

INFORMATION

ISSUED BY THE

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ANGLO-JEWRY SCRUTINIZED

By the publication of "A Minority in Britain, Social Studies of the Anglo-Jewish Community" (Valentine, Mitchell & Co. Ltd., 21s.) spadework in an important and so far sadly neglected field of Anglo-Jewish research has been started. At last we have a nucleus to a Sociology of Anglo-Jewry. The 280 pages comprise four studies: "The History of the Anglo-Jewish Community" by James Parkes, "Demographic and other statistical aspects of Anglo-Jewry" by Hannah Neustatter, "The Outlines of Jewish Society in London" by Howard M. Brotz, and "Jews in the Society of Britain" by Maurice Freedman, who also acted as the editor of the symposium. Former German Jews who were spoiled by sociological works on their community and on Jewry at large, written by methodical thinkers such as Arthur Ruppin, particularly missed a similar approach to the fabric of Anglo-Jewry.

The noted author of the first essay, Dr. James Parkes, recalls the historical background and the present status of the Anglo-Jewish Community. The inside knowledge of this—non-Jewish—authority on Jewish affairs enables him to assess the meaning of trends within Anglo-Jewry, e.g., when he deals with the impact of Zionism on the composition and policy of the Board of Deputies, reflected for the first time in the Board Elections of 1943. He also recalls the anomalies of the Jews legal status prior to their full emancipation. "Jews financed the Government before they could open a retail shop in the City. They could write the letters F.R.S. (Fellow of the Royal Society) after their name before that of a B.A." (page 39).

Important Figures

The assessment of facts carried out with so much diligence by Dr. Parkes is an indispensable basis for the essays that follow. However, really new ground has been covered by the demographic study of Dr. H. Neustatter. Under the auspices of the *Jewish Chronicle* she undertook the painstaking task of trying to get down to the statistical foundations of the community. In the absence of a state-sponsored denominational census, the results of her labours are bound to be limited. For who can be sure that the status of organised members of a Jewish Congregation in a certain town really reflects the position of the entire Jewish population of that area? The other difficulty arises from the problem of defining a Jew in the meaning of a study of this kind. Membership with a Community is voluntary and no longer a matter of course, as it was several generations ago; it is estimated that only one quarter of the Jewish population is affiliated to a Synagogue. The definition rightly adopted by the authoress under these circumstances is that of self-identification; a Jew is a person who considers himself as a member of the Jewish Community, whatever the motive or degree of this identification may be. In view of all these difficulties her analysis is bound to be based partly on general estimates, partly on conclusions from questionnaires sent to and filled in by a limited number of individuals who are regarded as a cross-section of the entire Community. This material, combined with several estimates of the past, lead her to the conclusion that the total Jewish population of Great Britain amounted to about 450,000 in 1950; she arrives at this figure in the following way: Jewish residents in 1914 300,000, natural increase up to 1950 90,000, immigration 60,000. Several statistical tables of the appendix describe the sources of this result in detail. Of the 450,000 Jews the majority (288,000) lives in London, about 100,000 in other large cities (Manchester ca. 36,000, Leeds ca. 29,000, Glasgow ca. 15,000, Birmingham ca. 8,000, Liverpool ca. 9,000).

As to the family status the authoress comes to the conclusion that, compared with the general population, Jews have a lower birthrate and marry later

in life. There is an upward trend towards mixed marriages, as the result of which in her view half the Jewish population will have to be written off within two generations.

Trends in Social Life

Whilst Dr. Neustatter thus tries to give us facts and figures, the author of the next article, Mr. H. M. Brotz, endeavours to outline the trends in social life of London's Jewry. His is the method of the Gallup Poll, and though from the point of exactitude, this may not always lead to justified generalisations, it certainly results in the most vivid—and partly also amusing—contribution to the book. One of his objects is a description of the process from "foreignness" to integration, reflected, *inter alia*, in the gradual migration from the East End to other districts of Greater London. The first move was to Hackney and Dalston, the second to Stamford Hill and Stoke Newington, the third to the North Western Suburbs; and now there is a reverse fourth move back to the Centre: the return to a flat in Central London or in St. John's Wood or Mayfair. The "right address" is considered as an important factor. Therefore, "people in the lower income groups prefer to live at a lower standard in North West London than at a higher standard in North and East London. At the lowest range one can afford to occupy only part of the dwelling, sub-letting one or two of the rooms" (page 145). However, these migrations are not due to a tendency of escaping a Jewish environment, but they aim at re-establishing it at a higher social level. Yet, once the percentage of the Jewish population in a "better" district has become so excessive that the district is regarded as a kind of a new Ghetto, a new exodus of the superior section starts.

The author does not refer in this part of his analysis to the Central European newcomers. Their start differed from that of the previous immigrants from Eastern Europe: being of middle-class origin, they settled at the outset in the North Western District or, to a limited extent, in Stamford Hill—but not in the East End. For the former Central European Jew the class differentiation within Anglo-Jewry is also interesting to note. The classification according to culture, financial status and Englishness is, to a high extent, synonymous with the length of a family's stay in this country. There was no conspicuous differentiation of this kind in German Jewish life. The "Ostjuden" formed a minority, and the bulk of the Jewish population had been indigenous for many generations, thus forming a more or less homogeneous, assimilated middle-class Community with comparatively smaller deviations to the higher and lower strata.

The fourth part of the book, Mr. Maurice Freedman's essay on "Jews in the Society of Britain," deals with the external position, i.e., with the relationship of the Jews to their non-Jewish environment. Even when becoming cockneys, the author says, the phonetic changes in English often made by the London-born Jew suggest to the English ear a marginal Englishness and partial foreignness. Dealing with the occupational distribution he states that the trends towards the professions are mainly concentrated on law and medicine. Whilst there is sometimes discrimination in the admission to Clubs and Hotels, there is hardly any differentiation in public life, e.g., election to Parliament. Inter-marriage seems to be higher among male members of the Community, but in contrast to the position in the past century neither inter-marriage nor conversion are necessary to remove social barriers. The author takes the view that a Jew's relationship to his environment is easier, if he respects the barriers which separate him from his non-Jewish fellow citizen and that the upkeep of his own legacy gains him more respect than the attempt of wholesale identification.

THE SAAR PLEBISCITE

Shadows of the Past

Another plebiscite is due to be held in the Saar. On October 23rd the country will decide for or against government under a European Statute, and the decision will be another straw in the German wind. Inevitably the mind roams back to the last plebiscite almost exactly twenty-one years ago, when well over 90 per cent voted against League of Nations rule and in favour of a regime which had just shown, in the bloodbath of June 30th, that it regarded mass murder as part of its practical policies. Circumstances have changed a great deal since: there is not now a set of brigands interfering from outside. Yet whether the change has gone very deep, is not at once clear.

Huge posters put up by the champions of the Statute warn the public: "They are back again—the Nationalists," and the Nazis' criminal record is recalled in telling phrases. But the majority of organised political opinion does not seem to mind the warning, and the all too German "Democratic Party" distributes unabashed a prominent picture of its leader, Dr. Heinrich Schneider, standing next to Von Papen at a Nazi rally in Berlin in 1934 and giving the Nazi salute. It is by no means only French observers who are disturbed by the unmistakable revival of the Nazi atmosphere of 1934-35. The German Chancellor himself was constrained to intervene with the warning that "the campaign has taken forms which are unworthy, harmful to the reputation of Germany."

In this situation the story of Saar Jewry will command especial interest. They are only a handful—probably less than 500, i.e., .05 per cent, and nearly all living in Saarbrücken. The figure is roughly the same as that of 1939, though one-sixth of their strength in 1933. Many came back, from Theresienstadt or from refuge abroad, and in January, 1951, a new synagogue was consecrated in Saarbrücken in place of the old which was destroyed in the November, 1938, pogrom. There are various Jewish organizations including a Youth League, a WIZO and Maccabi, and the Saar community is believed to be the only one in Europe to give ten per cent of its total communal income for Israel. The Jewish school is attended by all Jewish children up to 12, and beyond that age the choice is the French rather than the German high school.

Several Jews hold important public posts. The chairman of the community, Jacob Levy, is President of the Saarbrücken Court of Appeal, and Dr. Blum is chief of the Social Security Department in the Ministry of Labour. The general economic situation has benefited from a Restitution practice which appears to be less open to criticism than in Western Germany. Gratifying too has been the progress of friendly relations between Jews and non-Jews. A Society of Christians and Jews which was founded last year has already as many individual members as the corresponding organization in the whole of Western Germany, which has been in existence for eight years. It must be hoped that this encouraging growth of human harmony will not be disturbed by the rigours and rancours of political passion.

It is on purpose that this review lays stress on describing some of the contents of the book rather than making critical comments. This does not mean that the publication does not leave room for criticism and controversy especially as the four articles are separate entities and not co-ordinated with each other. Yet, it is the object of this brief summary to give the reader some food for thought and—above all—to raise his appetite for becoming acquainted with the book itself. The work will equip him with a wealth of knowledge of his new Jewish environment, so different from that of his past on the Continent.

W. ROSENSTOCK

ANMELDEFRIST FUER BERLINER RUECKERSTATTUNGSANSPRUECHE Fristablauf 15. November

In "AJR INFORMATION" Januar 1955 hatten wir ueber den Erlass einer Ergaenzung der Berliner Rueckerstattungsanordnung berichtet, die rueckerstattungsrechtliche Schadensersatzansprueche gegen das Deutsche Reich betrifft und die mit Ruecksicht auf die unguenstige sogen. Ostsektor-Rechtsprechung den Berechtigten, deren Ansprueche zurueckgenommen, zurueckgewiesen oder bisher noch nicht angemeldet waren, die Moeglichkeit eroeffnet, diese Ansprueche von neuem anzumelden. Voraussetzung fuer die Anmeldung ist, dass die Entziehung von Vermoegenswerten (wie Bankguthaben, Wertpapieren, Gold-Silber- und Schmucksachen, Mobiliar) durch das Reich im jetzigen Ostsektor von Berlin erfolgt ist, ferner dass der GeschaeDIGte oder sein Rechtsnachfolger (Erbe) zu irgendeiner Zeit zwischen dem 30.1.1933 und 8.5.1945 in einem der heutigen Westsektoren Berlins oder im Bundesgebiet seinen Wohnsitz, dauernden Aufenthalt oder seine geschaeftliche Hauptniederlassung hatte.

Die Frist fuer die Neuankmeldung der Ansprueche laeuft am 15. November dieses Jahres ab.

URO STAFF CONFERENCE

The United Restitution Organisation held its annual Staff Conference at Bad Soden on the 13th and 14th September, 1955. The URO Board was represented by Professor Norman Bentwich, (London) A. G. Brotman (London), Jerome J. Jacobson (Paris), and Dr. Manfred Rosenthal (Frankfurt(M.)). URO now handles about 100,000 claims of nearly 60,000 clients from practically every country in the world. There was almost general agreement among the directors of URO that it was not ill-will which caused the much criticized delay in the settlement of compensation claims but rather bureaucratic slowness and lack of staff in the various Compensation Offices. The URO on its part, with the assistance of the Conference on Jewish Material Claims against Germany, has considerably increased its staff inside and outside Germany.

