

## AJR

Vol. XVI No. 12

December, 1961

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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WIEDERGUTMACHUNGSSCHLUSSGESETZvon Dr. Walter Breslauer, Vize-Praesident des  
Council of Jews from Germany

An dieser Stelle wurde wiederholt ueber die Arbeit des Council of Jews from Germany berichtet, zu dem sich die AJR und die ihr entsprechenden Organisationen in anderen Laendern zusammengeschlossen haben, um die gemeinsamen Interessen der aus Deutschland ausgewanderten Juden wahrzunehmen. Bei den Berichten ueber die Bemuehungen des Council auf dem Gebiete der Wiedergutmachung wurde auch darauf hingewiesen, dass der Council fuer die Schaffung eines Wiedergutmachungsschlussgesetzes eintreten werde. Dieses Gesetz solle bestimmt und geeignet sein, Luecken und Haerten, die sich bei der Ausfuhrung des Bundesentschaedigungsgesetzes (BEG) in der Praxis ergeben haben, zu beseitigen.

Inzwischen haben umfangreiche Vorbereitungen fuer ein derartiges Gesetz stattgefunden, insbesondere auch im Legal Committee der Conference on Jewish Material Claims Against Germany, dem der Council angeschlossen ist und in dessen Legal Committee er durch Dr. F. Goldschmidt (London) vertreten ist. Es hat sich ergeben, dass sowohl in den Kreisen der zustaendigen Beamtenschaft wie im Wiedergutmachungsausschuss des vorigen Bundestags durchaus Verstaendnis und Bereitschaft dafuer bestand, nach der, inzwischen erfolgten, Neuwahl des Bundestags im kommenden Jahr ein solches Gesetz auszuarbeiten und zu verabschieden.

## Mitwirkung des Bundestages

Es ist zu hoffen, dass der neu gewaehlte Bundestag zu diesem Zweck wiederum einen Wiedergutmachungsausschuss einsetzen wird, damit fuer diese Arbeit die souverainen Kenntnisse der bisher auf diesem Gebiete taetigen Herren verwertet werden koennen. Die hoch verdienten beiden Vorsitzenden des Ausschusses, Rechtsanwalt Jahn, Marburg, und Professor Boehm, Frankfurt/Main, haben bereits durch ihre bisherige Taetigkeit und erneut in Vorbesprechungen ihr grosses Interesse an der Schaffung des Wiedergutmachungsschlussgesetzes bewiesen.

Man muss sich ueber die Begrenzung der sich hierbei ergebenden Moeglichkeiten im klaren sein. Es wird z.B. nicht moeglich sein, jetzt noch grundlegende Prinzipien der Gesetzgebung zu aendern, auch insoweit, als sie den Wuenschen der Verfolgten nicht voll entsprechen. Reichsmarkforderungen werden z.B. im Prinzip im Verhaeltnis 10 : 2 von Reichsmark auf Deutsche Mark umgestellt, ohne Ruecksicht darauf, ob die betreffenden Geschaeigten in Deutschland oder im Auslande sich einen groesseren Teil ihres Vermoegens haetten erhalten koennen. Die deutschen Instanzen werden kaum geneigt sein, dieses Prinzip zu verlassen und damit mehr oder minder alle Geldansprueche erneut zur Eroerterung zu stellen.

Wir Vertreter der Juden aus Deutschland sind uns bewusst, dass unsere Schicksalsgenossen, die ihren Wohnsitz vor der Verfolgung in anderen Laendern hatten, eine Verbesserung ihrer unzuulaenglichen Entschaeidigung erstreben. Wir werden es begruessen, wenn ihren berechtigten Forderungen weitgehend entsprochen wird. Uns bleibt die besondere Aufgabe, darauf zu achten, dass unsere Forderungen nicht unberuecksichtigt bleiben.

Unsere Wuensche gliedern sich in zwei Gruppen, deren Unterscheidung nach Ansicht des Verfassers bisher nicht genuegend herausgearbeitet worden ist. Es handelt sich einmal um Ausfuellung offensichtlicher Luecken des Gesetzes und zum anderen um Korrekturen von unserer Auffassung nach verfehlten Auslegungen des bestehenden Gesetzes durch die Gerichte, insbesondere den Bundesgerichtshof.

Die Erledigung der ersten Gruppe sollte keine besonderen Schwierigkeiten machen. Es handelt sich hier um Ansprueche, die bisher nicht erhoben werden konnten und hinsichtlich deren daher auch keine Praejudizierung durch die Rechtsprechung vorliegt.\*

Es handelt sich auch, wie sich zeigen wird, durchweg weder um eine besonders grosse Zahl von Verfolgten, und damit um eine besonders grosse Zahl neuer Faelle, noch um die Notwendigkeit, erhebliche zusaetzliche Geldmittel aufzuwenden. Es handelt sich aber um Forderungen, die ganz offensichtlich der Billigkeit und Gerechtigkeit entsprechen und ueber die daher niemand bei den Beratungen hinweggehen sollte.

Bei der zweiten Gruppe von Faellen ist zu erwaegen, dass schon eine erhebliche Zahl derartiger Ansprueche entschieden worden ist, jedoch unserer Auffassung nach in einer Weise, die der Gerechtigkeit nicht entspricht. Es wird noetig sein, bereits abgeschlossene Faelle wieder aufzurollen. Hierzu werden die deutschen Behoerden nur bereit sein, wenn es sich nicht in zu grossem Umfange um eine Wiederaufnahme bereits abgeschlossener Taetigkeit der Entschaeidungsaeamter und Gerichte handelt, und wenn ersichtlich ist, dass die hieraus sich ergebenden Bedenken gegenueber der Gerechtigkeit zuruecktreten muessen. Im uebrigen haben auch wir selbst diesen Bedenken insoweit Rechnung zu tragen, als ja noch zahlreiche nach dem bisherigen Gesetz und der bisherigen Rechtsprechung begruendete Ansprueche der Erledigung harren. Die Abwicklung dieser Ansprueche darf nicht verschoben werden.

Im folgenden sollen die Forderungen, die besonders im Interesse des von uns vertretenen Kreises erhoben werden muessen, eroertert und hierbei die beiden erwaehnten Gruppen getrennt werden.

## Luecken des Gesetzes

1. Eine unserer Auffassung nach besonders ernste Luecke des Gesetzes ist die folgende:

Nach dem Bundesentschaedigungsgesetz erhaelt die Witwe eines aus seinem Beruf Verdraengten eine Rente fuer ihren Lebensabend nur dann, wenn der verfolgte Ehemann den 1. November 1953 erlebt hat. Diese Bestimmung ist rein fiskalischer Natur. Sie hat nicht den mindesten Sinn. Im Gegenteil, es ist klar, dass diejenigen Frauen am aergsten getroffen sind, die schon zu einem fruhen Zeitpunkt ihren Ernaehrer verloren haben. Sollte es sich wirklich als unmoeglich herausstellen, denjenigen Witwen, die noch am Leben und fast durchweg hochbetagt sind, eine Rente zu gewahren, die sie ohne weiteres erhalten

\* In vereinzelt Faellen haben freilich optimistische Berechtigten solche nach dem bisherigen Gesetz nicht durchsetzbare Ansprueche den Gerichten vorgelegt.

haetten, wenn sie das Glueck gehabt haetten, ihren Ehemann bis nach dem 1. November 1953 mit sich zu haben?

2. Eine weitere offensichtliche Luecke besteht in folgendem:

Das BEG in seiner Fassung von 1956 hat, im Gegensatz zu dem fruheren, Ansprueche auch den Verfolgten gewahrt, die fruher in den Teilen Deutschlands wohnten, die jetzt zur Sowjetzone und den sogenannten Vertreibungsgebieten gehoeren. Dies gilt logischerweise auch fuer die Erben solcher Verfolgten, wenn die Verfolgten nach der Auswanderung oder Deportation verstorben sind.

Voelig unlogischer und unversaendlicher Weise aber versagt das Gesetz Ansprueche den Erben der Personen, die noch vor der Moeglichkeit einer Auswanderung in der Sowjetzone und den Vertreibungsgebieten verstorben sind, und zwar selbst wenn sie in einem Konzentrationslager umgekommen sind. Man denke an folgende Beispiele:

A. hatte seinen Wohnsitz in Breslau. Er wird am 9. November 1938 nach Buchenwald verbracht und dort zu Tode misshandelt. Seine Witwe wandert im April 1939 aus: keine Ansprueche wegen Berufs- oder Vermoegenschaden des umgebrachten Ehemanns. Ist aber A. aus Buchenwald schwer misshandelt und siech zurueckgekehrt und wandert er todkrank im April 1939 mit seiner Frau aus, um unmittelbar nach der Auswanderung in Frankreich oder Belgien zu sterben, dann stehen der Ehefrau die oben genannten Entschaeidigungsansprueche zu.

Es ist daher ein absolutes Gebot der Billigkeit, die Verfolgten aus dem gesamten fruheren Deutschland und deren Erben, soweit das Gesetz eine Vererblichkeit der Ansprueche ueberhaupt vorsieht, gleichmaessig zu behandeln.

3. In der gleichen Weise wie die Verfolgten aus dem fruheren Deutschland sollten grundsaeztlich auch die Verfolgten aus Danzig behandelt werden, was bisher nicht geschehen ist. Der Bundesgerichtshof selbst hat in einem anderen Zusammenhang sich in einer Entscheidung aus dem Jahre 1960 wie folgt geaeussert: Es lasse sich einer Beruecksichtigung der Danziger nicht entgegenhalten, dass dann auch die Verfolgten aus andern nicht zu dem Reich gehoerenden, sondern erst spaeter eingegliederten Gebieten in gleicher Weise behandelt werden muessen. Eine solche Schlussfolgerung sei schon deshalb nicht zutreffend, "weil zwischen Danzig und dem Reich eine besonders enge politische Verbindung bestand und in Danzig der Nationalsozialismus bereits vor der Eingliederung das gesamte oeffentliche Leben in einer Weise praegte und beherrschte, wie es niemals sonst ausserhalb des Reichs der Fall war."

4. Zu den Prinzipien des Gesetzes, die grundlegend zu aendern es leider zu spaet ist, gehoert auch der im § 5 des Bundesentschaedigungsgesetzes aufgestellte Grundsatz: Danach besteht kein Anspruch auf Entschaeidigung, soweit der Anspruch unter die Rueckerstattungsgesetze faellt oder fallen wuerde, wenn ein solcher Rueckerstattungsanspruch theoretisch bestehen wuerde, er aber nicht erhoben werden kann, weil die Berechtigten die Fristen fuer die Erhebung solcher Ansprueche versaeumt haben, oder weil die Rueckerstattungsgesetze in ihrer raemlichen Geltung beschaenkt sind.

Wir sind jedoch der Ansicht, dass es absolut der Billigkeit entspricht, diesen Grundsatz wenigstens in 2 Punkten einzuschaerfen:

(a) Es ist unbillig, einem Geschaeigten aus West-Berlin oder aus Westdeutschland einen an sich begruendeten Entschaeidigungsanspruch nur deshalb zu versagen, weil dieser sich auf einen

Continued on page 2, column 1



**WIEDERGUTMACHTUNGSSCHLUSSGESETZ**

(Continued from page 1)

Vermögenswert bezieht, der ausserhalb des Machtbereichs des Gesetzgebers liegt. Um ein besonderes in die Augen springendes Beispiel hier zu geben: Zahlreiche Personen, die in West-Berlin wohnten, haben Geschäfte oder Grundstücke in Ost-Berlin gehabt. Wenn ihnen diese widerrechtlich weggenommen worden sind, so können sie freilich keine Rückerstattungsansprüche geltend machen, weil in Ost-Berlin keine Rückerstattung erfolgt. Es ist aber nicht einzusehen, warum ihnen dann auch die entschädigungsrechtlichen Ansprüche wegen Schädigung des in diesen "Ostwerten" investierten Vermögens durch Verfolgungsmassnahmen versagt werden sollen.

(b) In der Rechtsprechung hat sich mit Recht der Grundsatz durchgesetzt, dass ein zur Entschädigung verpflichtender Vermögensschaden darin bestehen kann, dass der Geschädigte den Goodwill seines Unternehmens verloren hat. Dies ist nicht nur bei Geschäftsleuten, sondern auch fuer die fruheren Angehoerigen freier Berufe wie Aerzte, Rechtsanwälte anerkannt. Der Anspruch wird aber versagt, sobald ein Geschäft etwa "arisiert" worden ist oder etwa eine Anwaltspraxis in den Haenden eines nicht-juedischen Sozius verblieben ist, weil in solchen Faellen man gegen den "Ariseur" oder Sozius einen Rückerstattungsanspruch haette erheben koennen und sollen. Dies ist, so wie das Gesetz einmal ist, nicht angreifbar. In der Praxis aber hat kaum jemand im Rückerstattungsverfahren den theoretisch begruendeten Anspruch wegen Verlust des Goodwills eines Unternehmens mit Erfolg erheben koennen.

