

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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FIGHT FOR JUSTICE

During recent months a number of difficulties in the field of compensation have been constantly dealt with by the representatives of Jewish organisations, especially by the "Council of Jews from Germany," of which the AJR is the British constituent member, and by the "Conference on Jewish Material Claims." Criticism was also repeatedly raised by the "Zentralrat of the Jews in Germany."

It has been one of our main complaints that the Federal Indemnification Law is still inoperative in many respects, because the necessary implementary orders have not yet been promulgated. Considerable hardship also arises from those provisions of the Indemnification Law, which are to regulate the order in which claims are to be settled. Certain claims are denied priority, even if the applicant is old or in need or unable to earn his living, e.g. the claim for indemnification for loss of career. Another vital principle which, though it had been agreed upon at the Hague, was not incorporated into the Federal Indemnification Law as it stands now, is the German undertaking that funds would be provided in such amount that, in addition to priority claims, claims of other victims can also be dealt with appropriately; instead, the present position of the law, condemns these other victims to wait for a very long time to come.

Another undertaking of the Hague, which so far has not been honoured, is the promulgation of a law governing the liabilities of the Federal Republic as the successor of the German Reich for confiscated lift vans, bank accounts and other assets.

In addition to these legislative shortcomings, considerable hardship also arises from administrative difficulties. The compensation offices in Berlin and also in many parts of Western Germany, are understaffed and cannot cope adequately with the applications. It is bad enough that, nine years after the end of the Nazi regime, a substantial portion of its victims have not received the slightest amount of compensation. Yet, in the case of our over-aged community, the effect has been that many claimants have passed away without having received any compensation for their past sufferings, and that others do not know whether they will live to see the materialisation of the claims to which they are entitled by law.

The despair and disappointment of many claimants is reflected in letters received by the AJR, the editor of "AJR Information" and the United Restitution Office. It is not possible, nor would it convey much to the ordinary layman, if a detailed account was given of the manifold efforts which are made day after day by the spokesmen of the Jews from Germany and by the Jewish organisations at large. Yet, our readers have a right to know that we are alive to the duties arising from the present position.

TAXATION AND WIEDERGUTMACHUNG

Many readers are entitled to Restitution or Indemnification payments. In cases of restitution, mostly the actual return of the property, or a lump sum payment therefor, was involved. In cases of indemnification, either lump sum payments or recurring payments (e.g., pensions or annuities) may be claimed.

The question arises as to which British taxes, if any, have to be paid on the restituted property or on the income arising therefrom and on indemnification payments. From the outset, it must be borne in mind that direct taxation, in the United Kingdom, is only levied on income or profits. There is no capital tax and no other basis upon which a claimant may be taxed, except on the income derived directly or indirectly from restitution or indemnification. The article will also touch briefly on the question of Estate Duty in Britain where those entitled to restitution or indemnification have died.

Capital or Income?

A very learned Judge once said: "Income Tax is a tax on income." This statement is not the truism that it appears at first. The number of case decisions as to what is capital and what is income are legion, and it will depend on each individual case whether any particular payment will be regarded as capital or income.

It is quite clear that where the actual property has been restituted, i.e., a house, a business, or shares in a limited company, this is capital and is not taxable in the U.K. At the other end of the scale it is equally self-evident that pensions, interest and dividends, rents received and profits from businesses carried on in Germany will be regarded as income. In between these two classes there are the cash payments for indemnification and cash payments in lieu of proper restitution. The Federal Indemnification Law lays down quite clearly that certain indemnification is to be made by means of a capital payment. In the case of a restitution payment, however, it is not always very clear as to whether the payments made are in the nature of capital. It would appear that, in the case of payments made by a business formerly owned by the person making the claim, all payments made will be capital if the beneficiary has no actual financial interest in the business, that is, if he does not hold shares or is otherwise financially interested, or does not otherwise exercise control over the day to day activities of the business. This would be the case even if the actual payments of restitution are made over a period of years and even if they are dependent upon the business activities of the concern.

If any person is entitled to income, or has any source of income in Germany, or elsewhere abroad, the facts must be clearly returned on the Annual Income Tax Return, of which most readers no doubt have now had their copy.

Basis of Taxation and Assessment

Income arising outside the United Kingdom is, for income tax law purposes, divided into two Cases known as Cases IV and V of Schedule "D." Case V is again sub-divided into "earned" and "unearned" income.

Case IV applies only to income from Foreign Government Securities paid in the United Kingdom. Income tax on this income has to be paid on the amount of income arising in the year preceding the year of assessment.

The income receivable from restitution or indemnification payments, however, in almost all cases falls under the second category, namely Case V. It may be either "earned" income (pensions, salaries and fees, income from carrying on a trade or a profession either alone or in partnership), or "unearned" income (i.e., all other

income such as interest, dividends from companies, etc.).

The basis of assessment of "earned" income to United Kingdom taxation is the amount of income remitted to the United Kingdom in the year preceding the year of assessment. A remittance may be either a direct transfer of funds or a "constructive" transfer of funds. Constructive transfer of funds, for instance, occurs where the foreign income is used abroad to pay for imports into the United Kingdom; in this case the imports constitute a remittance for income tax purposes. If, however, a person goes to Germany and there draws from his income certain sums of money which he spends abroad in any way whatsoever and a tangible benefit of this spending does not ultimately reach the United Kingdom, then the income is not assessable here.

In the case of "unearned" income the basis of assessment is always upon the income arising in the year preceding the year of assessment, whether or not this income is, in fact, remitted.

You will note that no reference has been made to income from real property. The United Kingdom Tax Authorities have sometimes *though not always* taken the view that to let property for profit is "carrying on a trade" and, therefore, to be treated as earned income. The writer very strongly shares the view which, it is suggested, can be defended *vis à vis* the Inspector of Taxes.

In the case of arrears of income being paid to a recipient in this country in one sum or in instalments spread over a short period (e.g. a year),

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THE CASE OF GERMAN JEWRY

The German Jews have never lost their faith in moral values, in spite of all the Nazi regime did to them and to the rest of World Jewry. In spite of their terrible experiences, they have not become cynics. They still believe in Right, in the sanctity of treaties and promises; they believe that minorities should be respected and they have retained their naive, or should one rather call it their sacred conviction, that those who do not respect moral obligations will suffer for it. They also believe that World Jewry, which, in the Diaspora, is always a minority, has special cause to act only according to the highest moral standards. Minorities have no temporal power. Their only power lies in the general recognition of moral values, on which their very existence depends.

Although the German Jews are a small minority among World Jewry, they have not lost their identity as a community. As individuals, too, they are clearly distinguishable (except those who came to their countries of refuge as children), and they will remain so to the end of their lives. They are proud of this individuality, without letting it hinder their integration into and their solidarity with the Jewish communities of their countries of adoption. An important part of this individuality is a deeply rooted social conscience as well as a powerful cultural urge. In Germany, the Jews had a model social organization. Their old-age homes were of the finest. Unlike the Jews in more fortunate countries which never experienced inflation, the German Jews already suffered a decimation of their savings ten years before the Hitler catastrophe. Thus, their welfare work was no longer restricted to the sick and the poor, but also included thousands from the middle classes. This resulted in a very special form of Jewish welfare work in Germany.

The German Jews have attempted to carry on their traditional approach to social work in the

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there is, at present, no relief from full tax on a basis of the money received in any tax year. It is proposed to apply for a concession, which will allow recipients, in special circumstances, to spread the payments of accumulated arrears over the actual years to which they refer.

For those receiving Government Pensions, a word must be said about the payment for the year from 1st April, 1950, to 31st March, 1951. This is expressly called "Entschädigung" and is, in the writer's opinion, a capital payment. This view has also been accepted by some Inspectors of Taxes in individual cases.

Estate Duty

The most important words of the definition of British Estate Duty are: "(The Duty) is . . . payable on all property real or personal . . . passing, or deemed to be passing, at the Death." Exempted from Estate Duty is immovable property (i.e., land and buildings) situated abroad.

The main question to answer, when deciding whether United Kingdom Estate Duty is payable on Restitution or Indemnification claims of deceased persons, is whether any property has passed or can be deemed to have passed on the death. Generally speaking, the position seems to be, that there is an Estate Duty liability where there was a claim which could have been, or has been made under a German "Wiedergutmachungs" law at the date of death. In this matter, too, each individual case must be argued with Estate Duty office to take into account all the facts.

SUMMARY

A. INCOME TAX

1. **Not Taxable:** Capital payments, in certain circumstances even if spread over a number of years. Restitution in specie.
2. **Taxable:** (a) On the basis of amounts received in United Kingdom: Salaries, pensions, shares in partnership or profits of O.H.G. or K.G., profits from letting accommodation.
(b) On the basis of Income arising abroad, whether remitted to United Kingdom, or not: Bank interest, other interest and dividends.

B. ESTATE DUTY

1. **Not Taxable:** Real property (land, buildings, etc.) abroad.
2. **Taxable:** All other claims, insofar as they existed, in law, at the date of death.

Double Taxation

At the time of writing, the long awaited and delayed Anglo-German Double Tax Convention has not been made public. As far as is known, this agreement will not alter the United Kingdom tax position in most cases of income from restitution or indemnification. So far, relief for German tax suffered, is given when the amount of United Kingdom Income Tax is calculated. The rather complicated calculations are laid down in the Income Tax Act 1952.

As far as foreign unearned income on blocked accounts is concerned, tax is theoretically payable with regard to the years prior to 5th April, 1952. However, the United Kingdom Tax Authorities have, in practice, not sought to collect the tax due, until the blocked Marks were sold, adopting, for purposes of assessment, the price obtained for the Marks. For 1952/3 and 1953/4 Relief from Assessment of blocked unearned income may be obtained insofar as the income cannot be remitted and is not sold. The claim for relief must be in writing under Section 21 of the Finance Act 1953. For the time after 1953/4 relief cannot be obtained any more, as blocked accounts are now free for repatriation to the United Kingdom.