PROPERTY, RIGHTS AND INTERESTS OF VICTIMS OF NAZISM

Austrian State Treaty

An announcement on the Austrian State Treaty, published in the Board of Trade Journal of September 2nd, 1955, *inter alia* states:

"Article 26 of the State Treaty provides for the return or restoration (where this has not already been carried out) of all property, rights and interests in Austria which have, since March 13th, 1938, been the subject of forced transfer or measures of sequestration, confiscation or control on account of the racial origin or religion of the owner; and, where return or restoration is impossible, for compensation to the same extent as is given to Austrian nationals generally in respect of war damage. Claimants whose property has not already been returned to them under the provisions of Austrian law, such as the existing Restitution laws, should apply within six months of the coming into force of the Treaty (i.e., January 27th, 1956—the Ed.), addressing their requests direct to the Federal Ministry of Finance, Johannesgasse 5, Vienna I.

Any claimants under this Article who are British subjects are invited to send two copies of any fresh claim they now lodge with the competent Austrian authorities to the British Embassy, Reissnerstrasse 40, Vienna III, for purposes of record."

KRIEGSOPFERRENTEN FUER EMIGRANTEN AUS OESTERREICH

Im Sinne der Besprechungen zwischen der juedischen Delegation und den oesterreichischen Behoerden hat sich nunmehr das Bundesministerium fuer Soziale Verwaltung bereit erklart, die Bestimmungen des Kriegsopferversorgungsgesetzes (BGBl. Nr. 197/1949) auch auf Personen auszudehnen, die unter dem Druck des Naziregimes aus Oesterreich auswandern mussten. Praktisch kommen hiefuer nur diejenigen in Betracht, die in der vormaligen oesterreichisch-ungarischen Armee gedient haben und hiebei gesundheitlichen Schaden erlitten haben, durch den ihre Erwerbsfaehigkeit um mindestens 30% vermindert worden ist. Dieser Gesundheitsschaden muss im Zeitpunkt des Ansuchens noch bestehen.

Ansuchen BeschaeDIGter oder deren Witwen sind unter Berufung auf den Erlass des Bundesministeriums fuer Soziale Verwaltung Zl. IV-108, 511-15/55 an das Landesinvalidenamt fuer Wien, Niederoesterreich und Burgenland in Wien I., Babenbergerstr. 5, zu richten.

BEFRIEDIGUNG VON ENTSCHAEDIGUNGSANSPRUECHEN

2. Aufrufsverordnung

Wir haben in der April-Nummer 1955 der "AJR INFORMATION" ausfuehrlich ueber die Erste Verordnung ueber den Aufruf von EntschaeDIGungsanspruechen nach dem BundesentschaeDIGungsgesetz berichtet.

Nunmehr ist im Bundesgesetzblatt Nr. 31 vom 6. September 1955 Seite 572 die Zweite Aufrufsverordnung (ZAV/BEG) vom 3.9.1955 veroeffentlicht worden. Durch diese Verordnung sind die in §78 Abs. 3 Nr. 2 und 3 genannten EntschaeDIGungsansprueche zur Befriedigung aufgerufen, d.h. Ansprueche auf EntschaeDIGung fuer Schaden an Leben, Koerper und Gesundheit (§78 Abs. 3 Nr. 2) und fuer Freiheitsentziehung (§78 Abs. 3 Nr. 3). Diese Ansprueche sind somit nunmehr fuer alle GeschaeDIGten ohne Ruecksicht auf ihre persoenlichen Verhaeltnisse aufgerufen und zwar sowohl fuer Renten als auch fuer KapitalentschaeDIGung.

Der augenblickliche Stand fuer alle Befriedigungen ist hiernach folgender:

Ohne Ruecksicht auf die persoenlichen Verhaeltnisse des Antragstellers werden jetzt befriedigt:

- (1) Ansprueche, die am 1.10.1953 bereits rechtskraeftig festgestellt und auf Grund der Laender-Gesetzgebung zur Befriedigung aufgerufen sind,

- (2) Ansprueche fuer Schaden an Leben (KapitalentschaeDIGung und Rente),
- (3) Ansprueche fuer Schaden an Koerper und Gesundheit (KapitalentschaeDIGung und Rente),
- (4) Ansprueche fuer Freiheitsentziehung,
- (5) Ansprueche auf wiederkehrende Leistungen z.B. die Rente fuer Schaden im beruflichen Fortkommen,
- (6) Unterhaltszuschuesse fuer SchaeDIGen in der Berufsausbildung, wenn der Antragsteller sich noch in der Berufsausbildung befindet.

Darueber hinaus werden folgende Ansprueche von Antragstellern befriedigt, die das 60. Lebensjahr vollendet haben oder beduerftig oder durch Krankheit und Gebrechen in ihrer Erwerbsfaehigkeit um mindestens 50% gemindert sind:

- (1) Schaden an Vermoegen bis 5.000DM
- (2) Schaden im beruflichen und wirtschaftlichen Fortkommen bis zur Hoehe von 10.000DM (KapitalentschaeDIGung). Hierzu gehoert auch Schaden in der Berufsausbildung fuer nicht nachgeholte oder bis 1.10.53 vollendete Berufsausbildung.

Die Bestimmungen ueber Zahlung von Vorshuesen sind unveraendert geblieben.

WERTPAPIERBEREINIGUNG IN OESTERREICH

Wir moechten die Aufmerksamkeit unserer Leser auf das oesterreichische Bundesgesetz vom 7.7.1954, BGBl.188/54 (Wertpapierbereinigungsgesetz) und auf das Bundesgesetz gleichen Datums BGBl.189/1954 (erstes Verstaatlichungs-EntschaeDIGungsgesetz) lenken. Beide Gesetze haben unseres Wissens bisnun in den Kreisen der Emigration wenig Beachtung gefunden.

Zweck der Wertpapierbereinigung ist definitiv die Eigentumsverhaeltnisse am Aktienkapital oesterreichischer Unternehmen zu klaeren. Aktien in Verwahrung von Privatpersonen sind durch Bomben- und KampfschaeDIGen abhanden gekommen, ein Teil wurde von der oestlichen Besatzungsmacht konfisziert, weiter sind Aktien oesterreichischer Unternehmen, in Verwahrung von Banken der sogenannten Nachfolgestaaten, nach 1945 konfisziert worden oder sie sind einfach verschwunden. Dann gibt es noch das dornige Problem der deutschen Aktienbeteiligung an oesterreichischen Unternehmen. Alle diese Ereignisse, die gar nichts mit Judenverfolgung zu tun haben, draengen auf Sichtung und Entscheidung ueber die Eigentumsverhaeltnisse. Es sei ausdruerklich betont, dass das Wertpapierbereinigungsgesetz kein Rueckstellungsgesetz ist und wir moechten, indem wir auf die obigen Gesetze verweisen, keine unbegrundeten Hoffnungen hervorrufen.

Raumbeschaerzung macht es uns unmoeglich auf den Inhalt der erwachten Gesetze des Naecheren einzugehen. Wir raten unseren Lesern sich an Rechtsberater, oder vielleicht an ihre Bankverbindung zu wenden (nur Banken mit kontinentalem "background" werden moeglicherweise mit der Materie vertraut sein).

Hier wollen wir uns auf folgende Bemerkungen beschaerzen:

(1) Wir moechten feststellen, dass diejenigen, die ihre Wertpapier boersenmaessig verkauft haben, sei es um sich fluessige Mittel zu verschaffen, sei es um Reichsfluchtsteuer oder Judenvermoegensabgabe zu zahlen, *keinerlei Aussicht* haben auf Grund des Wertpapierbereinigungsgesetzes ihren Wertpapierbesitz zurueckzuerhalten. Der Erwerber solcherart verkaufter Papier gilt als gutglaebig und ist daher geschuetzt.

(2) Die Oesterreichische Kontrollbank, die als Pruefungsstelle fungiert, nimmt den Standpunkt ein, dass die Konfiskation juedischer Wertpapiere, auf Grund der 11. Durchfuhrungsverordnung zum Reichsbuergergesetz, der damaligen Rechtsordnung entsprach und daher noch immer rechtswirksam ist. Solcherart konfiszierte Wertpapiere koennen daher nicht als "abhandengekommen" im Sinne des Wertpapierbereinigungsgesetzes §4(1), Gruppe 5 und 6 betrachtet werden. Ob dieser Standpunkt zutreffend ist, kann nur das Gericht entscheiden.

(3) Personen, denen Wertpapiere konfisziert wurden, die nummernmaessig bekannt waren (*Streif-*

banddepot), sollten es sich ueberlegen, ob sie nicht ehestens ein gerichtetes Amortisierungsverfahren einleiten sollten. Uns sind Faelle bekannt, in denen dies zu einem Ausgleich mit dem gegenwaertigen Besitzer der Wertpapiere gefuehrt hat. Daneben sollte aber auch die Anmeldung im Wertpapierbereinigungsverfahren erfolgen.*

Die wenigsten Emigranten waren jedoch im Besitz eines Nummernverzeichnisses. Wir sind der Meinung, dass auch *nicht nummernmaessig bekannte, konfiszierte Wertpapiere* anzumelden waeren, wobei die Merkmale der Wertpapiere und die Beweise oder Bescheinigungsmittel fuer Merkmale, Verlust und Eigentum anzugeben und Urkunden hieueber vorzulegen waeren. Eine solche Anmeldung koennte insbesondere im Falle, dass der angemeldete Gesamtnennbetrag den Gesamtnennbetrag der im Umlauf befindlichen Stuecke der Wertpapierart nicht uebersteigt (Unteranmeldung) von Bedeutung sein.

Wenn also z.B. eine Aktiengesellschaft 100,000 Aktien emittiert hat und nur 90,000 im Bereinigungsverfahren wirksam angemeldet sind, so muesste man denn doch erwarten und verlangen, dass wenigstens in einem solchen Falle, in dem ja die Interessen gutglaebiger oesterreichischer Erwerber unberuehrt bleiben, Opfer des Nazismus, deren Wertpapiere konfisziert worden sind, eine EntschaeDIGung erhalten. Hiezu bietet §19(3) des Wertpapierbereinigungsgesetzes eine Handhabe, in dem die Erlassung eines Bundesgesetzes angekuendigt wird, das die Verwendung solcher "Reststuecke" regeln wird.

(4) Bei einer Anzahl von Wertpapieren (die Verzeichnisse koennen entweder direkt oder am besten durch eine Bank vom Verband Oesterreichischer Banken und Bankiers, Wien I., Am Hof 4, bezogen werden) ist die *Anmeldefrist* bereits abgelaufen. Das Wertpapierbereinigungsgesetz sieht jedoch im §19 ein sogenanntes *Nachzuglerverfahren* vor. Anmeldung im Nachzuglerverfahren erfolgt gleichfalls im Wege einer oesterreichischen Bank.

