

ISSUED BY THE  
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## GERMAN JEWRY'S RIGHTS IGNORED

It is with regret that we have to announce a very unpleasant development in Jewish life that concerns the relations of Jews from Germany with the international Jewish welfare organisations. The "Council for the Protection of the Rights and Interests of Jews from Germany" has been compelled to withdraw from the Jewish Restitution Successor Organisation (JRSO). This body was appointed by the American Military Government after the war in order to recover Jewish communal, heirless and unclaimed property in the American Zone of Germany, so that it should not be acquired by the German authorities.

### Withdrawal from JRSO

We are publishing overleaf the letter which Rabbi Leo Baeck, the venerated leader of German Jewry, has had to address to the Board of JRSO after this body had declined to meet even the modest claims submitted by the Council. The letter is self-explanatory. There can be no doubt that a man of the dignity and moderation of Dr. Baeck has only with great reluctance considered it his duty to take such a drastic step. But after more than four years of frustration and useless talk no other attitude was possible, unless the Council was prepared to abandon its care for the interests of the former German Jews.

It should be repeated—a fact well known to our readers—that the Council never took separate steps to secure rehabilitation of those Jews who originally came from Germany and who are now members of the affiliated organisations of the Council (of which the AJR is one). It would not have been difficult, for instance, to approach the German Federal Government with such requests, as it is well known that the Bonn Government still feels a special responsibility towards former German citizens whose lives have been uprooted by the Nazis. Many of them have no individual claims to restitution or indemnification under the existing laws, whilst in many other cases the claims are too limited to affect their status substantially. The Council refrained from any independent steps because it believed that in matters like these the Jews all over the world should act as one body. In accordance with this attitude, the Council joined the organisations which formed JRSO, and it also agreed that the "Jewish Agency for Palestine" and the "American Joint Distribution Committee," as the leading international relief organisations, should be appointed "operating agents" of JRSO. It was, however, not understood at the time, that the function of

"operating agent" implied the full and exclusive use and expenditure of all funds recovered from German Jewish property.

At a later stage, responsible spokesmen of the "operating agents" assured the representatives of the Council unequivocally that in any case the Council's demands for its welfare projects would be satisfied out of the money paid by the German Government to the so-called "Claims Conference." As the leading men of JRSO and of the Claims Conference are practically identical, the Council trusted these promises and refrained from public actions to defend its rights.

On March 2 the Executive Board of JRSO, meeting in New York, again rejected the demands of the Council (which anyhow had been substantially reduced in view of the fact that the funds collected by JRSO in the past had already been expended). It again tried to offer a vague and evasive arrangement to which the Council, after its bitter experiences, could not accede. There was no alternative but to end the Council's membership of JRSO, thus indicating that the Council was no longer responsible for or in agreement with the activities of JRSO.

### No Share in German Payments

The promise that the Claims Conference would allocate funds to meet the social needs of Jews from Germany, represented by the Council, was not kept either. The Claims Conference allocated the bulk of this year's funds to the American Joint Distribution Committee. Experts of the Joint were appointed to investigate the social and cultural projects which the Council had submitted to the Claims Conference. It is a curious fact that thus the same organisation acted as expert, claimant, and judge in its own cause. The investigators rejected the claims of the Council. This happened in spite of previous commitments such as a letter of July 25, 1952, in which the President of the Claims Conference, Dr. Nahum Goldmann, had written to Dr. Leo Baeck: "We agreed on the principle that the Council should receive a share of the Conference award." After the failure of attempts to have the recommendations of the investigators modified, the Council's representative at the Claims Conference, Dr. Rudolf Callmann, refused to attend the meeting of the Claims Conference in New York on March 21. At this meeting the funds for the year 1954 were allocated as suggested by the investigators, i.e. at the total exclusion of the Council. The present position is therefore that both

### SOME FACTS

The Jewish Restitution Successor Organisation (JRSO) was appointed by the American Military Government in 1948 in order to recover Jewish communal, heirless and unclaimed property in the American Zone of Germany. The Board of Directors consists of delegates of twelve leading Jewish organisations, including the Joint and the Jewish Agency which are acting as "operating agents." Apart from the Federation of Jewish Communities in the U.S. Zone, the "Council of Jews from Germany" is the only organisation by which the Nazi victims themselves are represented at the Board of Directors. According to an American Military Order, a Successor Organisation has to use the recovered assets for the benefit of all members of the group or class it represents. By September 1953, JRSO had received 68 million D.M. gross; the net proceeds were allocated to the two "operating agents," the Jewish Agency (38 million D.M.) and the Joint (18 million D.M.). The claim repeatedly made by the "Council of Jews from Germany" to a share in this former German Jewish property was rejected.

The organisation recovering the communal, heirless and unclaimed property in the British Zone of Germany is the "Jewish Trust Corporation" (J.T.C.). For the allocation of its proceeds the following arrangements have been made: Two-thirds are to be allotted to the Joint and the Jewish Agency. Of the remaining 33 per cent, a quarter (i.e. 8 per cent of the total) are to go to the "Council of Jews from Germany" to be used for social projects of the Council's member organisations in countries other than Great Britain, Israel and U.S.A. The remaining 25 per cent are to be used for social schemes in Great Britain. For the distribution of these funds in Great Britain an Allocation Committee has been set up under the auspices of the Central British Fund; it consists of ten members, three of whom are representatives of the AJR. It is the intention of the Allocation Committee to use part of the money for individual support, but the bulk for the establishment of Homes for the Aged and Infirm and of a flatlet home. It must, however, be kept in mind that, as the J.T.C. started its operations considerably later than JRSO, the funds to be expected in the near future will be rather limited and that also in the long run the proceeds in the British Zone will be considerably smaller than in the American Zone. "AJR Information" will keep its readers informed of any further developments.

The "Conference on Jewish Material Claims against Germany" ("Claims Conference") was set up after Chancellor Dr. Adenauer had promised global recompense to the State of Israel and to the Jewish victims of Nazi persecution outside Israel. It acted as the representative body of the non-Israeli organisations during the Hague negotiations and, as the result of these negotiations, is to receive global recompense of 450 million D.M. in annual instalments. The Headquarters of the Claims Conference in New York are identical with those of JRSO and the Joint. The "Council of Jews from Germany" is represented at the Executive of the Claims Conference. According to the Hague Agreement, the payments of the German Federal Government are to be used for the relief, rehabilitation and resettlement of Nazi victims. At the Board Meeting in New York on March 21, the funds available this year were allocated. Of the total of 9.5 million dollars, 6.6 million dollars were allocated to the Joint. The "Council of Jews from Germany" had submitted a comprehensive programme, substantiating the needs of former German Jews all over the world. Its claim was rejected. As readers will see from the article published in this issue, the representatives of the Council therefore refused to attend the Meeting of the Claims Conference.

Continued from front page.

JRSO and the Claims Conference have rejected the claim of the "Council of Jews from Germany" to a share in the communal and heirless property in the American Zone of Germany and in the payments of the German Federal Government respectively.

#### Gratitude to Relief Organisations

The deplorable rift in the structure of Jewish organisational life at a time when solidarity is needed, should not be misinterpreted as ingratitude on the part of German Jews or as their dissociation from the two great Jewish organisations which act as "operating agents" for JRSO. Nobody could regret more than we do that we have now been forced to inform the public of what has been going on for some time. We are not blind to the great merits of these organisations, but we cannot accept their monopoly nor can we acquiesce in our own exclusion.

As to the Jewish Agency which uses the money for the rehabilitation and re-settlement of Jews in Israel—among them many victims of Nazi persecution—German Jews have never objected that part, indeed the lion's share of the funds of JRSO should be allocated for that purpose. As long as Jewish life flourished in Germany, and even during the first years after 1933, Jews of all shades of opinion, non-Zionists as well as Zionists, contributed generously to Zionist funds as they did to all communal Jewish activities in the national and international field. Those former German Jews, dispersed in many countries, who are in a position to do so now, are upholding this tradition. It is no challenge to the Jewish Agency nor is it any underrating of its important work, if we say that distribution of German Jewish funds should not be made in such a way as to exclude completely the rightful owners who once built up the communities and all their welfare institutions, and many of whom are now old and destitute in foreign lands. Also it cannot be entirely ignored that five years after the constitution of JRSO the German Federal Government agreed to pay 3,000 million DM to the State of Israel for rehabilitation of Nazi victims in that country—a fact not anticipated at the time when the practice of using the bulk of JRSO money in Palestine began.

Jews from Germany are likewise well acquainted with the beneficent charitable and social work done by the Joint since its very beginnings. In the inter-war period, indeed, German Jews closely collaborated with that work. They also remember with deep gratitude what the Joint has done for them after 1933. The munificence of American Jewry from which the funds of the Joint were collected, was the primary factor in establishing a system of charity and welfare work in Eastern and, later on, also in Central Europe. But at the same time, during the thirty-five years of existence of this organisation, there developed a sort of autocratic system which increasingly claimed a monopoly in Jewish life. Unfortunately, this tendency has been strengthened by the almost total eclipse of European Jewry. The American predominance in world politics has

## Dr. BAECK'S LETTER TO JRSO

New York, March 12, 1954.

Gentlemen,

Five years ago, when JRSO was established, we eagerly looked forward to a constructive co-operation with JRSO. We strongly hoped that we would be allowed to help in meeting the honest and reasonable issues.

The funds which were to be disposed of were funds earned by the parents, the ancestors, and the relatives of those Jews who had lived in Germany and were granted refuge in various countries. These people who through their industry and talent had acquired these funds had a very fine record of social feeling and were always prepared to help Jews in distress, regardless where they lived.

From the beginning we stressed the point that these funds should, nevertheless, be used for the benefit of all Jews who were in need. We are conscious of the obligation to follow the example established by the Jews in Germany time and again.