It cannot be emphasised too strongly that the duty of declaring any income abroad is the taxpayer's, who should include any income out of "Wiedergutmachung," which is taxable in the United Kingdom, in the Income Tax Return for the year following that in which the income first arose, giving full details of the nature and source of the income.

By a Professional Accountant.

The Case of German Jewry

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countries of immigration. Although most of them have been deprived by Hitler of all their possessions, and although they were much weakened, they united again to help their still weaker brethren. Most of those who, in Germany, had been at the head of the Jewish communities or Jewish organizations and managed to escape abroad, to-day feel as responsible for the community of German Jews as they did in former years. They are prepared, as in the days before their emigration, to devote themselves to the problems facing their brothers and sisters.

One need not look for reasons why those problems have taken on terrifying proportions, after the horrors of the Hitler regime and the difficulties of building a new life in a strange country. The number of Jews in need of assistance is great—all too great.

Assets and their Use

Are the means available with which, in Germany, the Jews could fulfil their obligations toward their fellows? The flourishing communities and their members, whose contributions made such help possible, no longer exist; but a great deal of the wealth and property accumulated by generations of German Jews, the bequests, the real estate—these still exist. Our readers know that these assets have been taken over by Jewish Successor Organizations and they also know that unfortunately the Jewish Successor Organization in the American zone of Germany (JRSO) has, until now, denied the German Jews their share of what is, in fact, their own property. Up to September, 1953, over 68 million marks from the American zone were paid to the Jewish Agency and the Joint. The German Jews asked for only one-fifth of this sum to meet their social and cultural needs. Had they received it, they would have been able to carry out many social projects which have already waited for too many years for their realization. Old-age homes could have been founded, the desperate housing conditions of many refugees could have been alleviated, special relief funds could have been made available. JRSO maintains that the needs of the German Jews are catered for by public Jewish charities in all countries. It is true that when German Jews are forced by circumstances to appeal to charitable organizations, they are supported and they remember with gratitude all that has been done for them. But to tell us to ask for charity shows a great lack of understanding for our problem. Were there no specific funds from German Jewish sources to-day, German Jewish refugees would now have no alternative but to turn to public assistance and the additional assistance of Jewish agencies. However, as the funds created by the Jewish Community in Germany do, in fact, exist—such as the 68 million marks, distributed by JRSO—it is their legal and moral right to receive at least a part of the same funds which their own community built up in happier times. The day may come when Czechoslovak or Polish Governments recognize their responsibility for restitution and return heirless or communal Jewish property. Would it be conceivable that, when this property is distributed, Polish or Czechoslovak survivors of the catastrophe are passed over? Would they not—and, we believe, rightly—demand to be allowed to administrate their assets, or at least part of them, as they please? The victims of a political revolution have a right to special care and should not be made dependent on public charity, so long as sufficient means are available to relieve their worries, above all the overwhelming fear of old age.

When we are told that we are asking for special privileges, we answer: We wish to care for our people ourselves, with our own means and on our own responsibility, as we see fit. We created these means and we wish to administrate at least a part of them, as we should have done had we returned to Germany. There, no one would have questioned our right to take possession of our property again.

Up to now, as our readers know, JRSO has maintained an uncompromising attitude toward our demands. We have not given up hope that its leading members will, one day, change their policy.

As our readers also know, the Conference on Jewish Material Claims has turned down the demands of the Council of Jews from Germany for a part of the German payments. The 450 million which the German Government is paying for use outside Israel, is intended for the relief, rehabilita-

tion and the resettlement of Jewish victims of National-Socialism. It is not intended to relieve general Jewish charities, but to make possible additional assistance, such as the building of old-age homes, which the German Jewish refugee community has not the means to do on its own.

Earmarked Payments

The objects for which the German payments are earmarked are another justification of the victims' claim to have at least part of these funds administered by organizations of their own, such as the Council of Jews from Germany. Instead of the 500 million originally asked for, the Federal Government has undertaken to pay only 450 million to the Claims Conference. It wants to pay the remaining 50 million to the victims of racial persecution of non-Jewish faith. The number of racially persecuted so-called "Non-Aryans" of German origin is incomparably smaller than the number of persecuted Jews. It would therefore seem almost unnecessary to justify the moral claim of the Jewish Nazi victims from Germany, who are of Jewish faith. A share in the payments was solemnly promised to them. The leading members of the Claims Conference cannot deny their signatures, their promises, or their public declarations. We find it hard to refrain from bitterness. In this connection, let us reiterate: the Jew's only power is a moral one. A minority like the German-Jewish community may be small and in no position to mobilize masses. But it has moral right on its side, and Jewish leaders and organizations who so often appeal to morality, must beware of offending the moral law in respect of their own brethren. We are happy to hear from the Council of Jews from Germany that it will persist in its demands both from the JRSO and the Claims Conference. In a letter to the *Jewish Chronicle* of April 16, Dr. Walter Breslauer, one of the vice-presidents of the Council, wrote:—

"As to the Claims Conference . . . we would not act in conformity with the responsibility we feel towards our brothers in need if we accepted such measures as final."

We hope that the efforts of the Council will soon bear fruit. German Jews all over the world are waiting that Right shall be done.

CORRESPONDENCE WITH JRSO

The President of JRSO, Mr. Monroe Goldwater, has answered Dr. Baeck's letter (see last issue of "AJR Information") in which the "Council of Jews from Germany" declared its withdrawal from JRSO. We shall publish contents of this answer and the Council's reply to it in the next issue.

ANNUAL REPORT OF JEWISH TRUST CORPORATION

Details about the recovery of heirless, unclaimed and communal property in the British zone of Germany are published in the Third Annual Report of the Jewish Trust Corporation for Germany (J.T.C.). The Report reveals that up to December, 1953, assets of a total value of about 23 million DM. have been recovered.

With regard to the distribution the Report states that over 2 million DM. have been paid out to persons who missed the time limit fixed by the Restitution Law. The J.T.C. has also decided to use the first 10 million DM. becoming available for expenditure for the benefit of Jewish victims of Nazi persecution, by employing the services of the Central British Fund, the Jewish Agency, the American Joint Distribution Committee and the Leo Baeck Trust (the finance instrument of the "Council of Jews from Germany"). One chapter of the report deals with the problem of Jewish Cemeteries at places where there is no longer a Jewish Community. Whilst the German Authorities concerned recognize the distressing situation, so far neither the Federal Government nor the Laender have accepted the liability for their maintenance. In a letter written by the Foreign Office, the British Government have expressed their "appreciation of the valuable work carried out by the J.T.C."

The Report, which is presented by the Chairman, Sir Henry d'Avigdor Goldsmid, also pays tribute to the services of the General Secretary, Dr. C. I. Kapralik and the General Manager in Germany, Dr. R. Lachs.

RESTITUTION NEWS

PROTESTS AGAINST DELAY OF INDEMNIFICATION

In the "Allgemeine Wochenzeitung der Juden in Deutschland", Dr. H. G. van Dam, General Secretary of the "Zentralrat" of the Jews in Germany, vigorously protests against the "mean and bureaucratic attitude" by which indemnification for suffered losses is prevented. "The idea seems to spread," Dr. van Dam writes, "that the indemnification for former Nazi activists is more important than that of their victims." Extracts from the article are published in the "Frankfurter Allgemeine". The "Frankfurter Rundschau" also deals with the subject under the heading "Keine Zeit verlieren". It is an irony, the paper writes, to promulgate a law about indemnification, but not to carry it out until the waiting victims have died. It would be necessary to remove, without any further delay, the iniquities of the law, which had been admitted at the time of its promulgation by all parties concerned.

The Social Democratic Party has also expressed its indignation and tabled a draft amendment in the Bundestag. In an interpellation the Social Democratic Party says that, although the law was passed by the Bundestag nine months ago, it remains a dead letter, because not a single regulation or ordinance has yet been issued. The draft amendment of the Party *inter alia* proposes a more realistic definition of the term "persecutee", exemption from taxes for compensation payments and more adequate provisions for the assessment of indemnification for loss of careers.

Under the heading "Dangerous Symptoms," Mr. Heinz Galinski, Chairman of the Berlin Jewish Community, writes in the "Allgemeine Wochenzeitung" of the Jews in Germany:—

"Die Entschädigungszahlungen sind in Berlin von sechs Millionen DM auf zwei Millionen DM monatlich gesunken. Dreissig Millionen DM sind noch im Etat vorhanden, und man fordert den Beweis einer Notlage, der letztenendes nicht einmal anerkannt wird."

CLAIMS AGAINST THE GERMAN REICH

The "Council of Jews from Germany" draws the attention of claimants to the following:—Many victims of Nazi persecution missed the time limit for submitting their claims against the Deutsche Reich for confiscated jewellery, lift vans, banking accounts, securities, etc., under the restitution laws, because—like many Restitution Authorities, Restitution Courts and lawyers—they assumed that these claims would be dealt with by indemnification legislation. This expectation not having been fulfilled, it is hoped and expected that the special law now in preparation, the "Rueckerstattungs-ergaenzungsgesetz", which is to stipulate the liability of the German Federal Government for the settlement of restitution claims against the Reich, will reopen the possibility of submitting claims of this kind.

In a number of cases the Restitution Successor Organisations (JRSO and Jewish Trust Corporation) have lodged the claims under the restitution law in the place of the individual claimants. The Successor Organisations are, however, fully aware that the individual claimants should have preference, and they are prepared to join individuals in applying to the Restitution Authorities for the postponement of consideration of their claims until after the promulgation of the forthcoming "Rueckerstattungs-ergaenzungsgesetz". Wherever individual claimants learn that assets taken from them have been claimed against the Deutsche Reich by one of the Successor Organisations, application for postponement should be made and the co-operation of the Successor Organisation in question should be asked for.

In certain cases in which discriminatory taxes had been paid from blocked accounts or by surrendering securities, Indemnification Authorities are prepared to settle claims arising from such payments, but only against assignment of possible restitution claims of the same claimant and a statement of the Successor Organisation in question that it does not claim the asset. In such cases the Successor Organisations should be asked by the claimants for such a statement.