Wir bemerken, dass die durch das Wertpapierbereinigungsgesetz ausgelosten Fragen auch fuer Juden von Interesse sind, die nicht oesterreichische Staatsbuenger waren (z.B. fuer Tschechoslowaken, deren oesterreichische Wertpapiere entweder in Wien oder bei einer tschechischen Bank waehrend des Naziregimes konfisziert wurden).

Schliesslich moechten wir noch die Aufmerksamkeit unserer Leser auf den Umstand lenken, dass in vielen Faellen Details von in Oesterreich konfiszierten Wertpapieren in den Archiven des Reichsfinanzministeriums (Berlin W.15, Kurfuerstendamm 193/4) zu finden sind. In den Archiven sind ca. 1,000 oesterreichische Akten nach Namen geordnet.

C.K.

*Anmeldungen sind im Wege einer oesterreichischen Bank vorzunehmen.

REPORTS FROM AND ON GERMANY

BONN'S EXPERT ON EASTERN EUROPE

Dr. Adenauer's mission in Moscow has been welcomed here (writes a correspondent in Frankfurt) as a diplomatic success which it probably is and as the first independent German action in international affairs since 1945. The pleasure is mingled with surprise as the prospects seemed by no means encouraging at the outset, and much comment is heard on the Russians' remarkably unorthodox procedure. Had they not, on the main issue of the talks, declared that they have no more German prisoners of war who could be released but only war criminals who must serve their term? But now they solemnly promised to set these very criminals free.

Their "broad and flexible mind" is also marvelled at in another respect. It happened to be an inaccurate report in the *Frankfurter Allgemeine* that Dr. Adenauer's delegation was to include Dr. Otto Bräutigam, Director of the East European Department in the Bonn Foreign Office. But what is not inaccurate is that Dr. Bräutigam, holder of so vital a post, has a record which ought to make him objectionable nowhere more gallingly than in Eastern Europe. He was Ribbentrop's representative at Alfred Rosenberg's Ministry for the Occupied Eastern Territories. Rosenberg, in a document submitted at Nuremberg, stated that Bräutigam had been "known to me for many years, speaks Russian and worked for years in Russia." In his official capacity, Bräutigam was also concerned in the extermination of Jews. A charge bearing on that part of his activity was preferred by the Nuremberg *Landgericht* in January, 1950, but no trial took place and nothing has been heard of it since.

Another official with a Nazi record lost his post. Eberhard Taubert, one time "Anti-Comintern" expert in Dr. Goebbels' Ministry and lay judge of the dreadful "People's Court," was prevailed upon to resign his leading position in the Government-subsidised "Association for Peace and Freedom"

which conducts anti-Communist propaganda. This happened after the facts had been brought to the notice of Taubert's superior, Herr Kaiser, Minister for All-German Affairs, by Herr K. Marx, editor of the Jewish *Allgemeine Wochenzeitung*.

KESSELRING'S IMPERTINENCE

German rearmament is now a squarely settled policy, watched by a world keeping its fingers crossed. Only last month the Trades Union Congress reaffirmed its decision not to oppose it. But if the German army returns, one hope must be that its leaders will have nothing to do with men like ex-Marshall Kesselring who was once sentenced as a war criminal but now goes free as the by no means negligible President of the new Stahlhelm organization.

This man who commanded the Luftwaffe in the Battle of Britain, had the hardihood to declare that Britain could have prevented the last war. How? "By putting a little pressure on the Poles." Hitler never wanted war, Kesselring seriously told a U.S. journalist: "He just wanted to regain Danzig and eliminate the Polish Corridor." . . . Hitler also never wanted to fight the British; he had, in fact, a soft spot for them: that's why the invasion never came off, Kesselring says: "It was never really intended, preparations were never properly made, or they would certainly have brought success." "And then," the London *Star* bitterly comments, "we should have been hosts to the S.S." whom Kesselring incidentally described as "extremely efficient in war and including some of the best blood in Germany." Not a spark of any thought of the crimes that were committed.

The *Star* recalls that similar scandalous views were already expressed by Kesselring last year in the course of a B.B.C. television programme (of all places), and the paper asks: "Is it too much to hope that we have heard the last of this person?" It does seem much.

"NATIONALISM IN VOGUE"

Under this headline the independent *Nürnberger Nachrichten* carried an article which says: "It may be a moot point whether or not there is such a thing as a neo-Nazism in Western Germany; if there is, it is hardly a force of any consequence. But undoubtedly there are not a few people who think like the followers of Hugenberg used to think 30 years ago . . . Under the Occupation they kept their peace, but now there is a mushroom growth of nationalist sentiment, most conspicuously in Lower Saxony and Schleswig-Holstein."

Nazis who had been interned for a time in Allied camps, have joined forces in a United League of Former Internees which is a merger of two hitherto antagonistic organizations. Their demands for "compensation" are put forward particularly in their journal, *Die Anklage*, whose favourite argument is that the stories about Nazi concentration camps are "tendentious fairy tales."

A Nazi, Dr. Hans Reschke, former member of the Gestapo's "Security Service," was elected Lord Mayor of the city of Mannheim.

GERMANS AND JEWS

Messages on the occasion of the Jewish New Year were issued by members of the Federal Government as well as of the Opposition. President Heuss avowed the hope that Restitution would be speeded up and Dr. Adenauer referred to the steady fulfilment of the Israel Agreement which he thought had served to overcome the memory of the past. Herr Oberländer, Minister for Refugee Affairs, took the opportunity of putting the persecution of the Jews on the same level as the sufferings of the expelled Germans. The chairman of the Social Democratic Party, Herr Ollenhauer, affirmed the determination to "wipe out something of the unspeakable shame that lies on the German name of our generation."

Professor Heuss paid an official visit to the Jewish Hospital and Jewish Old Age Home in West Berlin, through both of which he was conducted by the chairman of the Berlin Jewish community, Herr Galinski.

The President had come to address the 41st Annual Conference of German Jurists. He warned them against the time when it was held that "Right

was what benefited the nation." It might be embarrassing to recall those days, he said, but "I am against trying to develop the art of forgetting into a technique of wanting to forget."

On the occasion of the town's 700th anniversary, the burgomaster of Hechingen handed to an official Jewish delegation from Württemberg and Hohenzollern the reconditioned Jewish cemetery with a memorial of the 22 Jews who were deported from Hechingen. In his address he stressed the debt of gratitude which Hechingen owed its Jews in the field of commerce and culture.

In recognition of his work for the rebuilding of Jewish life at Nuremberg, Adolf Hamburger, a local meat wholesaler, was awarded the Federal Cross of Merit. The Jewish community now counts 175 souls, as against more than 7,500 some 25 years ago.

Thomas Christoph, 25-year old son of the notorious Veit Harlan, has written a play, "Bluma from Warsaw," extolling the Warsaw Ghetto revolt.

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ANGLO-JUDAICA

Relief for North Africa

The British J.P.A. will raise an additional £400,000 in 1956 to make possible increased immigration to Israel of Jews from French North Africa. The J.P.A. has collected just over £1,200,000 annually for the past three years.

A staunch friend of the Zionist cause was lost with the death of Mr. Leopold Amery, the former Colonial Secretary. Dr. Weizmann, in his Memoirs, writes about him: "He realized the importance of a Jewish Palestine in the British imperial scheme of things more than anyone else. He also had much insight into the intrinsic fineness of the Zionist movement. He gave us unstinted encouragement and support. He, in particular, was incensed when the leading Jews attacked the scheme openly in 1917."

Dr. Edith Summerskill, chairman of the Labour Party, urged Arabs to use the "platforms of Britain" to put their "unanswerable case" over the Arab-Israeli dispute.

Learning

A committee of rabbis and laymen was founded in London to support the publication of a concordance of the works of Maimonides by Rabbi David Assaf, of Haifa. About £6,000 is required and part of that sum will be raised here.

At the start of the new school year an increase of 150 pupils was announced at all its schools by the Jewish Secondary Schools Movement. The Hasmonean Grammar School for Boys has nearly 300 pupils, the corresponding school for girls 200.

The number of Jewish students at British universities is about 3,100, or 2.8 per cent of the total student population, it was revealed in a survey sponsored by the Inter-University Jewish Federation. Twenty-two per cent of the male students, it was found, chose Medicine, 14 per cent Law and 8 per cent Dentistry (proportions considerably higher than among non-Jewish students). Six per cent "certainly intended" to emigrate to Israel, seven "probably" (in 1949-50 the figures were 12 and 13). Seventeen per cent thought it "quite likely" that they would marry out of the faith; 34 per cent had known of intermarriage in their immediate family.

New Synagogues

The foundation stone was laid at Edgware of a United Synagogue which is the largest Jewish post-war building project so far, involving a cost of about £130,000. The architect is Mr. H. S. Jaretski, formerly of Berlin. The congregation which has grown rapidly in the last few years, now has over 1,000 members.

A new synagogue of the 20-year old Edgware Reform Congregation which consists of 325 families, was consecrated by the Minister, Rabbi Dr. I. Maybaum.

After the movement to the West and North West, the Jewish population in the East End is beginning to increase again. Many Jews have returned to Stepney, especially young married couples, and a Jewish school there is attended by 350 children.

The London Home for Aged Jews reported a deficit of £2,662; generous help enabled the Home and Hospital for Jewish Incurables to reduce its deficit from £6,821 last year to £1,248.

Music in London

An outstanding part will be played by Jews in London music during the coming winter season. "Looking at the programme of the International Celebrity Concerts and Recitals sponsored by the Orchestral Concert Society (the *Jewish Chronicle* Music Correspondent remarks), one is dazzled by the almost complete domination by Jewish artists; twelve out of seventeen orchestral concerts will have a Jewish representative either as soloist or as conductor, and six of the eight recitals will be given wholly or partly by Jews. Myra Hess, Yehudi Menuhin, Nathan Milstein, Solomon Barenboim, Steinberg, David Oistrakh, Kubelik, and Heifetz are listed in the concerts; Moiseiwitsch, David Oistrakh, and Heifetz are included in the recitals."

The British chess championship was regained by Mr. Harry Golombek who had held the title in 1947 and 1949.

This play, he explained, is designed not only to arouse sympathy for Jewish suffering but to show that "the Jews are beautiful, like the Greeks were beautiful in the mental image of the 19th Century." He had drawn his inspiration from an encounter, while on a visit to Israel two years ago, with 140 kibbutz members who had survived the revolt.

Jerushalmi :

GERHART HAUPTMANN AND THE JEWS

It has been asserted that Gerhart Hauptmann left his Jewish friends to their fate and declared his allegiance to the Third Reich, "as he once did to the Empire as well as the Republic."