We only requested that some part of the money be earmarked for the refugees from Germany and for those who had remained in Germany or for some reason had returned there. The justification of this request seemed to be self-evident to us.

From year to year, however, every reasonable request that we placed before the Board of JRSO was in some way or other put off.

apparently created a corresponding phenomenon in Jewish life. This development has also adversely affected the position of Anglo-Jewry, as has been repeatedly affirmed with considerable bitterness by leaders of the Anglo-Jewish community and by its organ, the *Jewish Chronicle*.

It never occurred to the "Council of Jews from Germany" that its reticence could be made an excuse for excluding former German Jews from public Jewish funds created out of German Jewish communal and heirless property and out of payments of the German Federal Government destined to alleviate the plight of Nazi victims. The Council agreed to the arrangements with the Jewish organisations in good faith, and it claimed only a minor share in the German Jewish funds. That even this modest claim should be denied could never have been foreseen, and it is certainly an act of gross injustice for which there is no precedent in Jewish life.

The Council will continue to fight for the rights of the former German Jews. It will not consent to destitute emigrants of old age being abandoned or forced to apply for public charity, while there are large funds available which were created by their own community and which are now again at the disposal of Jewry. The Council will go on defending the rights of Jews from Germany, and it is more than disappointing that this defence should have to be directed against fellow Jews. We are convinced that the claim of the Council constitutes a *prima facie* case whose justice cannot be doubted by anybody.

This melancholy experience lasted for more than four years, but we kept on hoping that finally we should meet with some reasonable understanding. Once an amount of \$200,000 was granted in the realm of the Claims Conference. It was granted to an American institution, Help and Reconstruction, Inc.; nothing has hitherto been given, in spite of our urgent demands, to former German Jews in other countries, in spite of the emergencies that prevailed here and there.

After we had submitted a detailed memorandum outlining our position in the meeting of JRSO of November 30, 1953, we entered the last meeting expecting that finally the reasonable grant which we had requested and waited for for more than four years, would at last be made. Yet the method of evading the real issue was applied again, and we feel deeply disappointed and disillusioned.

Looking back, we think that we are entitled to say that we have shown a great deal of patience and a steady wish to cooperate honestly. But now we do not see any possibility or any hope that our justified requests based on our strong title will be recognized. To our profound regret we are bound to withdraw herewith from JRSO.

Yours very truly,

COUNCIL FOR THE PROTECTION OF THE RIGHTS  
AND INTERESTS OF JEWS FROM GERMANY  
(Signed) L. BAECK.

#### ENTSCHAEDIGUNG IN BERLIN

Das United Restitution Office Berlin teilt mit:

1.) Das Kammergericht hat in einer wider-spruchsvollen allseitig angegriffenen Entscheidung festgestellt, dass nach § 104 des Bundesentschädigungsgesetz Ansprüche nach dem Berliner Gesetz nur dann weiterverfolgt werden können, wenn sie grundsätzlich auch im Bundesgesetz vorgesehen sind. Dies würde praktisch zur Folge haben, dass z.B. alle aus dem Ostsektor von Berlin ausgewanderten Personen und alle diejenigen, welche illegal im Ausland leben mussten, keine Entschädigungsansprüche geltend machen können, weil das Bundesentschädigungsgesetz diese Ansprüche nicht einbezieht.

Auf Grund der genannten Kammergerichts-Entscheidung hatte das Berliner Entschädigungsamt die Bearbeitung aller Ansprüche von Auswanderern aus dem heutigen Ostsektor von Berlin sowie aller Ansprüche wegen illegalen Lebens im Auslande eingestellt. Nach vielen Verhandlungen ist es gelungen, die oberste Landes-Entschädigungs-Behörde davon zu überzeugen, dass die Entscheidung des Kammergerichts abwegig ist und im Widerspruch zum Gesetz und zur Rechtsprechung im Bundesgebiet steht. Es ist deshalb angeordnet worden, dass trotz der gegenteiligen Entscheidung des Kammergerichts mit der Bearbeitung und Auszahlung dieser Ansprüche fortgefahren wird.

Gegen die Entscheidung des Kammergerichts ist Revision beim Bundesgerichtshof eingelegt worden.

2.) Das Entschädigungsamt verlegt Mitte März seine Amträume von Berlin-Wilmersdorf, Fehrbel-liner Platz 1, nach Berlin W, Potsdamer Str. 186 (Kathreiner-Haus), Telefon: 71 0511.

#### TAXATION QUESTIONS

Many readers wish to receive some general information about the effect of restitution and compensation payments on tax liabilities in Great Britain. An article about this important subject, which will also take into account the forthcoming British budget proposals, will appear in the next issue of "AJR Information."

Hans Jaeger:

## THE SPLIT IN THE FASCIST INTERNATIONAL

Many people are inclined not to take the events and activities of the Fascist International very seriously. This is partly because nothing has been heard of the name lately, partly because world interest is focussed almost exclusively on Fascism in Germany and on Communism. But international Fascism is still a danger, and its present position in Germany and lack of unity must not be misinterpreted. It is, in fact, in a state of revival, exploiting the general confusion and rift in the world.

Two things have happened since the first congresses (Rome, September 1950 and Malmoe, May 1951) alarmed all those who realised that it was the dynamics behind the movement which mattered, not the number of people involved. The name "Fascist International" was dropped, as its bad effect had been found out. Besides, there was a split, at the third congress, in Paris, January 1953. Since then there have been two organisations (1) the European Social Movement, also called Malmoe Movement, with headquarters in Malmoe (Sweden) and (2) the European Liaison Office of the National Forces (the name indicating a looser form of connection), with headquarters in Lausanne. What is the difference between them?

### Camouflage

Readers will remember from a report, published in "AJR Information" some months ago, that, for reasons of expediency and camouflage, one section of the German extremists accepted democracy, the Bonn regime, the Western conception, EDC and NATO. Now the same thing is repeating itself on an international level: The European Social Movement accepts the defence organisation and the rearmament programme—not, of course, in order to save Western democracy but to save itself and to gain new ground with this play acting. It rejects any tactics which might involuntarily or deliberately help Moscow. For that, it is accused of opportunism and betrayal of principles and has been expelled from the Fascist International. Few people are deceived by its non-committal attitude towards racialism into believing its claim to moderation regarding the Jewish question.

The second organisation, the European Liaison Office retains its uncompromising attitude. It still sticks to the idea of the Third Front, of neutrality, of "attentism," and advocates a policy which practically helps the Kremlin and might even lead to a provisional alliance. In fact, it is the different attitudes towards Moscow which have caused a rift within the Fascist camp. At the same time, this wing of the Movement does not try to conceal its anti-democratic outlook nor its antisemitism. It is a matter of opinion, which of the two organisations has a more dangerous conception.

The Presidium of the European Social Movement consists of Per Engdahl (Malmoe), Maurice Bardèche (Paris), de Narsanich (Rome) and Karl Heinz Priester (Wiesbaden). Affiliated are Svenska Roerelsen, Sweden, and the National Social Movements of Austria (Julius Schachner, organ "Aufbruch"), Netherlands (Paul van Tienen, A. M. Kruit), Flanders, Wallonie, groups from France and Denmark, and some Hungarian refugees. The other section, the European Liaison Office, has merely a secretary, G. M. Amaudruz (Lausanne). Affiliated are the National Rally of Austria, the Comité National Français (René Binet), the Swiss People's Party (Erwin Vollenweider, Winterthur, organ "Volksruf") and groups from Belgium and Turkey. Hitherto, the constituents of the loose European Liaison Office could not agree as to whether they should be satisfied with a simple form of co-ordination or impose a system of centralisation, based on one "Weltanschauung."

### No Strict Division

However, the split within the Fascist Movement must not be overrated. Everything is still fluid. This can be seen from three examples. Firstly, some groups belong to both Internationals. The MSI (Movimento Sociale Italiano) was represented both at the European Social Movement Conference in Holzminden at the end of 1935 (representative: Ernesto Massi, Milano, editor of "Nazione

Sociale") and at the European Liaison Office's Conference in Loerrach, in December 1953 (representative: Tullio Abelli, Torino, editor of "Risorgimento"); the Spanish Falange was represented in Holzminden by Palaesterius and in Loerrach by Albinana. This reflects the lack of uniformity within the Italian MSI which has a Conservative Monarchist wing and a radical wing (the latter one being based on the Fascist Republic of 1944), and also within the Falange. Secondly, the European Liaison Office does not miss any opportunity to try to "convert" members of the European Social Movement, such as van Tienen (Holland) and, now, also Per Engdahl (Sweden). Thirdly, there are many other groups and individuals which are claimed by both sides but have not made up their minds, e.g. in Belgium, Denmark (Erik Laerum), Netherlands, Sweden (Carlberg, Ejnar Aberg), Great Britain (Mosley, A. F. X. Baron), France, Italy, Austria (former Col. General Rendulic, Erich Kernmayr, Fritz Stueber), Switzerland (Dr. Hans Oehler), Turkey, Japan, the Middle East (including the ex-Mufti of Jerusalem who is, however, nearer to the European Liaison Office), South Africa (Ossewa Brandwag, Oswald Pirow's New Order), Central and South America, U.S.A. (where Edward Fleckenstein is nearer to the European Social Movement).