PENSIONEN AUS ANGESTELLTENVERSICHERUNG IN OESTERREICH

Am 7. April 1954 has das oesterreichische Parlament ein Gesetz beschlossen, das fuer einen beschaenkten—bedauerlicherweise viel zu eng beschaenkten—Personenkreis die Moeglichkeit des Bezuges von Pensionen aus der Angestelltenversicherung schafft. AJR Information wird in einer ihrer naechsten Ausgaben einen ausfuehrlichen Artikel veroeffentlichen, der diese ausserordentlich komplizierte Materie behandelt. Wir bitten schon jetzt unsere Leser, alle ihre Bekannten aus Oesterreich auf den kommenden Artikel zu verweisen.

WEITERE TRANSFER-ERLEICHTERUNGEN

Auf Grund der Allgemeinen Genehmigung Nr. 69/54 vom 8. April 1954 (Bundesanzeiger vom 10. April 1954) erhalten alle Glaebiger von originaeren und erworbenen DM-Sperrguthaben die Moeglichkeit, ihre Sperrguthaben im gebundenen Zahlungsverkehr in das Ausland ueberweisen zu lassen. Die allgemeine Genehmigung gilt fuer alle Betraege, die am 31. Maerz 1954 als Sperrguthaben bestanden haben. Ferner duerfen diese Guthaben auf Wunsch der Kontoinhaber auch auf beschaenkt konvertierbare DM-Konten bei Aussenhandelsbanken uebertragen werden. Fuer DM-Sperrguthaben, die am 31. Maerz 1954 bestanden haben, sind mithin kuenftig folgende Aufloesungsmoeglichkeiten gegeben: 1. Ueberweisung in das Ausland im gebundenen Zahlungsverkehr; 2. Uebertragung auf beschaenkt konvertierbare DM-Konten, die zur Bezahlung von Warenlieferungen, Dienstleistungen, inlaendischen Reisekosten usw. verwendet werden koennen; 3. Verwendung des DM-Sperrguthabens zu Zahlungen im Inland nach Massgabe der von der Bank deutscher Laender erlassenen allgemeinen Genehmigungen.

D. MARK IM REISEVERKEHR

Die Bank deutscher Laender hat im Bundesanzeiger eine 7. Neufassung der Allgemeinen Genehmigung Nr. 12/49 zu den Devisenbewirtschaftungsgesetzen betreffend Reise- und Grenzverkehr veroeffentlicht. Nach dieser Neufassung, die am 1. April 1954 in Kraft tritt, duerfen deutsche und auslaendische Reisende bei der Einreise in die Bundesrepublik ausser auslaendischen Geldsorten auch deutsche Geldsorten in unbeschaenkter Hoehe mitfuehren. Auslaendische Reisende koennen deutsche Geldsorten auch ueber den Betrag von DM 300.- hinaus bei der Rueckreise aus dem Bundesgebiet mitfuehren, wenn die Einfuhr eines hoeheren Betrages bei der Einreise zollamtlich bescheinigt worden ist. Im sogenannten Kleinen Grenzverkehr duerfen deutsche und auslaendische Geldsorten kuenftig bei der Einreise in das Bundesgebiet in unbegrenzter Hoehe, bei der Ausreise bis zum Betrage bzw. Gegenwert von DM 100.-mitgefuehrt werden.

WIEDERGUTMACHTUNG FUER ANGEOEHRIGE DES OEFFENTLICHEN DIENSTES

In der Maerz-Nummer von "AJR Information" wurde ueber das Zweite Gesetz zur Aenderung des Gesetzes zur Regelung der Wiedergutmachung nationalsozialistischen Unrechts fuer Angehoerige des oeffentlichen Dienstes berichtet. Die dort aufgefuehrte Liste von Koerperschaften ist bisher nur in folgender Weise ergaenzt worden: In der Liste ist einzufuegen zu No. 12 (hinter "Reichs- verbaende der Orts-, Land-, Betriebs- und Innungskassen") "Kassenverbaende." Hinter No. 38 sind anzufuegen: "39. Dr. Guentzsch Stiftung, 40. Unternehmen der Reichsautobahnen." Eine Ausdehnung der Liste auf Gesellschaften, an denen Reich, Laender oder Staedte ueberwiegend beteiligt waren, ist bisher nicht erfolgt.

EASTERN GERMAN TRADE MARKS ACT

On February 26, the German Democratic Republic promulgated a Trade Marks Act, the detailed provisions of which are in many respects similar to those of the 1936 Trade Marks Act. The Act provides that owners of Trade Marks registered with the Reichspatentamt may apply for their maintenance in the German Democratic Republic within four months of the Act's coming into force.

ANGLO-JUDAICA

The United Synagogue

Unopposed and by a unanimous vote, the Hon. Ewen E. S. Montagu, C.B.E., Q.C., was elected President of the United Synagogue, in succession to the late Frank Samuel. On assuming what he described as "the most responsible lay office in Anglo-Jewry," the President recalled the words of the late Chief Rabbi Hertz who had said that "the United Synagogue has given its distinctive character to English Judaism. By its example and influence it has made Progressive Conservatism, i.e., religious advance without the loss of traditional Jewish values and without estrangement from the collective consciousness of the House of Israel, the Anglo-Jewish position in theology."

Two Elders were also elected but no Vice-President, which caused the *Jewish Chronicle* to bewail the fact that "a great institution like the United Synagogue apparently cannot train and produce leaders of the highest calibre from among its members who have given it long years of service."

Preparations are being made to celebrate in 1956 the Tercentenary of the Resettlement. An appeal for at least £200,000 is to be organised under the direction of Mr. Isaac Wolfson to provide for a "permanent memorial" in the form of readerships in Jewish studies at British universities and scholarships for the training of Jewish youth leaders.

The Jews' College Centenary Appeal of £200,000, which was launched in 1952, has now reached £85,000.

Youth

There are about 2,000 young Jewish undergraduates at London University and roughly 300 at Oxford. When he spoke of their problems, Dr. Cecil Roth mentioned that conversions among them are now less frequent than they used to be during the war. He also thought that the home environment did not as a rule favour the observance of Jewish law.

A warning was voiced by Mr. Basil Henriques, the well-known social worker, who declared that "people are becoming so anglicised that there is a very grave danger of our Jewish youth not knowing what it means to be a Jew and being even afraid to be a Jew."

Jewish Mayors

A number of Jews have been nominated for high office in local government. Apart from the L.C.C. which is to be led by Mr. Victor Mishcon, three London boroughs will probably have Jewish mayors—Stoke Newington (Ald. Mrs. B. R. Benabo, J.P.), Holborn (Mr. M. P. Greengross) and Kensington (Ald. Stanley Vandyk, M.B.E.). Cllr. E. Snowman is to be re-elected in Hampstead; in the provinces Ald. C. H. Harris has been nominated as Lord Mayor of Leicester and Ald. W. Harris as Mayor of Grimsby. Four Jews were appointed J.P.s for the County of the City of Glasgow.

Israel

British emigration to Israel is to be stepped up. A number of meetings held for the purpose were addressed by the head of the Jewish Agency's Immigration Department, Mr. S. Z. Shragai. Since 1948 some 3,000 British Jews have settled in Israel, including 500 chaltzim and 500 professionals.

In an appeal to support Israel, Mr. Aneurin Bevan, M.P., described the Jewish State as "one of the highest achievements of modern civilisation." His recent visit there had been "among the most fascinating" experiences of his life. "I am bound to report," he told the Friends of the Hebrew University, "that in my opinion the social experiment now taking place in Israel is the most exciting in the whole world, and I found a good deal of my own principles reinforced."

The gathering was also addressed by Sir David Maxwell Fyfe, Q.C., the Home Secretary, who recalled his work as prosecutor at Nuremberg in 1945. He would never forget the Jewish sufferings which were recorded there; although the evidence had been an understatement of what had actually happened, it still seemed to tax human credulity, he said.

At the annual dinner of the Jewish Hospital Medical Society, Sir Russell Brain, President of the Royal College of Physicians, acknowledged the debt owed to Jewry for its contribution both to religious teaching and ethics and to medicine and science.

Otto Zarek:

SCIENTIST AND HUMANITARIAN

A new Einstein Biography

In the twenties, living near the Bayrischer Platz in Berlin, I often saw the burly figure of Professor Einstein emerging from the Aschaffenerstrasse, or turning into it to reach his modest house in Haberlandstrasse. He walked alone, deeply lost in thought, following, as it were, the ever-lit pipe, his huge head with its tremendous mane of greyish hair clouded by its smoke. He did not see me; he saw nobody. He walked as if on another plane, on another planet.

I owed my acquaintance with him to his late wife, Elsa—who is particularly well portrayed in Antonina Vallentin's recently published biography*—and to my late mother. The two were friends and Einstein, completely relying on Elsa (who was also his cousin), agreed to my mother visiting his home. Or should I say, he tolerated her, and later my own visits? He, who was so shy of strangers, condescended to put in an appearance from time to time, talking to us as a famous uncle would talk to his infant grand-nephews—politely, amusedly, and as from a very far distance.

But there were topics which, when touched upon, roused his interest, even his passion. He loved the arts, and was always ready to accept tickets for a first-night in one of my director Saltenburg's many theatres; when I objected to inviting a man of his genius to a light comedy or musical, my "boss," overruling my objections, sent him tickets with a compliment-slip. Einstein did come and would laugh at any outworn joke or the oldest trick of some comedian like any visitor to a suburban music-hall. Nietzsche's saying, "in every great man, there is a child hidden, and will play" seemed to have been coined for a genius like Einstein.

When we took leave, he would accompany us in the lift and keep us in suspense for minutes on end while he played with the knobs, and his school-boyish laughter would ring out when the obedient old *Fahrstuhl* leaped up and down the house before he permitted it to stop and us to leave.

But he became serious whenever the Jewish subject was broached! One day, Frau Elsa rang me up in despair, because the Jewish Orphanage in Kowno had burned down. Their Orphanage it was; for the Einsteins had accepted its patronage. What should she do to raise funds? I suggested an "Einstein-Matinée" in our Deutsches Künstler-theater, in which the Professor himself would take part. He readily agreed. Of course, he would play the violin—and so he did, to the delight of the audience that filled the house to capacity. There was not one rich man in Berlin who was not prepared to pay high prices to see (rather than hear) Einstein in person playing his beloved instrument. It was my first fund-raising effort and a complete success—thanks to Einstein's enormous popularity.