Es wird daher auch fuer diese Faelle im Gesetz klarzustellen sein, dass den Verfolgten ein Anspruch fuer den Verlust des "Goodwill" ihres Betriebes zusteht.

5. Das Gesetz hat eine besondere Regelung fuer den Fall getroffen, dass juristische Personen wie eine Aktiengesellschaft oder G.m.b.H. geschädigt worden sind. In die gleiche Regelung hat es auch offene Handelsgesellschaften und sogenannte Gesellschaften des buergerlichen Rechts, fuer die wieder als Beispiel eine Anwaltssozietät erwacht werden mag, einbezogen, obwohl es sich hier ja tatsaechlich nur um das Zusammenwirken mehrerer natuerlicher Personen handelt. Diese Regelung hat dazu gefuehrt, dass bei dem Zusammenwirken von mehreren Personen ein Anspruch versagt wird, wenn die Taetigkeit ausserhalb Westdeutschlands ausgeuebt worden ist. Auch dies ist eine Unbilligkeit, deren Beseitigung anzustreben ist. Die Verfolgung richtet sich gegen den einzelnen juedischen Teilhaber; es war den Nationalsozialisten voellig gleichgueltig, in welcher Rechtsform ihre Opfer ihre Geschäfte betrieben. In West-Berlin gilt uebrigens die beanstandete Regelung nicht, weil sie in dem bereits 1951 erlassenen Berliner Entschädigungsgesetz nicht enthalten war.

**Maengel der Rechtsprechung**

Wir wollen zur zweiten Gruppe der Aenderungsvorschlaege uebergehen, naemlich zu denen, die sich auf Maengel der Rechtsprechung beziehen.

1. Hier muss als krasser Fall unbilliger Behandlung zunaechst hervorgehoben werden, dass der Bundesgerichtshof Entschädigung grundsatzlich versagt, wenn der Verfolgte eine fremde Staatsangehoerigkeit besessen hat und in das Land dieser Staatsangehoerigkeit ausgewandert ist. Der Bundesgerichtshof ist der Auffassung, dass in solchen Faellen von einer "Auswanderung" ueberhaupt nicht gesprochen werden koenne. Er wendet diesen seinen Grundsatz selbst auf Faelle an, in denen der Verfolgte in Deutschland geboren und erzogen worden ist, dem Lande der Staatsangehoerigkeit also voellig als Fremder gegenueber stand, es in manchen Faellen nicht einmal vor der Auswanderung gesehen hat und der fremden Sprache nicht maechtig war. Die Zahl dieser Faelle ist nicht sehr gross. Sie wird sich fuer die Praxis eines Wiedergutmachungsschlussgesetzes, das Abhilfe schafft, noch deshalb erheblich verringern, weil einige Laender sehr berechtigter Weise in diesen Faellen durch Anwendung der Haerteklausel des Gesetzes Abhilfe geschaffen haben. Jedenfalls muss unbedingt die Forderung gestellt werden, dass im Gesetz klargestellt wird, dass "Auswanderung" im Sinne des

Gesetzes in allen Faellen vorliegt, in denen der Verfolgte seinen staendigen Wohnsitz oder dauernden Aufenthalt in einen anderen Staat verlegt hat.

2. Der Gesetzgeber hat den verstaendlichen und berechtigten Wunsch gehabt, auszuschliessen, dass Verfolgte fuer den gleichen Tatbestand zweimal entschädigt werden. Der Gesetzgeber hat deshalb fuer Faelle, in denen Sonderabgaben (wie Judenabgabe und Reichsfluchtsteuer) aus dem Erloes von Vermögenswerten gezahlt worden sind, im § 60 Abs. 2 eine Sonderregelung getroffen. Diese Bestimmung ist von dem Bundesgerichtshof in einer Weise ausgelegt worden, dass gerade die Zahlung der Entschädigung fuer derartige Sonderabgaben, deren Charakter als Verfolgungsmassnahmen doch offen auf der Hand liegt, in einer erheblichen Zahl von Faellen erschwert, verzögert oder ueberhaupt verhindert wird. Der Gerichtshof hat, ueber den Wortlaut des Gesetzes hinausgehend, die Bestimmung sogar noch auf andere Faelle wie z.B. Transferschaeden ausgedehnt. Der Bundestag hatte schon bei der Beratung des BEG in seiner Fassung von 1956 den erwaehnten Paragraphen beseitigen wollen, weil Doppelentschädigung schon durch andere Bestimmungen des Gesetzes ausgeschlossen sei und die Bestimmung ueber das Ziel hinaus schiesse. Es wird jetzt Abhilfe zu schaffen sein. Die Zahl der neuen Verfahren, die dadurch notwendig werden, ist auch in diesem Fall nicht erheblich; viele derartige Faelle sind liegen geblieben, da den Entschädigungsbehoerden die Anwendung dieser komplizierten Bestimmung zu schwierig war.

**K.Z. und Gesundheitsschaeden**

3. Auf die Rechtsprechung auf dem Gebiete der Gesundheitsschaeden soll nicht im einzelnen eingegangen werden. Wir werden uns bei der Beratung davor hueten muessen, nicht zu weitgehende Forderungen zu stellen. Manche Verfolgten haben die verstaendliche Vorstellung, dass ihre im hoeheren Lebensalter aufgetretenen Krankheiten auf die Verfolgung zurueckzufuehren seien.

Andererseits muss aber berechtigten Beschwerden gegen die Gesetzesanwendung Rechnung getragen werden. Dies gilt ganz besonders fuer die Faelle derer, die laengere Zeit in einem Konzentrationslager verbringen mussten und an den Folgen der dort erlittenen unmenschlichen Behandlung noch heute zu leiden haben. In der Praxis wird berichtet, dass merkwuerdigerweise gerade bei dieser Gruppe der Verfolgten, bei denen es doch besonders nahe liegt dass ihre Gesundheitsbeschwerden verfolgungsbedingt sind, von den Behoerden nicht selten erhebliche Schwierigkeiten gemacht werden.

4. Auch bei der Regelung der Berufsschaeden hat die Praxis Anlass zu berechtigten Beanstandungen gegeben. So bestimmt z.B. das Gesetz, dass die wirtschaftliche Stellung eines Verfolgten nach dem Durchschnittseinkommen in den letzten drei Jahren vor dem Beginn der Verfolgung zu beurteilen ist. Dieser Grundsatz darf aber nicht schematisch angewandt werden, z.B. nicht auf Faelle, in denen gerade diese drei Jahre infolge der allgemeinen wirtschaftlichen Krise der Jahre 1930-1932 oder infolge individueller Umstaende besonders unguenstig waren und aus dem Rahmen der allgemeinen Entwicklung des Geschäfte und seiner Ertraegnisse fielen. Eine derartige schematische Anwendung eines als Richtschnur durchaus vernuenftigen Grundsatzes ist zu verwerfen.

Wenn ferner der Bundesgerichtshof auf Grund einer den meisten Juristen unverstaendlichen Auslegung des Gesetzes der Ansicht ist, dass den Hinterbliebenen eines Verfolgten, der statt einer Kapitalentschädigung eine Rente gewaehlt hat, aber vor Abschluss des Verfahrens gestorben ist, fuer die Jahre vor dem Tode die ruckstaendigen Rentenbeträge nicht zustehen, so bedarf auch eine solche Praxis dringend der Abhilfe. Sie ist mit Recht von einem massgebenden Beamten des Landes Berlin in einem Aufsatz in der Neuen Juristischen Wochenschrift dahin gewuerdigt worden, dass sie gewissermassen zu einem "Wettlauf mit dem Tode" noetige.

5. Der Auslegung des Gesetzes durch den Bundesgerichtshof, wonach Aufwendungen fuer die Nachholung einer verhinderten oder unterbrochenen Ausbildung, die im Ausland in der Zeit bis Juni 1948 in der auslaendischen

Wahrung entstanden sind, im Verhaeltnis 10:2 in DM. umzustellen sind stehen erhebliche Bedenken entgegen. Das gleiche gilt uebrigens auch fuer Aufwendungen fuer Heilverfahren in dieser Zeit. Einer Entscheidung des Oberlandesgerichts Frankfurt a.M. folgend ist Neuregelung durch die Gesetzgebung anzustreben. Die Mehraufwendungen wuerden nicht bedeutend sein, da nach dem Gesetz 5000 DM ohne Nachweis der Aufwendungen als Pauschalsumme zu zahlen sind und der zulaessige Hoechstbetrag fuer die Kosten der nachgeholtten Ausbildung (einschliesslich dieses Pauschalbetrages) 10.000 DM. betraegt. In Berlin sind uebrigens vor Erlass der Entscheidungen des Bundesgerichtshofes eine ganze Anzahl von Faellen ohne Anwendung der hier beanstandeten Umrechnung erledigt worden.

**Bundesrueckerstattungs-Gesetz**

Abschliessend mag, noch kurz berichtet werden, dass der Council sich auch anderer Aufgaben auf dem Gebiet der Wiedergutmachung mit Energie und zum erheblichen Teil mit Erfolg angenommen hat. Die dringlichste Frage der vollen Befriedigung der Ansprueche der Geschädigten aus dem Bundesrueckerstattungsgesetz ist leider gesetzlich immer noch nicht geregelt. Sie waere wahrscheinlich noch von dem alten Parlament verabschiedet worden, wenn sich die Erledigung nicht durch die wiederholte Erkrankung des Bundesfinanzministers verzögert haette. Es ist jedoch den besonderen Bemuehungen des Council of Jews from Germany, der auf diesem Gebiet federfuehrend fuer die Claims Conference taetig ist, gegluengt, die an dieser Stelle schon wiedergegebene provisorische Regelung zu erlangen, wonach alsbald an die ueber 65 jaehrigen Verfolgten die Haelfte der noch ausstehenden Ansprueche bezahlt wird. Es wird weiter angestrebt, dass so rasch wie moeglich nach der nunmehr erfolgten Neuwahl, und ohne Ruecksicht auf die Beratung ueber das Wiedergutmachungsschlussgesetz, die naturgemäss einige Zeit in Anspruch nehmen wird, die volle Auszahlung der bereits festgestellten Forderungen gegen das Deutsche Reich auf dem Rückerstattungsgebiet erfolgt.

In der Frage der Angleichung der Renten der Verfolgten an die Geldentwertung gemäss der entsprechenden Neuregelung der deutschen Beamtengehälter ist inzwischen unter aktiver Mitwirkung der Vertreter des Council eine befriedigende Regelung erzielt worden.

Niemand wird heute uebersehen koennen, wie weit nach der Neuwahl des Bundestages die Bundesregierung, der Bundesrat und der Bundestag bei der Aufstellung eines Wiedergutmachungsschlussgesetzes zu gehen bereit sein werden. Es wird dies von der politischen und wirtschaftlichen Entwicklung des kommenden Jahres abhengen. Es mag sein, dass sich Geneigtheit findet, Vorschlaege fuer noch andere hier nicht eroerterte, erwaegenswerte Verbesserungen aufzugreifen und durchzusetzen. Fuer heute kann nur der Hoffnung Ausdruck gegeben werden, dass die beteiligten deutschen Stellen sich zu einem Gesetz bereit finden werden, das einen wuerdigen Abschluss des Werkes der Wiedergutmachung darstellt. Es kann ferner versprochen werden, dass der Council of Jews from Germany auch weiterhin nach besten Kraeften an diesem Ziele mitarbeiten und bis zum Abschluss des Rückerstattungs- und Entschädigungsprogramms Sachwalter der von ihm vertretenen Gruppen bleiben wird.

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(HAM. 8635)



## DEUTSCH-BRITISCHES GEGENSEITIGKEITSABKOMMEN UEBER SOZIALVERSICHERUNG

Am 1. August 1961 ist das Abkommen zwischen der Bundesrepublik und dem Vereinigten Konigreich Grossbritannien und Nordirland in Kraft getreten. Als Mitglieder der Internationalen Arbeitsorganisation und des Europarats sind Deutschland und England bereits Partner mehrseitiger Verträge ueber Sozialversicherung gewesen. Das Gegenseitigkeitsabkommen ist der erste zweiseitige Vertrag ueber Sozialversicherung zwischen den beiden Laendern. Bei der Verschiedenheit in der Gesetzgebung in den beiden Laendern handelt es sich um eine komplizierte Regelung. Die Verhandlungen haben mehrere Jahre gedauert.