### German Groups

The rift goes through the German extremist groups as well. In the European Social Movement we find Karl Heinz Priester, mentioned above, the former German representative in the Fascist International and Chairman of the German Social Movement which left "Nationale Sammlung" before the elections. With the European Liaison Office we find Max Herzog (Loerrach) as German representative and Second Secretary, groups such as "Nation Europe" (Erwin Schoenborn, Berlin-Britz, who put up a fight for Veit Harlan's latest film and boasts of his splendid contacts with the Arabs), the German Block (Karl Meissner, Munich, and Siegfried Schug, Saackingen, former SA Brigadier), and individuals such as Wolfgang Hedler, a former member of Bundestag who gave the Hitler salute, Fritz Brehm, nephew of the Nazi poet Bruno Brehm and assistant editor of "Nationalzeitung," Munich, and Roessler alias Richter. Claimed by both internationals are Otto Skorzeny (Madrid), Col. Hans Ulrich Rudel and Johann v. Leers (Buenos Aires). Without affiliations of this kind are "Deutsche Gemeinschaft" and Deutsche Reichspartei which, now led by the trio v. Thadden, former Nazi peasants leader W. Meinberg and the former general Andrae, tries to continue on the lines of the banned Sozialistische Reichspartei.

All this may appear to be rather chaotic. But we know from experience that it is the dynamism which matters and that once already the Fascists were able to overcome a lack of unity. Fascism has learned a lot. It became more cautious in some respects. It now wants to be "European" and even international, quite apart from claiming to advocate a solution of the social question. Only some of its followers stick strictly to the Hitlerian conception. The more elastic type issued the slogan "Beyond Hitler" ("Ueber Hitler hinaus!"). Its conception is based on the political testament of the late French Fascist Drieu la Rochelle who committed suicide in 1945. According to his manifesto World Fascism had failed the first time because it had been strangled by "petty bourgeois materialism" and narrow minded provincialism; by following the Nazi conception, he said, it had subordinated everything to the German nation, but Fascism, he concluded, had to be world-wide. This means that Fascism will become much more dangerous next time, for it exploits the weak spots in the world and thrives on the at present almost unbearable world tension. Therefore, a far-sighted strategy must consider all dangers threatening the free, democratic world, and see them in their right proportion.

## ANGLO-JUDAICA

### Support for Israel

A powerful effort for the J.P.A., 1954, was made when over £530,000—more than a quarter of the "target" of £2m.—was raised at a London meeting addressed by Mrs. G. Myerson, the Israeli Labour Minister. Contributions included £75,000 from the Marks family and £55,000 from the Wolfsons. Last year the Zionists collected £1.8m. which fixed the total for the last six years at well over £11m.

Encouraging reports were given by recent British visitors to Israel. Lt.-General Sir Brian Horrocks, former G.O.C.-in-C., British Army of the Rhine, stated that he had never seen a force with a higher morale than the army of Israel; everywhere in the country he had found restless and dynamic activity. The Israelis' high morale despite the State's manifold problems had also impressed Mr. Kenneth Younger, M.P., a former Minister of State, and remarkably generous was a tribute to Israel's achievement by the British Ambassador in Tel Aviv, Sir Francis Evans, while on a visit in England.

### Proud to be Jews

Mr. Emanuel Shinwell, M.P., who once again proclaimed his pride of being a Jew, declared that what had impressed him most was less what had already been achieved (notable though it was) than the potentialities of further development if the Israelis were given a chance. Another prominent Labour man who also described himself as "proud to be a British Jew," Lord Silkin, warned against indifference towards Israel. It was never quite certain, he said, that if there were a series of disasters confronting this country, Jews might not be regarded as scapegoats. The position of the Jew was not so firmly established anywhere that he could not benefit by the status of having a country to call his own.

Some controversy was aroused by an attempt, on the inspiration of Mr. F. Ashe Lincoln, Q.C., a Vice-President of the British Zionist Federation, to organise a committee to "counterbalance" from the middle or right, the activity, inside the Federation, of Poale Zion. His action, alleged to be a "breach of faith," was condemned by the Federation.

### Women's Emancipation

The women's emancipation asserted itself in the forecourt of the United Synagogue when "female members" were granted a limited franchise. The decision was based on a ruling from the Chief Rabbi who, however, insisted on women being barred from "any honorary office or any Board of Management of any Synagogue or membership of the Council of the United Synagogue." The Sephardi Community recently elected a woman as one of their Elders.

When Mrs. Braddock, M.P., addressed an AJA meeting on "Women in Politics," she was complimented on her efforts to foster good fellowship between Jews and non-Jews in her Liverpool constituency.

### High Office

Mr. Victor Mishcon, son of the late founder and first minister of the Brixton Synagogue, was nominated by the Labour Party (majority) group on the London County Council as chairman of the L.C.C. for 1954-55.

Mr. Leonard Isaacs, son of the late Edward Isaacs, the blind Jewish conductor of the Manchester Tuesday Midday Concerts, was appointed Music Organiser of the B.B.C. Home Service.

### Youth and Education

When he spoke on an increase of conversions among Jewish university students, Mr. H. Shaw, Religious Director for the Association of Jewish Youth, described an atmosphere of religious apathy combined with a lack of Jewish home background and inadequate Jewish education, which (he said) left such a spiritual void in the lives of some young people that they became utterly estranged from their community and sought other paths to spiritual comfort.

For the second time a "Month of Jewish Studies" was organised under the auspices of the Jewish Agency Department for Torah Education and Culture. The Director of Studies is Dr. Isaiah (Oskar) Wolfson, of Jerusalem.

The Bernhard Baron St. George's Jewish Settlement in the East End celebrated its 40th birthday. Its founder, Mr. Basil Henriques, J.P., stated that their clubs for all age groups now had over 3,000 members.

Lutz Weltmann:

## A PERSONAL COLUMN

## Greetings from Israel

The first item is a personal one both from the writer's point of view, and from that of the AJR. One day, I received a letter from Jerusalem; the sender's name was unknown to me. She wrote that she had been shown a copy of "AJR Information" containing my article on Else Lasker-Schueler and Elisabeth Langgasser. At the same time she quoted a few lines I had written about her thirty-five years ago: "... Too much and too little. More than a personal female experience, less than a general understanding of the Universe. . . . But these verses express finely the two poles of her being, Nature and Religion, and show a talent of great promise." The reader of her own poetry (in the Gruener Saal of the Berlin Philharmony) was Toni Loewenthal, a Rabbi's daughter. In 1924 she went to Erez Israel, married the Hebrew poet Schimon Ginsburg, who was the translator of her poetry collected in the little volume "Libi Bamisrach," and since then has assumed the name Devora Hyrkanos. She still writes her poetry in the German language, and the poems she sent me recall my first impression whilst they reveal her greater maturity both as a personality and as an artist. In English she wrote her "Jerusalem War Diary," published by Wizo Zionist Education Department, a chronicle of day to day events during the Arab War. This described the struggle of a woman, alone, her husband having died a few years after her marriage, feeling particularly lonely as a poetess, "useless" in times of war. She tried to live up to Antigone's "My way is to share my love, not share my hate," in her attitude to Jew and Arab alike, whilst she was devoted to the Jewish cause, her love of Zion being the constant factor in her life time longing to become an integrated member of a community. "Jerusalem War Diary" with its "unpolished" English is a deeply moving book. Devora Hyrkanos' philosophy of life is that of our generation. She also sent me the synopsis of a novel "Talita," which makes interesting reading. It is autobiographical in parts, contemporary Jewish history and flashbacks of ancestral dreams in others. It is written in German but an Israeli publisher may well accept a Hebrew version. An English manuscript also exists, but the author cannot afford to get it typed until she has received her fees for a Hebrew edition. "Wir armen Schreiber sind doch uebel dran," Devora Hyrkanos could vary Frau Marthe's words.

## Ludwig Meidner 70

Whilst I had no copy of the little review mentioned above, I did come across an invitation card the Juedische Museum in Berlin sent in 1934 to celebrate the 60th birthday of Eugen Spiro and the 50th of Ludwig Meidner on April 18th. Rose Liechtenstein, who read from Meidner's poetry, is now a leading actress of mothers' parts in Tel-Aviv, octogenarian Eugen Spiro lives in the United States, and Ludwig Meidner and the writer who gave a talk on both painters live in London. As "AJR Information" published a fine appreciation of Meidner's work by Leo Kahn some months ago, we can confine ourselves to a short birthday greeting. His artistic personality is unique; deepest roots of his art are "Germanic"—Mulscher, Bosch. An early influence was the Italian Jew Modigliani with his somewhat pre-rafaelite inspiration. His religious way led him from a struggle with God in an ecstatic spirit over near conversion to Catholicism to a firm belief in Jewish Orthodoxy. All these trends are held together by his prophetic mind. In 1929 he confessed his faith in the future of mankind: There is hope that once again there will be greatness, strength of character, magnanimity and whole human beings." And this is what he has said about Jewish destiny:

"Welch ein Schicksal:

niemals liess uns ganz  
der Ewige im Stich.

Auserwaehlt zu hoechsten Ehren,  
tief gestossen in den Kummer.

Jude, wanke nicht.

Halte fest, was dein.

Wie ein Nachtmeer

Rausche fort in dir die Ewigkeit!"

## Tolerance

I feel at a loss with the sequel of my friend Julius Berstl's Paulus novel whose first part I reviewed here some years ago. A "non-Aryan" Christian in the second generation, he felt inspired by the virtual founder of Christianity. His Nero—in "The Eagle and the Cross" (Hodder and Stoughton, London)—is not far off the truth when he says: "Perhaps it was you who created this Christ?" This same view is aptly held and well documented in Robert Graves' and Joshua Pardo's challenging and controversial book "The Nazarene Gospel Restored" (Cassells, London). By some irony of fate, Clarissa Graves, Robert's sister, was Berstl's translator. As the author of a "novel based on the Life of Paul," Julius Berstl has surpassed his "Tentmaker." He tells a story well, is psycho-

## H. I. Bach:

## TAKING STOCK OF REFUGEE EXPERIENCE

Ludwig Strauss: "Wintersaat. Ein Buch aus Sätzen." Manesse-Verlag, Zürich, 1953.