His Popularity

How can one explain the phenomenon that a scientist whose theories have been "understood only by two or three living beings," could gain such popularity? Miss Vallentin sets out to examine this position. Her biography of Einstein—it should be emphasised—is a most readable, captivating and well-documented book, interesting to all of us who know but little of Einstein's scientific achievements. And yet, one cannot help wondering how his personality could lend itself so well as the subject of a book of this kind, for there seems to be very little "material" for a biographer to deal with. Antonina Vallentin, well aware of this fact, makes the most of anecdotal tit-bits, strange episodes denoting his "world-blindness" or "aloofness," and occasional glimpses of the humane in him (such as when he first learns of the mental instability of one of his sons). On the whole, one must come to the conclusion that Einstein, whatever the human roots of his personality, evades the viewer and the reporter, and we leave the book just as baffled as before, without a clue to his character. One cannot help recalling the Existentialist saying, formulated by Gabriel Marcel:

"When I am with someone who is *indisponible*, I am conscious of being with someone for whom I do not exist."

This feeling was shared, to a certain extent, by Stefan Zweig whom I introduced to Einstein, on the latter's request (for he much admired Zweig's "Drei Meister" and his Essay on Sigmund Freud).

Their meeting became a kind of two-men brains trust, an academic discussion of every topic under the sun, delivered in a quiet, pleasant way, as among friends. Einstein, whose knowledge of modern letters was very limited had, as Zweig stressed, "an amazingly quick grasp of things." It seemed that the inductive method which he applied to scientific problems—and which yielded triumphal results—was good enough for any field of research.

Congress of European Thinkers

But was it? I well remember the days of the Congress in Davos, in which he took part (an important episode missing from Miss Vallentin's biography!) It was a symposium of the greatest European thinkers, devoted to a free exchange of views on almost every branch of human knowledge. Scholars as great as Ernst Cassirer, Nicolai von Hartmann, Schlumberger, Lévy-Brühl, Franz Oppenheimer, Arthur Liebert, "compared notes" as it were—and in their midst, the very centre of attraction and object of veneration, moved Einstein. But when, in a more intimate circle, metaphysics were touched upon, the problems of phenomenology as expounded by one of Husserl's pupils, and the theorems of Heidegger, leading into the yet strange land of Existentialism, Einstein unashamedly stared at the philosophers, shook his lion's head, and muttered repeatedly "Kannit-verstan" (one of his favourite expressions). But the same man whose mind is shut to the impositions of metaphysical "speculation," has often enough stepped into the arena of economic and political strife, offering the results of his quick thinking and of sheer speculation, as if every problem could be solved by the "inductive method" and would lend itself to that "simplification" which helped him to explain Nature. The author of the biography gives some striking examples of this: In 1929, when Germany's economy broke down, he offered his advice. Unemployment? Over-production in America? How silly of those responsible, not to see the solution. "Einstein reached the conclusion that a directed economy was logically the simplest method to remedy the evil that scourges the world." It was as "simple" as that! You have only to "establish minimum salaries, price control, reduction of working hours," and all was well! The *naïveté* of such statements alarmed his friends, for they knew that the enemy lurking in the background (and soon ready to attack) would interpret these well-meant, though incongruous speculations of a genius, on a subject on which he knew next to nothing, as "destructive," or worse, as "socialistic." What they foresaw, happened: "Nazism was born on an empty stomach," Einstein said, and Nazism won. One of the first measures of the Hitler Government was to put a price on Einstein's head! His enforced emigration, his refuge in Belgium—where the Queen Mother was and is a close friend of his—and eventually to the U.S.A., forms a long and absorbing part of the book.

Guardian of Human Dignity

The most interesting pages, however, deal with Einstein's pre-occupation with "practical Humanism." To use another Existentialist phrase, he who "was divorced from reality" and "hardly had a friend," as his biographer repeatedly says, directs his emotional forces towards the human race as such, passionately embracing the untold millions of human beings all over the world. He does not fear ridicule at his attempt to revive 18th Century ideology; his violent attacks on war, or better, on the mere idea of war as a possibility, has a Quakerish quality. And yet, in 1933, the very same "Pacifist" states: "We must even face battle when it becomes necessary to safeguard law

A NEW AUSTRALIAN-JEWISH AUTHOR

Walter Kaufmann, a Jewish refugee, came from Hitler Germany to Australia as a young lad. Working with his hands, he gathered experience in the lower strata of life, which broadened his outlook before he embarked on a writer's career.

His first novel, "Voices in the Storm,"* told in powerful and expressive English, covers the terrible period of German history, 1932-38. The heroic underground resistance activities of German workers against the Nazi régime, as well as the passive tragedy of German Jewry is its subject. It shows in every detail that Walter Kaufmann has succeeded remarkably in catching the atmosphere of the time. However, when he blames German Social Democracy for having smoothed the path for Hitler's seizure of power, I should like to draw his attention to the fact that (1) Social Democrats never had a working majority in Germany, and that (2) Hitler would never have succeeded if the bulk of the German working class had not turned coat.

It is Kaufmann's power of expressing atmosphere through the creation of life-like characters which really matters. On the one hand he portrays brilliantly a "Standartenführer," as a leading Nazi type: arrogant, selfish, cruel, cynical, but also shrewd and self-controlled—and on the other, the noble fighting spirit of anti-Nazi German workmen whose true idealism may be appreciated even by those who are thoroughly opposed to their political creed.

Between these two stands unhappy German Jewry, doomed to ruin, represented here by two families. There is the older generation: decent, honest, deeply attached to the homeland, strongly believing in law and justice, and thereby all the less able to adjust itself to the fact of Nazi brutality and crime. Then we have a member of the younger generation: a talented surgeon, who, as early as 1933, sees the writing on the wall, enters a kibbutz in Palestine as a simple farm hand, and is happy there, until he loses confidence in the justice of the Zionist cause and leaves Palestine to work as a doctor for the Socialists in the Spanish Civil War. The most pleasant figure is a Jewish boy who, forged by hard times, opposes all the strength of his Jewish character to the Nazi evil.

As a Jew, one cannot fail to be extremely moved by the end of the story: the sad picture of the expulsion of the Polish Jews from Germany, in the autumn of 1938, and of the following so-called "Kristallnacht."

F.F.

* Melbourne, Australasian Book Society, 1953.

and human dignity." His dilemma was real and became almost unbearable when, at the height of the second world war, he felt in honour bound to draw Mr. Roosevelt's attention to the possibility of atom-warfare. The "terrible menace to the civilized world" that was Nazism was matched by the new technical menace to the civilized world, the A-bomb. And yet, it had to be produced, Einstein advised. Without his scientific discovery, without his genius, it might not have been designed, not for a long time at any rate. He knew it, and we are told, he "was perfectly aware of the tragedy that it should be he, the fervent pacifist, who had to sanction the most terrible weapon of war ever at man's disposal." And in a moment of introspective thought, Miss Vallentin writes: "He said in a low, slow voice, each word separated from the other: 'Yes, I pressed the button'."

Einstein's scientific effort was a constant search to prove, scientifically, that "the Universe was construed in complete harmony."

He longs to point the way for the human race to find the same complete harmony in the life of Man. "The most incomprehensible thing about the world," he said in one of his most illuminating utterances, "is that it is *comprehensible*." All his thought was and is directed to *proving* the Eternal Harmony in World and Life. Antonina Vallentin who stresses Einstein's deep-rooted religiosity, ends her book with the words: "God is clever but He is not dishonest"—a noble saying that sums up the ideas of a great and noble thinker!

* Weidenfeld & Nicolson; 16/-.

Robert Weltsch:

THE CREATOR OF "GERMAN ZIONISM"

70th Birthday of Kurt Blumenfeld

Kurt Blumenfeld, who will be 70 this month, is a well known figure to all Jews from Germany, apart from being a prominent leader of the World Zionist movement. He can be regarded as the creator of "German Zionism" which was a unique phenomenon, characteristic for a certain epoch of Jewish development when the idea of nationalism caught a considerable part of the younger generation of German Jews and aroused a specific form of Zionism in a Jewry which for 100 years had been assimilated. It was very different from East-European Zionism and also from the Zionism of the lower middle class which had preserved its semi-religious Jewish feeling and way of life. Germany and Central Europe (Austria, Czechoslovakia, etc.) were the only countries where "Western Jews" became what Blumenfeld aptly called "post-assimilation Zionists." In Western Europe and America Zionism hardly existed at that time; it was imported by East-European Jews who continued their old way of life and adhered to the Yiddish language, but apart from that, Zionism was a purely philanthropic movement, as in fact it is to this day. In Germany, Blumenfeld became the

teacher of hundreds of students and intellectuals who realized the Jewish problem as a problem of personal life, as an attempt to combine Judaism and European culture in a single integrated mental and emotional outlook. Already at the beginning of the century, as a student and member of the VJSt Maccabaea Königsberg, Blumenfeld became the mentor of this movement. A few weeks ago, a little leaflet printed in German in Tel Aviv on the occasion of the 50th anniversary of this students' association, evoked reminiscences of the beginning of a new era. The members of this circle became the rebels which transformed German Zionism where the philanthropic trend was predominant, and gradually conquered the World Zionist movement. Blumenfeld who had been Secretary of the German Zionist Association (ZVfD) in 1911 became General Secretary of the Zionist World Organisation which at that time had its seat in Berlin. It was the merit of Dr. Arthur Hantke (who has just celebrated his 80th birthday in Jerusalem), that, as member of the Zionist Executive, he opened the way for young, independent, intellectual forces like Blumenfeld.