Of the Empire, he wrote: "The Sedan Celebrations lasted the whole year. It was considered an unfortunate circumstance that the Kaiser could not have a birthday every day. Everyone felt their citizenship of a victorious nation." ("The Adventure of My Youth," Book Two). The banning of "The Weavers" was the subject of three Prussian and a Saxon High Court action. The Kaiser prevents Hauptmann from receiving the Schiller prize. Eventually the Nobel Prize-winner is awarded the Order of the Red Eagle, 4th Class—the lowest decoration possible, which was described as an insult in a telegram to him from a fellow-author—at the same time as two very minor poets Ganghofer and Presber, amid the scornful laughter of the artistic world. When an honorary degree is conferred on Hauptmann at Oxford, Bernard Shaw writes: "Like all great nations, Germany is modest: she prefers to let other countries honour her famous men."

After the collapse of the "Glorious Empire" which Hauptmann foretold in 1911 in his poem, "Koenig Enzo," he was a good citizen of the Weimar Republic and an intimate friend of President Ebert. That was the period when, at last, his country honoured him as was his due. Even then Hauptmann remained, what Theodor Fontane had said of him as early as 1894, not a calculating politician, but a true poet.

No Compromise with Nazis

When Hitler came, Hauptmann, almost 71 years old, did not leave the country. He stayed, encouraged by a Jewish friend, as did many famous men, as did many Jews, who "refused to leave their posts." He justified his remaining in Germany by saying that nothing and no one could take from him his right to his home on German soil. And he told Felix A. Voigt: "I shall not go abroad, because I am an old man, tied to my home and I can create only here. All I desire is to complete the few things I still have to write. Of course, were any one of my works banned or were I prevented from writing what I have to write, then I would be forced to leave my home." (Voigt, "Gerhart Hauptmann under the Rule of Nazism, 1946"). In 1953 an American daily paper wrote: "The pointless argument as to whether actual emigration was of greater value than the 'inner' emigration practised in the past years by opponents of the Third Reich, should not be started again. Both flight and endurance can be the result of weighty reasons or pure coincidence." Anyone who imagines that Hauptmann's flight would have affected Hitler's methods or, in any way, altered the course of events in Germany, knows little of the modern "terror state" (cf. especially Reinhardt's "Akademisches aus zwei Epochen," Die Neue Rundschau 1. Heft 1955 S.51 seq.). The emigrants certainly could exert no influence. In Germany, on the other hand, Hauptmann was able to give support and help to a wide circle: "What would we have done without him?" asked a high official of the Weimar Republic, who was dismissed by Hitler. Every enemy of Nazism knew that Hauptmann was on his side. He was in constant danger and spied upon. The streets and schools that bore his name had to change it. Goebbels and his cronies did their best to prevent the production of his plays (cf. Gerhart Pohl, "German Life and Letters," Oxford, April, 1949). His seventy-fifth birthday was passed over in silence. Before his eightieth birthday Reichsminister Alfred Rosenberg wrote to his colleague, Goebbels, on July 2nd, 1942, asking him "to warn the press in good time not to honour Gerhart Hauptmann as one of our great poets. A lukewarm note and a number of acutely critical articles appear to me appropriate to act as dampers." In Silesia, the Nazi cultural boss issued written orders to all departments that the human aspects of the poet's personality were not to be mentioned in speeches. In Hirschberg, during an amateur performance of "Fuhmann Henschel" in Silesian dialect, uniformed Nazis wanted to get into Hauptmann's box. He left immediately. Invitations from the Nazi Governor of Cracow, Brussels and Paris, to attend first nights of his plays, were turned down (cf. Pohl). In Berlin, his old opponent, the anti-semitic writer Adolf Bartels, was greatly honoured on his eightieth birthday—while Gerhart Hauptmann,

born on the same day of the same year, was practically ignored.

Hauptmann's friendship and frequent contact with leaders of the resistance movement was well known. It was hardly possible for him to voice his protest against the terror in Germany. By such an act of madness, he would have signed not only his own death warrant, but also that of countless others. Hauptmann could as little protest openly against the tyranny in Germany as one can throw oneself under a locomotive in order to stop a train or stand under Niagara with an umbrella! That is what he told one of his Jewish friends in 1938. But the works he created in this period, with their daemonic quality, were of great spiritual value to thinking people (although the number of performances of his plays and editions of his works was reduced by a fifth), just because they were not political pamphlets, but art of the highest order.

Faithful to Jewish Friends

Hauptmann, whose late brother-in-law was a Jew, and who had a Jewish daughter-in-law, was always loyal to his Jewish friends. The moment Hitler came to power Hauptmann asked his publisher, S. Fischer, to pay out 5,000 marks apiece to a number of Jewish friends, to make their flight easier. His secretary who was with him for many years and had become a close friend, was Jewish. His home in Agnetendorf was called "the Jew's Nest." In the Nazi period Jewish friends visited him constantly, as before, often staying with him for weeks, such as Hauptmann's oldest friend from his student days, the painter, Josef Block, not long before the latter's death. And Hauptmann visited his friends, too, as he had always done. Hauptmann and his wife were the only Gentiles to be present at the funeral of their friend, Max Pinkus and, in spite of a warning to stay away, at that of S. Fischer, in Berlin. For the latter, Hauptmann wrote a fine obituary in the "Neue Rundschau" of October 15th, 1934. In it, he wrote: "I have lost in S. Fischer, a dear and loyal friend, whom I can never dissociate from the growth and development of my life. Now he is in a place where there are neither nations nor parties, where there is neither an inner nor outer babylonian confusion of languages, a place where we shall all follow him one day." In memoriam of Max Pinkus, the poet wrote, in 1937, the Requiem, "Die Finsternisse," dealing with the tragedy of the Jews. Hauptmann declared to high Nazi officials that there would be no question of anything changing in his relationships with Jewish friends.

His relations with Jews in Germany and abroad remained as active as ever. He gave deliberate evidence of this in his writing, allowed himself to be photographed with them in public in Germany, emphasised his longstanding friendship with them in the dedications of his books. In 1934 he autographed a copy of "Ketzler von Soana" for a well-known Jewess, with the following words: "Ketzler durchaus und durchum—ich und die Welt mein Heiligtum." To an employee of the Fischer Verlag who was emigrating, he wrote: "You and your family are leaving Germany. May the southern skies of the old and holy land of Palestine be kind to you! But the loss of such a character as the one God gave you, is irreplaceable for those who will be losing you. I kiss your industrious hands, and call upon Heaven to bless you!" In the presence of both Jews and Gentiles, he spoke his mind vehemently against Hitler, and, in his study, he kept the death-mask of his friend, S. Fischer. "A deep shadow fell over our discussions, when the news of wild excesses and burning of synagogues reached us. Hauptmann was deeply concerned and horrified." On May 20th, 1944, there arrived in Agnetendorf the Mayor of Erfurt, who was a complete stranger to Hauptmann. As C. F. W. Behl, who was present, reports, the visitor suddenly gave the until then quite harmless conversation a sudden twist and with a burst of rhetoric, brought out all the phraseology of anti-semitism. "The talkative gentleman, who was very hard to interrupt, suddenly found his speech cut short by Hauptmann, who, with passionate intensity, raised up the spirit of Walter Rathenau and launched into a song of praise on the human qualities and ineradicable cultural achievements of the Jews. He expressed his condemnation of the persecution of the Jews so emphatically, that the Mayor, whose face gradually fell, was unable to continue" (cf. C. F. W. Behl, "Gerhart Hauptmann and Nazism,"

1947). A Jewish emigré wrote that he owed it to Hauptmann to bear witness on his behalf. A Jewess who remained in Germany wrote in a detailed letter that she had to thank the poet for helping her out of a critical situation, which could easily have led to deportation to the East; his immediate assistance had saved her and her family. "With the highest respect and love," writes another Jewish emigrant, "and indignation about those people, those pathetic creatures, who can speak against him." Hauptmann saved a Jewish professor from Nazi persecution and to a Jewess, a friend of his, in 1938 he gave money and arranged a job for her with a scholar friend of his abroad. In 1936 he gave his "Hirtentied" to the Jewish League of Culture for performance, "naturally without royalty." As the emigrants, like all emigrants, were bound to and did lose their perspective, they were easily roused and believed the Nazi papers, who threw mud at the poet. When all the libel and gossip was brought to Max Reinhardt's attention, he refused to listen to the gossip-mongers and sent them packing—whereas Bernard Shaw, when he was questioned about "the Hauptmann affair" replied that he knew of no "Hauptmann affair," but that he knew Gerhart Hauptmann! On December 27th, 1933, Stefan Zweig wrote to Hauptmann's Archivist, Ludwig Jauner: "Would you please make it clear to Gerhart Hauptmann, how very ashamed I am of the attacks made on him from certain quarters. I already consider it presumptuous of any human being to judge the morals of another—but I think it infamous when people, to whom he has shown nothing but kindness throughout his life assume the right to chide a great master of our day like an ignorant schoolboy. Much is hard to bear in these times, but the worst is when people of a low spiritual order dare to attack those whose work alone should make them unassailable."

However much of all this may have reached Hauptmann's ears, he remained silent. Later, many of the emigrants took back their accusations, asking for their spiritual confusion to be taken into account. One author, when a new edition of his autobiography was published, cut the whole chapter accusing Hauptmann and when, to the relief of the 83 year old poet, the Hitler régime broke down, good wishes came from Jews all over the world. On the ninetieth anniversary of his birth, Julius Bab presided over the celebrations in America, while Professor Ludwig Marcuse came from there to Germany and gave the address in Berlin's Schiller Theatre.

A Great Humanitarian

Why can we not remain silent, as Hauptmann did? He could do it, but we cannot. He belongs to the few great men of this world who were true friends to us. Moreover, it was Hauptmann who, in the last quarter of the nineteenth century and the first quarter of the twentieth, gave new life to the theatre and to literature, and opened for innumerable Jews a vast field of activity, not only in Germany. The Moscow Arts Theatre was originally called the Tchekhov-Hauptmann Theatre. From it sprang the Hebrew Habimah Theatre. Schalom Asch, whom Hauptmann held in the highest regard, was encouraged to write for the theatre by witnessing a performance of "Fuhmann Henschel." Through Hauptmann, many Jews became famous and successful and formed a generation of actors of a standing that has not been seen again since. To be permitted to play Hauptmann, was a gift for any actor. His works were translated into 31 languages, including Hebrew and Yiddish. Should we desecrate the memory of this man, whose life was "a purification through suffering," who opened the eyes of the blind so that they should see their neighbour and recognize in him a fellow human being, who, in 1936, placed a bed in the basement of his house for his dying Jewish friend, Max Pinkus, and cared for him to the last; who, as we know from many testimonies, suffered with every single Jew who was persecuted. Should we be Jews be the ones to besmirch the memory of this great man?

