, and the shortage of soil from which Shavei Zion had suffered for ten years was solved in 1948 when new areas were added to the settlement. In the beginning, 50 families had to live on 600 dunams, which made their existence precarious. The present area of 2,400 dunams, to a large extent soil of the Jewish National Fund, enables a full utilisation of the manpower of the village. The largest part is under cereal and 200 dunams have been set aside for vegetables. There are 200 cows and 600 poultry. The few workshops operate solely for the repair and overhaul of the agricultural machinery.

When one walks through the shaded lanes, lined by gardens and neat houses, one breathes an air of success and prosperity. Well-cared for lawns and sturdy trees add to the pleasant and cheerful atmosphere. Yet there is no possibility for summer guests. Even the fact that the settlement is situated by the sea, even the sandy beach could not induce the settlers to turn it into a seaside resort; Shavei Zion stays rural.

Old Acquaintances

A Bestseller:—She was a very young and promising journalist, when we met her first in 1933 in Vienna, and we used to work together on the staff of Hans Habe's first newspaper, "Der Morgen." Now, Annemarie Selinko is the authoress of "Desiree," a best-selling novel all over the world. She published her first book still in Vienna; it was called "Ich war ein haessliches Maedchen," became a success and a picture on top of it. When Hitler invaded Austria she went to Denmark and married the diplomat Erling Christiansen. She wrote two more books: "Morgen ist Alles besser" and "Heute heiratet mein Mann." But only her fourth novel brought her fame. "Desiree" is the diary of Marshal Bernadotte's wife, and a best-seller everywhere. Annemarie Selinko still lives in Copenhagen with her husband and her five years old child.

Home News:—Lilli Palmer's sister, Irene Prador, is appearing in the new cabaret "La Ronde" successfully.—Hilde Spiel-de Mendelssohn is adapting "Women of Twilight" into German.—Martin Miller will be in the new picture "Final Night"; Fritz Schrecker in "Counter Spy."

Milestones:—Ludwig Nuernberg, father of the late journalist Rolf N. and one of Berlin's best-known hosts, celebrates his 90th birthday in Buenos Aires. The famous parties and receptions in his house, Tauentzienstrasse 13a, used to be attended by everybody who was somebody in the old days.—Vicky Baum, the celebrated novelist, is 65; she now lives and works in Hollywood.—Elow, who was the founder of Berlin's "Kabarett der Namenlosen" and has been vice-president of the refugee organisation in Los Angeles for the last ten years, celebrated his 60th birthday.—Film producer Viktor Skutezky is 60; his latest independent picture, "The Yellow Balloon," with Andrew Ray scored a big success here just now.

Obituaries:—The German composer Theo Mackeben, aged 56, died suddenly in Berlin.—In Hamburg the tenor Eduard Lichtenstein, who survived the war years in Holland, died, aged 65.—Eighty-two years old opera singer Heinrich Knotte has died near Munich.—Lucie Carow, the wife of Berlin's famous comedian Erich Carow, died aged 61.—Former actor Emil Stettner died, aged 85, in Hamburg; he was the father of Willi Stettner.—In Montevideo Berlin's well-known theatre lawyer Richard Otto Frankfurter died, 80 years old.

PEM

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Bernhard Brillig:

TWO CENTURIES AGO German Jews Settle in England

Cecil Roth, the historian of English Jewry, followed up his internal and external "History of the Jews in England" up to their parliamentary emancipation in 1858-59 with a book covering local and family history, entitled "The Rise of Provincial Jewry." (London, 1950, pub. The Jewish Monthly.) This illustrated and indexed book, which contains material from the history of English provincial communities between 1740 and 1840, reminds one of the works about the Jewish communities of the province of Posen by Heppner-Herzberg, and of the series by Gold about the communities of Bohemia and Moravia. There is a fundamental difference between these continental and English communities of modern times, which has its effects on their importance for Jewish history. Posen (like other regions of Germany), Bohemia and Moravia were countries of emigration, England was a country of immigration, where the young Ashkenase communities could not point to a tradition of Yeshivoth, scholars, and Minhagin, and where they could therefore not rival the communities of the Continent—at least during the period covered by Roth—in importance for the internal development of Judaism.

Attracted by Tolerance

There are facts about the origins of English provincial Jews scattered throughout Roth's book which show that, apart from a small and locally restricted Maranno-Sephardic admixture, modern English Jewry during its first century was a descendant of Central European Jewry, but one which developed in its own way in the particular political conditions and the tolerant atmosphere of England. This origin will probably be confirmed by the results of genealogical research on English Jewish families.