Influence on German Jewry

It would be impossible here to give a full picture of Blumenfeld's original contribution to Zionism and Jewish life in general. His life is the history of Zionism in Germany. After the first world war he was elected President of the Zionist Federation and remained in that position until 1933 when he moved to Palestine. For approximately 10 years he dominated the Jewish scene in Germany, not only as President of the Zionist organisation but especially as a dynamic force who succeeded in raising propaganda to an intellectual level unheard of before. With profound understanding of sociological and psychological conditions of German-Jewish life, Blumenfeld inaugurated a new policy which he called Bündnis-Politik, meaning the peaceful, practical co-operation of Jews in spite of differences of political opinion. As—largely thanks to him—the Zionistische Vereinigung was an overall organisation for all Zionist trends (while elsewhere the Zionist parties split into hostile camps), he succeeded in securing the co-operation of Zionists and Non-Zionists in the Keren Ha-yesod and later in the Jewish Agency. This was possible because of his special talent at winning over individuals of high standing who felt that he respected their principles and individuality whilst nevertheless seeking some common ground for work in a wider field. It was the triumph of common-sense and of insight, the understanding of necessities of Jewish life as a living and multi-coloured organism.

At the same time, Blumenfeld did not compromise in matters of principle. For a quarter of a century he was perhaps the most brilliant political orator in Jewish life, never trivial, always drawing from an apparently inexhaustible wealth of knowledge and universal erudition. He was an unrelenting controversialist in the battle against what was then called assimilation and a passionate apostle of radical Zionism. Inside the Zionist camp, he was not blind to the many shortcomings of Zionism, and often critical of official Zionist policy. A whole generation of Zionists in Central Europe regards itself as his pupils, but he also influenced greatly thousands of Jews who were not Zionists but felt that what this man had to say was worthy of hard and honest thinking.

The cataclysm that overcame Jewry in 1933 and still more in 1942 changed the whole basis of Jewish existence and many old concepts which to a large degree became senseless. The time of intellectual fencing was over; many of the old differences and partisanship disappeared in the face of cruel reality. But the seeds which Kurt Blumenfeld in his epoch planted in many thousands of souls, are bearing fruit even under changed circumstances. Blumenfeld, celebrating his 70th birthday in the capital of the Jewish State, has achieved the goal for which he worked, even if he may not always agree with what is going on. All

"FLOWERS OF ISRAEL"

Over one hundred thousand Jewish children in thirty-four lands received last year an Israeli flower pressed in an attractive card, as a present from an Israeli school child. Many of the recipients of these cards are now regularly corresponding with their new Israeli friends, personally learning about life in Israel. Because of the marked success of the project, *The Flowers of Our Land*, the Keren Hayesod, Foundation and Settlement Fund of Israel, is planning to print and distribute this spring 300,000 flower cards, a large increase over last year.

In the spring of the year, when the hillsides of Israel are covered by a multitude of wild flowers, Israeli youth of school age carefully pick and press these flowers, pasting them in a flower card, supplied by the Keren Hayesod. The card includes the child's name, address and age, as well as the name of the pressed flower and the particular region where the flower was picked. Through the Keren Hayesod offices, the flower cards are distributed to Jewish children the world over. The Israeli children hope by means of the flower card not only to share some of the natural beauty of the land with a fellow student abroad, but also to commence corresponding with the recipient of the flower.

Flower cards are distributed by the Keren Hayesod Division Youth and Hechalutz Department, POB 583, Jerusalem, Israel.

MRS. WEIZMANN TO VISIT RUSSIA

Mrs. Vera Weizmann, widow of Israel's first President, has been granted a visa to Russia and is expected to visit her birthplace in September.

PROFESSOR BOEHM IN ISRAEL

Professor Franz Boehm (Frankfurt/Main), who headed the German delegation at the Hague Conference, paid a visit to Israel, following an invitation of the Israel Reparations Corporation.

TEL AVIV INVITES PISCATOR

The producer, Erwin Piscator, who had left Germany when the Nazis came to power and who now works in Frankfurt, has been invited to stage Richard Wright's "Native Son" at the Chamber Theatre in Tel Aviv.

WORLD PREMIERE OF SCHOENBERG'S OPERA IN HAMBURG

The world premiere of the late Arnold Schoenberg's opera "Moses and Aron" took place in Hamburg and was relayed by broadcasting networks in three countries. Schoenberg was deeply interested in Jewish subjects, and also wrote the libretto which is based on the Bible account of the relationship between Moses and Aron. Altogether, the ensemble consists of 278 musicians and singers.

BROTHERHOOD WEEK IN GERMANY

As in previous years, President Theodor Heuss was Patron of the Brotherhood Week in Germany, inaugurated by the German Societies for Christian-Jewish co-operation. In his message, the President expressed regret that some Jews in Germany watched the efforts of the societies with great reserve. Whilst he fully understood the reasons for such an attitude, he felt that it might have a discouraging effect on the promoters of the movement.

The speakers at the rally in Frankfurt's secularised St. Paul's Church included Rabbi Dr. Georg Salzberger (London), who prior to his emigration held office in Frankfurt.

his friends, from both sides of the once unyielding barricades, remember him not only as political fighter, but as a man of esprit and wit and incomparable personal charm, a man of warm humanity and understanding for all things human; fortunately, he was always more of an artist than a politician. I am convinced that many readers of this journal and indeed, a very large section of the community of former German Jews, will want to add their congratulations to mine.

LETTER FROM JERUSALEM

One should have thought the Jewish State the least suitable place for missionary activities of the Christian churches. But as in so many other respects here, too, we have to revise our preconceived ideas.

Evangelism in Israel is both an educational and social problem of the first order, and recently it has led to animated public discussions and controversies. The Christian foundations in Jerusalem, Jaffa, Nazareth and Ramle maintain 48 kindergartens and schools. As non-Jewish schools are exempt from the rules of registration, the number of Jewish children attending missionary institutions is unknown, but conservative estimates put the figure at 2,000. Many parents deny that any attempts are being made at converting the children or that the schools interfere with the religious life of the pupils. But there is no doubt that the mission schools have not got the same educational ideas and ideals as the Jewish schools in Israel. What then induces parents to bring up their children in Christian surroundings?

Only a few do so because they think that the missionary teachers have a higher educational standard; the majority succumb to opportunistic inducements, such as free school meals, lower fees, more convenient school hours, etc.

The missions know only too well where they can expect sympathetic listeners. They do not operate in better residential districts nor have they any chances with the working population. They have their agents in Maabaroth and prosper in the slums of the cities. Newcomers who have not found jobs, social cases who could not adapt themselves, mostly of oriental background, and a few of the always discontented and maladjusted are their public. One mission alone donated \$2,000 worth of beef, fat, rice and sweets at Christmas. In Jerusalem, 500 people were invited to film shows depicting the birth at Bethlehem; after the show, everyone received a food parcel and a New Testament.

North African and Iraqi immigrants came from many parts of the town when one mission in Jerusalem's pauper's quarter, Musrara, distributed free clothing; missionary agents know before the welfare officer has heard about it, which family has become destitute, whose husband has fallen sick, whose wife had another unwanted child.

Orthodox extremists have tried to combat these tendencies by throwing stones into missionary shops and disturbing church services. Needless to say, such actions are as immoral as they are ineffective. Only the full absorption of all immigrants, the betterment of the employment situation and progress on the whole economic front will give the desired and constructive answer.

HERBERT FREDEN

C. C. Aronsfeld :

THEY SETTLED IN ENGLAND

German Jewish Immigrants in the 19th Century

The emigration of Jews from Germany throughout the 19th Century—an ominous movement in retrospect—has passed curiously little noticed, not only among the public at large but frequently also among students of social history. Perhaps the process was considered insignificant, at least in numbers, as certainly it was when compared with the vast exodus from Eastern Europe. Between 1830 and 1930 no more than 250,000 Jews are believed to have left Germany (roughly twice as many as entered it). Most of them went to America, so even less attention was paid to the very few who settled in England. Yet the movement is interesting, if only because of the reasons that prompted it.

They were in the first place, of course, strictly economic. Commercial agents would come over, mainly from Hamburg and Frankfurt, and, after a while, launch out on their own, not only in London but also in Manchester, Bradford, Belfast, Nottingham, Dundee. Similarly, others who arrived as apprentices, later set up their own businesses.

Others again came under more exacting circumstances. One of them, Edward Speyer, the concert promoter, who left Frankfurt in 1859, at the age of 20, says he was following the example of thousands of young men when he found "Germany was a poor country and not sufficiently developed as far as commerce and industry was concerned, to afford the means of existence to an ever-growing population. Only the sons of fathers with established businesses could remain at home, walking in their fathers' footsteps."

Antisemitism

Apart from the economic hardships which were the lot of all, German Jews also had to contend with the special disabilities which effectively defied their emancipation. They were burdened with all kinds of levies ("protection money," etc.), and denied the freedom of movement. "What should our young people do?" asks a Bavarian writer in the *Allgemeine Zeitung des Judenthums* in 1837: "Having lost a fortune in litigation to gain the right of residence . . . what is there for them to do but to seek a new home where they can use their knowledge and demonstrate their skills?"

Indeed, antisemitism was the major cause of the emigration. It was so observed by English writers. As early as 1829 a novelist, Charlotte Anstey, tells of a Jew who had been forced to leave Germany and seek refuge in England "where the Jew as well as the Gentile may safely rove in unsuspected liberty, to enjoy all the privileges of peace and security." Ten years later, in a volume of letters entitled: "Up the Rhine," Thomas Hood vividly describes the indignities suffered by the Jews in Prussia: "Has the degraded inhabitant of Judengasse a country?" he asks. "To look for patriotism from such a being, you might as well expect local gratitude and attachment from a pauper without a parish! No, no—that word, so dear, so holy to a German, his Fatherland, is to the Jew bitter mockery."

Prussianism

The melancholy story is confirmed by nearly all German Jews who settled in England during the last 100 years. Few of them were professing Jews, but all found the atmosphere insupportable. Some objected specifically to the antisemitism, others to the general evil of a tyrannical Prussianism.

Sir George Henschel, for example, the singer and composer from Breslau, writes in his *Memoirs* (1918): "The obvious predominance, the insufferable arrogance, indeed, of all officials, seemed to me highly objectionable. Bitterly, too, I resented the contempt in which the Jews were held in Prussia, evidence of which could almost daily be found in the Jew-baiting columns of the *Schlesische Zeitung*, Breslau's premier newspaper."