It was during the terror, in 1938, that he wrote:

Stirbt eine Zeit,
oh, wieviel Tote weinen da!
Sie sprechen, sie lachen gebrochenen Herzens,
ihr Blick ist offen, hoffnungslos:
das Antlitz im Nacken,
das Auge voll Sehnsucht rückwärts erstarrt,
tragen sie ihren Tod.
Ich sah es nie, glaubte es nie zu sehn,
wie Tote aufrecht stehn und gehn
und mit brennenden Augen rückwärts sehn.

A Hilfsverein in Buenos Aires

German Jewish Social Work Oversea

Due to a great number of causes, partly external, partly spiritual, the 40,000 German-speaking Jews living in the capital of Argentina and its suburbs, have not managed to form a Jewish community after the Central European pattern. The many religious, cultural and social problems that arise within the large group of German Jews in Buenos Aires, are dealt with by a number of separate organisations, working more or less closely together. Among these, the "Hilfsverein" plays a special and generally recognized part, covering, as it does, the entire, very extensive field, of social work for the Jews from Germany and Austria.

This Relief Organisation calls itself "Asociación Filantrópica Israelita" and has been known as such for nearly two-and-a-half decades since its official recognition as a legal entity. But somehow this name has never really become popular. Generally this institution is still known under the name which its founders, led by the late Adolf Hirsch, gave it in the fateful April of 1933: simply "Hilfsverein." Nomen est omen. Nothing can give a clearer picture of the task and purpose of the organisation than this—officially not quite accurate—name.

The actual form taken by the social work of the "Hilfsverein" among the German-speaking Jews in Argentina has changed radically in the course of twenty-two years. Originally the problem was simply to find accommodation and food for the immigrants. Then work had to be found for them and they had to be fitted into the economy of the country and into their new surroundings generally. That was the main task of the early years, a task which had been more or less completed at the outbreak of war. During the war and the period immediately following it, the "Hilfsverein" made a valuable contribution in dealing with the refugee problem and helped in re-uniting families torn apart by the tragic events.

Meanwhile, most of the immigrants—the majority had entered the country between 1933 and 1940, and most of these between 1935 and 1938—had made

a place for themselves in the economic life of Argentina and had solved their own economic problems. The general conditions, the trade boom in a country untouched by the war and last, but not least, their talents, knowledge and efficiency, had made possible for the German speaking Jews a surprising prosperity in such a short period—1940 to 1945—a prosperity which, subsequently, was to continue to rise.

But it became evident that even under more stabilized conditions, the "Hilfsverein" still remained a necessity. True, the German-speaking Jews were well established as a group and no longer in need of social assistance. But now new tasks arose, namely, the normal social duties which must be carried out within any community, but especially in a Jewish one: care of the aged, the education of the young, as well as the support of the unemployable. Thus there was a permanent field of activity for the "Hilfsverein" as a Social Service Organization, a field which took up more and more of its time, which fully justifies its continued existence, after it had completed its original mission, to help the German Jewish Community to settle economically.

Fortunately, the support of the needy is one of the smallest of the "Hilfsverein's" new problems. As in every social sector, there are a few among the German-speaking Jews in Argentina, who have been unable to adapt themselves to the new requirements of life, as well as some who have a constant struggle psychologically to acclimatise themselves to their new environment. Others seem to be hounded by illness and accident. In all these, happily not widespread, cases, the "Hilfsverein" steps in to give support and assistance, sometimes only temporary, sometimes extended over many years. And the "Hilfsverein's" well equipped "wardrobe" has proved of help to the needy. But the main tasks are the extension of the Old Age Home, which has already existed for many years, and the maintenance of the Children's Day-home. These do, without a doubt, form the crux of the "Hilfsverein's" activity and will continue to do so for some years to come.

The Young and the Old

The necessity of a Children's Day-home arose out of the fact that in many families both parents had full-time jobs, so that the children needed looking after during the day. The same applies in those cases where the family has been disrupted or where one of the parents is dead. The Children's Day Home of the "Hilfsverein" is in a part of the city especially thickly populated by German Jews, called Belgrano, and offers daily care to about 120 children. It is modern, furnished attractively and practically and is excellently run from the pedagogic point of view. For the summer months—in Argentina the summer holidays last four months—the Day Home is transformed into a holiday camp. The Home's normal complement of children, plus another 100, whose parents want to be sure that they are well cared for during the hot months, drive out into the country every day in charabancs, to a spot on the La Plata river, where they are kept occupied with sport, games and singing. This arrangement has proved of great value.

Perhaps even more important from the social point of view is the model Old Age Home in San Miguel, a suburb of Buenos Aires. At present the Home houses about 100 people, who either have no relatives in Argentina or who, for some reason, cannot live together with them or cannot be adequately looked after by them. Many of the older people among the German-speaking Jews in Argentina are in this position, so that, in view of the inadequate number of rooms available in the Home, the waiting-list of those hoping to enter at a later date is a long one. The need has existed for some time to enlarge the building in order to make room for new inmates, and this extension is now in the process of erection. It is interesting to know that half the means for this building, namely the not inconsiderable sum of 750,000 pesos, was placed at the disposal of the "Hilfsverein" by the "Conference on Jewish Material Claims against Germany," with the rider that the other half would have to be found by the German Jews in Argentina. The "Hilfsverein," as the only institution in South America to whom such a grant was made, was very proud of the recognition of past achievements which this implied.

The Old Age Home is situated in the middle of parkland and provides peace and comfort for those living in it, a place where both physically and spiritually they lack nothing. Adequate medical attention is supplied whilst, as recently as 1954, a special department was organized for invalids. Furthermore, run in connection with the Old Age Home is a Convalescent Home, for those recovering from illness or in need of peace and quiet, for short periods of time, which has an average of 500 visitors per year.

It gives an insight into the work of the "Hilfsverein" to see how the expenditure of more than two million pesos a year is divided among its various fields of activity. Fifty-eight per cent of the total is allotted to the Old Age and Convalescent Homes; 22 per cent goes to the Children's Day Home; whilst only 20 per cent remains for General Social Relief. These figures are a good indication of the social conditions among the German Jewish group of Argentina.

Inadequate Support

In spite of its very considerable achievements in the early days of helping to settle the immigrants and in spite of the importance its social work still has to-day, the "Hilfsverein" does not get the support it needs and deserves. Although Buenos Aires has some 10,000 German Jewish families, the "Hilfsverein" only has 3,200 members, of whom only 1,000 contributed to the extension of the Old Age Home—a contribution without which the "Claims Conference" would not have given half the necessary support; these few raised the required sum within a few months. It is difficult to understand why the group of German Jewish immigrants in Argentina, which achieved prosperity relatively soon, rejects those social responsibilities which should be its primary concern. But in spite of inadequate support, the "Hilfsverein" is the biggest of the German Jewish institutions in Buenos Aires and carries on the noble tradition of help and brotherliness, which has always characterised the Jews.

DR. KURT JULIO RIEGNER

Old Acquaintances

Home News:—Renee Goddard plays the lead in "I am a Camera" on tour.—Walter Hertner of the German B.B.C. section adapted Oscar Wilde's "Dorian Gray" for radio.—Lili Palmer left the cast of "Bell, Book, and Candle" to star in the German production of Gina Kaus' "The Devil Next Door"; her place will be taken by Joan Greenwood.—Ken Adam is working on Michael Todd's "Around the world in 80 days."—Marcel Hellman is preparing a musical film version of "Jeannie" with Vera Ellen in the lead and music by N. Brodsky.—Willi Frischauer's book "The Navy's here" which, for the first time, tells the story of the "Altmark," was published by Gollancz last month with success.—Viktor Skutezky finished the production of "It's Great to be Young," a musical with children.—Emmeric Pressburger, together with his partner Michael Powell, is shooting "The Battle of the River Plate"; their "Rosalinda" picture stands chance of being shown at the Royal Command Performance here.

No Money No Credit:—A remarkable novel "Daniel in the Lion's Den" was published a few years ago in Germany but didn't become a best-seller. In it author Kurt Ziesel told the story of a non-Jewish actor who was caught behind the lines by mistake and put into a concentration camp. After having fallen in love with an inmate he decided to stay, and went to his death; his conversion is a moving and well told story. Germany's film star Number One, Maria Schell, announced that she would be prepared to act for no payment at all if somebody would produce a picture based on that courageous novel. Jochen Huth, also a non-Jew, who, after his return from his American exile, wrote Germany's biggest post-war success promised to script; several directors offered their services, and nobody asked for any money except a share in the profits. Even Berlin's "Inter-West" production was ready to help for nothing. But the Bonn Government which usually finances freely any rubbish the new film industry wants to do refused to give the necessary credit for "Daniel," because they thought the chances of getting their money back rather dim. Thus in spite of so many artists who wanted to give their services free the film will not be made after all; no wonder the decent part of the German press is outraged.

Between Two Countries:—Lotte Reiniger of "Prince Achmed" fame got the first prize in Venice for her animated picture "The Gallant Little Tailor"; she now lives on London, and the film was produced by Louis Hagen, the German born author of "Arnhem Lift."—The autobiography of the late Rudolf Bernauer will be published this month by Lothar Blanvalet under the title "Das Theater meines Lebens," and London's "Club 43" will remember the author on October 11th when Ernest Friedmann, Heinz Goldberg, and Bernauer's daughter Agnes Bernelle will read from his work and speak about him.—Joe Lederer finished her new novel "Letzter Frueling"; it will be published by Kurt Desch in Munich.

Obituaries:—In Vienna Julius Aussenberg died at the age of 68. During the Hitler years he lived in London and helped to build up Sir Alexander Korda's German business; he started as William Fox's representative in Europe and produced Ruttman's "Symphonie einer Grosstadt" and "The Adventures of a Ten Mark Bill."—Fifty-six year-old journalist Kurt Lubinski, a born Berliner, died in New York; he was a lecturer at Columbia University and an expert on the works of Fritz von Unruh.—Dr. Wolfgang Litten, brother of Hans L. who died in a concentration camp, committed suicide in East-Berlin where he returned from his London exile after the end of the war.—Two half-forgotten actors died: Leopold von Lederbur, aged 79, and Viennese Alfred Gerasch, Josef Kainz's successor.

The New Zuckmayer:—With 33 curtain calls and 37 acceptances by other theatres Carl Zuckmayer's "The Cold Light" started its run in Hamburg. It tells the story of Dr. Klaus Fuchs, the refugee scientist who gave away the A-bomb secrets and is in a British prison now. As in the playwright's "Devil's General" the similarity of fact and fiction is great, and German audiences are especially interested in the intellectual discussion about loyalty and conviction. Gustaf Gruendgens produced "The Cold Light" with his new ensemble, and introduced himself as the new director in Hamburg.

PEM

Letter from Jerusalem

NORTH AFRICAN ALIYAH

Every disturbance anywhere in the Jewish world is, with the sensitivity of a seismograph, being registered in Israel. For, as soon as danger signals light up in even the most distant corner of the diaspora, the pressure of immigration mounts. After two years of relative relaxation, the *aliyah* movement is now gathering force, as the political structure in North Africa is shaking. Although the riots in Morocco and the crisis in Tunis have no anti-Jewish direction, the Jewish population there runs the danger, because of their loyalty to France, of becoming the scapegoat of the two warring factions and, if not worse, of becoming economically isolated. Moreover, the Jews have only too many reasons to regard Arab autonomists with suspicion.