Roth's work, although not written for this purpose, provides us with some material about the contribution of German Jewry to the formation of English Jewry in the 18th and the first half of the 19th centuries; this was the period before East European immigration changed the face of English Jewry.

Unfortunately there is no statistical material in the book about the composition by origin of English Jews during the period under review. But perhaps we will not be far wrong when we accept the figures

for Glasgow—the only place for which we possess these—as valid for the other English provincial communities of this time. The Jewish community of Glasgow comprised 47 persons in 1831 (by way of comparison we may mention the figures for a few European communities in the same year:—Zduny, in Posen, had 140 Jews, the little town of Prausnitz near Breslau had 108, the great community of Krotoschin had 2,327). Of these Glasgow Jews, 23 had been born in Germany (11 of them in the province of Posen), 3 in Holland and 21 in England. We have to consider, however, that the parents of the 21 "native" Jews may also have been German and Dutch Jews. According to this, Jews from Germany still accounted for nearly half of English Jewry in the first half of the 19th century. We can recognise that fact even to-day from the family names of that time and from the religious officers, nearly all of whom were brought over from the former home, as there was no possibility for them to turn here, and members of the communities were unwilling to forgo the old melodies and the accustomed rites.

From Lissa to Plymouth

We see that immigration from the Prussian provinces beyond the Elbe—especially from Posen—played the larger part. We find Jews from Lissa (Joseph Levy, clerk of Plymouth Synagogue in 1784, C. Cohnstaedt, main support of the Kings Lynn community after 1843), from Meseritz, from Schönlanke (the first Anglican bishop in Jerusalem, Solomon Alexander, was born there in 1799, came to England as Shochet, was a private teacher in Colchester, became Chasan in Plymouth in 1823, was baptised there, became Professor of Hebrew in London in 1832, and in 1841 Bishop in Jerusalem, where he was buried), from Schwerin a.d. Warthe (Mose Lissack, author of an interesting autobiography entitled "Jewish Perseverance," settled in Bedford in 1839), and from other localities. From the little town of Zuellichau in the province of Brandenburg there came to Plymouth "the very learned Rabbi and Philosopher Moses Ephraim" (1745-1815), whose portrait by the Jewish painter A. Daniel is included in the book.

West and South Germany are also represented. Here the main reservoir of emigrants were the small

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towns and villages, where the Jews were suffering from restrictions from which they wanted to escape. Emanuel Hyman Cohen came to Brighton in 1782 as a teacher from Niederwerren in Lower Franconia; in 1825 Salomon Nathan from Bernkastel in the Rhineland was a member of the Board there. Among those who also came from small places in the Rhineland there was Jacob Meyer Sherrenbeck (from Schermbeck, Reg. Bez. Düsseldorf) in Plymouth, who, in 1761, together with Gumpert Michael Emden, also from Germany, belonged to the "Elders of the Synagogue of the Jews," under whose orders he had bought the cemetery there in 1751. There was also Israel Solomon from Ehrenbreitstein near Koblenz, who came to Falmouth in the 18th century and became one of the first members of the community there. The name of the Mohel of Portsmouth, Leib Aleph (1763-1808), may originate from the Rhenish place Alf bei Zell an der Mosel (Reg. Bez. Koblenz).

Naturally the origins of the English provincial Jews of that period also include the great German Jewish communities, such as Frankfurt/Main, Fuerth, Hamburg, Worms (Moses Lazarus from Worms, referred to as Moses Rochford according to his English place of settlement, is the ancestor of numerous distinguished Anglo-Jewish families) and communities such as Berlin, Wiesbaden, etc.

These few examples which could be multiplied from Roth's book and from other sources, show the active collaboration of the immigrant German Jews in the newly founded communities of their new home country, where there were no Ghettoes and no anti-Jewish laws, and where the formation and development of Jewish communities was left to the Jews themselves.