One of the difficulties of a refugee life is that some of the best experience gained by it cannot easily be communicated because a similar background, a comparable experience is required to understand and appreciate it fully,—and those to whom it would be meaningful are too widely dispersed, too busy, too much isolated to be addressed as a group. Thus, while professional experience is quietly incorporated into professional work, while a mere longing for the past, in form of recollections or autobiographies, may find its way into print, observations on life in general, revision or re-assessment of past opinions or attitudes, tend to remain confined to private notebooks, to correspondence with personal friends.

Ludwig Strauss followed up a little volume of poems ("Heimliche Gegenwart," reviewed in our issue of last July) with a collection of just such notes and aphorisms, introduced by his father-in-law, Martin Buber. They do indeed, as the sub-title claims, form a book,—slender in appearance, unsentimental, mature, individual in its content. Although the title, "Winter Seed," indicates hope and confidence faintly tinged with resignation, no trace of it appears inside, and the tone is likewise free from bitterness. Indeed, the author makes full use of the opportunity inherent in aphorisms, to present the results of his observation of, his reflections on, life and the world without referring to the occasions that prompted them, to be present as a voice rather than in person. It is difficult to imagine the bustling life of Israel or its pressing actual problems as a background to the half-tones of this cultured voice,—unhappily silenced since. And the experience it records is indeed, generalised, that of a refugee readjusting his values and those of past modes of life so that they become transformed into a new totality, re-cast with new accents. In this sense these notes represent a full crop, a final gathering of experience, fertile as it may prove to be as seeds of the future.

Trying to see some of these aphorisms against their proper background we can appreciate immediately the wisdom of the writer's attitude to suffering as messages of God. "If we want to receive these messages in their purity and likewise to react to them, two frequent temptations have to be met. One of them lures us into the acceptance of suffering without wishing to redress it; this would mean to falsify its strange character and to make it into a crazy lust. The second temptation is to discard suffering without having listened to it carefully; this would mean to deny its mission and to reduce it to a dull fact. Suffering, however, wants to be cured, and it can only be cured from the essence and the fullness of meaning it holds." We may easily guess the type of painful experience from an outcry like "Woebetide the inactive friends who are disappointed if you are badly off! Woebetide the all too helpful ones who are disappointed when you succeed!" There is the distance to a beloved figure of Ludwig Strauss's past: "The poet Stefan George defies the life beautiful like a father his

logically sound and knows how to use dramatic contrasts. The imaginary conversation between the Roman philosopher Seneca and the Apostle to the Heathens, the description of how the Roman world reacted to his teaching and how they were puzzled by the beginning division between Christians and Jews are excellent. But now Berstl has become the victim of a pitfall which frequently occurs if a writer is too much in love with his hero: he makes his adversaries look ridiculous and belittles their motives. To read about the "smell of garlic" which disturbed lascivious Poppaea Sabina in the Jewish Synagogue evokes unpleasant associations with Streicher's "Stuermer," all the more so as garlic, at that time, was part of the mediterranean cuisine. To see Nero in the role of a protector of the Jews who in spite of all their stubbornness had made up their minds to sacrifice to the genius of Caesar is more than I, as a Jew, can swallow, however much I may admire the historical panorama my friend unfolds. This changed attitude is all the more unexpected after his moving nove. about the persecution of the Quakers.

mortally ill child," and realistic appraisal takes the place of shallow idealism: "To embrace millions is fine and easy. But it is hard and strenuous to view one individual, even oneself, strictly and justly." Even the most shocking experience appears in a calmly balanced context: "He who loves truth has to deprive his talk of many glib phrases. If he knows Greek philosophy, he will find it difficult to use the word 'cynic,' if Jewish history, the term 'Pharisee,' in the accepted sense. If he has come into contact with cats he can no longer talk of 'cattiness,' and after looking around in the world of animals and of man he will not find it proper to harm the innocence of animals by calling specifically human types of systematically organised cruelty, such as those recently developed to extreme forms by National Socialism, 'brutal,' 'beastly,' or 'bestial.'" And every now and then a smooth blending joins together old truth and new endeavour: "Moses cured the people from the bite of snakes scurrying in the sand by asking them to face their brazen image raised up into a banner. Much the same is attempted by those artists who confront us with our calamity, formed and elevated."

A handful of further quotations, taken at random, may help to give an idea of the range and depth of this little posthumous volume which you may like to have on your bedside table.

There is wood dreaming of fruits, and wood dreaming of flames.

No agony more impotent than the waiting of impatience, no invocation more powerful than patient waiting.

Only the lover may sometimes share in the divine way of knowing: by his existence, not by perception.

Prejudices mean to be noble because they have such an old pedigree.

We are adequately warned against flight into illness or into vice, but not enough against flight into duty.

Without freedom, truth is dead; without truth, freedom is blind.

The way that only serves to reach an aim and not also the wanderer who takes it, leads into the void.

That God does not compel us is His hardness.

The world without God has many faces but no countenance.

You ask life, and answer comes from death. You ask death, and life gives the answer.

No country will renounce its currency because of forgery. Thus the great sacred words should remain valid to us in spite of all misuse.

## IN MEMORY OF PAUL GOLDSCHMIDT

By the death of Paul Goldschmidt the AJR has lost an Executive member whose name is inseparably linked up with the history of the German Jewish community in this country. Our mind goes back to the infant years of our organisation when we had to struggle for the standing which we required in order to fulfil our tasks effectively. This was in 1941. Most of our founder members had come over after the November pogroms, whereas, in spite of the lesson of the internment period, many business men who had settled here earlier and under more favourable conditions preferred to stand aloof. It was in the first place due to Paul Goldschmidt that this gulf was bridged. He identified himself with our cause, and the weight which his reputation carried in his trade as well as the enthusiasm with which he set out to work made his friends follow suit. The result was the consolidation of the AJR in London and also in the Yorkshire district where he then used to spend part of his time. Yet organisational strength was no end in itself. The main task of those years, next to the participation in the war effort, was the fight for our post-war status. Many of us had been admitted as transmigrants, and even well-meaning



members of the British public did not know that we considered ourselves not as Germans in Exile, but as prospective citizens of this country. Here, too, it was Paul Goldschmidt who used his connections for the benefit of our community. With the help of Members of Parliament, such as his friend the late Captain H. Beaumont, Deputy Speaker, representatives of the AJR could promote understanding for our specific position. The aim was achieved, and the refugees became naturalized shortly after the war. Later on, two new tasks emerged: restitution and constructive social schemes. It was typical of Paul Goldschmidt that practical charitable work appealed to him more than the unavoidable political and legal intricacies of the restitution problem. Care for the aged in our midst now stood in the foreground of his mind, and if his and our plans become reality before long, we shall remember with gratitude his devoted yeoman work.

In the memory of those who have met him—people from many walks of life—he will live on, above all, as a most remarkable personality. Ingenuity and optimism were two of his outstanding qualities. They were also the secret of his success. His ingeniousness which many might have misjudged as oversimplification led him to do the right thing at the right time, and his unshakable optimism made him overcome obstacles which others considered unsurmountable. Small wonder that his approach inspired his fellow-workers, and that, whoever asked him for help or advice in a difficult situation, left him encouraged and with new hope. He was endowed with the gift of winning the personal confidence of his fellow men. Especially in his relationship with young people he displayed great skill. He would not patronize them, but recognised them as personalities in their own right; by being their elder trustworthy friend he could use his influence where a more dogmatic man would have failed.

It was the human aspect which also determined his Jewish activities. Though he was neither a religious Jew in the strict meaning of the word nor a political Zionist, he had always been conscious of

his Jewishness, and when, in the years after 1933, work for the persecuted became a life-saving operation, Paul Goldschmidt was ready for action. Ignoring bureaucratic difficulties he set out to obtain permits for them, partly by his own guarantees and partly by approaching his English business friends, and great is the number of those who owe their rescue to his energetic and unconventional efforts. Once they were here, he looked after them. He also regularly visited hospitals, where mentally maladjusted refugees had been accommodated, and tried to ease their lot. The individual was for him not a "case," but a human being. His desire to make Jewish children happy also found its expression in his association with the constructive work of "Youth Alyah." His Jewish communal work was not dictated by "ideological" deliberations, but by an unlimited urge to share the burden of a suffering community. This, he would say, was not only the fulfilment of a moral duty, it also gave him satisfaction.

Thinking of Paul Goldschmidt, we are reminded of the words which Heine dedicated to a Jewish benefactor of his time: "Ein Mann der Tat, tat er, was eben tunlich." And yet, he was free of the saintliness or aloofness which often go together with philanthropy. His *joie de vivre* was also part of his personality, and his cheerfulness communicated itself to everybody who came in touch with him.

His was a happy life. That he gave happiness to others made it a full life. We, the Jews from Germany, shall not forget what he did for us. With gratitude we shall cherish the memory of a noble man.

W. ROSENSTOCK

### PROFESSOR BENTWICH CHAIRMAN OF HUMAN RIGHTS GROUP

Professor Norman Bentwich has been re-elected Chairman of the Human Rights Group of the Standing Conference on the Economic and Social Work of the United Nations.

## THEODOR HERZL SOCIETY

### 15 YEARS OF ZIONIST WORK IN LONDON

It was fashionable not so long ago to speak with some disdain of German Zionists. In Israel "Yecke" was not always a term of endearment, and in his autobiography Dr. Weizmann made no effort to reaffirm his judgment of 1927 that "Germany and the German-speaking countries gave us the officers of the Zionist Movement for almost a generation." But the facts will out, and it was no mere gesture when the other day the British Zionist Federation marked the 15th anniversary of the refugees' Theodor Herzl Society by paying a generous tribute to the work of German Zionists in this country.