Im Rahmen dieses Artikels ist es nicht moeglich, auf Einzelheiten einzugehen. Der Artikel beschraenkt sich daher auf eine Darlegung der grundsatzlichen Gedanken des Abkommens und gibt Information ueber die bisherigen amtlichen Veroeffentlichungen. Im einzelnen muessen die Beteiligten Auskunft von den zustaeendigen Behoerden einholen, die am Schluss des Artikels genannt sind.

Das Abkommen ist in Deutschland im Bundesgesetzblatt Teil II, S.241, Nr.13, und in England durch H.M. Stationery Office Treaty Series No. 10 (1961) veroeffentlicht. Erklaerungen zu dem Abkommen sind von der Deutschen Regierung im Bulletin des Presse- und Informationsamtes der Bundesregierung vom 21. Juli 1961, Nr.139, S.1361, und vom Ministry of Pensions and National Insurance, Overseas Group, Newcastle upon Tyne, in dem Leaflet vom Juli 1961, S.A.13, veroeffentlicht worden.

Das Abkommen bezieht sich auf alle Teile der Sozialversicherung mit Ausnahme der Erwerbslosenfuersorge, ueber die ein besonderes Abkommen abgeschlossen ist. Wir beschraenken uns im folgenden auf die Altersrente und die Rente wegen Berufsunfaehigkeit, da diese fuer die in England lebenden Versicherten am wichtigsten sind.

Das Abkommen stellt den Grundsatz auf, dass britische und deutsche Staatsangehoerige gleich zu behandeln sind. Soweit Renten in Frage kommen, geht die getroffene Regelung

hierueber hinaus. Hier kommt es nur darauf an, ob Beitragszeiten in Deutschland und England zurueckgelegt sind. Die in England und Deutschland zurueckgelegten Zeiten werden zusammengerechnet ohne Ruecksicht auf die Staatsangehoerigkeit des Versicherten.

Beitragszeiten und gleichgestellte Zeiten (Ersatzzeiten und Ausfallzeiten) werden beruecksichtigt, soweit die Zeiten fuer den Erwerb, die Aufrechterhaltung oder das Wiederaufleben des Rentenanspruchs zu beruecksichtigen sind.

Die Berechnung dieser zusammengesetzten Rente ist sehr eingehend geregelt.

Der deutsche Versicherungsstraeger berechnet die Renten nach seinen Rechtsvorschriften unter Zurechnung der in England zurueckgelegten Versicherungszeit. Eine entsprechende Berechnung nimmt der englische Versicherungsstraeger vor. Die hoehere Rente ist die Rente. Es erfolgt dann eine Aufteilung nach dem Verhaeltnis der in England und Deutschland zurueckgelegten Versicherungszeiten. Soweit schon Renten festgesetzt sind, erfolgt die Anwendung des Gegenseitigkeitsabkommens auf Antrag. Der Antrag muss bis zum 1.8.1962 bei der deutschen oder englischen Versicherungsbehoerde gestellt werden. Durch die Zusammenrechnung der Versicherungszeiten kann sich ergeben, dass eine bisher nach deutschem Recht nicht erfuellte Wartezeit als erfuellt anzusehen ist. Das Gleiche kann der Fall sein, wenn nach englischem Recht die Voraussetzungen der Rente bisher nicht erfuellt waren.

### Kein Fortfall der Doppelrenten

Versicherte waren besorgt, dass die bis zum Abkommen bestehende Moeglichkeit, zwei besondere Renten zu beziehen, von denen eine auf Grund der deutschen Bestimmungen und die andere auf Grund der englischen Bestimmungen berechnet wird, durch das Gegenseitigkeitsabkommen in Fortfall kommen wird. Dies ist nicht der Fall. Jeder Versicherte kann zwischen der oben erloerteten zusammengesetzten Rente und zwei besonderen Einzelrenten waehlen. Er kann die Wahl jederzeit treffen wenn sich ergibt, dass die zwei besonderen Renten fuer ihn guenstiger sind als die zusammengesetzte Rente.

Grundsatzlich werden die aus dem Gegenseitigkeitsabkommen sich ergebenden Leistungen erst vom Tage des Inkrafttretens des Abkommens, dem 1.8.1961, ab gewaehrt. In dem Schlussprotokoll ist aber vereinbart, dass Renten unter gewissen Voraussetzungen von den deutschen Versicherungsstraegern nachzuzahlen sind.

Der fruehste Zeitpunkt, von dem ab eine Rente zu zahlen ist, ist der Eintritt des Versicherungsfalles, d.h. bei Altersrente das 65. in einzelnen Faellen das 60. Lebensjahr, bei Renten wegen Berufsunfaehigkeit und Erwerbsunfaehigkeit der Zeitpunkt in dem eine mehr als 50% ige Erwerbsbeschaenkung oder Erwerbsunfaehigkeit eingetreten ist. Bei Hinterbliebenenrenten ist der Eintritt des Versicherungsfalles der Tod des Versicherten. Von diesem Zeitpunkt an sind die Renten faellig. Das Schlussprotokoll bestimmt, dass Renten, die bereits festgestellt oder beantragt waren, aber nicht gezahlt oder festgestellt worden sind, vom Tage der Faelligkeit oder vom 8. Mai 1945 ab nachzuzahlen sind, je nachdem welcher Zeitpunkt spaeter liegt.

Fuer Verfolgte des Nationalsozialismus im Sinne des Bundesentschaedigungsgesetzes mit gewoehnlichem Aufenthalt in England erfolgt

eine Nachzahlung auch fuer die Zeit vor dem 8. Mai 1945.

Antraege auf Nachzahlung sind bei dem zustaeendigen deutschen Versicherungsstraeger bis zum 1.8.1962 zu stellen.

In dem eingangs erwaehten Bulletin der Bundesregierung sind folgende Ausfuehrungen ueber die Auswirkung des Gegenseitigkeitsabkommens enthalten:

### Bundesamtliche Erklaerung

"Das Abkommen geht vom 1. August 1961 an entgegenstehendem innerstaatlichem Recht vor. Daraus ergibt sich insbesondere folgendes:

1. Soweit nach innerstaatlichem Recht ein Anspruch auf Leistungen nur gegeben ist, wenn eine Wartezeit erfuellt oder die Anwartschaft erhalten ist, sind Versicherungszeiten, die nach dem Recht des anderen Landes zurueckgelegt sind, in der Regel anzurechnen, und zwar auch dann, wenn sie vor dem 1. August 1961 zurueckgelegt sind. Diese Bestimmung hat im Hinblick auf die Wartezeit in der deutschen Rentenversicherung und angesichts der Tatsache, dass die meisten britischen Leistungen laengere, regelmaessige Beitragszahlung voraussetzen, grosse praktische Bedeutung. Sie gibt z.B. Zehntausenden von Deutschen, die seit dem Ende des zweiten Weltkriegs in Grossbritannien beschaeftigt waren oder sind, die Gewaehr, dass ihre Anwartschaft auf eine britische Altersrente erhalten bleibt, wenn sie nach Deutschland zurueckkehren und dort ebenfalls versichert sind.

2. Nicht minder wichtig ist, dass die meisten Geldleistungen, namentlich die Renten aus der Renten- und Unfallsversicherung, nunmehr ohne Einschraenkung nach und aus Grossbritannien zu zahlen sind.

Die Ruhensvorschriften des deutschen Rechtes duerfen gegenueber Berechtigten, die sich in Grossbritannien aufhalten, nicht mehr angewandt werden, ohne Unterschied, ob es sich um Angehoerige eines auswaeertigen Staates, Fluechtlinge oder Staatenlose handelt. Es ist also nicht mehr—wie bislang im Rahmen des Internationalen Uebereinkommens Nr. 19 und der beiden Vorlaeufigen Europaeischen Abkommen ueber Soziale Sicherheit vom 11. Dezember 1953—notwendig, zu pruefen, ob der Berechtigte Staatsangehoeriger eines Signatarstaates oder anerkannter Fluechtling ist oder ob der Arbeitsunfall nach einem bestimmten Tag eingetreten ist.

Krankengeld (Invaliditaetsrente), Wochen- und Entbindungsbeihilfe, Sterbegeld, Kinder- und Vollwaisenbeihilfe aus der britischen Volksversicherung sind in demselben Umfang wie bei Aufenthalt in Grossbritannien nunmehr auch in das Bundesgebiet zu zahlen. Das gilt auch fuer die Erhoehungen der Alters- und Witwenrente, die wegen Auslandsaufenthalt des Berechtigten bislang nicht gewaehrt wurden, sowie fuer die Zulagen zu der Unfall- Verletztenrente und die damit verbundenen Familienzuschuesse.

3. Deutsche und britische Staatsangehoerige stehen in ihren Rechten und Pflichten—abgesehen von dem passiven Wahlrecht zu den Organen der Versicherungsstraeger und ihrer Verbaende—einander gleich. Mithin haben britische Staatsangehoerige bei Erfuellung der sonstigen Voraussetzungen kuenftig auch Anspruch auf die Leistungen nach dem Fremdenrentengesetz, die deutschen Staatsangehoerigen vorbehalten sind, und erhalten bei Aufenthalt in einem dritten Land dieselben Leistungen wie Deutsche, sofern es sich um Leistungen der Sozialen Sicherheit handelt; sie unterliegen dabei den gleichen Melde- und

Continued on page 4, column 3

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# THE GERMAN SCENE

## GERMAN RULING AGAINST LEGAL AID FOR EICHMANN

Following an appeal by Dr. R. Servatius, the lawyer defending Adolf Eichmann, the Administrative High Court in Munster has ruled that the West German Government is not obliged to help defray expenses incurred in defending Eichmann.

The judge said that a German law enacting that legal aid should be given to all Germans tried for war crimes by foreign courts did not apply to Eichmann as he had not been a soldier. He had served in a civilian organisation established to implement the Nazi extermination programme. By leaving Germany, Eichmann had also forfeited a possible argument in his favour.

The court's ruling upheld the decision of an Administrative Court in Cologne last April, which rejected a plea that the West German authorities should help to pay for Eichmann's defence. Dr. Servatius may, however, lodge another appeal with the Federal Administrative Court.

A German publisher, Harrach Verlag, has published the text of Servatius' plea on Eichmann's behalf. It is understood that a number of other publishers refused to do so. Dr. Servatius commented that Israelis were more objective than Germans.—(J.C.)

## NAZI FREED

The Frankfurt High Court has rejected an appeal by the prosecutor against the release of a former Nazi security officer, Erich Bunke, from remand custody.

It was stressed that there was no legal foundation for Bunke's further detention, since the offence he was accused of was not complicity in murder, but complicity in manslaughter. Under the statute of limitation the charge for manslaughter could no longer be pursued.

Bunke had been a leading official at the headquarters of the Nazi security service in Copenhagen.

After the war Bunke adopted a false name and went into hiding in East Germany. He came to West Germany in 1953 and was given employment in the Customs service. Although he disclosed that he was being sought by the Danish authorities for war crimes, no action was taken against him. Only after the Danish Press published a report on his case and the local prosecutor had received an anonymous complaint were investigations opened against him.

The Prosecutor-General has stated that he will try to get the high court's decision reversed. He would now ask for the opening of preliminary court proceedings against Bunke.—(J.C.)

## NEW INVESTIGATION OFFICES FOR NAZI CRIMES

A Central Office for the investigation of Nazi crimes has been opened in Dortmund. It is to deal with those Nazi crimes which were committed by persons now resident in the Land Northrhine-Westphalia. A further office has been opened in Cologne.

## CONFISCATION OF NAZIS' ESTATES

Wilhelm Frick

The Berlin estate of the late Dr. Wilhelm Frick, Nazi Minister of the Interior, was confiscated by the Berlin Court. It amounts to DM. 132,500. Frick was executed as a war criminal in Nuernberg.

Max Amann

The Berlin Court also imposed a fine of DM. 535,000 on the estate of the late Max Amann, the Director-General of the former publishing house of the Nazi Party (Eher Verlag). Amann died in Munich in 1957 at the age of 67.

## NS ABBREVIATIONS FORBIDDEN

The Hamburg authorities have promulgated a decree according to which car licences must not be given letters which are apt to be associated with the Nazi past. The letter groups affected by this ban are: NS, SA, SD, SS, HJ and KZ. Similar decrees were issued in Frankfurt/Main and Munich.