After the first turbulent years of indiscriminate mass-influx which swept the young state almost off its feet, Israel adopted the principle of "selected" immigration—a principle which guaranteed that public assistance be given only to people able and willing to work. Without such a safety valve, precious funds might be squandered on unsocial elements and the most undesirable strata of the *mellah* might form a *Lumpenproletariat* in Israel. Unfortunately, certain sections in the Yishuv have used the flare-ups in North Africa to create an atmosphere of near-panic where everybody who does not help fling open the gates of the country, is a traitor of his fellow Jews. Prime Minister Sharett warned against such exaggerations; Dr. Nahum Goldmann admonished the recent meeting of the Zionist General Council not to lose their sense of proportion.

The fact is that the question of immigration, too, has become one of party politics. The elections for the Third Knesset have shown that the votes of the newcomers had a decisive bearing on the results. They are to a large extent responsible for "Herut" becoming the second largest party in Parliament and for the growth of the religious bloc. "Herut" has now emerged as the advocate for mass-immigration at all costs—first of all, because the Government and the Agency will have to budget for the costs while "Herut" will lead the opposition, and second, to

tighten the party's hold on the North Africans already in the country and to secure its influence on those on their way.

However, to some extent, reason has prevailed and the Government as well as the Zionist authorities resisted public clamour with the argument that the consolidation of the State which would be jeopardized by rash decisions, must be given priority. A maximum of 45,000 immigrants per year has been fixed, three times as many as in each of the two preceding years have entered the country, posing a financial problem of gigantic proportions. The short-term absorption of each family costs IL. 7,000—transfer to Israel, initial equipment such as bedding and cooking utensils, health service, housing, to a large extent of wood, and provision for employment. To make an immigrant really independent—to change him from a labourer on public works to a settler, to a skilled hand in a factory or an artisan, costs IL. 25,000 per family. Where shall this money come from? From more sacrifices by the Israeli taxpayer, and from increased donations by world Jewry.

But supposing the funds are mobilized—which is still doubtful—then the danger arises that with the influx of capital and people who will not make a productive contribution to the national economy for some time to come, the already now perceptible inflationist tendencies will develop into a galloping inflation. The consequences for the morale of the population and the economic structure of the State would be grave indeed.

HERBERT FREEDEN

HUGO PREUSS

On the 30th Anniversary of his Death

It is thirty years since Hugo Preuss, who only lived to the age of 65, closed his eyes for the last time. He is one of the two German Jews whose names are indissolubly bound up with the history of the Weimar Republic. Whilst Walter Rathenau will always be remembered as the Republic's first Foreign Minister who unswervingly trod the hard path of understanding between nations and lost his life in the pursuit of this policy, it was Preuss who worked out the constitution for the new state and then guided it safely through the legislative channels. This Constitution was so short-lived and had such a sad ending, that, today, it will find few champions. Indeed, it cannot be denied that it had faults which had grievous results, for example the over-emphasising of the plebiscite, which was an essential of the Constitution. But most of these faults were forced on Preuss by the pressure of radical opinion prevalent at the time—a radicalism which soon vanished as rapidly as it had grown. Preuss' own work, however, is the conception and the legal formulation of the parliamentary system which proved of lasting value. If the parties of the Republic showed too often that they were not working in the true spirit of the system, Preuss recognized this danger in time and made a strong point of it in the National Assembly.

The fact that Preuss, a bourgeois democrat, was asked by the Social Democrat Ebert to undertake the drafting of the Constitution, was because he was one of the few German university teachers in the legal faculty, who had fearlessly criticised the German Imperial system. During the first year of World War I, he published a very clear and acute analysis of that system, "The German People and Politics," in which he stated the need for reforms and coined the striking phrase, "People's State versus Authoritarian State." For Preuss was not only a legal expert, but also an historian. In both fields he published innumerable books and pamphlets of high academic standing, of which his "History of the Development of the German Municipal Constitution" (1906) is still well worth reading today; especially, this gives a vital and powerful picture of the period of reforms by Freiherr von Stein, whom Preuss of reforms by the Freiherr von Stein, whom Preuss greatly admired. In spite of his extraordinary academic knowledge and achievement, for decades he remained a "Privatdozent" at the University of Berlin; this was due not only to the fact that he was Jewish, but also to his political activities which did not recommend him to the power that be. He belonged to the circle of Theodor Barth, to whose periodical, *Die Nation*, he made many—often witty—contributions. The best of these articles have been collected with others of his fascinating essays in a

Continued at foot of next column

The Literary Twenties

Herman Sinsheimer's Memoirs

Recently, when I drove down the Rhine valley, and through the Neckar and Main region, I passed by a handful of villages whose names were strangely familiar to me—names like Oppenheim, Sobernheim, Sinsheim. They were, of course, the names of Jews who, originating from those villages, had adopted them as their family names under which they had become well known in pre-Hitler Germany. Of the Oppenheims, there are quite a few who found a place in the annals of our time—Franz the sociologist, Carl the scientist, and "Mop" the painter. And Hermann Sinsheimer, who sprang from the village in the Palatinate through which I passed, was a leading critic, a one-time theatre director, and later the feuilleton-editor of the *Berliner Tageblatt* before he emigrated to London.

It was a remarkable coincidence that, on the return from my Rhineland journey, I received Hermann Sinsheimer's memoirs, *Gelebt im Paradies* (DM 12.50), published posthumously by Richard Pflaum Verlag, which once published the *Münchener Neueste Nachrichten*, where Sinsheimer served as the leading critic in the heyday of Munich's theatrical life after the first world war. I knew him well. In the short period when the famous *Münchener Kammerspiele* were directed by him, before Otto Falckenberg was elected director of this vanguard theatre, Sinsheimer had acquired the rights of my first play, "Emperor Charles V." He never produced it—the honour of doing so fell to Max Reinhardt. But he had the very best intentions. And that, indeed, was an outstanding trait of his character. He always had the best intentions, was helpful and generous, encouraging the newcomers to the daring scene of literary life, and searching even among the rubbish for grains of gold.

Ranked with Alfred Kerr

When you ask me today why he was so well known and respected, the best I can say is two things: he had a remarkably good face, a high forehead that seemed to be the seat of genius, and friendly, smiling eyes—quite an unusual exterior for a man who ranked with Alfred Kerr, Herbert Ihering and other man-eating critics who used to devour a poet a day. And secondly, he was the friend of Heinrich Mann—and what Heinrich Mann meant to us, in the twenties, is hard to imagine today! He was the friend, I emphasize, Heinrich Mann, who was then trying to enter the field of the dramatic art, writing his first—and successful—play, relied on Sinsheimer's expert judgment. He read them to him, scene by scene, before offering the manuscript to Falckenberg (who faithfully produced them). So, in fact, did Frank Wedekind, for Sinsheimer was the critic among Munich's "modernists," the "Circle of the Torgelstube," to which but a few carefully selected *literati* were admitted.

In 1924, Albert Langen, the publisher, appointed Sinsheimer editor of the *Simplicissimus* (whose history he tells, with much gusto and amazing details, rendering homage to the late Th. Th. Heine, one of Germany's greatest cartoonists). Later, he joined the *Berliner Tageblatt*, where he was to work together with Alfred Kerr—who appears to have been his antagonist rather than his colleague!

Hermann Sinsheimer begins his book with a frank statement—stressing his love of Germany. And he ends it on the same line: "I have always been proud of being a German Jew, and that is, to be melted in the community of a great people, as one who bears but certain special marks (as a Jew)," he writes. In 1934 he became a staunch Zionist, and worked for the *Juedische Rundschau*, for whose editor, Dr. Robert Weltsch, he had a great admiration.

He came to London in 1938 and died there in 1950. He was a friend of great men, and a kind adviser who helped many who wanted to become great—and that, too, is a quality as rare as it is praiseworthy.

OTTO ZAREK.

volume entitled, "State, Law and Freedom," which, in 1926, Theodor Heuss, now President of the Bundesrepublik, published and for which he wrote a fine biographical introduction. If one reads through this volume today, one can still find many things that have survived their period and can still stimulate.

E. EYCK.

GERMAN FRIENDS

The Belings of Frankfurt

Many of our people from Frankfurt will remember with respect and gratitude, the name of Bernhard Beling, the non-Jewish trade instructor who was director, from 1933 until 1939, of the Jewish community's hachsharah centre (*Anlernwerkstatt*) at Fischerfeldstrasse 13. Under his competent guidance many Jewish boys—250 in 1939—learned the craft of locksmith, fitter, carpenter, cabinetmaker, mechanic, electrician—trades that stood them in good stead when they later settled in Palestine or elsewhere.

"He was regarded by them not only as their teacher but as a sincere friend, if not indeed as a father," Mr. Julius Bloch, the former chairman of Frankfurt Jewry's Social Welfare Department, told me (a correspondent writes). It was due to Bloch's initiative that Beling, long known as a friend of Jews, was put in that important post immediately the Nazis kicked him out of his job in March, 1933, and he held the post until he was called up at the outbreak of war; even then, being stationed in near-by Höchst, he continued to give such advice as was possible.

His pupils did not forget him, and wherever they went they bore witness that there were good men too in the German Niniveh. When the war was over they sent him food parcels from Israel and invited him to come over and see for himself what his training had done. He could not then, but as time passed, he made it possible for his two daughters to go, and they told me their interesting story while on a short visit to London.

They went to Israel last autumn when they were probably the first official German tourists. They tramped up and down the country, stayed at kibbutz Gonen and Ein Gev, and everywhere of course had intriguing encounters. Their purpose, however, was not to "go places" but to collect material for two academic papers they are writing: Eva, 24, is studying the story of the German aliyah since 1933, and Friedel, 26, the relations between Jews and Arabs since 1945. They have a sound knowledge of Jewish affairs, and their interest is such that I believe they have caught the spark that lights up the Jewish story in every land and every age. I shall not be surprised if eventually they will make their home in Israel, perhaps with the father who is happily still well and active.

WHAT BERLIN IS (NOT) LIKE

Thoughts on Two Recent English Books

Books on present-day Germany should be highly interesting, for anything connected with her is unusual, sometimes thrilling, sometimes amusing, often striking, and somehow bewildering. Now, there are two ways of dealing with so fascinating and complex a theme: You tell a story, or you narrate history—and you must choose which you actually want to attempt. For the first kind of book, one that is composed of stories which may well serve to illuminate a situation and convey a general impression of life in a given part of the world, a novelist will certainly be the best choice. For the other, the historic, approach, obviously, a trained historian, or at least an author experienced in political and economic affairs, will be the right man. And what about journalists? you may ask. My answer is: well, yes, if they are not English. For, what you need to get to know a country or a city is this: You must not only live there, but live *with* the people, absorb the peculiar atmosphere, mix with them—and stay away from English Clubs and all "*Maisons de France*" and Bars where every person you meet is just another English journalist!