Similarly, Sir Arthur Schuster (1851-1934), the physicist, reports from his native Frankfurt "a strong antipathy to the Semitic race, and boys of Jewish appearance were accustomed to having opprobrious names flung at them in the streets." His father had decided to emigrate with the whole family "in order to avoid Prussian nationality." Another, Joseph Jonas, from Bingen, Mayor of Sheffield in 1905, left Germany in the crucial year 1866 because, he confessed, he "detested the Prussian military spirit."

"Pariah in an Unfriendly Land"

Sir Felix Semon, Edward VII's famous physician, a Danziger, emigrated in 1875 because of the intense "intolerance towards those who professed a different faith," and the fact which he sadly noted that "to a man of Jewish religion so many careers were for ever closed," also drove away (in 1862) Ludwig Mond, the research chemist, who laid the foundations of the Imperial Chemical Industries. His mother, writes Hector Bolitho, a biographer of Ludwig's son Alfred, had "always suffered from the persecution put upon her race by the German people. She wanted Ludwig to escape the long pain of feeling that he was a pariah in an unfriendly land. Stories came from England of the great Disraeli. His origin was no more noble than hers, yet he . . . was already a great statesman . . . There was no reason why her son should live in the darkness of German resentment if another country welcomed clever Jews, giving them friendship and honour."

The same reflexions very nearly led another great scientist to England long before he eventually did escape here. When Sigmund Freud in 1875 went to see his half-brother Emanuel in Manchester, the visit, he related, left "ineffaceable impressions." In Austria he had suffered a good deal for being a Jew. Now for the first time he was breathing a different air. "For a short time (says a student of his life) he was not a Jew in a German-speaking land, and the experience was for him both strange and enjoyable."

Indeed, says his old disciple and new biographer, Ernest Jones, "he had never ceased to envy his half-brother for being able to live in England and bring up his children far from the daily persecutions Jews were subject to in Austria." He often asked his fiancée, "Must we stay here. If we possibly can let us seek a home where human worth is more respected."

Hate—

In some Jews the humiliating experiences left deep scars that never healed. Of one of the outstanding Frankfurt merchants, Leopold Schloss (1824-1906), a Vice-President of the Anglo-Jewish Association, it has been recorded that "the two prevailing impressions of his youth were the happiness of his home life and the bitterness of German persecution. The violent antisemitism of those days accounted for his deeprooted hatred of his native land which had never treated him as a son."

Another man who likewise keenly resented and never forgot the German cruelties was Leopold Kessler, from Silesia, Theodor Herzl's able technical adviser, President (in 1913) of the English Zionist Federation and later director of the *Jewish Chronicle*.

—and Charity

Others showed forbearance, repaying evil with good. Many were foremost among those who strove for Anglo-German peace in the shadow of the approaching first great clash, even down to the last faint flicker of hope. They earnestly thought war between the two nations utterly impossible, being daunted as little by the yapping jingoes here as by the fire-breathing "Huns" over there. It seems, however, also characteristic that Elie Halévy, perhaps the most competent student of modern English history, considers the philo-German movement of that time as "unrepresentative of English society" mainly because of the "disquietingly large proportion of German or German Jewish names" among the leaders.

The best known was probably Sir Ernest Cassel who in 1911 gave £200,000 for the foundation of an Anglo-German Institute to aid Britons and Germans in distress while visiting the other country.¹ Nor did he forget his native city of Cologne. He contributed £10,000 to its Housing Committee and as late as 1913 made a six-figure grant for general social and charitable purposes; he also gave £15,000 towards the building of the Jewish hospital.²

Grand, too, was the generosity of Ludwig Mond who endowed the Munich Academy of Science with £20,000, bequeathed the same amount to the city of Kassel where he was born and £50,000 to Heidelberg at whose University he had studied.

EHRlich/BEHRING CENTENARY

On the 100th anniversary of the great scientist's birth, representatives of the Paul Ehrlich Research Institute in Frankfurt gathered at his graveside in the Jewish cemetery. Afterwards, the 1954 Paul Ehrlich Prize was bestowed upon Ernst Boris Chain who, nine years ago, shared with Sir Alexander Fleming the Nobel Prize for the discovery of penicillin. Professor Chain was born in Berlin. He lived in England as a refugee for a number of years and is now working in Italy. At a gathering in the St. Paul's Kirche Paul Ehrlich's two daughters, Mrs. Landau and Mrs. Schwerin, who now live in the United States, were present. The audience also included outstanding scientists and Governmental representatives.

The first speaker was President Heuss, who made a special point of referring to Ehrlich as a German Jew.

The President mentioned his acquaintance with another great German-Jewish scientist, Professor Einstein, "who rightly thought with some bitterness of his past experience in Germany."

It is interesting to note that President Heuss' reference to the Jewish origin of Ehrlich and to the Nazi attacks against Einstein were not mentioned in reports by German papers.

To mark the occasion a special postage stamp in a 10 million edition was issued by the Federal German Post.

Behring's Jewish Widow

Together with Paul Ehrlich another German Nobel Prize winner and leading scientist, Emil von Behring, who was also born 100 years ago, was commemorated. In an article, published by the "Sozialdemokratischer Pressedienst," Dr. Adolf Arndt, Member of the German "Bundestag," recalls von Behring's widow Else von Behring; she was the daughter of the Director of the Berlin Charité, Geheimrat Dr. Spinola, and a Jewess in the meaning of the Nuremberg Laws. Before 1933, she had been prominent in German social work and was widely respected and well known. When the Nazis came to power she had to share the sufferings of all racial persecutees. "If anybody maintains that he had not heard of the treatment Else von Behring had to endure, he may be reminded that the manner in which the Nazis in Marburg humiliated von Behring's widow and which finally caused her death was then well known in public. Just as to-day it is fashionable again to have heard nothing of these terrible things, it was fashionable in those days not to recognise Frau von Behring, once admired by so many." Dr. Arndt also recalls that one of her sons committed suicide because, being a half-Jew, his career as a lawyer was destroyed; her youngest son could not continue his medical studies and was treated like a leper by the same University which owed its world reputation to his father. Whilst thus the family members of von Behring had to suffer, the Nazis did not mind to exploit the name of the dead scientist and to celebrate Emil von Behring as the "Retter Deines Kindes."

"These happenings should be in the centre of the centenary celebrations. Every ceremony in honour of Emil von Behring should include a minute of silence in honour of his son, who was driven to death, and of his widow whose heart was broken by the unspeakable sufferings," Dr. Arndt writes.

On a smaller scale notable charity was exercised by Sir Otto Jaffé, Lord Mayor of Belfast in 1889 and 1904, who founded an orphan asylum in Hamburg, and by Charles Semon, Mayor of Bradford in 1864, who built and endowed a Home for Needy Tradesmen in his native Danzig.

They put to shame the country that had humiliated them, but they also, by their life and their achievement, bore witness to the advantage reaped by a righteous country that opens its gates to the stranger.

(1). His determined championship of Anglo-German understanding was hardly, as a recent biographer (Brian Connell) suggests, a "major obsession in foreign affairs" in which Cassel "allowed emotion to outweigh his judgment." There was no more pro-German "emotion" in Cassel than there was pro-British "emotion" in his opposite number, Albert Ballin.

(2). "How many others would have forgotten the old country after so many years!" wrote the *Kölnische Zeitung* in December, 1913, adding: "That Sir Ernest has remained faithful to it, is a fact which redounds to his credit as much as his gifts of millions."

Peter Zadek:

BIGGER FILMS—ARE THEY BETTER?

When is a bad film not a bad film?

Spyros P. Skouras, President of Twentieth Century Fox, the pioneers of the new "art" of Cinemascope, might answer: "When it's bigger it's bound to be better!" Following accepted Hollywood standards the answer to falling box office receipts is size and noise, and, as other-world monsters and 3D shocks do not seem to provide enough of either, the monster screen of Cinemascope is being hailed as the answer to the film industry's prayer, and, it is hoped, will do to "flatties" what talkies did to silent films.

We, the audience, who pay our one and sixpences, are not to be given much choice in the matter. Cinema screens throughout the country have been growing wider throughout the past year. Now the Rank group of cinemas (the Odeons and Gaumonts), which show Twentieth Century Fox's films in Great Britain, may fit up hundreds of cinemas in London and the provinces with the triple width curved screen and stereophonic sound equipment at an average cost of four thousand pounds per cinema. Whilst it is still possible to show ordinary "flatties" on these screens, receipts will have to go up considerably to cover the extra capital outlay. Once again Mr. Skouras has the answer: two dozen Cinemascope Technicolor films planned to follow "The Robe", which has been breaking box-office records for some months in the West End. A shadow of a doubt that not all the leaders of the film industry share Mr. Skouras' optimism comes from Metro-Goldwyn-Mayer, Twentieth Century Fox's great rival, who have just completed "Knights of the Round Table" at Elstree. The film was made simultaneously in two versions, normal screen and Cinemascope—an expensive safeguard against the sudden bursting of the Cinemascope-bubble! Furthermore, the Associated British group of cinemas, who show most of MGM's films, seem to have no immediate plans of rebuilding their screens, whilst even Rank seems reluctant to put his screen-conversion programme into operation.

The commercial success of this venture which is costing many companies many millions is still impossible to gauge. But what of its artistic merits and possibilities?

Greater Realism

Cinemascope aims at greater realism by extending the screen in width to the limits which the eye normally takes in. This is made possible by the "anamorphic" lens invented by Professor Henri Chrétien, which compresses the image when filmed and inflates it to its original size when projecting through a compensating lens. The curved screen with its panorama spread out before and around the audience claims to give some illusion of three-dimensionality WITHOUT glasses; the audience feels that it is participating in the action. Finally, stereophonic sound, i.e. sound coming from various parts of the screen and the auditorium, heightens the illusion that an actor is talking, or singing, or that a tree is falling on one part of the screen and that something different is happening on the other.