## COMPENSATION IN BAVARIA

According to a statement by the Bavarian Ministry of Finance it is to be expected that claims under the Federal Indemnification Law submitted to the Bavarian indemnification authorities will be settled by the end of 1962.

## WORK FOR ANGLO-GERMAN UNDERSTANDING

The "Neue Rheinische Zeitung" of October 31 pays tribute to Mr. Herbert Sulzbach (London) on the occasion of the second Duesseldorf gathering of former German inmates of the British Prisoners of War Camp, "Fetherstone Park". The contacts he established when he was one of the British officers in charge of the "re-education" of the prisoners have lasted throughout the post-war years and resulted in the establishment of the "Working Group" whose patrons include Benjamin Britten, Yehudi Menuhin, Victor Gollancz and Sir Ivone Kirkpatrick. The group, the paper writes, serves an important purpose by its efforts to "build a bridge across the Channel".

## LEO BAECK STREET IN BERLIN

A street in Berlin-Zehlendorf has been named after Leo Baek. It is the former Teichstrasse, near S-Bahn Station Zehlendorf, which crosses the Teltower Damm.

## BAMBERG JEWS COMMEMORATED

A memorial plaque will be fixed on the former site of the Bamberg Synagogue. The building was burnt down during the pogroms of November 1938. After the war, the office of the local Health Insurance Corporation was erected on the plot.

## EAST GERMAN BROADCAST AGAINST ZIONISM

In a broadcast on the 44th anniversary of the Balfour Declaration, the East German radio stated that it was Lenin who actually started the fight against Zionism, because it was a reactionary movement incapable of solving the Jewish problem and, together with anti-Semitism, was a product of a doomed capitalist society.

Zionism, the broadcast went on, was an instrument of imperialism. It was by using Israel that the Western monopolists were trying to penetrate Asia and Africa. The broadcast quoted Mr. Khrushchev as saying that the Jews in the Socialist countries had no need to emigrate to Israel.

## OESTERREICHISCHE SOZIAL-VERSICHERUNG

Fristablauf 31. Dezember 1961

Bis spaetestens 31. Dezember 1961 koennen Personen, die bereits vor dem 1. Januar 1956 in der oesterreichischen Sozialversicherung freiwillig versichert waren und Beitrage auf der damals geltenden Hoechstgrundlage zahlten, die Erhoehung der Beitragsgrundlage bis zu S 3.600.- beantragen, um hoehere Renten zu erhalten.

Die Gewaehrung der Beitragserhoehung ist vom Nachweis eines derzeitigen Mindest-Monatseinkommen von S 3.600.- (etwa £51.-) abhaengig, sowie davon, dass der Versicherte die Beitragszahlungen nicht fuer laenger als 24 Monate unterbrochen hat.

## SOZIALVERSICHERUNGS-ABKOMMEN (Continued from page 3)

Vorstellungspflichten, die fuer Deutsche vorgeschrieben sind.

Das britische Recht kennt unterschiedliche Regelungen fuer In- und Auslaender nur bei Familienbeihilfen, indem hier fuer Auslaender und solche Briten, die nicht in Grossbritannien geboren sind, laengere Wartezeiten als fuer sonstige Personen vorgeschrieben sind. Fuer Deutsche, die sich in Grossbritannien aufhalten, gelten kuenftig dieselben Fristen wie fuer britische Staatsangehoerige. Deutsche, die im Bundesgebiet geboren sind, werden dabei so behandelt, als ob sie in Grossbritannien geboren waeren. Hinsichtlich des Leistungsgewaehrung in dritte Laender bleibt es bei den auch fuer britische Staatsangehoerige geltenden Beschraenkungen, so dass weiterhin nur die Alters- und Witwenrenten, jedoch ohne die vorgenannten Erhoehungen, sowie Geldleistungen aus der Unfallversicherung ohne Zulagen gezahlt werden.

4. Das Abkommen gibt schliesslich den deutschen Versicherungstraegern die von ihnen seit langem erstrebte Handhabe, die Renten-rueckstaende nachzuzahlen, die den im Schlussprotokoll (Teil II) genannten Personengruppen zustehen."

Die im Gegenseitigkeitsabkommen vorgesehenen Antraege sind zu stellen: In England bei dem Ministry of Pensions and National Insurance, Overseas Group, Newcastle upon Tyne, in Deutschland bei der Bundesversicherungsanstalt fuer Angestellte in Berlin-Wilmersdorf, Ruhrstrasse 2, fuer Angestelltenversicherung und bei der Landesversicherungsanstalt Hamburg in Hamburg fuer Invalidenversicherung. Die Landesversicherungsanstalt Hamburg gibt die Antraege weiter, wenn eine andere Landesversicherungsanstalt zustaeendig ist.

Versicherte, die im Zweifel sind, ob und inwieweit das Gegenseitigkeitsabkommen auf sie Anwendung findet, muessen sich an diese Stellen um Auskunft wenden.

Es ist noch eine Durchfuehrungsvereinbarung zwischen Deutschland und England zu dem Gegenseitigkeitsabkommen in Vorbereitung.

K.F.

## ERHOEHUNG DER MINDESTRENTEN BEI KOERPERSCHAEDEN

Bei der Darstellung der Erhoehung der Renten auf Grund des Bundesentschaedigungsgesetzes ("AJR Information," Juli 1961) hatten wir darauf hingewiesen, dass die in § 32 Abs.2 BEG vorgesehenen Mindestrenten fuer Koerperschaeden bei mindestens 50% Erwerbsunfaehigkeit und Vollendung des 65. (bei Frauen 60). Lebensjahres nicht erhoehet worden seien. Vielmehr betrug die Mindestrente weiterhin 250 DM. Durch Verordnung vom 2 Oktober 1961 (BGBl. I S.1860) ist die Mindestrente nunmehr auf 300 DM erhoehet worden. Auf Grund dieser Verordnung hat § 32 Abs. 2 BEG jetzt folgende Fassung:

"Der monatliche Mindestbetrag der Rente eines Verfolgten, der in seiner Erwerbsfaehigkeit um mindestens funfzig vom Hundert gemindert ist und das 65. Lebensjahr vollendet hat oder vollendet, betraegt ab 1. Januar 1961 dreihundert Deutsche Mark; bei Frauen tritt an Stelle des 65. das 60. Lebensjahr. Satz 1 gilt nur, wenn der Verfolgte vor dem 1 Januar 1900 geboren ist; bei Frauen tritt an Stelle des 1 Januar 1900 der 1. Januar 1905. Der Anspruch auf den monatlichen Mindestbetrag von dreihundert Deutsche Mark setzt nicht voraus, dass die Minderung der Erwerbsfaehigkeit von funfzig vom Hundert ausschliesslich auf der Verfolgung beruht."

Die Unanfechtbarkeit oder die Rechtskraft einer vor Verkuendung der Verordnung ergangenen Entscheidung steht einer erneuten Entscheidung auf Grund der neuen Verordnung nicht entgegen.

Die Verordnung, die auch im Land Berlin gilt, ist mit Wirkung vom 1. Januar 1961 in Kraft getreten.

## THE NEW HOMES BUILDING SOCIETY, EAST TWICKENHAM

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## HOME NEWS

## 120th ANNIVERSARY OF "THE JEWISH CHRONICLE"

The Jewish Chronicle, Anglo-Jewry's foremost paper, is 120 years old. The anniversary was celebrated with a dinner and ball.

Messages of congratulation were sent by the Queen and by the Israeli Ambassador, Mr. Arthur Lourie. Guests at the ball included Sir Keith Joseph, Minister of State at the Board of Trade, the Lord Mayor and Lady Waley-Cohen, the Hon. Ewen Montagu and Sir Barnett Janner.

Three programmes on the B.B.C., sound and television, featured the paper's birthday. Radio Newsreel on the Light Programme interviewed the Editor, Mr. William Frankel. B.B.C.'s TV "Town and Around" programme saw tele-recorded shots of the daily work at Farnival Street and in the "Ten O'clock" programme on radio the Editor was asked to give his views on what would be the main items of news in the coming week in a special pre-recorded section of the programme entitled "The World Next Week".

## JEWISH GROUP OF C.N.D.

A statement by the Jewish Group of the Campaign for Nuclear Disarmament, set up earlier this year, explains why the Group considers the Jewish community should concern itself with the problem.

The statement says that the only hope for the world is that sanity will assert itself and the nations will agree to abolish nuclear weapons before it is too late. "One country only has the opportunity at this moment to break the vicious circle—Britain. Britain's possession is an invitation and a spur to all the other countries to join the nuclear ranks.

"The Jewish Group is part of the general campaign for British unilateral renunciation of nuclear arms . . . it is felt that in an issue of such deep moral import Jews should appear as Jews alongside other religious groups in advocacy of this course of action".

The signatories to the statement are the Rev. Saul Amias, Rabbi Dr. H. Reinhart, the Rev. Gerald Schneider, and Mr. Adrian J. Cohen.—(J.C.)

## DAYAN GRUNFELD ON ATOM BOMB

On September 24, Dayan Dr. I. Grunfeld wrote to *The Observer*: "Is this not the great turning point where religion should at long last enter the sphere of political and economic reality? Or is even the combined wisdom of the great world religions . . . incapable of preventing mankind from moving to its final doom?" The Dayan feels that human survival is far too important to be left to the politicians. His letter aroused wide interest.

## GERMAN HELP IN COVENTRY

Under the auspices of the "Aktion Suehnezeichen" 15 young craftsmen and students from West Germany and West Berlin will stay in Coventry for half a year to help in the erection of the Cathedral. Their services are rendered without remuneration.

IN PARLIAMENT  
Genocide Convention

Mr. Peter Thomas, Under-Secretary for Foreign Affairs, stated in the Commons that a decision will soon be reached on whether Britain accedes to the United Nations Convention on Genocide.

The subject had been raised by Sir Barnett Janner, who referred to the Nazi persecution of the Jews and stated that history had taught a lesson which should force any reasonable thinking man into the realisation that a convention of this nature is essential. He had seen publications circulating freely in Britain advocating, in terms similar to those of the Nazis, hatred of Jews and coloured people. Such publications, he maintained, were public incitement to commit Genocide and as such, although not punishable under existing law, would be punishable under the Genocide Convention.

## Blackboard Hooligans

Mr. W. R. Rees-Davies, M.P., told the House of Commons that anti-Jewish slogans were chalked up on the blackboard in schools by teenage hooligans. In one school the words "Jew go home, up Mosley!" had been written.

## PROMOTION FOR SIR KEITH JOSEPH

Sir Keith Joseph, the only Jew in the Government, has been appointed Minister of State at the Board of Trade. He was formerly Parliamentary Secretary to the Ministry of Housing and Local Government.

Sir Keith is one of two Jewish Conservative M.P.s, the other being Sir Henry d'Avigdor-Goldsmid.

## DEATH OF REV. J. K. GOLDBLOOM

The death occurred in London of the veteran Zionist the Rev. J. K. Goldbloom at the age of 89. Mr. Goldbloom was an Hon. Vice-President of the Zionist Federation and, for more than six decades, an impressive speaker in Yiddish at Zionist meetings.

## A COURAGEOUS RESCUE WORKER

## Death of Mr. A. J. Bruck

Mr. A. J. Bruck, of 69 Woodlands Avenue, Malden, who died recently, was responsible for getting 63 fellow Jews out of Germany prior to the outbreak of the Second World War. As a result, he was arrested and spent the duration of the war in an internment camp for British civilians in Silesia.

Mr. Bruck went to Germany in April, 1939, and assisted people to get out of the country by finding them jobs in the United Kingdom. He spoke excellent German and, while in the internment camp, passed his first inter-B.A. examination, which he took with the help of the Red Cross in Geneva.

After the war he assisted for several months the Foreign Office in the interrogation of internees.

Mr. Bruck was associated with the Malden Scouts' Association, the Malden St. John Ambulance Brigade and the Surrey Federation of the International Friendship League. He was also Treasurer of the Wimbledon and District Synagogue.

## ANGLO-JUDAICA

## British Jewry Week

The week of November 10 was observed in Israel as British Jewry Week. The aim was to create interest among Israelis in the community and to establish stronger links between it and the Jewish State.

President Ben-Zvi and Sir Winston Churchill sent greetings. Publications about British Jewry were issued during the week and assemblies held in schools and mass meetings in towns. The principal publication was 30,000 copies of an anthology prescribed for study in the seventh and eighth classes of primary schools. This includes extracts from Israel Zangwill's "Children of the Ghetto", David Daiches's "Two Worlds" and Joseph Leftwich's poem "In the Subway".—(J.C.)