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FROM MY DIARY

The number of "teen-agers" among the refugee organisations has been increased by the "Club 1943" which recently celebrated its tenth birthday by an impressive gathering at 1 Broadhurst Gardens, its traditional meeting place. The Club may indeed look back at many achievements. Founded in opposition to the political outlook of the "Free German League of Culture" which was very active in those days, the Club has become a spiritual centre for several hundred former refugees. It helps to ease the feeling of intellectual isolation, one of the unavoidable phenomena of refugeedom, especially, but not only, among members of the elder age groups. The Club has a record of more than 500 meetings with lectures on general and Jewish subjects and literary and musical performances. The continuous activities have welded the members into a closely-knit community. The Tuesday evenings have become the "At Home" for an interested crowd of listeners and also an inspiration for those who addressed them. The widespread appreciation of the Club's work was revealed in the congratulations which representatives of other refugee organisations, including the AJR, conveyed at the birthday party. As a Beacon of Hampstead the "Club 1943" may continue its important and successful work for many years to come.

The Opera Group of the West Central Club (Montagu House, W.C.1) recently gave a delightful performance of Gounod's "Faust" at Steiner Hall;

the producer was Peter G. Foster. It had a high artistic level. At the same time it reflected the enthusiasm with which this group of amateurs had devoted much preparatory work for the function, and this is even more essential for such a venture. As the opera provides opportunities not only for soloists but also for a chorus, its choice was particularly happy for a community of this kind.

NARRATOR

MEYERBEER ARCHIVES RESCUED

The last living grandson of the composer Giacomo Meyerbeer, the lawyer Dr. Hans Richter (Berlin), dedicated Meyerbeer's private archives to the Berlin Municipality. They will be kept by the "Institut für Musikforschung" in the Charlottenburg castle. The collection contains Meyerbeer's interesting correspondence with prominent personalities and original scores of his operas.

"FREIKORPS DEUTSCHLAND" DISSOLVED

The Federal Government has decided to prohibit the activities of the "Freikorps Deutschland." The leaders, including the former Gauleiter Frauenfeld, were arrested. The Federal Ministry of Interior declared that the membership of the "Freikorps" was estimated at 1,000-2,000 and that the organisation had propagated Neo-Nazi ideas.

EXHIBITION OF PALESTINE-ISRAELI STAMPS

An Exhibition of Palestine-Israeli Stamps at the Anglo-Israeli Club, 43 Windmill St., W.1 (see announcement in advertising columns) will be opened by His Excellency the Ambassador of Israel on April 20.

ENGLISH CRIMINAL JUSTICE ACT IN GERMAN

These days, the English Press is full of articles and letters for and against corporal punishment. Not every reader will know that flogging was abolished by the Criminal Justice Act, 1948, a major achievement in the field of penal reform which, among other measures, also brought about an improvement of the probation system. A German publication (Das englische Gesetz über Kriminalrechtspflege von 1948—Criminal Justice Act, 1948—Walter de Gruyter, Berlin, 1952, DM. 12) contains a translation of the Act by Dr. Arnim Künemund, preceded by an introduction written by Prof. Dr. Rudolf Sievert. The Federal Government of (Western) Germany is preparing for a reform of criminal law and criminal justice. Hence, much study is devoted to the criminal laws of other countries. The translation of the Act is excellent and interesting from the comparative and linguistic angles. The introduction is a lucid explanation of the background, purpose, and contents of the Act.

FAMILY EVENTS

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

Births

Ward.—To Lotte and Julius Ward, Wheathampstead, Herts, on January 24, 1953, a son (Philip Jonath) was born, brother for Antonia Lilly, grandson of Dr. and Mrs. L. Weil, Johannesburg (formerly Ludwigs-hafen), great-grandson of Mrs. L. Rothschild, London, N.W.6 (formerly Dortmund).

Markiewicz.—A son (David Norman) was born on February 13, 1953, to Mr. and Mrs. A. Markiewicz at 398 Watford Way, N.W.4.

Marriage

Daus—Weg.—The marriage of Robert Michael Daus, only son of Mr. and Mrs. J. Katzenstein, of Macclesfield, to Renate, elder daughter of Mr. and Mrs. F. Weg, of Croydon, took place on February 8, at the New Liberal Synagogue.

Deaths

Mrs. Betty Levy (née Bradt), formerly Berlin, wife of Ernst I. Levy, of 34 Victoria Crescent Road, Glasgow, W.2, died on January 22, 1953.

Mrs. Paula Cohn (née Rosenberg) passed away on February 9, 1953, deeply mourned by her son and wife, Mr. and Mrs. Erich Cohn, and grandson Michael, of 53 St. John's Court, Finchley Road, N.W.3, her daughter and husband, Mr. and Mrs. Karl Preuss, of 3 St. Martin's Terrace, Leeds.