#### Thought and Action

The President of the Federation, Mr. B. Janner, M.P., commended their "enthusiastic devotion" which had "created a strong and notable contribution to Zionist life in Britain." Mr. Bakstansky, the Federation's General Secretary, complimented the Society for having "gathered round the Zionist flag the elite of those Zionists in this country who were brought up under men like Martin Buber, Kurt Blumenfeld, Robert Weltsch, Georg Landauer and others." "For them (Mr. Bakstansky said) Zionism was a philosophy of modern Jewish life. At the same time they brought with them a sense of organisation which made the T.H.S. a model Zionist society."

The T.H.S. sprang up in the days of our blackest humiliation. Its founders were men who had saved from the pogrom the traditions of Blau-Weiss and the fellowship of the K.J.V. The first chairman was Dr. Martin Rosenbluth (now in New York) who had been in London since 1933 as head of the Jewish Agency's German Department. With him worked Karl Nathan, Drs. H. Capell, F. Besser and Ernst Frankenstein; a little later the Committee was joined by the Misses Berta Cohn, M. Woislowski, M. Goldberg (now Mrs. Warburg of the Youth Aliyah), and Messrs. A. P. Michaelis and W. Schindler.

#### Institute of Jewish Learning

Most of the work among the fast growing number of newcomers was naturally social, but attention was soon given to the teaching of Jewish history and practical politics such as fund-raising and propaganda. One of the earliest actions, faithful to a hallowed tradition, was the launching of an Institute of Jewish Learning which was "to guide Jewish men and women to the sources of Judaism and to promote the knowledge of Jewish life past and present." The first Director was Professor Abraham Heschel. On leaving for the U.S.A., he was succeeded by Dr. Aron Steinberg; Professor Brodetsky, Sir Leon Simon and the late Professor Eugen Mittwoch also lent their support. Some 270 students enrolled, though their number steadily dwindled until the Institute ceased in 1945.

Work was inevitably hampered during the war, but air raid alerts were no excuse for slackers. In October 1940 the Annual Conference of the Zionist Federation was attended by 16 elected members of the T.H.S.—12 per cent of all delegates present. Much to the astonishment of their British colleagues they demanded activity even in war. Many of their resolutions were carried, and six members elected to various committees. The T.H.S. was then probably one of the largest active Zionist societies in Britain. About the same time it readily joined the Association of Jewish Refugees then just being established. It is also a constituent of the World Jewish Congress.

#### Impact of Israel

With the end of the war and the beginning of the last round in Palestine, the T.H.S., then under the direction of Mr. S. Adler-Rudel and Messrs. Nathan and Capell, gave comfort to many who seemed to be wavering in the face of Mr. Bevin's failure of vision. Fiery debates were held, and though German Zionist messengers from Palestine were frequently welcomed, their counsel of compromise was not always appreciated. The T.H.S. never meddled in party politics but neither did it believe that a great revolutionary consummation such as was about to happen, was likely to be brought off without blood and tears.

The establishment of the Jewish State consumed some of the Society's strength. Quite a few members settled in Israel, and among those who remained many seemed to lose practical interest. The T.H.S. has not been dismayed by the apparent apathy now any more than it was discouraged by the doubts in days gone by. It remains buoyant and hopeful, and though an attempt to enlarge it into a Hampstead Zionist Society came to nothing, the association with other than German Jews, beyond the appeal of a Landsmannschaft, is by no means written off.

To keep going, of course, the Society must struggle hard, not least in its own breast. For this is a time for new definitions: What precisely is a Zionist now? But that question is part of the general programme which the Society, now under the direction of Mr. Emil Speyer, offers its members and friends by way of lectures, brain trusts, living newspapers, film shows and socials. All these functions, regularly held at the Society's home at 57 Eton Avenue, N.W.3, are designed to bear out the Jewish Chronicle's tribute on the T.H.S. 10th anniversary, that "they were not content merely to seek refuge and remain as passive spectators of their destiny, but determined to give a constructive interpretation of their experiences for the instruction of their fellows."

C. C. A.

## VOM SINN DES GESETZES

The following contribution to a discussion about Judaism was made by our revered friend, the late **Abraham Horovitz**, some years ago in the B'nai B'rith Lodge in Frankfurt. The manuscript was kindly put at our disposal by Mr. Horovitz's family. In publishing it we follow the old Jewish saying that the most appropriate way of perpetuating the memory of the righteous is to recall the principles on which they based their lives.—*The Ed.*

Hat das Judentum in der heutigen Krise wirklich versagt, und kann man ueberhaupt von einem "Versagen" der Religion in der heutigen Krise sprechen?

Ein Allheil-Mittel in dem Sinne kann keine Religion verabreichen, dass sie dem schwachen und zerkluefteten Gemuet, das sich nicht zu ihr bekennen will und das auf ihre Lehren nicht hoeren will, in einer so schweren Zeit unbedingte Rettung und Zuflucht gewahren sollte. Dass die religioesen Fuehrer der einen oder anderen Religion nicht mit genuegend heissem Bemuehen sich der zerfahrenen Zeitgenossen angenommen haben, die jeder Stimmungsregung und Angstpsychose nachgeben, mag richtig sein; darin liegt aber natuerlich kein Versagen der Religion an sich. Religion ist aber ueberhaupt etwas, was im Wesentlichen nur dem, der sich dazu bekennt und der sich zu ihr halten will, etwas geben kann, was aber keinem nutzen kann, der sich bewusst von ihren Troestungen und ihrer Hilfe fernhaelt. Dabei ist an das alte Wort unserer Weisen zu denken, dass alles von Gott kommt ausser der Gottesfurcht, dass alle Schickungen und Gaben uns erreichen und erquicken, uns treffen und bedrohen, ob wir wollen oder nicht, dass aber der Wille zu der Religion—wenn wir so die Worte uebersetzen wollen—aus dem Menschen selbst kommen muss.

Nun zu dem Punkte, wieso die mittelalterliche Scholastik und Dogmatik aus dem lebendigen Judentum und seinen Grundsuetzen, z.B. der grossen Forderung des wochentlichen Ruhetags und Sabbaths, eine in erstarrten Formen ertoetete Gesetzlichkeit gemacht habe, als deren extreme Beispiele man oft nennt: Umwinden des Taschentuchs am Sabbath und Nichttragen eines Schirms und damit ein Zerstoeren der Kleider zur angeblichen Heiligung der Sabbathidee. Diese extremen Beispiele schrecken mich nicht im Mindesten; an ihnen gerade wird man vielleicht klarer noch erkennen, wie gerade das juedische Gesetz in seinen Veraestelungen die Sabbathidee zu einer jederzeitigen Verwirklichung und Verlebendigung gebracht hat. Die Sabbathidee an sich also, die Idee eines der Seele und der Ruhe geweihten Tages ist heilig gross und bedeutungsvoll. Und was ist aus ihr geworden, wenn Sie z.B. auf die Tanzvergnuegungen unserer Grosstaedter und die Wirtshausdrunkenheit unserer Vorstaedter und laendlichen Bevoelkerung blicken? Was ist aber aus ihr geworden, wenn Sie auf ein altjuedisches Haus blicken, in dem wirkliche Sabbathruhe und Frieden herrscht? Jeder, der die Verhaeltnisse kennt und einen Freitag-Abend als Kind oder Erwachsener in einem juedischen Hause erlebt hat, wird die Ruhe, die in diesen Sabbathstunden ein juedisches Haus durchzieht, als beglueckend empfinden. Zu dieser Ruhe hat die Strenge des Gesetzes das Wesentlichste beigetragen, und man kann geradezu sagen, dass die Veraestelungen und aeussersten Konsequenzen der Halacha fuer den Ghettojuden des Mittelalters und den gehetzten Berufsklaven in unserer Zeit den juedischen Sabbath zu einem Tage gemacht haben, dem wir Juden nichts Schoeneres und Edleres zur Seite stellen koennen und um den wir mit Recht von jedem beneidet werden dueren. Wenn ich am Freitag Nachmittag meine Buero-Schluesel, mein Geld und meine Briefschaften und alles, was meine Taschen mit Alltaeglichem fuehlt, ablege, dann trenne ich mich auf kurze Frist von meinem Erwerbsleben und lebe in einer anderen edleren Welt, in einer Welt, die mir die Moeglichkeit gibt, zu mir selbst zu kommen. Die Halacha, die z.B. die Vorschriften ueber den Tschum geschaffen hat und die uns infolgedessen an die Naeh unseres Hauses fesselt, die Halacha, die uns zwingt, am Sabbath alles, was alltaeglich ist, abzulegen und zumindest zu veraendern, schafft durch diese scheinbaren Aeusserlich-

keiten einen anderen Menschen aus uns, sie gibt uns ein neues Herz.

Es ist die Eigenart des Judentums und das, was es von allen anderen Bekenntnissen im *Wesen* unterscheidet, dass es in seiner urspruenglichen und eigentlichen Form von uns verlangt, uns staendig als Angehoerige eines Gottesvolks zu sehen. Der Schulchan Aruch fordert von uns, dass wir uns morgens, wie er ausdrueckt, wie ein Loewe von unserem Lager erheben, um die Gebote des Herrn zu erfuellen und seine Gesetze mit Kraft durchzufuehren. Das juedische Gesetz regelt den ganzen Tag und verlangt von uns bei jedem Genuss, dem wir uns zuwenden, ja bei menschlichen und allzumenschlichen Handlungen, einen Segensspruch. Alles, was wir tun und tun muessen, soll dadurch geadelt werden. Vor kurzen erst hat einer der grossten ethischen Schriftsteller unserer Zeit, Foerster, auf die wunderbaren Worte eines mittelalterlichen juedischen Schriftstellers hingewiesen, den er als Muster eines Berufsethikers bezeichnete, weil er—es war ein Arzt—allmorgendlich mit dem Spruch an sein Gebet und dann an seine Arbeit ging "Herr der Welt, lass' es mir vergoent sein, dass ich bei jedem Kranken, zu dem ich trete, mich wieder als Dein Werkzeug und Diener fuehle, um im Gedanken an Dich zu dienen und zu helfen."