## Archbishop Appeals for Tolerance

Replying to a toast at the twentieth anniversary dinner of the Council of Christians and Jews, the Archbishop of Canterbury, Dr. A. M. Ramsey, emphasised the need for tolerance. He said that all people who were tolerant had deep convictions, and because of this their tolerance was all the more significant. Dr. Ramsey spoke warmly of the Council, saying that now he had come to take part in its work there was no work nearer to his own heart.

## Golders Green Branch of Council of Christians and Jews

The newly formed Golders Green and Hendon branch of the Council of Christians and Jews held its first public meeting at the St. Michael's Hall, Golders Green. The Joint Presidents, the Rev. I. Livingstone and the Rev. E. Welch, spoke of the need to break down barriers of prejudice, to eliminate discrimination and to promote understanding.

## Lord Stonham on Jewish Self-Respect

Lord Stonham, attending the 14th annual Balfour dinner and ball of the Paramount Aid Society as guest of honour, praised those Jews who did not hide or denigrate their Jewishness. The only Jews he disliked, he said, were those who make cheap jokes about their own people to curry favour with non-Jews. The only Jews he had no time for were those who tried to conceal their race.

## Awards and Elections

Rabbi Otto E. Lehmann, Lecturer at the Leo Baeck College and former Assistant Keeper at the Bodleian Library, Oxford, has been elected a Fellow of the Royal Asiatic Society.

Mr. David Apirion, a graduate of the Hebrew University, has been awarded the Maurice Bloch Scholarship for 1961-62, for study in the field of genetics at Glasgow University.

## Jewish Schools

Addressing the weekend seminar of the Jewish Agency at Brighton on "Jewish Education in England—its Development and Problems", Mr. S. S. Levin, Chairman of the London Board of Jewish Religious Education, said that Jewish schools could never achieve real permanence through State aid. Jewish parents gave first choice to the great public and grammar schools.

He expressed alarm at the spread of small Jewish primary schools that could not measure up to the standards of the Ministry of Education and local authorities regarding site and building. The present competition, said Mr. Levin, must stop and must be replaced by a combined effort at siting, planning and financing schools.

## Hendon Communal Hall

A proposal to build classrooms and a communal hall on land adjoining the Hendon Synagogue, has been approved by the Hendon Council. This was granted on condition that the building was not used for secular teaching or a kindergarten.

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## NEWS FROM ABROAD

### LENINGRAD MEN GAOLED

Three leaders of the Leningrad Jewish community were found guilty in Leningrad of criminal contacts with foreign embassy officials. They are to appeal to the Supreme Court.

The three men—G.R. Pechevsky, 60, E. S. Dynkin, 70, and N. A. Kaganov, 74—all pleaded guilty wholly or in part. Mr. Solovyov, President of the Leningrad City Court, said that the case was heard *in camera* because of its nature.

Pechevsky was sentenced to 12 years' deprivation of liberty, and Kaganov to seven years. Dynkin, because of his "sincere repentance" and age, was sentenced to four years. The court found the defendants guilty under Articles 64(a) and 70 of the Criminal Code.

Offences under Article 64(a), dealing with treason, include espionage and aiding a foreign Power in anti-Soviet activity. It provides for sentences of from 10 to 15 years or the death penalty. Article 70 (under which Kaganov was sentenced) deals with anti-Soviet agitation and propaganda and the circulation of anti-Soviet literature. It provides for sentences of from six months to seven years, or exile from two to five years.

An announcement in the newspaper "Leninogradskaya Pravda" states that the accused had, over a period of years, systematically supplied information to officials of a foreign embassy, who repeatedly visited Leningrad specially in order to receive it. They had on several occasions received anti-Soviet literature from the officials and taken steps to distribute it.

The article does not specify the nationality of the embassy officials involved. It is understood, however, that they came from the Israeli Embassy, and have been declared *persona non grata*.

The President of the Board of Deputies of British Jews, Sir Barnett Janner, M.P., expressed deep concern over the imprisonment of Soviet Jewish leaders and called on the U.S.S.R. to provide conditions in which the Jewish community could organise its religious and cultural life in accordance with the Universal Declaration of Human Rights.

### SOUTH AFRICA

#### Chief Rabbi Leaves for Israel

Rabbi L. I. Rabinowitz, who was for 17 years Chief Rabbi of the United Hebrew Congregations of Johannesburg, and Mrs. Rabinowitz, left for Israel on October 30.

At a farewell gathering Rabbi Rabinowitz said he was not completely convinced that he had decided rightly in tearing himself away from the community where he had made some contribution. He feared that some of the things he had done would disappear, but this would not happen in the field of Jewish education. He spoke of the devoted and dedicated Zionist Federation of South Africa and said it was a tribute to the power of South African Zionism that the departures of its finest leadership on aliya had not impaired its vision, vigour or achievement.

In a broadcast over Radio South Africa, Dr. Rabinowitz said about race issues: "The denial of fundamental rights on the basis of colour is a heresy which cannot be maintained indefinitely. The standards of Judeo-Christian civilisation do not depend on the colour of one's skin but on the ethical standards of conduct."

"There are very encouraging signs of awakening among South Africans to their spiritual responsibilities. I think this is one of the most religiously-minded communities in the world".—(J.C.)

#### Welfare Problems

The Transvaal Welfare Council, in its 14th annual report, notes more unemployment among Jews in the Transvaal and more cases of physical and mental ill-health in the community.

### FRANCE

#### "Jewish O.A.S."

A leaflet announcing the foundation of a "Jewish O.A.S." (the right-wing Secret Army) in Metropolitan France, uses the Magen David as its symbol, with the initials O.A.S.J. (J being "Juive").

The leaflet demands "clear guarantees" for the Algerian Jewish community and threatens to boycott publications, newspapers, and political parties who do not support the "O.A.S.J." Their motto reads: "All united in the face of Moslem racism".—(J.C.)

#### Monument Desecrated

The monument to the memory of M. Georges Mandel, a former French Jewish Minister of the Interior, which stands in the Forest of Fontainebleau on the spot where he was murdered by four members of the French Fascist Militia in July, 1944, was desecrated and covered with pro-O.A.S. (French right-wing secret army organisation) inscriptions. M. Mandel was arrested by the Vichy authorities in 1940, after fleeing to North Africa, and was handed over to the Germans in November, 1942. He was taken back to the Santé Prison from Buchenwald at the beginning of 1944 and was murdered.

#### Warsaw Ghetto Exhibition

An exhibition of life in the Warsaw Ghetto opened in Paris on November 5.

The Moscow War Veterans' Committee and the Yad Vashem in Israel contributed exhibits, as did the Jewish communities of Hungary, Bulgaria, and Yugoslavia.

The Warsaw Jewish Historical Institute was the most important single participant at the exhibition.—(J.C.)

#### TURKISH PARLIAMENT ELECTIONS

None of the five Jewish candidates was elected in the recent Turkish General Election and, for the first time in history, there is no Jew in the Turkish Parliament.

### RUMANIANS RELEASE RABBI

The Rumanian authorities, acting on humanitarian grounds, recently released from gaol Rabbi Leib Ber Halpert. They are now reported to be considering releasing some other Jews imprisoned on political charges.

Rabbi Halpert was formerly the leader of the community of Vaslui, a town of some four thousand Jews, near Wassi, and later, rabbi in Bucharest, where he was at one time also a member of the Council of Jewish Religious Leaders. He was arrested in 1954 and tried by a military court on a charge of alleged anti-State activities. He was sentenced to 25 years' imprisonment, six of which he had served when he was released. He was allowed to leave the country together with his family and, after spending some weeks in Israel, visited Britain.—(J.C.)

### TREBLINKA MONUMENT

Plans have now been completed for the erection of a monument at Treblinka—the death camp in Eastern Poland where more than a million Jews were killed by the Nazis. All mass graves in the area are to be covered with cement and the monument is to consist of 17,000 granite stones forming a main gravestone. A marble plaque is to be erected over the gravestone describing the martyrs' fate.

A special road from the railway station to the camp is to be built, but a long section of it will be left unpaved—in the state in which it was when the hundreds of thousands of victims were forced to march towards their death.—(J.C.)

### UNITED STATES

#### Catholics Condemn Anti-Semitism

The Catholic Conference of Inter-Racial Justice in New York recently issued what is believed to be the most outspoken denunciation of anti-Semitism. A resolution stated that "the fact that many devout Catholics can find it so easy to harbour feelings of unreasoning prejudice against Jews is truly a frightful scandal".

The organisation urges its coreligionists to "work for complete removal of anti-Semitic prejudice when it exists in ourselves and our nation".—(J.C.)

#### Rabbi on Christian-Jewish Relations

Rabbi Joachim Prinz, President of the American Jewish Congress, praised the action of Catholic and Protestant church leaders in seeking to eliminate the religious basis of anti-Semitism as a "new and heartening departure in Christian-Jewish relations".

In an address before Washington members of the American Jewish Congress, Dr. Prinz said the American Jewish community was deeply gratified by the searching re-examination of Christian teachings about Jews being pursued by church leaders in the U.S.A. and abroad.

"The recognition by Christian leaders that Christian tradition has its own share of responsibility for anti-Semitism, and that the horrors of Nazism are the culmination of anti-Jewish prejudice, is a turning point in the relationship between the Christian world and the Jewish people", he said. He called on the U.S.A. Government to ratify the International Genocide Convention "to match the response of the Christian church to the revelations of the Eichmann trial".—(J.C.)

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## PORTRAITS OF GERMAN RABBIS

### Paul Lazarus Memorial Book

Paul Lazarus (1888-1950/51) was one of Germany's few liberal rabbis to whom it was granted to continue their activities in Palestine and, later, Israel. He was not a pioneer in this sphere. Since he was able to carry on his work in his community in Wiesbaden up to October, 1938—and then only withdrew from his profession because of illness—he did not go to Palestine until the emigrants from Germany had more or less consolidated the forms of their religious and secular communal life. It is to the credit of Dr. Max Elk, who had to leave Germany much earlier, that he offered the newcomer a field of activity in the Beth Israel community, founded by him in Haifa, and abandoned in his favour his own activity on Hadar Hakarmel, confining himself to leading the branch synagogue on Carmel and the headship of the school he had founded, which now bears the name of Leo Baeck.

#### Tributes by Colleagues

Lazarus was the eldest of these liberal rabbis in Israel, and the first—let us hope the last for a long time to come—to leave us (on New Year's night, 1950/51). On the occasion of the tenth anniversary of his death a memorial book to him appeared, which one might call unique of its kind, at least so far. A goodly number of former colleagues of the deceased and some scholars have combined, under the editorship of Rabbi S. F. Ruelf, Nahariya, in essays written partly in German and partly in English, to describe the life and work of Paul Lazarus and, over and above this, to bear witness in a manner both instructive and dignified to the character and effectiveness of the German rabbi during the first part of this century. Lazarus himself has his say in his farewell sermon in Wiesbaden on Shemini Azeret, 1938, and his daughter, Hava Lazarus-Yafeh, today a research student and assistant at the School of Oriental Studies at the Hebrew University, has contributed a bibliography of his published and unpublished writings.

Three people have divided between them the account of Paul Lazarus's life: Leo Baerwald, Hugo, Hahn, and Max Elk, the last describing lovingly the first necessitous years in Haifa and how they were overcome. Some other contributors have taken as their subject the personalities of important deceased rabbis. A study by Ernst Simon, Professor of Pedagogy at the Hebrew University, of N. A. Nobel's personality and influence as a man, is impressive also from a literary point of view. Ernst J. Jacob portrays the character of his father, B. Jacob, while Bernhard Cohn gives an account of the many-sided activities of his father, Emil Cohn, wherein his achievements as a German poet receive their due. Leo Baeck's work in the Berlin "Lehranstalt" up to the date when he was brought to Theresienstadt is recounted in detail by Wolfgang Hamburger in an essay which is important also for the lesser known facts it contains. Two contributors deal with Franz Rosenzweig: Nahum N. Glatzer, Professor of Jewish History at the Brandeis Seminary, who describes Rosenzweig's reactions as man and Jew to what the university had to offer him, and Ignaz Maybaum, who gives an account of the philosopher's discussions with several important German rabbis, particularly with those to whom articles have been devoted in the book. Both essays naturally stress Rosenzweig's intimacy with Lazarus.