Mrs. Emma Weltmann (née Blumberg), born in Danzig 1872, passed away on February 9, 1953, deeply mourned by her son Dr. Lutz Weltmann, Beryl Weltmann (née Hopper), Austin Jaques Weltmann, of 37 St. Stephen's Road, West Ealing, W.13.

Dr. Franz Pollak, of "The Limes," Stafford Road, Oakengates, Salop, passed away on February 10, deeply mourned by his wife Hedwig (née Feige).

Mr. Bernhard Louis Hofmann, of 47 Grafton Street, Manchester 13, formerly Frankfurt a.M., died on February 5, 1953, at the age of 70. Mourned by his wife and relatives.

Mrs. Gertrude Rieser, wife of Mr. Julius Rieser, of 24 Wendover Court, N.W.2, suddenly passed away on February 3, 1953

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MISSING PERSONS Enquiries from AJR

Berliner, Alfred, doctor, from Berlin C.2, Hackescher Markt 1, for Irma Rodenwald, Berlin.

Griboscheck or Gribescheck, Benedikt, from Riga, Ohiononavo 53, for JRSO, Berlin.

Weiskopf, Ernst, abt. 45, born at Roth Kosterlitz, Czechoslovakia, for relatives in Ecuador.

Bitter, Susan, née Reinhardt, last known address: 123 Brownlow Road, N.11, for WGA, Frankfurt.

Seelenfreund, Malka, survived at Bergen-Belsen, for Zentralrat der Juden in Deutschland.

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INVITATIONS FOR SEDER

We have been asked by lonely people whether we could provide them with invitations for Seder celebrations with private families, as guests or paying guests, and should be grateful for any offers of hospitality.

LENDING LIBRARY

The Lending Library for German books is open from Monday to Thursday: 10-1, 3-6; Friday and Sunday, 10-1 at Room No. 3 of the AJR premises. The books are lent out free of charge.

INFORMATION ABOUT NAZI LEADER REQUIRED

The former SS-Gruppenfuhrer und Waffen-SS-General Erich von dem Bach-Zelewski is accused of having taken a leading part in the anti-Jewish persecution measures in Sosnowitz and Bendzin and, later on, in Middle Russia. Any information on Bach-Zelewski's activities should be sent to the I. Untersuchungsrichter beim Landgericht Nuernberg-Fuerth in Nuernberg, Karl-Broeger-Str. 9.

GIFTS FOR FLOOD VICTIMS

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There are local collection centres in all parts of London and the Provinces. The following addresses may be of particular interest:—

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The address for monetary contributions to the Netherlands Disaster Fund is: Netherlands Disaster Fund, Blijdenstein Bankers, 54 Threadneedle Street, London, E.C.4; for gifts of clothing, etc.: The Netherlands Red Cross Society, The Hague, Holland.

RECORD OF THERESIENSTADT INMATES

The names of over 36,000 former inmates of the Theresienstadt camp have been collected by the Hamburg Office for Tracing Missing Victims of the Nazi regime. Enquiries should be addressed to "Suchdienst Zimmer 131, Drehbahn 36, Hamburg."

VISAS TO GERMANY

Mr. Nutting declared on behalf of the Foreign Office that under an agreement with Germany American citizens did not require visas for Germany and that Germans visiting the United States received visas without payment. Negotiations for a similar visa agreement between the United Kingdom and the German Federal Republic were in progress. Meanwhile British nationals under the age of 25 were receiving free visas.

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ARGENTINE

In a statement to two Jewish delegations, President Peron stressed his determination to prevent anti-semitism in his country. He also expressed his repugnance of anti-Jewish developments in Eastern Europe, urged the strengthening of Israel, and declared that the gates of Argentina were open to all victims of persecution. He added that since his accession to the Presidency there had been no anti-semitic outbreaks in the country.

HUNGARY

The Cultural Attaché of the Israeli Embassy in Budapest, Josef Walter, was requested to leave the country because of alleged spy activities.

The Hungarian Minister of Justice, Gyula Decsi, a Jew, has been arrested. Among other Jews who, according to recent reports, have been arrested are Dr. Stoeckler, Head of the Hungarian Jewish Community, Major-General Peter Garbor, Head of the Communist Secret Police, Zoltan Vas, Head of the Planning Bureau, and Prof. Benedek, Director of the Jewish hospital.

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