In aehnlicher Weise verlangt das Judentum von dem Menschen, dass er sich ganz in der Hand habe und stets in der Hand habe, dass er sich, zunaechst einem aeusseren und dann einem inneren Zwang folgend, stets als ein Vollstrecker des goettlichen, des hoechsten und letzten Willens fuehlt und dadurch am Bestand der ganzen Welt mitarbeitet. So hat ja auch das Gesetzesjudentum in dieser seiner aeussersten Konsequenz die Kraft gehabt, gerade heute zerrissenen aber bedeutenden und ersten Menschen, die in unserer Zeit in neuen Idealen der Kulturwelt keine Genuege gefunden haben, einen ungeheueren Halt zu geben. Deshalb hat das Gesetzesjudentum Menschen wie Nathan Birnbaum oder wie Franz Rosenzweig, die aus einer anderen Welt kamen, maechtig angezogen und zu ueberzeugten gesetzestreuen Juden erzogen. Gerade Menschen, die stets vor Zweifeln stehen, die nimmt das Gesetz an seine feste Hand und fuehrt sie zu dem Ziel einer edlen und starken Lebensfuehrung.

ABRAHAM HOROVITZ

## Letter to the Editor

### DIGNITY AND SELF-RESPECT

Sir,

*I was interested in Mr. Schwab's note on the late Saemy Japhet whose death he rightly describes as the "passing of a generation." I was particularly pleased to read that, in the Edwardian era, Japhet was satisfied with "a more traditional role," while some of his associates were attracted by "English society which, led by Royalty, warmly welcomed them." Unfortunately the "warm welcome" was not as universal as Mr. Schwab seems to suppose.*

*It is quite true that Edward VII was exceedingly fond of his famous Court Jews, especially the immigrants from Germany, Sir Ernest Cassel and Sir Felix Semon, but his sympathies were not shared by "Society." Mr. Schwab might with profit read Miss Sackville-West's book "The Edwardians" where "no character is wholly fictitious." Owing to what Paul Emden called "the undercurrents and prejudices from many sides," Cassel was long barred from the Jockey Club; Baron Hirsch found even the King's support unavailing, and the treatment meted out to Semon nearly broke the man's heart. In keeping clear of this society, Japhet did honour to his sense of dignity as well as of reality.*

*While on the subject of dignity, I wonder how many readers of Dr. Jacobson's interesting article objected to the sentence: "No Jewish immigrant need have given up his biblical Christian names for reasons of expediency, as these are also traditional names in England." I do not criticise changes of names generally; often enough they will be sufficiently warranted. But it seems to me that no Jew deserves respect who either gives up a biblical name for reasons of expediency, or—just as bad—retains it merely because it happens to be "also traditional" among Gentiles.*

C. C. Aronsfeld.

12 Victoria Villas, N.W.6.

## NEW JEWISH SURNAMES IN ISRAEL

A new chapter has been added in Israel to the history of Jewish surnames which was the subject of articles in this monthly. Already prior to the foundation of the State, German or other European family names, and especially first (Christian) names, were frequently changed to Hebrew names. This tendency has greatly increased during the last years. Officials, officers, and people in prominent positions are expected to adapt their names to the official, Hebrew, language.

This transformation has been realised in different ways. First of all there are those who simply returned to the old Jewish custom of adding "Ben" (son) or the Aramaic "Bar" to the father's first name, and took surnames, like Ben Zwi (the President's name), Ben David, Bar Eli, Bar-Raw-Chai, or, in the case of women, Bath (daughter) Shlomo, Bath Levy. Others took their surname from their children's first name (as Arabs often do with regard to sons), and the new family name was f.i. Aviarje (father of Arje) or Abileah (father of Leah).

A second category have chosen names similar to their former European name. Thus Gruen became Ben Gurion, Ginzberg Ginossar; others kept only the first and/or last letter of their former name, changed Engelbert to Elat, Shertok to Sharett (the present Prime Minister), or Granowsky simply to Granot, and the old German name Burgebar to Bar-Gibor ("son of a hero"). Josefthal was divided in two parts: Josef Tal (Dew).

Another group took their name from geographical designations, without or with little regard to their former name; thus there are many Jerushalmis (Jerusalemites) and Gvati (from Gvat), Kober became Kishon (Kishon is the river falling into the sea near Haifa), and the same name was chosen by a family Ruel, whose name also was derived from a river.

Most frequent is the translation of the European (German) name into its Hebrew equivalent, or similar to it. Thus Hirsch became Zwi, Loewenstein Even-Ari, all the Goldmann, Goldberg, Goldstein "Sahavi" (Sahav-Gold) or, using the poetical biblical name for gold "Paz." Mr. Goldberg changed his name to Harpaz (Har-Mount). Waldmann was translated into Jaari (Jaar-Wood), all the compositions with Iron (Eisen) to Barzilai (Iron-Barsel), and those with Silver (in Hebrew: Kesef) to Caspi.

Sometimes the Hebrew meaning of a name is misunderstood abroad. Thus in the case of a gentleman translating his name Loewensohn ("Lion's son") literally to "Benari," his very assimilated English relatives expressed their satisfaction that he had got rid of this "Jewish" name.

The queerest change of surname, in my experience, is that of a Dutch Jew whose name was unpronounceable—at least properly—by non-Dutch, and who, therefore, called himself "Shibboleth," referring to the test word of the Gileadites for the defeated Ephraimites (Judges 12. 6), who could only say Shibboleth, and were put to death.

There are, however, a great number of people, even in prominent positions, who prefer keeping their European names (e.g. Weizmann, Loewe, Blumenfeld). There is certainly some danger of families being split up when later generations in various countries—and how many Jewish families have been dispersed all over the world!—have forgotten their former common family name. They may not realise any longer that Mr. Silverman's father was a cousin of Mr. Caspi's father, and that the English Mr. Mostyn is a close relative of Mr. Maos in Israel—both being close relatives of the undersigned:

HANS MOSBACHER

## DENTAL SCHOOL IN JERUSALEM

To celebrate the opening of the new Dental School in Jerusalem a dinner was held in London under the auspices of the Dental Group of the Hebrew University. Dr. Charles Hill, M.P., Parliamentary Secretary to the Ministry of Food, who was the guest of honour, stressed the importance of dental help and dental education in Israel. It was also revealed at the meeting that a need for equipment was very urgent. Any form of assistance would be gratefully appreciated by the Hon. Secretary, Mr. Gerald Wootliff, at 237 Baker Street, London, N.W.1.

Alfred Joachim Fischer :

## TRIESTE—CITY WITHOUT ANTISEMITISM

Trieste remains an unsolved international problem. Violent passions clash in this lively capital of the Anglo-American Zone A. There is a majority in favour of reunion with Italy and a strong minority which hopes for the continuation of the *status quo*. Between the two camps stand a variety of turncoats and opportunists, as well as a number of real patriots.

### LETTER FROM JERUSALEM

The other day, a deputation of the Association of Hebrew Writers appealed to the Knesseth to take measures against the unlimited import of foreign language literature. A large part of the Hebrew press deplored such a step which was contrary to the spirit of enlightened cultural progress customarily expected from writers. Especially Israel, so they argued, which has suffered for years from a dearth of foreign books and whose doors were closed to world literature because of lack of hard currency, should welcome every influx from the publishing houses abroad. In a small country, the widening of the horizon is a necessary antidote against parochialism and provincialism.

I hold no brief for the Hebrew writers but I do not think they are as reactionary as it appears on the surface. Of course, for the ordinary reader the conquest of the Israel book market by American publishers, is a blessing. At the favourable rate of \$1.30=1 Israeli Pound, American pocket books are filling the stationery and book shops, and the kiosks, and pocket books, at the price of a few centimes, cover everything from Plato's dialogues and the Odyssey, from the Koran and philosophy, from dictionaries and art reproductions, to the contemporary novelists, poets and short story writers of America and Britain. In addition, there are the "ordinary" American books, in an overwhelming variety—fiction and history, technology and medicine, philology and engineering.

A large percentage of potential buyers read English, and for the few who don't, there are German books imported from Switzerland. Having this situation in mind, one comes to the conclusion that the Hebrew writers did not protest so much out of narrow-mindedness but rather as a professional group which sees its economic basis imperilled. For under the impact of foreign competition, the Hebrew book market is shrinking. Not that this touches the dominating position of the Hebrew language. The times of the "Sprachenstreit" have long passed. Hebrew is deeply anchored in the lives of the people—it is spoken in the schools and law courts, the factories and the army, the kindergartens and the University. Its monopolistic claims are in no way disputed.

But in a country with just over 1½ million Jews of whom a great many are not literary-minded, and of those who are, not all are proficient in Hebrew, the editions of books are by necessity small; and the smaller the edition, the higher the costs of production and the ensuing price. Therefore, Hebrew publishers—and with them, the authors—wage a losing battle against American competition whose giant sales the world over allow quite a different calculation of prices. Their clamour for protective tariffs is a justified act of self-protection although, of course, the other interested party—namely the readers—hopes that they will not succeed.