The remaining contributions to the volume are of an autobiographical nature. Georg Salzberger's interesting reminiscences as a Field Rabbi during the First World War may seem to us

perhaps a little remote today. More topical are Ruelf's reminiscences of the days when he held office in the Saar Territory, 1933-34. But the layman will derive most enlightenment from those autobiographical contributions which are elevated to a higher reflective level because they deal with the problematic aspects of the rabbi's vocation. This, for instance, gives a distinctive note to Max Eschelbacher's essay, in which we are shown how many a rabbinical student, at the opening of the century, turned his back on his profession, and what a spiritual transformation was undergone by those who, after many inward struggles, remained loyal to it. No less instructive is Sinai Ucko's treatment of the possibilities and dangers confronting the young rabbi in a small community, where the "pastoral work" plays such an important part; and Henrique Lemle's highly individual contribution deals with his activity as a young rabbi in Frankfurt a.M. during the first years of the Hitler régime, when he was called upon to look after Jewish youth in every respect, from the strengthening of their Jewish consciousness to giving them vocational advice and help in emigrating.

The three other contributions, which are, in a sense, also autobiographical, deal with both poles of the period under treatment: Max Gruenewald and Helmut Frank describe, each in his own way, the reactions of the rabbi immigrant in America to the Jewish world he finds there, while Kurt Wilhelm regards with a loving but critical eye the course of studies at the Breslau Seminary.

#### The Breslau Seminary

Anyone who, like myself, knows many of the persons who write, or are written about, in the book, who is their friend, and has studied with many of them at the Breslau Seminary—not, however, with the object of becoming a rabbi—will find it difficult to abstain from making additional remarks about one or other of the essays, which would, however, go beyond the limits of a review. Let it at least be said, with regard to Rabbi Eschelbacher's essay, that it was not always a loss to the general community when a seminary graduate did not adopt the career of a rabbi. To take one case: what would be the state of teaching in Israel had not Artur Biram gone over to the teaching profession and had he not founded the *Realschule* in Haifa, the High School for Agriculture in Pardess Channa, the Teachers' Training College and the Officers' School on Mount Carmel, not to speak of the wealth of exemplary text-books which were produced at his instigation and under his guidance?

I have a correction to make in Kurt Wilhelm's essay. It is quite true that there was no room for the "Kabbala" in the theology of the Breslau Seminary. But to say that "neither a lecture about, nor a study group of, the *Sohar* was permitted" there (p. 55) is not true. Our teacher, Isaak Heinemann, directed a study group of this kind in the summer term, 1922, notes on which are still in the possession of the writer of these lines.

There remains a final error in the bibliography of Paul Lazarus's writings to be corrected: the name of R. Ascher Ben Yehiel, about whose personality and activity he wrote extensively, was not shortened to Maharil, but to Rosch. The bibliography gives an impressive picture of Lazarus's historical research work and makes one wish that those of his manuscripts which lend themselves to publication might appear in print as soon as possible.

It is not only because of my personal intimacy with Paul Lazarus, of blessed memory, that I greet with satisfaction the appearance of this memorial book. Its valuable contents, an impression of which these lines hope to give, absolutely justifies the appeal in the editor's foreword that similar books may follow, which would give us and our children more knowledge of the past which we ourselves have experienced, and considerable assistance in coming to terms with it, as is the case with this book.

## Old Acquaintances

**First Nights:** Anton Walbrook has repeated his success as Bolingbroke in Scribe's "Ein Glas Wasser" at Munich's new theatre in the Hotel Bayrischer Hof.—Edward Rothe, a pupil of Otto Preminger, who lived in London during the war and worked at Bush House for the B.B.C., has successfully produced Clemence Dane's "Achtzig im Schatten", with Ida Ehre and Marlene Riphahn, his wife, at Hamburg's Kammerspiele.—Kurt Hirschfeld, the new director of Zurich's Schauspielhaus, directed Max Frisch's "Andorra", a play about anti-Semitism, with Heidemarie Hatheyer, Ernst Schroeder, and Willy Birgel; it was a tremendous success.

**Obituary:** Zoltan Korda, the 66-year-old brother of the late Sir Alexander Korda, has died in Hollywood. "Sanders of the River" and "Four Feathers" are two of the well-known films he directed.—Henry Lorenzen who began his career as a mimic at "Katakomben" has died in Berlin at the age of 62.—Professor Erich Franzen, writer and critic, who survived the war in the States and returned to Germany ten years ago, has died in Munich.—The Hungarian painter Marcel Vertes died in Paris at the age of 66.

**News from Everywhere:** Wanda Rotha who recently appeared so successfully in the German tour of "Maria Stuart" is to star in Cocteau's "The Eagle with two Heads" directed by the author himself, first in A. E. Franke's new theatre in Munich and later on tour.—Maria Fein has returned from the States and is to appear in "Mrs. Warren's Profession" in Basle.—Rudolph Cartier, who produced "Anna Karenina" with Claire Bloom on B.B.C. TV, is to direct "Kronanwalt" on Berlin's TV.—Hans Wallenberg, who was editor of U.S. sponsored "Neue Zeitung" after the war, is now Axel Springer's P.R.O. in Berlin.—Agnes Bernelle appeared in "Ducks and Lovers" at London's Arts Theatre.—H. P. Juda, formerly on the staff of the *Berliner Tageblatt*, is to remain editor of the British textile export magazine *Ambassador* after Roy Thompson's having acquired a controlling interest in that periodical.—Peter Herz of Vienna is to visit London soon to entertain his old guests from the defunct "Blue Danube".—Wolfgang Heinz will succeed 71-year-old Fritz Wistern as director of East Berlin's Volksbühne.—Berlin's Theater des Westens successfully opened with "My Fair Lady", starring Paul Hubschmied, Karin Heubner and Alfred Schieske.

**Milestones:** Friedrich Hollaender, the composer of Marlene Dietrich's songs in "Blauer Engel", celebrated his 65th birthday in Munich, where he has lived since his return from Hollywood. As in his own "Tingeltangel" in Berlin, he wrote several successful cabaret shows for Trude Kolman's "kleine Freiheit" in Munich, and he is now to open his own little theatre.—The author Armin T. Wegener, now living in Italy, became 75. After his protest against Nazism he was interned but managed to escape.—William Wauer turned 95 in Berlin; he was a member of the "Sturm" group and worked as a producer with Max Reinhardt before the First War.

**For Your Library:** Erna Pinner's "Born Alive" has now been published by Paul Zsolnay in German under the title "Panorama des Lebens", with 123 drawings by the authoress.—Hans Flesch translated Colin Wilson's "Der Schacht zu Babel" for Alfred Scherz in Berne.—Erhard Friedrich Verlag, Hanover, has published Friedrich Luft's collected dramatic critiques under the heading "Berliner Theater 1945-61".—Collins of London have just published "Killing a Mouse on Sunday", Emeric Pressburger's first novel. Pressburger was responsible for the script of "The Red Shoes" and many other successful films.

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## FRANKFURT REVISITED

The traveller driving to the city from the big airport in Frankfurt/Main and admiring from the river bank its graceful silhouette dominated by the cathedral, might have the impression that very little had altered in the last twenty-eight years. But his first walk through the city would show him how mistaken this impression was. The Jewish visitor especially will be depressed by the empty spaces where once stood the synagogues that were burnt down on a November night in 1938—in the Boerneplatz and the Friedberger Anlage. Other familiar urban districts will hardly be recognisable to him, for the heavy bombing attacks, which started in October, 1943, and at their peak in March, 1944, destroyed the old city have left their mark. From the Obere Fahrgasse, where stood the big community house, with its museum and the Hermann Cohen Library, and where I spent the best years of my life, nothing remains but the fragment of a city wall dating from Hohenstaufen times, that could not be seen formerly. In vain will he look for the adjacent Boernestrasse, once a Jewish street, with the houses where the Rothschilds and Ludwig Boerne were born. Many of the street-names, such as Rechneigraben, Toengesgasse, Fischerfeldstrasse, Neue Kraeme, and others, are the only reminders of old times, but the Schnurgasse has made way for the new, wide Berliner Strasse Platz.

In other parts of the city, too, much has been demolished, but the German "economic miracle" has also had its full effect in Frankfurt. This is most clearly sensed on approaching the 15th-century Eschenheimer Turm, which today is surrounded by tall new commercial buildings, crowned by the gigantic telegraph building. The numerous skyscrapers illustrate the city's development as a centre of the Federal Republic.

### Absence of Jewish Element

The city has lost nothing of its character as a metropolis of industry and trade, except that the once predominant Jewish element in this sphere is absent, as it is in cultural and social life. Anyone walking formerly from the main railway station via the Kaiserstrasse, to the Hauptwache, then through the Zeil to the Konstablerwache, or visiting the theatres, the Kunstverein, or concerts in the Saalbau, might well have asked himself if Frankfurt was populated in the main by Jews. Dr. Fritz Edinger, a son of the famous brain anatomist, Ludwig Edinger, once explained this by saying that Jews had "more convolutions" than non-Jews. However that may be, the question could no longer be asked today. I became aware of how times have changed when, in the district where the big textile firms are situated, I saw in a side-street a small plate with the wording "Milberg and Zilberlicht, Skirts and Coats."

The leisurely tempo of life in old Frankfurt is out-of-date now. It is true that the old trams are still running ("die Elektrische"), but they carry over 200 million passengers each year, and more than 100,000 motor vehicles are registered. The parking problem, so difficult everywhere, is partially solved by four garage blocks, open day

and night, capable of accommodating 2,500 cars. Frankfurt was also the first town to introduce television control of traffic. The housing estates erected in the 'twenties, partly with the co-operation of our late friend Ernst Kahn, have been multiplied many times and stretch far beyond the city boundaries. Most of the new estates are remarkable for their open planning and extensive grass plots. The housing problem of the so-called upper ranks, too, has been solved by the estate planners. A good example of this is the "Millionärsiedlung" on the Lerchesberg in Sachsenhausen.

Elsewhere memories begin to vibrate, set in motion perhaps when we pass the house where lived Heinrich Hoffmann, the doctor who wrote and illustrated "Struwwelpeter" for his children; published in 1865 by Ruetten and Loening (whose founders' original names were Rindskopf and Loewenthal), it still gives delight to children in its Hebrew version (a hundred years later). Again, a house in the Ganghoferstrasse, where a plaque tells us that Anne Frank, born in 1929, lived here: "Her life and death—our obligation. The youth of Frankfurt". Another simple and yet significant memento: in the course of our consultations we met Kurt Wilhelm, who was staying in a hotel in Koenigstein (Taunus). It used to be the country house "Sonnenhof" of Baroness Mathilde von Rothschild, in whose guest book, preserved in the municipal archives, the first entry is that of the Empress Augusta Victoria. At the entrance door, and in one of the drawing-rooms the place where the Mezuzah was once affixed is clearly recognisable.

### The Jewish Community

When I left Frankfurt in October, 1933, the city had 458,328 inhabitants, among whom were 29,385 Jews. Today the number of inhabitants has risen to 657,000 and that of the Jews has decreased to 2,690. Before 1933, 563,743 Jews lived in the 3,419 German towns and villages; today, in the Federal Republic, there are about 80 communities with 21,755 registered members. These figures speak for themselves.

According to a reliable authority only about 5 per cent of the Jews living in Frankfurt today were domiciled there before 1933. The large majority consists of newcomers, who for the most part have survived concentration camps or war prisons; also, some have returned from Israel, where the unfavourable conversion rate for their pensions makes existence impossible for them. Population statistics, unfortunately, contain no information about professional categories. From well-informed quarters, however, one hears repeatedly that a considerable number gain a questionable livelihood in dubious professions and undisguised night clubs. This is also the case in other places—a depressing picture.

Apart from this, the new Frankfurt community is much richer than the old one ever was in its heyday. On this point I found some highly interesting and instructive facts in a model financial report, 40 pages long, which the community's committee kindly placed at my disposal.

For comparison it should be remembered that in 1930, the last more or less normal year, the budget of the large community amounted to RM 1,840,000, to which must be added the budget of the "Israelitische Religionsgesellschaft" of about RM 692,000, i.e., together RM 2,532,000, or RM 86 per head of the Jewish population. Over against this must be seen the budget of the new community for 1960, approximately DM 1,205,000, which amounts to no less than DM 447 per head, that is more than a fivefold increase, as against a more than tenfold diminution of the Jewish population. The assets of the community are made up as follows:

Book value of ground property	DM 2,282,000
Securities	1,788,000
Credit at bank	1,484,000
<b>Total assets</b>	<b>DM 6,650,000</b>

Among the investments in securities we were glad to find \$25,000 in 4 per cent Travel Dollars, which are valued at DM 102,734.