The first Cinemascope film, "The Robe" (with Richard Burton, Jean Simmons, Victor Mature and Michael Rennie, directed by Henry King) seems to be the type of thing the new "medium" will be able to do best—a big noisy epic of the genre usually associated with Cecil B. de Mille, with great crowd scenes and vast vistas. Looking down the list of Fox's Cinemascope productions released since "The Robe" and planned for the near future, almost all of them are either large-scale musicals (e.g. "How to marry a millionaire"; Irving Berlin's "There's no business like Show Business"), or "tremendous" epics (e.g. "Twelve Mile Reef"; "King of the Khyber Rifles"; "Queen of Sheba") all of these subjects which seem to dwarf the individual human being beneath the massifs of crowds and scenery needed to fill the enormous screen. This is the crux of the matter from an aesthetic standpoint: More emotional effectiveness, more audience participation and the dwarfing of the individual. In other words, Cinemascope as a medium will tend to appeal to the crudest mob instincts of its audience and, if it succeeds in

establishing itself, will be another factor in the gradual destruction of individuality which is the one thing the two great protagonists of our century, the U.S.A. and the Soviet Union, have in common, both in life and entertainment.

A strange comparison could be drawn between Cinemascope and the theatre of Ancient Greece. They bear some superficial resemblance both in the shape of the theatre and in subject matter. Both tend to submerge the individual and make the audience participators in a great emotional orgy; but whereas Aeschylus was concerned with ethics and religion, Mr. Spyros Skouras, also of Greek extraction, knows of religion only as another box office gambit and of the great biblical figures only as useful vehicles for his contract artists. From Ancient Greece to Modern Cinemascope the wheel has swung full circle from Zeus to Mammon.

Limitations

However, it may turn out to be the very qualities of Cinemascope which will assure the continued existence of "flatties." For the intimate subject has as little place in the world of the giant curved screen as a puppet theatre might have in Olympia. What is more, editing, the very basis of the "old, flat film," goes almost completely by the board. Editing—or the assembling of the various shots together with music and effects—gives rhythm, shape, style and tension to the film. The editor can build his climax by selecting which image is to follow which, and for how long each image is to remain on the screen. With the director he decides at what point a close-up would be effective or when music should be introduced. The Cinemascope screen is so wide that it can include a large number of people at the same time, all several times larger than life. Thus the close-up becomes almost superfluous. Attempts to create movement by cutting from a shot in which a character walks out on one side of the screen to the next shot in which he re-enters on the other are doomed to failure; the impression is that he has magically raced round the entire cinema in no time at all in order to make his next entrance! As a result, Cinemascope favours the type of action which is reminiscent of early cinema and imitative of the theatre: straight continuous action without cuts, with the camera photographing it as it might a stage play.

It seems therefore, that once the novelty has worn off, Cinemascope, far from replacing flat films on normal screens, is likely to confine itself to spectacle, to become in fact the equivalent of the late Victorian melodrama and pageant play,—in other words, the cinema's "circus"; and just as the circus and the ice show will never satisfy theatregoers all the year round, there will always be a large enough cinema audience who will refuse to accept cavalry charges and leg shows as a substitute for the sensitive comedies of Chaplin and René Clair or the dramas of Renoir and Lindberg.

Where are they now?—Max Hansen who was the first "Leopold" in Charell's "White Horse Inn" production visited London with his son to see the shows. Happily married, he lives in Copenhagen, has three children, and still plays in Danish, Swedish and German. In fact, the comedian is now the darling of three countries.—Arthur Steiner, the former sports editor of Vienna's "Kronenzeitung," who used to compère London's "By Candlelight" cabaret during the war, now lives in New York and writes a column for the "Staatszeitung." After leaving England he taught English to the Germans first by editing language lessons for U.S. sponsored "Neue Zeitung."

This and That:—Ellen Schwannecke played Anderson's "Joan of Lorraine" directed by Walter Firner at Biel-Solothurn.—Ernst Matray did the choreography for a picture in Hamburg and produced "Georges Dandin" there.—E. M. Remarque finished his new novel, "Time to live, time to die," and will write a play next.—Oscar Karlweis will play the Broadway success, "Teahouse of the August Moon" during the Berlin festivals in September.

Old Acquaintances

Harlan Tries Again:—To silence any protest against his new pictures, Veit Harlan announced in Zurich he would burn the negative of his infamous "Jud Süss" film in the presence of the Jewish community. He said how much he regretted the past, and that he wanted to destroy its memory. But the Jewish community refused to play a part in Harlan's publicity campaign.

First Nights Everywhere:—Hans May's new operetta "Wedding in Paris" was shown in London's Hippodrome, and the audience, a little fed up with American musicals, loved every minute of it. Opposite Evelyn Laye, who made a brilliant come-back, Anton Walbrook stopped the show; his charm and his special art of not singing songs are admirable. One doesn't have to be an astrologer to predict a long run.—Elisabeth Bergner started her first German post-war tour in Berlin in "Deep Blue Sea," and got a tremendous reception. Partnered by Rudolf Forster and Ernst Deutsch, she doesn't seem to have changed at all. Leo Mittler produced the show.—Robert Gilbert adapted his father's operetta "Keusche Susanne" and brought it up-to-date, and Fritz Schulz directed it in Zurich's Stadttheater; it was a rousing success.—Kurt Hirschfeld of Zurich's Schauspielhaus went to Dusseldorf to produce a successful revival of "Emilia Galotti" with Sybille Binder in Gruendgens' theatre.

East-Berlin Theatre:—Helene Weigel, Bert Brecht's wife, took over Schiffbauerdamm-Theater and opened with Molière's "Don Juan," adapted by Elisabeth Hauptmann, wife of the composer Paul Dessau. Fritz Wisten, who used to run that theatre, will soon move to rebuild the Volksbühne. The former Metropol-Theater in Behrenstrasse is now called Komische Oper while the new Metropol is in Schoenhauserallee. There are two new theatres in East-Berlin: the Maxim-Gorki and Theater der Freundschaft. Very few familiar names can be found on all programmes: Wolfgang Langhoff, Gustav von Wangenheim, Eduard von Winterstein, Werner Pledath, Gerhart Bienert, Theo Shall (who was once Greta Garbo's partner in "Anna Christie"), and Cordy Milowitsch. John Heartfield who lived in England during the war, with his brother Herzfelde designs stage décors, and Frieda Leider, Michael Bohnen, and Ernst Legal are producers of the State Opera of the former Admiralspalast.

Obituaries:—Seventy-six year old Otto Gebuehr, the eternal "Fridericus Rex," died in Goettingen.—Stage designer Cesar Klein died near Luebeck, aged 78.—In Zurich died Ferdinand Hardekopf who started as a poet and became translator of Anatole France, André Gide, and Cocteau.—Actor Arthur Mainzer-Reynolds, who survived the Hitler years in England and returned to Germany after the war, died in Berlin.

Milestone:—In Vienna, where he lives in retirement, Paul Barnay celebrated his 70th birthday and his 50th stage anniversary; the memoirs he is writing should make interesting reading. While he was director of Breslau's theatre, Barnay discovered Max Opuls, Leo Mittler, Carola Neher (who disappeared mysteriously in Russia during the war) and Peter Lorre, to name only a few. He went to Vienna after '33, to Hungary after the outbreak of the war, and ran Vienna's Volkstheater after his return.

Home News:—Lilli Palmer and her husband Rex Harrison returned for good from the States; they will play "Bell, Book and Candles" together. Lilli will first do a picture, "Firework," with Charell in Germany.—Elsa Herzog, the well-known fashion writer, went to Germany with a Norman Hartnell show.—Peter de Mendelssohn sold the film rights of his 20 year old novel "Schmerzliches Arkadien" to Duvivier in Paris.—Mischa Spolianski went to Munich to write additional music for Abraham's "Victoria and her Husar."—Max Opuls whose recent French picture, "Madame de..." started a successful run at the Cameo-Poly is working on a new script, "The Blessing," for Sir Alexander Korda.—Pamela Wedekind will give two late night recitals at the Mercury on May 6th.

Continued in col. 2

PEM

FILM AROUND THE CORNER

A monthly Guide to some of the Films showing at your local Cinema.

Best of the Month.—Powerful writer Irwin Shaw and sensitive director Anatole Litvak combine to produce ACT OF LOVE****, romantic tragedy showing how war breaks up lives of American G.I. and young French girl he falls in love with. Excitingly played by Kirk Douglas (Jewish-American actor who recently gave outstanding performance in "The Juggler," made in Israel) and delicately by promising French newcomer Dany Robin. Starkly realistic Paris background of prostitutes and soldiers in sordid cafes offsets a romance that might otherwise have become sentimental. This film succeeds by combining atmosphere of best French pictures with pace and technique of Hollywood; the director's eye for composition achieves some striking images. Highly recommended.

Best of the Rest.—"Gaudemus" could be the motto of carefree DOCTOR IN THE HOUSE*** a comedy of medical students gleefully romping among skeletons and nurses in training hospital. Vitality of acting and script (adapted by Richard Gordon from his own novel) overcome mediocre direction (Ralph Thomas) which lacks satirical edge of "Genevieve." Kenneth More as the irresponsible student who never passes exams. and Muriel Pavlow as a young nurse give frothy performances. Also Dirk Bogarde and Donald Sinden. Excellent entertainment.

CONFLICT OF WINGS* is not up to flying films such as "Sound Barrier." Its only real merit is its photography in Eastman Colour, subtler and more natural than its predecessor, Technicolor. Finely photographed by Arthur Grant, the film is lovely to look at. Otherwise pleasant but dull little comedy-drama about fighter-squadron's impact on Norfolk village near which it is stationed. Director John Eldridge follows tradition of Group 3 and British documentary by bringing seagulls more to life than human beings. Performances (Muriel Pavlow—who seems to be in most films these days!—John Gregson, Kieron Moore) are innocuous.

The full-length film of ROYAL TOUR** is good documentary also in Eastman Colour, including some spectacular scenes. "Light Programme" taste is catered for adequately this month. Amongst usual embarras de richesse of Westerns HONDO** is above average, if not in class of "Shane." Swimming fans will love EASY TO LOVE (Esther Williams) and Bob Hope fans will hate tasteless and unfunny CASANOVA'S BIG NIGHT.