As far as the press goes, the picture is somehow different. American papers do come in but, of course, too late to have any effect on the sales of the local dailies. The competitors to the Hebrew press are home produce. Out of 24 dailies in Israel, nine are foreign language papers—two each in German and Yiddish, and one each in English, Arabic, French, Polish and Hungarian. There is a similar proportion as regards the many weeklies and monthlies—five weeklies alone appear in German—and some of the papers are in Ladino, Serbo-Croat, Bulgarian, Rumanian, Czech, Polish and Spanish. But almost all of them, regardless of the language, suffered a falling off in their circulation as soon as the American magazines and periodicals started pouring in. They are "unfair" competition... but no one wants to miss them.

HERBERT FREEDEN

Antisemitism is foreign to the Italian national character. As the Jews were permitted and even encouraged to assimilate, they came to use the Italian language more and more. A few well-known families became baptised, but the kernel remained faithful. Mussolini once assured his biographer, Emil Ludwig (Cohn), that no Jewish problem existed in Italy and that every country had the Jews it deserved. The Triestine Jews, particularly, trusted his words. Thus, the first racial laws of the year 1938 came as a completely unexpected blow. Of the original 6,000 Jews, 2,000 emigrated. Until the Germans took over in 1943 the Jews were not physically molested, and life was bearable. The Jewish community felt the waves of sympathy which went out from the Christian population. Only when the Badoglio regime began and the German army occupied Trieste did the usual horrors commence. About one thousand Jews were deported, of whom only ten survived and returned. All the others—about 3,000—managed to live underground in Trieste or in the Italian interior. However, the police and civil service remained aloof from antisemitism in spite of the barrage of propaganda, and helped wherever they could.

I was assured by Triestine Jews that the number of brutal anti-Jewish Fascists could be counted on the fingers of one hand. Fortunately the Catholic Church in Rome and in other parts of Italy was able to help more than in the city of Trieste, where it did not have much authority. Nevertheless, there were some individual clergymen who saved Jewish lives.

Because of further emigration, particularly to Israel, the post-war figure of Jews in Trieste went down to 1,500. Baptisms which took place during the war as camouflage manoeuvres were generally not renounced, but hardly any were carried out afterwards. One of the exceptions to this is unpleasant and tragic from the Jewish point of view. Trieste's pre-war Rabbi Israel Zoller, who hails from Poland, was hidden in Vatican City during the war. After the Liberation he made excessive demands from the community, and when these were refused became a Catholic. Today Eugenie Maria—*alias* Israel Zoller—works in the Vatican Library. In addition, he writes books about Jews and Jewish problems. (Rome went through the same disappointment with its Chief Rabbi.)

Zoller's successor is young Rabbi Dr. Paolo Nissim, who comes from Florence. He is said to be modern and tolerant and manages to keep good relations with all sections of the Community. Lately, mixed marriages have become more frequent.

Of the remaining more prominent families, the Stocks are best known. The proprietor of the internationally famous cognac factory became renowned for his charitable work. The Triestine Jews have him to thank for the mitigation of many post-war difficulties. Forty-four-year-old Dr. Mario Stock, who is in the cement industry, is president of the community. His deputy, Dr. Garddo Glass, comes from the timber trade. Gustavo Treves, a Sephardic Jew, holds the office of Secretary of the Community, like his father before him.

Some acts of "Aryanisation" have been revoked. Thus, the Jews still play a role in the Insurance companies, but they no longer have a decisive influence in this field. Individual fortunes, houses, etc., were returned to the owners. Heirless property was handed to the community. The military authorities discovered valuables and money of deported Jews in banks and other institutions. If the original owner or his heirs could not be traced the Community took over the assets and distributed them amongst its needy members.

Close and very friendly relations have been established with the Jewish members of the occupation armies—for Trieste they are practically dollar and pound tourists. At every Divine Service one notices American and British uniforms, and weddings between officers and soldiers and Jewish Triestine girls are no longer the exception. At solemn occasions, as for instance the consecration of the Monument for the Jewish Martyrs, prominent personalities of public life participate and hold speeches: from Mayor Bartoli and the party leaders up to high-ranking Anglo-Saxon officers.

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## Old Acquaintances

**Anton Kohlhaas** :—The man who played the signature tune for Carol Reed's "Third Man" on his famous zither is in trouble. After the success of his "Harry Lime" theme he appeared before the Pope and the King of England. With his savings Anton Karas returned to his native Vienna to fulfil his life's dream by opening a "Heurigen" in Sievering. Film stars and famous foreigners came to listen to him every night. But his competitors protested, and pressed the authorities to refuse him a licence. Anton Karas is fighting the decision and will not close down. The "Zither Man" is staging a revolt in his home town, and Carol Reed, his discoverer, even promised to come to his aid if it would help...

**Where is Bilbo?**—His name was not always Jack Bilbo because no father in Berlin gave his son such a suitable name for his exile. The bearded artist started with fictional books about his adventures in America (e.g. "I was Al Capone's Bodyguard"). After his internment in England he opened a gallery off Haymarket where he showed works by Vicky and the late Kurt Schwitters. Before he left London Jack Bilbo bought a house-boat. Now he runs a restaurant on Montparnasse in Paris, but his beard is still his best trademark.

**U.S.A.** :—Lotte Lenja, the Austrian born widow of composer Kurt Weill played Jenny again when "The Threepenny Opera" was produced in New York. Marc Blitzstein adapted the "Dreigroschenoper" which has never been produced in England or the States before.—Maria Riva, Marlene Dietrich's daughter was in the cast of Charles Morgan's "Burning Glass" which had a first night on Broadway, and scored a success.—Charles Goldner co-starred in Sigmund Romberg's last musical "The Girl in Pink Tights" in New York, and had offers to produce and act in "Dear Charles."

**Milestones** :—Rudolf Ullstein, the only surviving brother of the founders of that famous publishing company in Berlin is 80 years old. After working in London with Nicolson & Watson, he returned to Berlin a few years ago, and succeeded in starting "Morgenpost" and "B.Z." again. The mounting circulation of his newspapers is proof of his eternal youthfulness.—Mechtilde Lichnowsky celebrated her 75th birthday in London. This well-known authoress is the widow of the late German ambassador in London with whom she came to England before the first war.

**This and That** :—Gabriele Tergit of London read from her novel "Effingers" in New York.—Maria Fein's gifted daughter Maria Becker of Zurich's "Schauspielhaus" will come to London in the autumn to play "Iphigenie" on the B.B.C.—Alfred Braun, the once famous radio reporter, became chief of the German radio station "Free Berlin."—Cornel Borchers, a young German actress will be in the new Ealing picture "The Divided Heart" which started production in Kitzbuehel and London.—Robert Siodmak will direct his next film, "Sodom and Gomorrah," in Rome.

**Obituaries** :—In Rome died Geza Herczeg, aged 65. He started as journalist and was co-author of "Wonder Bar" which became a hit in the twenties. Married to Leopoldine Konstantin, during the Hitler years Herczeg lived in Hollywood where he scripted the Zola picture.—Six months after he returned from the States to Berlin, Hungarian born cartoonist Ladislav Fodor, who used to work for Berlin's "8 Uhr Abendblatt," died aged 56.

**No Protection for the Dead** :—German papers report Willi Forst is directing a new picture "Kabarett" in Munich, and Fritz Schulz will play the part of Fritz Gruenbaum, the unforgotten comedian who perished in Buchenwald. Even if we take it for granted that the impersonation will be in the best of taste, we feel they shouldn't use the name of that gifted actor and compère—whether they have permission to do so or not. The life of a man who died in a concentration camp should not be used for entertainment purposes.

PEM

## PERSONALIA

Dr. Arthur Hantke celebrated his 80th birthday in Jerusalem. He has been actively associated with the Zionist Movement since his student days. After having been in charge of the Berlin Office of the Zionist World Organisation he went to Israel as early as 1926 where he became Head of the Keren Hayessod.

Dr. Fritz M. Warburg, formerly Hamburg, celebrated his 75th birthday on March 12. Dr. Warburg, who is the youngest of the brothers Aby, Max, Paul and Felix, was a partner of his family's banking firm. Prior to his emigration in 1940 he was Chairman of the Jewish Hospital in Hamburg and also took an active interest in other tasks of his home community. Dr. Warburg now lives in Stockholm.

Dr. Leo Loewenstein, formerly Chairman of the Association of Jewish Ex-Servicemen in Germany, recently celebrated his 75th birthday. As a physicist of renown Dr. Loewenstein was not permitted to emigrate and had to spend several years in Theresienstadt. He now lives in Zurich.

The economist and former columnist of the "Frankfurter Zeitung" Ernst Kahn, who now lives in Israel, celebrated his 70th birthday.

The eye specialist Dr. Hugo Feilchenfeld, formerly Head of the Ophthalmological Department of the Berlin Jewish Hospital, was 80 years old recently. He now lives in Israel.

Julius Deutsch, Minister of War in the first Austrian Republic, was 70 years old. He had lived in exile from 1934 onwards, and returned to Vienna after the war. He is married to the well-known authoress Adrienne Thomas.

Rabbi Dr. A. Philipp, formerly Elberfeld, recently celebrated his 50th birthday. Rabbi Philipp, who also studied economics and wrote his doctor's thesis about Sombart's "Die Juden und das Wirtschaftsleben" is now Rabbi of the Congregation Emeth W'Emunah, Jerusalem.

The composer Hugo Hirsch was 70 years old. After having lived in France for many years, he returned to Berlin in 1950 at the invitation of the Berlin Senate.

The well-known concert singer Paula Lindberg, who now lives in Amsterdam, has been invited to give lectures at the International Academy of the Mozarteum in Salzburg during the summer term.

The United Synagogue, London, has commissioned Mr. H. S. Jaretzki, F.R.I.B.A., with the design of a new Synagogue at Edgware, the largest ever built in England. Apart from the Synagogue itself, the plan provides for a communal hall and ten class rooms for religious tuition. The estimated cost is £100,000.