Anyone who had dealings year in, year out with the financial administration of the old community cannot cease to be astonished at these figures. They are incomprehensible until one learns that the City of Frankfurt in 1956 alone paid the community "by way of amicable settlement" DM 3,200,000, and in addition DM 295,660 since 1945 for the cemeteries and DM 36,500 for the equipment of a synagogue. This does not take into account the considerable payments of the Land Hessen.

It must be recognised that the administrators of the community are trying their hardest to do justice to their tasks in the spheres of religious life, social work, and youth welfare. In the first of these spheres a comparison with former conditions must depress. The magnificent façade of the West End Synagogue, once the stronghold of Liberal Jewry, has been preserved; the interior alone was destroyed, and restored (not very tastefully) by the city. Sabbath worship is not conducted in the yawning, empty hall of the synagogue, with its 1,100 seats, but in the former "Tausaal." The visitors, 30 to 40 in number, sit at small tables with white covers, and prayers are said according to the Polish ritual. Here, too, the changed times were fully realised when I saw a youth with "Peijes" falling down his cheeks—and this in a West End temple once so concerned for its decorum. The "Frobenius Institute of Cultural Morphology", situated near by, came into my mind.

Besides a "Stiebel" in the Roederbergweg, there is only one synagogue that in any way resembles the earlier traditional synagogues; it is in the Baumweg, in a house converted for the purpose, in the upper stories of which the community's administration carries on its business. In this little place of worship a service is held daily, there are two good cantors, the synagogue beadle is a former Israeli, and here the Land Rabbi of Hessen holds office. The exemplary maintenance of the cemeteries deserves special mention.

The over-all impression can best be summed up, perhaps, if we regard the present condition of the community as a typical example, revealing the difficulty, if not the impossibility, of bringing new life out of the ruins of German Jewry.

### A History of Frankfurt Jews

The occasion of my visit was an invitation from the City of Frankfurt, accepted after much hesitation, to collaborate in the publication of a series of "Writings on the History of the Jews of Frankfurt". A special committee was formed for this project, under the chairmanship of the Lord Mayor, Werner Bockelmann, who is also well known in Israel through his many visits, and whose wife has a leading position in the work for Youth Aliyah and Wizo. In addition to its Jewish members from Frankfurt and London, leading personalities from the municipal authority and the University belong to this committee.

A report on the details of the already far advanced preliminary work can perhaps be given at another time. It should be said at least that all the participants, among whom Dr. Anderlecht, the head of the City Archives, must be specially mentioned, evidence their great goodwill in their aim to produce a work worthy of its subject and of the city.

A city derives its character not only from its streets and buildings, but, above all, from its inhabitants. It was only natural that during my years in Frankfurt my dealings were principally with Jews, whereas this time I mostly met non-Jews. A high-ranking city official told me his wife had never seen a Jew. I know that of the new men, many were active, or passive, members of the Resistance movement. When I met others, perhaps an official, a headmaster, or a waiter, I wondered how they had behaved during those years. This may be the reason why I walked through the familiar streets of this town, where my mother-tongue is spoken, as if I were a foreigner; why I thought I could perceive the German sphinx in the background during the discussions. In spite of all the hospitality—and it was almost overwhelming—and in spite of the genuine and often deeply moving warmth of the sentiments, I could scarcely ever rid myself of the feeling that I was in a spiritual No-Man's-Land, my only connection with which was the cemetery of a past history.

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## BOOK REVIEWS

### RE-ASSESSMENT OF VALUES

Dr. Maybaum's latest book\* is of particular interest because it takes the Bible seriously. The Bible says that the Jewish people was created by God in order to tell His praise. Dr. Maybaum accepts this statement and derives from it certain well known facts about the Jews. Ordinary explanations of ethnic characteristics or community qualities or individual virtues are thus *ab initio* invalid. The Jews both as a community and as individuals are what they are because of their divine appointment as a kingdom of priests and a holy nation.

The priest is by nature not a creator. He is a teacher, a go-between. So are the Jews. By Divine appointment they are ministers to their fellow-men. The Diaspora is for them a necessity. It offers them the field for action required by their destiny. "Without Gentile history the holy history of the Jewish people could not continue" (p. 183). "As a nation of priests we are separated from the other nations. But we are the priestly people not by running away from the Gentiles. . . . Priestly separation is not political segregation" (p. 184). "A priestly separation must connect us with the Gentiles; a political separation makes us Gentiles ourselves" (p. 189). The Jewish genius is fructifying and for that reason needs a non-Jewish environment to fertilize:

"Here is the historic root of the Jewish urge towards the three priestly professions: the legal profession, the medical profession and, in its widest sense, the teaching profession, which includes scientists, writers, journalists, all those who are not exactly creative, as are poets and artists and philosophers, but who create the conditions in which the works of poets, artists and philosophers are handed on to a wide public of young and old" (p. 25).

We have grown too complacent about our so-called Judeo-Christian civilisation. Dr. Maybaum reminds us that the "Gentile" element in the world is not subdued yet. The great task before humanity is to change it, either by the Christian "conversion" which is a matter of repentance and belief, or by the Jewish transformation of the whole life through moral education. In either case the priestly nation has the

\* Ignaz Maybaum: *Jewish Existence*, 192 pp. Vallentine, Mitchell, London, 1960, 21s.

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duty and function of living in the world. This is where modern Jewish nationalism has gone wrong. Modern Jewish nationalism is a running away from the world. It has adopted the Gentile conception of the pre-eminence of the self-enclosed and self-contained "sovereign" state. Here Dr. Maybaum sees one great home task for modern Jewry. It is to make the "Jewish" State Jewish. This would be, he says, of the greatest service to the State itself, because "a state not guarded against those to whom a state is the highest ideal always devours its own children" (p. 181).

Yet Dr. Maybaum is far from the so-called "religious" parties in Zionism. He rejects their topographical conception of religion; and while he is prepared to help the State of Israel, he refuses to accept the idolatry of "the land" as the sole centre of, or substitute for, Judaism. In this he would seem to be unrepresentative of the present generation of Jews though probably prophetic of the next; and it is good to see that at least one voice is being raised in Jewish religious circles against the deification of "state" and "land" which forms the substance of much Jewish religious rhetoric today.

Dr. Maybaum has included in his volume some essays on general theological topics. Here again he shows originality. Taking the Bible seriously as he does, he tries to uncover the idea behind this that or the other Biblical phrase or story or confrontation. Experts may disagree with some or all of his interpretations (that is their job). The great thing is to have made them. Particular attention should be directed to his illuminating remarks on the three distinctions "of holy and profane, of ideal and material, and of spiritual and secular" (p. 113); the "moral idealism of the West against the religious nihilism of Asia" (p. 107); and the difference between Jew and Gentile (p. 105); "The Jew is concerned with the question, What does God command? The Gentile always asks the question, What is God like?"

The novelty in Dr. Maybaum's approach is always the same. It lies in his deep feeling for the priestly function of Jewry and its priestly task of "living with the Gentiles without becoming what the Gentiles are" (p. 184). He is not afraid of the conventional condemnation of the Jew as a middle-man ("bourgeois", "parasite", and so on). On the contrary, he glories in it because he sees the work of mediation as the essential and characteristic task of civilization as such. The point could have been supported by the examples of the Greeks in the Roman world and the Irish in the British, and it is worth insisting upon because it presents a perfectly general objection to the modern cult of exclusive and self-stultifying nationalism.

It follows that the current and over-easy rejection of the phenomenon known as "assimilation" is superficial. Assimilation of some sort is, as Ahad HaAm recognized long ago, inevitable and nothing to feel guilty about. On the contrary, it is beneficial and at the root of all fresh movements everywhere, and particularly in Jewry. What we must learn to do (and a knowledge of the Jewish past can show us how) is, while joining in with the world, to contribute to it that of our own which is unique. As Dr. Maybaum finely says (p. 178): "We were a small nation among the nations of antiquity. Political and cultural creations are the work of great and powerful nations. But we added to the civilization of antiquity something not inherent in it. We brought the teaching of the prophets." And again (p. 179): "We are the messianic people. We ask: What is the inner capacity of each historic event and movement to bring nearer the Kingdom of God?"

This lively and provocative book shatters most of our idols. It presents a challenge even to the sociologist. For if even one society is what it is not because of "natural" causes, the very basis of sociology would seem to be impugned. Dr. Maybaum sets out from the empirical fact of Jewish existence and urges that this in itself strongly suggests that the Pentateuch and the Prophets might be right after all. As indeed they well might be; and we should be grateful to our author for having, so freshly, pointed out so startling, and so alarming, a possibility.

LEON ROTH.

(By courtesy of "The Jewish Journal of Sociology")

### ERNST GLAESER'S "GLANZ UND ELENDE DER DEUTSCHEN"

"Jahrgang 1902"—do you remember? It caused a stir in 1928 and was translated into 25 languages; its gifted but somewhat weaker sequel, "Der Frieden", had only eight translations. Glaeser's novel "Der letzte Zivilist" was published in 1936 and translated into 24 languages. Then the author was an emigrant; however, he returned to Germany in 1939 and was enlisted into the army. His return surprised and disappointed his fellow-refugee writers for, fundamentally, he was one of them. This irrational step taken by a man who, in "Jahrgang 1902", wrote: "Es gilt nicht den Verstand, es gilt die Herzen zu rühren", was as puzzling to Glaeser himself as it was to the hero of his new book, "Glanz und Elend der Deutschen".\*

Although each of the three books mentioned is a self-contained unit, they form a cycle about the breakdown of German society, first in the 1914 War and the following lost peace, then in the Hitler years, and now during the "Wirtschaftswunder"; but Glaeser is not blinded by this success. He looks behind its outer façade and attributes the greater part of guilt to the preceding period. However, he does not take this as an exculpation of those who complain of the wounds inflicted upon them and forget the wounds they themselves inflicted upon others, in particular on our own community. If, in his famous first novel, his conclusion was "La guerre, c'est nos parents", his attitude now is: "Pardonner, pas oublier".

### The Urge to Forget

The results, and how this "forgetting" came about, are the theme of the book. The urge to forget drove the Germans into a new zest for work. In spite of the conscious or subconscious motive, the author does not regard this as a bad thing in itself. Their work had success; the material reconstruction was such that it overtook the moral one about which hardly anybody cared. Mistakes of the Allies contributed to this development: the so-called denazification, the flattering of the defamed vanquished when they suddenly became "friends" after the former allies began to mistrust one another, the turning into pawns of what is called "Realpolitik" before the ideal of a new genuine democracy could be realised—what people could live through such changes within such a short time without scars! The title of the book, taken from Balzac's novel "Splendour and Misery of the Curtians" shows that Glaeser does not only take the last fifteen years into account.

A vacuum, compared by Glaeser to a cave, comes into existence. Few young people in the book are conscious of it, and the middle-aged ones who perceive it are in the minority. The younger generation represents a chink for some ray of hope, but the majority, blinded by the success of winning the peace after a lost war, erased their proper sense of values and chase after "ersatz" in politics, business and in what the English call "making love"—that rather strange expression blending the concrete with the abstract.

One cannot help comparing Glaeser's book and the issues involved with D. H. Lawrence's "Lady Chatterley's Lover". Both show the wasteland of the mind in modern society—the one through early twentieth-century industrialisation, the other through an obsession of activity. Besides the outspoken four-letter words of which there are none in Glaeser's novel, some people took exception to Lawrence's book and might do so in the case of Glaeser's on account of the abundance in erotic scenes. However, this is justified in the case of both writers, and Glaeser's numerous examples of "love-making" are given as a phenomenon of the times when love becomes a deafening of the inner voice and the self-assertion of men and women.

LUTZ WELTMANN.

\* Ernst Glaeser: *Glanz und Elend der Deutschen*. Kurt Desch, Munich 1960.



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## OBITUARY

### BRUNO WEIL

On November 11th Dr. Bruno Weil, formerly of Berlin, died in New York at the age of 78. Twice in his life his career was broken up: the first time when as a young lawyer he had to leave Strasburg in 1919 and to start anew in Berlin, and again when he had to leave this city in 1935, where he had soon become well known as an international lawyer and politician. This span of 16 years was filled by intense activity in many spheres. As a lawyer who could plead in three languages his advice was sought by many important clients with compensation claims before the international arbitration courts. In politics he belonged to the German Democratic Party, for which he once stood, though without success. His foremost interest was the fight against anti-semitism and the threatening danger of National Socialism and its predecessors. As an orator he had few equals and there was hardly any good-sized town in Germany where he had not addressed audiences of Jews and non-Jews at meetings arranged by the Central-Verein. His passionate warnings remained unheeded and the flood of the Brown Terror swept him from German soil.