How right this view is I gathered from reading the first of the two books under review, "*Divided City—Berlin 1955*," by Ewan Butler, published by Messrs. Sidgwick and Jackson (15s.). It is surprising that the author, in touching upon the subject of Berlin's Government, fails to present to his English readers the story which would really be worth telling: the story of the first "*Regierende Bürgermeister*" Professor Ernst Reuter. His personality and, indeed, the high esteem in which he was held and is still held, long after his sudden death, convey much more of the present state of mind prevailing in Berlin than, say, the lengthy chapter on "the seamy side" of Berlin, meaning the S.S.D. activities and all that. The kidnapping story makes good reading if printed in a daily, but not in a book.

Errors

On the cultural side, the author commits decisive errors. He asserts that the average German Bürger cannot afford to go to the theatre, and omits to mention—a fact which should be of paramount interest to English readers—that the *Volksbühne* provides the cheapest seats to be obtained anywhere in the world. "Herr Schmidt," whom he presents as the typical Berliner, has an income of DM. 300-500 and can afford to go, once monthly, to a theatre, which costs him DM. 1.50, or if you like, 2s. 6d., and for that he may get a front stall seat for "Die Ratten" with Käthe Dorsch, or for a performance of Kafka's "Schloss" which was acclaimed in Paris as one of the finest productions. Nor is it correct to say that theatre life is stagnating in West Berlin. Considering the fact that Western Germany's cities are much richer, and their theatres, consequently, much better supported, Berlin is doing fine, and its repertoire covers the whole field of dramatic literature, from Claudel and Camus to T. S. Eliot, Christopher Fry, Ustinov, and, of course, the few German playwrights of consequence, such as Zuckmayer and the late Georg Kaiser.

We, however, must inquire into what Mr. Butler has to say about the Jewish question! The answer is: not much, apart from one or two major errors. One concerns the history of the Jews in Berlin: Dealing with the 16th century, he mentions that "an occasional pogrom enlivened things for the Berliners whose dislike of the Jews does not date from the advent of Hitler"—a rather questionable statement. Then, the Jews do not exist any more in this historic survey. No mention is made of their recall by the Great Elector, none of Moses Mendelssohn, none of the *Salons* of the famous Jewesses and none of the rôle which the Jews played in the Kaiser's *Reich* and in the days of our own youth. Among the many good photographs there is none of the burnt-down Synagogue, nor of the rebuilt Pestalozzi Street Synagogue.

In point of fact, the Jewish question is summed up in one sentence—which contains a wrong statement—namely, that "the Jewish community in the city numbers only 10,000 or so. Because there are no more, Mr. Butler says, "German women can again dye their hair in their favourite colour which is "flaming auburn." They couldn't do so, he says, while Hitler was in power, for "flaming auburn hair has come down as a legacy from a distant past to many of the Jewish race." To add anything to this flaming nonsense would spoil the fun! But surely, one might remind the

author who is so generous with his "facts," that in West Berlin there are not more than 4,200 Jews, and another 2,000 in the Soviet Sector, and as this does not add up to "ten thousand or so," even more Berlin women can dye their hair auburn, for all I care!

Compared with this book, Mr. Alistair Horne's "Back into Power," published by Max Parrish (18s. 6d.), is a journalistic account which does not pretend to be more than that. It follows closely the history of post-war Germany, stressing the importance of having an Adenauer as Chancellor, and adding an interview with the Grand Old Man. The facts as related make sober reading and are, on the whole, reliable. This former *Daily Telegraph* correspondent who "had a seat in the stalls for the re-emergence of Germany on to the world stage," as the blurb announces, confines himself to the political scene and does not attempt to give a picture of the cultural life in Germany to-day. This, perhaps, is all to the good. To try and catch the "atmosphere" of a city or a country, you must be much more than a journalist. There is still room for a book on Berlin, and on Divided Germany, which Louis Golding or an author of his calibre could write!

O.Z. (BERLIN).

Lessing's "Nathan der Weise" is being performed at this year's Berlin Festival which opened on September 17th and continues until October 4th.

Memorial to the Oppression

Dachau Site to Stay Open

The site of Dachau concentration camp is to stay open to the public as a reminder of Nazi oppression and a memorial to its victims.

Herr Junker, the *Landrat* of the county, who is also a Christian Democrat member of the Bavarian Diet, was obliged to abandon an attempt to secure that at least the crematorium at Dachau should be closed to visitors. In putting a motion to the Diet he disclaimed any wish to efface the evidence of Nazi oppression, but said he wanted to bring the commemoration within bounds. He made a plea for the inhabitants of the town. The name of Dachau had been brought into ill repute throughout the world, he said, and if a party of Dachau people went abroad in a motor coach bearing the town's name, they were sure to find the coach defaced at any stop they made.

Herr Junker withdrew his motion on learning that an agreement with France required the Federal Republic to preserve in their original state the burial places and memorials of victims of deportation. A Social Democrat who had spent some years in the concentration camp, Herr Stehr, spoke against the motion, as did a member of Herr Junker's own party, Herr Nerretter, who uttered a warning against the tendency to forget unpleasant things. On Herr Junker's proposal it was agreed to erect on the Leitenberg, a hill above Dachau, a cross and a Star of David.

Frankfurt City Council approved the erection of a memorial to the victims of Nazi persecution, to be placed near the main gate of the main municipal cemetery.

A memorial to Jews murdered by the Nazis at Theresienstadt between 1941 and 1945 was unveiled on September 4th in the cemetery of the former Ghetto. The unveiling formed part of the Tenth Liberation anniversary celebrations.

The site and buildings of the Jewish DP camp at Föhrenwald have been sold to the Catholic Settlement Trust with vacant possession by March 31st next.

"NO TRADE WITH GERMANY"

Australian Jews' Resolution

At its Annual Conference in Melbourne, the Executive Council of Australian Jewry passed a resolution urging that "within the Australian community there should be no Jew and Jewish firm which would set aside the dictates of memory and conscience so far as wittingly to trade or traffic in German goods or with German concerns."

Ex-German Jews in the News

A new Jewish publishing company in London, formed for the advancement of traditional Judaism through the publication of Jewish classical and educational literature, is to be known as the Jacob Rosenheim Foundation after the distinguished Frankfurt-born leader of world orthodoxy who now, in his 84th year, lives in Israel. Among the governors of the Foundation is Dayan Dr. L. Grunfeld. The publications scheduled for next month include works by and on S. R. Hirsch, F. Nathan Birnbaum, Isaac Breuer and Jacob Rosenheim. The first publication ("Memories of Frankfurt," by Hermann Schwab, 1s. 6d.) is already available and will be reviewed in this paper shortly.

Works by former German orthodox Jewish authors are to be translated and published under the auspices of the Keren Hatorah Committee, London, with the aid of Claims Conference money. The first publication, expected to be ready by the end of this year, will be "Akibah" by Dr. M. Lehmann.

Professors Koebner and Mannheim

A £200 Professor Richard Koebner Prize for a student of general history was established by the Hebrew University on the occasion of the Professor's retirement. Professor Koebner came to the Hebrew University in 1934 after serving as professor of history at the University of Breslau.

Professor Hermann Mannheim, the criminologist, has published a new study of "Group Problems in Crime and Punishment." He has also made, with Mr. L. T. Wilkins, the first English attempt at developing statistical methods which will make it possible to predict future criminality after Borstal training. This erudite effort is part of the Home Office-sponsored "research into the causes of delinquency and the treatment of offenders."

Fred Uhlman and Hans Feibusch

A fine appreciation of a German-Jewish painter now in England, Fred Uhlman, appears in the Rosh haShanah issue of the *Jewish Quarterly* edited by the indefatigable Mr. J. Sontag. The writer, A. Kenneth Snowman, describes Uhlman as "one of London's most interesting artistic personalities" whose works are to be found in such widely separated institutions as the National Galleries of Sydney, Zagreb, the Jeu de Paume in Paris, the Art Galleries of Grenoble, Manchester, York and Swansea.

Another German-Jewish artist, Hans Feibusch, described as "the leading mural painter in this country," is discussed in the *Johannesburg Jewish Affairs*. The writer, Mr. C. S. Spencer, the art critic (and Secretary of the A.J.A.), remarks on the fact that Feibusch is "commissioned almost exclusively by Christian bodies for work in churches and other buildings." The explanation is that Jewish bodies do not seem to be sufficiently interested. "Feibusch is a most sincere and positive Jew (Spencer says) and has on many occasions told me how disappointed he is that no Jewish organization has ever asked for his services."

U.N. Postage Stamp Designer

On the six-member international panel of artists, appointed by the U.N. Postal Administration, to draw all designs of United Nations postage stamps to be released in 1956, is Mr. Willi Wolf Wind who was a commercial artist in Berlin before settling in Palestine in 1934. He has designed many Israeli postage stamps. Last year he emigrated to the United States.

A new project to promote tourism to Israel has been designed by a German-born Jew now living in South America, Mr. Kruk. His scheme provides for cheap tours to enable the less affluent to visit Israel. New hotels would be erected to accommodate them. Mr. Kruk's ambition is to bring 100,000 tourists to Israel every year.

IN THE CAUSE OF REFUGEES

Mrs. Roosevelt and the Queen of the Netherlands, at a ceremony in the Palais des Nations in Geneva, were presented with the Nansen Medal for 1954 and 1955 respectively for their services in the cause of refugees. In asking Mrs. Roosevelt to accept the medal, which bears Fridtjof Nansen's principle "Love of man is practical policy," the present High Commissioner for Refugees (Dr. G. J. Heuven van Goedhart) referred to her "warm heart for the poor, the have-nots, the underdeveloped, the oppressed, the uprooted" and to her lifelong "fight for the right of every man to freedom of speech and religion, to freedom from fear and want."

A SURVEY OF RECENT PERIODICALS

The case of Dr. Kastner which aroused so much painful attention is discussed in an interesting article (in the New York *Jewish Frontier*) by a Polish survivor who uses the subject for an analysis of "Jewish collaboration" as practised by the Nazi-appointed *Judenräte*. He insists that a careful distinction must be drawn between the various types which constituted those Ghetto Councils. He distinguishes six categories:—

(1) Well-meaning individuals who had successfully mediated on behalf of Jews during the Polish regime and mistakenly believed that they could now perform the same service. "I can personally testify (the writer says) that some of them were prepared to submit to the greatest indignities, and even bodily violence, as long as they could save Jewish lives."

(2) Those who were not impelled by any noble motive but merely by the urge to occupy a "position of honour" in the community.

(3) People who had never been able to achieve any importance as communal leaders and who now seized the opportunity to secure their goal without the need for elections.

(4) Frustrated intellectuals whose careers had been interrupted by the war and who feared that inactivity during the occupation would thrust them into the background again.