Mr. Jaretzki has also designed the new Synagogue to be built at Wembley under the auspices of the United Synagogue.

### Obituary

Hofrat Dr. Heinrich Klang died in Vienna recently and was buried at the Jewish cemetery in the presence of prominent representatives of the Austrian authorities. Dr. Klang, who had survived the Theresienstadt Concentration Camp, was an outstanding lawyer. He held a Chair at Vienna University and was Senatspraesident of the Austrian High Court.

The famous chess master Jacques Mieses (formerly Berlin) died in London in his 90th year.

Dr. Friedrich Muenz (formerly lawyer in Beuthen) passed away recently in Manchester. He spent several years in Leeds where he was an active member of the local AJR Committee. As the scion of a well-known family of rabbis—his father was a rabbi in Beuthen—he disposed of a great Jewish knowledge and took a particular interest in cultural efforts of the group.

### SILVER JUBILEE OF RABBI REINHART

On March 16th, 25 years have elapsed since Rabbi Dr. H. F. Reinhart took up his office as Senior Minister of the West London Synagogue. This occasion was marked by a number of festive gatherings. In the columns of this paper particular mention should be made of Rabbi Reinhart's loving care for the fate of the refugees. The 33 Club, founded by him in the first years of the Nazi persecutions, gave by its activities at 33 Seymour Place a feeling of security, even homelessness in a foreign country to hundreds of uprooted young and elderly people. Rabbi Reinhart also helped many German Rabbis to settle down and follow their vocation in this country. On this special occasion it is a matter of gratitude to recall his manifold services for our community. May Rabbi Reinhart further be granted good health and vigour to continue his pastoral work for many years to come.

### "I AM A CAMERA"

**Berlin of the '30's:**—John van Druten's "I am a Camera," adapted from Christopher Isherwood's "Berlin Stories," currently playing at the New Theatre, is a wonderful sketch of a play you shouldn't miss. Against the background of Berlin, with the Nazis marching through the streets, we see this cheap and comic gold-digger, Sally who, because of her youthful freshness, somehow manages to remain a lady. She comes from a middle-class home in England, and drifts into Berlin night life. She gets hurt and ditched, but she cannot resist going on. Her finger nails are green, her cheeks dead white; we have known girls like Sally by the dozen, and gifted Dorothy Tutin is brilliant in the part. As a real Berlin landlady Marianne Deeming-Kupfer is continental enough to make us feel at home. Another continental actress, Renee Goddard (her father was a German M.P.) plays the little Jewish girl; she had to learn a German accent for the part, because she was so young when she came to England that she has none. The whole production is delightful.

PEM

### FAMILY EVENTS

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

Mr. Otto M. Dinkelspiel, of 75 Compayne Gardens, London, N.W.6 (formerly Hamburg), recently celebrated his 80th birthday.

Dr. Frederick Mitchell (formerly Fritz Goldstein), of 11 College Court, College Crescent, N.W.3, was 80 on April 1st.

### Deaths

Mrs. Meta Schlesinger (née Hirschmann), formerly Breslau, passed away on March 14, 1954, deeply mourned by her family. 59 Gunnersbury Avenue, W.5.

Mr. Ernst Collin (formerly Berlin), husband of Mrs. Margarethe Collin, of 6 Acol Road, London, N.W.6, passed away on March 19 in his 72nd year.

### CLASSIFIED Situation Vacant

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PAINTER who came here via Shanghai, wants full or pt-time work. Box 200.

COOK, long exp., good ref., wants position in or outside London. Box 201.

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CLERK, elderly, wants responsible position, exp. w. publishers, music, theatre, literature; languages Engl., German, French, Ital. Box 203.

BOOKKEEPER, full set of books, good ref., wants position of trust. Box 204.

PACKER/STOREKEEPER, elderly but strong, wants suitable job. Box 205.

SHIPPING CLERK, exp. (gen. export) wants similar position. Box 206.

FORMER RECHTSANWALT seeks clerical or managerial position of any kind, or any position of trust. Box 220.

Has any CHOCOLATE OR SWEET MANUFACTURER a vacancy as supervisor or position of trust for a man with 12 years' experience with leading firm in the trade outside London? Now requires position in London. Box 221.

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PERFECT COOK or Cook-Housekeeper wants daily work 9—6. Box 196.

TYPIST, own typewriter, wants full/pt. time or homework. Box 207.

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COOK, best ref., wants pt-time work private restaurant. Box 209.

WAITRESS, exp., wants job in a small Continental restaurant. Box 210.

CHILDREN'S NURSE, exp. reliable, wants full or pt-time work (not residential). Box 211.

ELDERLY LADY wants pt-time work as companion or f. attending or light housework. Box 215.

DAILY HOUSEKEEPER job wanted by reliable woman. Box 216.

ASSISTANT PATTERN CUTTER wants suitable position. Box 217.

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### MISSING PERSONS Enquiries from AJR

Vogel, YAD, bt. 70, from Berlin-Charlottenburg, Scharrenstr. 38, for Johanna Boeter, Berlin.

Rubinfeld, Ernst, from Vienna, last known address Sandhurst, Kent, for Mrs. D. Konstein, New York.

Stott, Ingeborg, née Herz, wife of William Pringle Stott, for Dr. Martin Kanter, New York.

Mueller, Dr. med Kurt and wife Ruth, from Leobschuetz, for Konstantin Purschke, Lingen.

Hermann, Otto, from Prague, working in a textile firm, same enquirer.

Freund, Wilhelm, born 2.5.15 at Pilsen, for JRSO, Berlin.

Hoexter, Alfred, born 9.4.1880 at Dahlenburg, later Berlin, same enquirer.

Pinkus, Willi, from Schwiebus, same enquirer.

### Personal Enquiries

Dr. Fritz Simon, son of Anna Simon, Berlin, wanted by Emanuel Meyer, 10 Avonmore Avenue, Guildford, formerly Guben Berlin.

Mr. S. Haas, 45 to 50 years old, born in Prag, where he lived till 1939, nephew of the late Friedrich Haas, Vienna. Replies to Mr. Richard Manuel, 14 Monarch Court, Lyttelton Road, London, N.2.



# NEWS FROM GERMANY

## DEFRAUDER POSES AS NAZI

The "Amsterdamer Handelsblatt" reports an episode which happened in Kreuznach and which, but for its serious implications, could serve as a plot for a comedy. A man claimed that he had been an SA "Sturmbannfuhrer" and that he was persecuted as a war criminal. He boasted of having killed Jews and French slave labourers during the war, and reported that he had escaped from a French prison. Old Nazis, who were moved by his story, gave him money, clothing and hospitality in an elegant Kreuznach hotel. Within a short time, he had accumulated donations of a value of 4,000 DM and was well equipped with suits, radio and other commodities. The "martyr" gave two lectures which ended in protest resolutions against the further prosecution of "so-called" war criminals. The police became suspicious and found out that in fact the man was a baker who, during the war, had held a clerical job with the Army. He was sentenced to three weeks' imprisonment.

## ARNOLD ZWEIG CRITICISES EAST GERMAN GOVERNMENT

At a rally in Leipzig the poet Arnold Zweig strongly criticised the loss of freedom in Eastern Germany. He warned against a conversion of the German language into "Party-Chinese." He also complained that the individual was no longer master of his leisure. In former times, he said, it was a matter of course that a man could go out for a lonely walk in order to clear his mind or to read a book. The Chief Editor of the "Saechsische Tageblatt," which published Arnold Zweig's address in detail, has fled to Western Germany.

## FRANKFURT CEMETERY DESECRATED

At the old Jewish cemetery in the Rat-Beil-Strasse 8 tombstones were turned over and several memorials damaged. According to the police this had been done by playing children. The Frankfurter "Neue Presse" asks: "Why do things of this kind always happen at a Jewish cemetery? Can that be an accident?" The paper regrets that Frankfurt with its liberal and humanitarian tradition has become the scene of such vandalism.

## FILM ABOUT 20th JULY

Under the heading "Stichwort Walkuere—20th Juli, 1944" the divorced wife of the former Reichsjugendfuhrer Baldur von Schirach will produce a documentary film about the events connected with this fateful day.

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## GERMANY'S OLDEST JEWESS

Mrs. Clara Wetzler, Offenbach, was 100 years on March 11. She celebrated the birthday in the same house in which she was born. When in 1943 she was due for deportation, Mrs. Wetzler, then almost 90 years old, managed to pretend that she was not fit for transportation and lived underground until the end of the war.

## AJR AT WORK

### EMPLOYMENT FOR ELDERLY PEOPLE

The number of elderly people who call for work at the AJR Employment Agency (annually licensed by the L.C.C.) has increased during the recent months. Quite a few male applicants are not any longer able to do the same heavy work they had done so far. The female applicants include many who up to now did not work at all, but are now compelled by force of circumstances to earn their living.

It would be greatly appreciated if firms and private people who are prepared to accept elderly men and women for work or for training contacted the AJR Employment Agency, 8 Fairfax Mansions, N.W.3. Tel. MAI 4449.

### AJR HANDICRAFT EXHIBITION

The AJR Handicraft Group, which has a permanent exhibition at the AJR premises, announces that it always accepts orders for any kind of handicraft work. Furthermore, a large variety of articles are on sale, and gift tokens are available for any amount. The Group includes artists, painters and sculptors. Tel. MAI 4449.

### SEDER HOSPITALITY

The AJR Social Services Department has been approached by several couples and single persons who would like to be invited for the Seder Nights. Could anyone ready to give them hospitality contact the AJR Social Services Department, 8 Fairfax Mansions, N.W.3. Tel. MAI 4449.

### THE HYPHEN

Details of the April programme may be obtained from Miss L. Metzger, 45a Golders Green Road, London, N.W.11, enclosing s.a.e.

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