For the Gourmet.—The Everyman Cinema, Hampstead, includes in its May programme of French revivals DOCTOR KNOCK*** the late Louis Jouvet's film version of Romain's superb satire on the medical profession. Also JOURNAL D'UNE CURE DE CAMPAGNE**** Robert Bresson's deeply moving film of Bernanos' novel. Neither of these masterpieces should be missed, but the latter is not to be recommended to the easily-depressed. It is as harrowing as KNOCK is entertaining.

P. Z.

****Excellent
** Good

***Very Good
* Fair

RESEARCH ON ANTI-SEMITISM IN GERMANY

The Times of April 12 publishes extracts from the results of an inquiry conducted in Germany by a study group of American Jews under the auspices of the American B'nai B'rith. With regard to the Israel-German negotiations, the report states, the Federal Government has been not only correct, but helpful. On the other hand, in putting through its policy it has not got any "tangibly expressed" popular support. "Only among the youth that knew not Hitler, a lessening of anti-semitic prejudice is shown." The report claims that neo-Nazism and Nazism as organised political movements appear to be at very low ebb. This is attributed to the Government's success in the economic field.

"HITLER'S SHADOW"

Do the Jews feel at home again in Germany?

In its issues of February 18 and 25 the Hamburg weekly "Die Zeit" publishes a most interesting article by Georg Berkenhoff about the present position of the Jews in Germany. It is based on thorough inquiries which the author made among Jews and Christians of Jewish origin. Statements given by the persons who were approached differ widely. One Jewish merchant in Munich says: "When I am pushed in the bus I ask myself whether this was done on purpose. Then I imagine that this man may also have taken part in the murder of my father and my mother and feel urged to leave the bus." A member of the Jewish Community in Essen says that even those whose families had been settled in Germany for centuries felt as if they lived on a lonely island. On the other hand the position is described as satisfactory by the Jewish "Oberrat" in Baden. A representative of the Organisation of racial victims from Nazi persecution regrets that quite a few racial persecutees of non-Jewish faith, who hold responsible positions in the Civil Service, are anxious to hide their origin and have always refused to co-operate with the Organisation.

The almost wholesale destruction of the Jewish Community in Germany made one Jew state: "Perhaps it is also of some advantage that there are only so few Jews in Germany: there can be no antisemitism." A high Civil Servant in Stuttgart, a baptised Jew, expresses the view that the decrease of the Jews born in Germany and the settlement of foreign-born Jews may become dangerous. "This Group," he says, "differs mentally and culturally considerably from its German environment." A Jewish University Professor in Hamburg, Dr. Landshut, and a Jewish High Court Judge in Rhineland-Pfalz attach their hopes to the young generation which, in their view, is free of anti-semitic feelings.

FAMILY EVENTS

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

Birthday

Mr. Bernhard Bier of 66 Abinger Road, London, W.4, formerly Cologne, will celebrate his 70th birthday on 18th May.

Death

Mr. Gustav Metzger (formerly Offenbach a.M.) of 9, Cardigan Road, Leeds 6, passed away peacefully on 15th April, 1954, after a short illness, at the age of 59, deeply mourned by his wife Hansl and daughter Lottie.

CLASSIFIED

Situations Vacant

WORKING Housekeeper, reliable for widower, businessman, small house, N.W.2. References. Box 222.

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WAR-DISABLED, 54, art-therapist, best refer., wants clerical job of any kind. Box 227.

TRANSLATIONS from and into German/English, accurately and speedily carried out by bi-linguist with special knowledge of legal and scientific subjects. Box 228.

EVENING/WEEKEND EMPLOYMENT wanted by exp. and reliable young man, own typewriter, best ref., in bookkeeping, secretarial, legal or similar work. Work also taken home. Box 229.

STUDENT coaches in Hebrew, French, German, beginners and advanced, and makes translations. Moderate fee. Box 230.

MIDDLE-AGED MAN, business experience, seeks change: Manager's help, office administration, dispatch, sales corresp., any position of trust. Best references. Box 231.

ELDERLY MAN wants full or part-time work as clerk or storekeeper. Box 232.

CATERING. Man of 50, exp. and reliable, wants position as waiter, or manager of Snack Bar. Box 233.

PACKER, conscientious worker, exp., wants suitable position. Box 234.

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SALES LADY, senior, used to work in wholesale or retail business, or as cashier, wants full or part-time job, pref. N.W. district. Box 235.

SHORTHAND TYPIST, elderly, wants part-time work. Best ref. Box 236.

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SINGLE MAN, 48, independent, 5ft. 7in., of personable appearance, delightful own home, I am longing for a good-looking lady, around 40. Object matrimony. Box 243.

MISSING PERSONS

Enquiries from AJR

Levy, Alice, from Bad Kreuznach, for URO, Baden-Baden.

Pilpel, George, born 1900 in Rumania, last known address: 9, Greenaway Gardens, N.W.3, for Mrs. Berkovics, Israel.

Gelbart, Leo, born 2.5.20 in Vienna, last known address: 170 Randolph Drive, Clarkston, Renfrewshire, for uncle Hermann Hecht.

PERSONALIA

Professor Curt Bondy was 60 recently. Before 1933, he was Professor of Youth Psychology at Goettingen. Later on, he took a leading part in Jewish educational work, especially as the Director of the Jewish Agricultural Training Centre Gross-Bresen (near Breslau). He still keeps contact with the former trainees, now scattered all over the world. Before the outbreak of war, he emigrated to the United States, but returned to Germany after 1945. Professor Bondy now holds the Chair of Psychology at Hamburg University.

Mr. Hermann Schwab (41 Wentworth Road, N.W.11) celebrated his 75th birthday on April 18. The scion of a Frankfurt orthodox family, Mr. Schwab wrote several books on Jewish subjects. His works include "A World in Ruins" (History, Life and Work of German Jewry), and "The History of Orthodox Jewry in Germany".

HAVING A PARTY?

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Mr. Kurt Bernstein (6 Heathway Court, N.W.3) will be 60 on May 5. As a member of the AJR Board, Mr. Bernstein has, throughout the years, been a stalwart champion for our cause. He belongs to that circle of friends who, from the outset, have identified themselves with the work of the AJR. Whenever we approached him, we could rely on his active help. A conscious Jew, Mr. Bernstein has, in Germany and in this country, been associated with numerous Jewish efforts. At the same time, his widespread professional work has resulted in personal relations with many in our midst who look upon him as a trusted friend and selfless adviser. On this happy occasion, the AJR thanks Mr. Bernstein for all he has done in the interest of his fellow refugees and wishes him many happy returns of the day.

Dr. Harry Stern (17 Alba Gardens, N.W.11) was 60 recently. Prior to his emigration, he was a lawyer in Erfurt, where he also took a leading part in the work of the local Jewish Community and the B'nai B'rith Lodge.

OBITUARY

It is learned with deepest regret that **Mr. William Wolff** of 64 Troy Court, Kensington High Street, W.8, suddenly passed away in his 75th year. Mr. Wolff was a Board member of the AJR since its inception and always took an active interest in our efforts. Throughout his life he was a devoted Jew who rendered invaluable services to Jewish Organisations, both in this country and, prior to his emigration, in Germany. As the owner of a leading firm in the graphic trade he was highly respected among his colleagues and, before 1933, held responsible offices in his trades organisation. Mr. William Wolff will be remembered with deep-felt gratitude by all those who knew him.

Dr. Otto Friedlaender, who, before 1933, was President of the German Socialist Students Association, passed away in Stockholm recently. Apart from his activities in the Socialist Democratic Party, Dr. Friedlaender was also well known for his professional work as Chief Editor of the "Textilzeitung", Berlin.

SCHOLARSHIPS FROM CLAIMS CONFERENCE FUNDS

The Conference on Jewish Material Claims against Germany (P.O. Box 129, Madison Square Station, New York 10) offers a limited number of scholarships and fellowships to Jewish victims of Nazi persecution presently studying at accredited institutions of learning or engaged in research in Jewish studies.

Students can apply for undergraduate scholarships including Jewish teachers' seminars; for graduate scholarships at institutions of higher learning specialising in Jewish studies; and also for research scholarships for scholars engaged in independent research.

Applications must be filed before June 1, 1954, from North America, before June 15, 1954, from other parts of the world.

AJR AT WORK

AJR EMPLOYMENT AGENCY

The special problems with which the AJR Employment Agency is faced arise from the fact that most employers offer vacancies for younger people, whereas the majority of unemployed former refugees belongs to the higher age groups. Under these circumstances it has been unavoidable that sometimes both enquiring firms and unemployed call in vain on the AJR Employment Agency. Employers could, however, considerably relieve the position by not being unduly prejudiced against their older fellow-refugees. There are many among them who can render satisfactory services and who may fill positions of trust.

HOLIDAY ADDRESSES

The AJR is often asked for Holiday Accommodation in a Continental atmosphere. Those who are prepared to take summer guests should kindly communicate with the AJR Social Services Department.

LIBRARY

During the last months the AJR Library for German books has received many new works. The Library, the use of which is free of charge, now contains a fine selection of good literature. Hours: Thursday, 10—1, 3—6; Friday and Sunday, 10—1.

"THE HYPHEN"

You may not be interested in the Hyphen yourself, but if you know of any suitable people, we should be obliged if you drew their attention to our activities. The Hyphen was founded under the aegis of AJR by a few young refugees from Germany and Austria to provide cultural, social and educational activities. Our ages are mostly within the range of 21-35 years. Among this month's highlights are:

2nd & 23rd May.—Ramble.
8th May.—Theatre Party: "Wedding in Paris."
16th May.—Talk on Wages by Miss H. Kahn, B.Sc. (Econ.) (Hons.).
29th May.—May Dance (see advertisement).
30th May.—Music Appreciation Group.

The Committee welcomes enquiries. Please enclose s.a.e. Mr. A. Lindemann, 25 Holmdale Rd., London, N.W.6. A.L.

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