(5) Opportunists who exploited the general chaos for their own ends, and

(6) A segment of the underworld: informers, people with grudges against individuals or the entire community, criminals with a lust for the comforts which had been denied them in peace time, etc.

The author who has intimate personal experience says that "almost none of them would have agreed to serve had they then known that they would be delivering their fellow-Jews into the hands of the Nazis."

The future of the Jews now in Germany is discussed by Mr. D. Wallace Bell, of the Council of Christians and Jews, writing in the newly founded *A.J.A. Quarterly*. Most of them, he says, are "concerned with rebuilding their lives and settling into the general community." But, he goes on, "if the ambitions of those who want to maintain a continuing Jewish community in Germany and to ensure that the Jewish contribution to German life, which has been so notable in the past, is carried on into the future, are not to be disappointed, it seems inevitable that there must be further immigration of Jews from other countries." He is, however, aware of the "divergence of opinion as to whether such a course is desirable or even possible."

Some of the reasons why it may not be, are described by the Editor of the *Jewish Observer* who recently visited Germany. He noted a "great gap" in the Germans' conscious life: "It is not that they don't speak about it or don't want to remember: it is simply that they behave as if the 12 years from 1933 to 1945 have never existed. They do not exist in the Who's Who of the country's leading politicians and writers; they are virtually non-existent in the bookshops."

This "national amnesia," Mr. Kimche thinks, shows itself also in the peculiar fact that "there is an enormous interest in Israel, especially among the younger generation. Were German tourists welcome in Israel, there would be tens of thousands prepared to go at once"; that mere fact, according to Kimche, revealed "how little the happenings of the amnesia-period have been understood in Germany."

ADOLF WARSCHAUER

On his 100th Anniversary on October 13th, 1955

When the "Zeitschrift für die Geschichte der Juden in Deutschland" was revived in 1929, Prof. Elbogen suggested Geh. Archivrat Prof. Dr. Adolf Warschauer as editor, but owing to ill-health the latter could only lend his high reputation to the magazine.

Born in Kempen, in 1855, Adolf Warschauer was the only unbaptized German Jew enjoying a splendid career in the Prussian State Archives' service. Although finally appointed Archivdirektor in Danzig, he spent most of his life in Posen, the local history of which was the subject of his research, and of his lectures at the Posen "Deutsche Akademie." His lively autobiography "Deutsche Kulturarbeit in der Ostmark" testifies best to his scholarly achievement.

When I became acquainted with him, he was an old and a very sick man. Nevertheless, the hours I spent with him and his wife Bertha, née Braun, linger as a treasure in my memory.

FRITZ FRIEDLAENDER

THOMAS MANN'S PRESENT TO YOUTH ALIYAH

Two years ago, Thomas Mann presented the Swiss Children and Youth Aliyah Committee with the hand-written manuscript of his novel "Die Betrogene."

Four hundred copies of this manuscript have been printed in facsimile, and the book is being sold in aid of Youth Aliyah.

In a special foreword to this edition, printed on the first page, Thomas Mann says: "It is with great pleasure that I devote this advance edition of my novel to needy children and youth in Israel."

OBITUARY

DR. NOAH BAROU

Dr. Noah Barou, chairman of the World Jewish Congress European Executive, died in London on September 5th at the age of sixty-five, after a short illness. He was born in the Ukrainian town of Poltava and at an early age joined the Jewish "Self-Defence" and the illegal Jewish workers' movement, Poale Zion. He came to England in 1922 as Director of the Co-operative Moscow Narodny Bank. Together with the late Rabbi Stephen Wise and Dr. Nahum Goldmann he founded the World Jewish Congress in 1936. In the first post-war years he was one of the most active helpers and a trusted friend of the inmates of the Jewish DP Camps in Germany. Dr. Barou was also a Vice-President of the Trades Advisory Council and from 1943 to 1951 member of the Executive of the Fabian Society. At a Memorial Meeting held in London under the auspices of the World Jewish Congress tribute was paid to Dr. Barou by Mr. E. Elath (Israel Ambassador), the Marchioness of Reading, Dr. Nahum Goldmann, Dr. F. R. Bienenfeld, Dr. A. Steinberg, Mr. S. S. Silverman, M.P., and Mr. B. B. Gillis, Q.C. Mr. A. L. Easterman was in the Chair.

★

Dr. Moritz Blumberg (formerly Berlin), who passed away at the age of 82, was a well known gynaecologist. His professional achievements as a surgeon are described in an article of the *British Medical Journal* of August 13th, 1955. Though almost 70 when he came to this country, he resumed medical work in London. Dr. Blumberg was one of the first ones to join the AJR. He also took an active part in the efforts which during the first years of the war led to the admission of Refugee Doctors to the Medical Register. His strong sense of solidarity expressed itself in a constant interest in the work of the AJR, the New Liberal Jewish Congregation and other causes for the benefit of our community.

★

Mrs. Clara Reimann passed away in her 81st year. As the wife of Mr. Albert Reimann she was heart and soul of her husband's well known "Reimann Schule" in Berlin. The success of this institute was, to a high extent, due to her co-operation. After having been forced to emigrate, Mr. and Mrs. Reimann acquired a great number of new friends in Leeds, where they settled first, and later on in London. Like her husband, who is a Board member of the AJR, she also took a great interest in our efforts. Her manifold gifts, her charm and her kindness will be gratefully remembered by all who knew her, and our sympathy goes to her bereaved husband and his family.

FAMILY EVENTS

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

Deaths

Mrs. Anna Loewenberg (widowed Braunschweig), née Rothschild, formerly of Hamburg, passed away peacefully on September 15th, 1955, after a long illness at the age of 61. Deeply mourned by her husband, Theodor Loewenberg, and her children and grandchildren.

Mr. Klaus H. Pick, of 52, Fosote Road, London, N.W.4, my beloved husband, our dear father and son-in-law, passed away suddenly on September 14th, while on holiday in Portugal.

Mrs. Rosa Maimon (née Itzig), formerly Berlin, passed away peacefully on September 11th, 1955, at the age of 75, deeply mourned by her children Lilli Koehne (95, Leaside Crescent, London, N.W.11), Hans Maimon (Cape Town) and her brothers and two grandsons.

CLASSIFIED Situations Wanted

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ELDERLY CLERK/BOOKKEEPER, good ref., wants part-time or homework. Box 239.
BOOKKEEPER/TYPIST, experienced, wants afternoon, evenings or weekend work. Box 240.

BOOKBINDING and repairs individually made by hand. Box 241.

EXPERIENCED BUSINESSMAN (50) seeks agencies. Good references. Box 243.

Women

SHORTHD. TYP., English and German, wants part-time work. Box 231.

BOOKKEEPER, experienced, reliable, wants full or part-time work. Box 232.

TRANSLATOR, own typewriter, wants homework. Box 233.

COOK, exp., wants part-time job in Restaurant or Café. Box 234.

COOK, good references, wants part-time work in priv. household. Box 235.

KITCHEN HELP wants part-time job, pref. N. W. districts. Box 236.

MANAGERESS wants res. position in catering line, vacancies near London also considered. Box 237.

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ERSTES JUEDISCHES EHE-INSTITUT, STUTTGART-1, Postfach 904. Dipl. Kaufmann 39/170 Grosskonfektionär, Export, beste Verhältnisse, in schoener Grossstadt, sehr gute Erscheinung, lebensbejahend, wuenscht Neigungsehe mit gutaussehender, lebensstauglicher Partnerin. Anfragen, die streng diskret behandelt werden, mit Bild erbeten.

MISSING PERSONS

Enquiries from AJR

Erwin Stern, born 4.6.1929, Theresia Stern, born 4.3.1930, Hedwig Katz, born 31.1.1924 for Mr. Siegmund Stern through Israel. Kultsgemeinde, Vienna.

Mr. Julius (?) Allerhand, from Vienna, formerly employed by the Movement for the Care of Children, wanted by Mr. Robert Fischbein, Tel. GLAdstone 7374.

Mr. Robert Beerman, formerly Secretary of "Paltreu" (Berlin) now supposed to be in London, wanted by Miss Elizabeth Jaffé, URO, Tel Aviv, for Dr. Siegfried Saalheimer, Tel Aviv.

AJR AT WORK

AJR SOCIAL SERVICE DEPARTMENT

Visits to Elderly, Lonely and Sick People

During the past months we have added to our tasks the arrangement of regular visits to elderly, lonely and sick people. This assistance has been greatly appreciated by those in our charge. As, however, their number is steadily increasing, we still need voluntary helpers. They would only have to visit people in their neighbourhood. Offers will be gratefully received by the AJR Social Services Department, MAI. 4449.

Accommodation

We should be grateful for more offers of rooms with or without board at reasonable prices. AJR Social Services Department, MAI. 4449.

ROSH HASHANAH DONATIONS

The fact that this year no special appeal was attached to the Rosh Hashanah issue of "AJR Information" does not imply that the AJR is not in need of additional support in order to carry out its extended activities. Quite a few members have kindly kept up the tradition and voluntarily sent in special donations on the occasion of the High Festivals. Needless to say that it would be an encouragement and help if other friends followed their example.

AJR EMPLOYMENT AGENCY

In September we received again more offers of vacancies than applications. On the other hand not all applicants on our lists could be placed, as most of them are elderly people including many part-time workers.

We still have on our records women for

Part-time bookkeeping and part-time shorthand typing.

Any kind of needlework (mending, alterations, knitting, etc.).

Attending sick or invalid people.

Sitting-in.

Shopping and cooking.

THE SABBATH OBSERVANCE EMPLOYMENT BUREAU

The annual report 1954 of the Sabbath Observance Employment Bureau reaffirms the experience also made by the AJR Employment Agency. On the one hand, it was not possible to cope with the amount of vacancies received, especially in the field of clerical work. On the other hand, there were on the register men and women of middle-age without specific training who could not be placed. In 1954, the num-

Continued at foot of next column

SUPPORT FOR OLD AGE HOME

In response to last month's article about the Otto Schiff House, several friends expressed the desire to lend their support to this new venture. There are, in fact, certain amenities which cannot be acquired out of the ordinary budget and for which voluntary help would be greatly welcomed. At present, it would be particularly appreciated if readers came forward who are prepared to donate wireless sets, because some of the residents have no set of their own in their room. Books (English and German) for the Home's Library, which is now being built up, are also needed. Readers who can offer help should kindly contact the Matron of the Otto Schiff House, 14, Netherhall Gardens, N.W.3, Tel. HAMstead 9050 and 9801.

THE HYPHEN

The programme of the Hyphen, a social and cultural group for young people, may be obtained from the Honorary Secretary, Mr. Edgar Lewy, 41, Charlwood Street, S.W.1.

bers of situations filled and of applicants were lower than in the previous year, and the situations offered were infinitely higher. Altogether 1535 applications and 1955 vacancies were received, whereas the number of filled situations amounted to 770.

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