The war found him in France and that country, whose culture he so loved and which he as Legal Adviser to its Berlin Embassy had represented, confined him in an internment camp. He fortunately escaped extradition to Germany.

Via the Argentine he came to New York. His fighting spirit was unbroken and he founded the League of Axis Victims, which rather early on explored the possibility of restitution by Germany.

He continued after his emigration to use his literary gifts. In Germany he had written three books on the crises of the Third French Republic: the one on the Affair Dreyfus had a large circulation and the widow of that unfortunate Jewish officer called it the best book on the subject. Now, in the New World, he returned to the ancient one, to that of Cicero, orator, advocate and politician and thus considered by Bruno Weil as a model. Under whatever guise he addressed his readers or audiences, his desire was to convey his belief in what he held to be eternal values and a passionate plea to hold fast to the ideas of liberty and justice, however inimical the trends of the time might be.

H.R.

### MRS. SUSI LOESER

After much suffering Mrs. Susi Loeser, wife of the gynecologist Dr. Alfred Loeser, has died. Herself the daughter of a gynecologist in Breslau, she took very seriously, and carried out in a most exemplary way, the duties of a doctor's wife in her home-town, later in Berlin and London, during 44 years of married life. She was interested from her youth in all things Jewish, and evidenced this interest specially in the K.C., her husband's Students' Union.

In emigrating, she subjected herself to special restrictions in order to rescue from Germany a family to whom she was bound by ties of friendship and relationship. For more than twelve years she bore the serious illness that had attacked her with a heroism worthy of admiration. The large circle of her friends feel deepest sympathy with her husband and two daughters.

### DR. PAUL HERTZ

Dr. Paul Hertz, Senator for Economics in Berlin, passed away in his 74th year. Under the Weimar Republic he played a leading part in the Social Democratic Party as an expert on economic questions and as Secretary of the Parliamentary Reichstag Party. He emigrated in 1933, first to Prague and Paris and, later on, to the United States. At the request of the late Mayor Ernst Reuter he returned to Berlin in 1950, and, as Senator, took a prominent part in the economic rehabilitation of that city.

### LEO LANIA

The author and journalist Leo Lania has died at the age of 65. Born in Russia, he began his literary career as an assistant to Mussolini, then a Socialist editor. After the First World War he attacked fascism and fled to Germany in 1922. He lived in the United States since 1941.

### GUSTAV LASK

Mr. Gustav Lask passed away on November 20th. Only three months ago we had the opportunity of expressing our appreciation to him on the occasion of his 85th birthday. Prior to his emigration, Mr. Lask lived in Kiel, where he was the owner of the old-established family firm. He was a member of the AJR since its inception and always took a particularly great interest in our efforts. As a kind-hearted and helpful man, he will be gratefully remembered by all who knew him.



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### Fonds zur Abgeltung von Vermögensverlusten politisch Verfolgter. Wien II. Taborstrasse Nr. 2-6

Der Fonds zahlt im Rahmen seiner Statuten, welche am 2. Juli 1961 im Amtsblatt zur Wiener Zeitung veroeffentlicht wurden, EntschaeDIGungen fuer konfiszierte Guthaben auf Bankkonten, fuer Wertpapiere, Bargeld und Hypothekarforderungen und fuer die Entrichtung der Judenvermogensabgabe und Reichsfluchtsteuer.

### Andere Vermogensverluste koennen nicht beruecksichtigt werden.

Formulare fuer Antragsberechtigte in Gross-Britannien sind bei der Oesterreichischen Botschaft, 18 Belgrave Mews, London, S.W.1, oder beim Austrian Desk der United Restitution Organisation 183/189 Finchley Road, London, N.W.3, zu erhalten.

Alle Interessenten werden gebeten ihre Antraege moeglichst bald zu ueberreichen, da der Fonds, abgesehen von Zahlungen an Personen, die das 70. Lebensjahr vor dem 31. August 1962 erreicht haben werden, erst leisten kann, wenn alle Antraege bearbeitet wurden. Wer seinen Antrag verspaeetet ueberreicht, verzoegert die Auszahlung an sich und an alle anderen Antragsteller.

Die Anmeldefrist endet am

**31. August 1962.**

Sie wird auf keinen Fall verlaengert werden.

Antraege, die nach dem 31. August 1962 einlangen werden, koennen nicht mehr beruecksichtigt werden.



## RELIEF AND REHABILITATION

### JOINT MEETS IN GENEVA

At the annual overseas conference, held in Geneva, of the American Joint Distribution Committee, it was stated that a total of \$80 million in reparation funds received from the West German Government had been distributed by the Conference of Jewish Material Claims Against Germany since 1954, to over 150,000 Jewish victims of Nazi persecution now residing in 30 countries.

### Use of Reparation Funds

Opening the Claims Conference session, Mr. Moses A. Levitt, Executive Vice-Chairman of the J.D.C. and Treasurer of the Claims Conference, pointed out that with many major objectives attained, and with only three years remaining of its term of existence, the Claims Conference was concerning itself increasingly with needs which it had previously been unable to meet. While there were not sufficient time and funds completely to fulfil these needs, there were very important areas in which they could help at least to lay the groundwork for, and set in motion, programmes that would be carried out after 1964. Fighting mental health problems in Europe was one of these areas.

Although 75 per cent of Claims Conference allocations were for material welfare needs, nearly all the remainder went for a variety of programmes, mostly educational, designed for the reconstruction of Jewish cultural life. The Nazis' attempt to destroy the whole Jewish cultural and religious heritage had left a hiatus within Jewish life which the Claims Conference had attempted to fill through a variety of projects, notably in programmes of education, publications, and the granting of scholarships and fellowships, said Mr. Saul Kagan, New York Secretary of the Claims Conference.—(J.C.)

### MENTAL HEALTH CONFERENCE IN LONDON

Dr. I. Sutton, Physician Superintendent and Consultant Psychiatrist at Friern Hospital, N.11, one of Britain's largest mental hospitals, addressed the seventh biennial conference of Jewish Social Workers, which had "Mental Health" as its theme.

He pointed out that under the new Mental Health Act, many old people at present hospitalised would be allowed back into the general community. Jews would wish to be in Jewish surroundings, and he suggested that funds be raised to build hostels for them in the centre of the Jewish community. Of a total population of 2,200 patients at Friern Hospital, he said, there were today over 500 Jews. In 1939 the Jewish patients numbered 1,100 out of 2,200. It was his impression that the Jewish burden of mental illness was a little higher than in the general community.

### Instability Amongst Jews

There seemed to be a special reason for the large number of neurotic Jewish patients—the basic feeling of insecurity brought about by centuries of persecution and being a minority people, which was bound to react on their emotional stability. He was meeting a similar problem among Jamaicans.

Dr. Sutton also spoke of the mental problems created by inter-marriage and assimilation, which produced an endless amount of unhappiness. They interfered with the Jewish communal way of life and with family loyalties. Loneliness among all age groups was also a contributory factor, and he advocated that some properly organised agency in the Jewish community should give serious thought to this problem.—(J.C.)

### FORMER COLOGNE RABBI ON GERMAN-JEWISH COMMUNITY'S FUTURE

Rabbi Zvi Asaria has relinquished his post as Rabbi of Cologne to return to Israel. While passing through London, he had an interview with *The Jewish Chronicle* and expressed his strong doubts as to whether there would be a Jewish community in Germany in 20 years. He referred with regret to the absence of Jewish schools, of a deeply religious life, and of cultural activities in Germany. Rabbis were being used by the Jewish communities as figure-heads, as their representatives at meetings with the authorities, he said.

Since the Eichmann trial he had received many threats and had been guarded day and night by the police. Two years ago the Cologne Synagogue was painted with swastikas—an outrage which was followed by the swastika-daubings throughout the world. But, on the other hand, thousands of young Germans had visited the synagogue to learn something about the Jewish people. When they asked: "Are we guilty for the deeds of our fathers?" he had told them they were guilty only if they refused to know about these crimes.

### WITNESSES WANTED

#### Survivors from Warsaw and Lublin

The World Jewish Congress has been asked by the Jewish Documentation Centre recently established by the Federation of Jewish Communities in Austria to assist in tracing witnesses who can testify about the activities of Hermann Hoefle, a prominent S.S. leader now held under arrest in Salzburg on charges of complicity in the extermination of about one million Jews.

Any person who can give relevant information on Hoefle's activities, especially survivors from Warsaw and Lublin, should communicate without delay with the World Jewish Congress (Legal Department), 55 New Cavendish Street, London, W.1.

Hoefle acted as Chief of Staff of the so-called "Aktion Reinhard" and was the right-hand man of the Nazi Governor of the District of Lublin.



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# PERSONALIA

## AWARDS

### Mr. Max Dessauer

The Federal German Cross of Merit (First Class) was bestowed on Mr. Max Dessauer, Head of the Fund-raising Department of the "Zentralwohlfahrtsstelle" of the Jews in Germany (Frankfurt/Main). Prior to his return to Germany in 1958, Mr. Dessauer was a Board member of "La Solidarité" (Paris), and in this capacity took a leading part in the establishment of a Flatlet Home for Jewish refugees in France.

### Dr. Leon Zeitlin

Dr. Leon Zeitlin was awarded the Federal Cross of Merit, First Class. He is one of the last living German-Jewish parliamentarians and, before 1933, was a member of the Prussian Diet, of the Reichswirtschaftsrat and Consultant to several trades associations. The order was bestowed on Dr. Zeitlin in recognition of his work for German-Jewish understanding. Dr. Zeitlin is a Board member of the AJR and also well-known to our readers through his valuable contributions to our paper.

### PROFESSOR HANS KELSEN 80

The authority on Public Law, Professor Hans Kelsen, recently became 80. He was born in Prague and taught at the Universities of Vienna (1911-1929) and Cologne (1929-1933). After his emigration he became Professor at the University of California in Berkeley. On the occasion of his birthday he was awarded the Great Federal German Cross of Merit with Stars.

## PROFESSOR H. TORCZYNER 75

Professor Harry Torczyner (now Tur Sinai) recently celebrated his 75th birthday in Israel. Before 1933, he taught at the Berlin "Hochschule fuer die Wissenschaft des Judentums". After his emigration he became Professor at the Hebrew University. Professor Torczyner's works include a German Bible translation.

### DR. MAX PLAUT 60

Dr. Max Plaut (Bremen) recently celebrated his 60th birthday. He has been associated with Jewish activities throughout his life. From 1933 onwards he took a responsible part in the work of the Jewish community in Hamburg, whose Chairman he was during the most difficult years until he was deported in 1944. He is now a Deputy Chairman of the Bremen Jewish community and a Board member of the "Zentralwohlfahrtsstelle" of the Jews in Germany.

### DR. CURT GEYER 70

Dr. Curt Geyer, London correspondent of the "Sueddeutsche Zeitung" (Munich), recently became 70. He is the son of Friedrich Geyer, a close friend of August Bebel, and, in 1919, was the youngest member of the Weimar National Assembly. Until 1933, Dr. Geyer was for nine years Editor-in-Chief for Home Affairs of the "Vorwaerts". From 1933 to 1942 he was a Board member of the Social Democratic Party in Exile.

## Letter to the Editor

### CLUB ACTIVITIES IN SURREY

Sir,

There must be others like myself who sometimes find it difficult to travel to London and elsewhere to meet fellow Jews in this country; I have the intention to form a local Jewish group from the ages of 18 to 35, who could meet for discussions, social and musical evenings, outings, etc. Our group here would be in close contact with other Jewish clubs in London and we could occasionally link up with their activities, such as visits to theatres, concerts, etc. and they could join us on rambles and visits to places of interest in this vicinity.

I should be most grateful if you would publish this letter and ask anyone interested in such activities to get in touch with me.

Yours, etc.

GERALD WALTERS.

Collendean, Links Road,  
Bramley, Guildford, Surrey.

### ACHIEVEMENTS OF FRANKFURT JEWRY

The contributions made to Britain's economic life by Jewish firms transferred to this country after 1933 include achievements of textile firms, originally established in Frankfurt/Main. Fortunately their owners have not only given the benefit of their skill to their country of residence but also retained their traditional strong sense of Jewish solidarity. It is gratifying that this is also expressed in some advertisements placed by several of our friends from Frankfurt in this issue of AJR Information.

Friends of the Hebrew University of Jerusalem  
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**DR. YIGAL YADIN**  
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## CULTURAL NEWS

### NOBEL PRIZE WINNER

Dr. Robert Hofstadter, Professor of Physics at Stanford University, California, has been awarded the Nobel Prize in Physics for 1961. The work for which the prize was awarded was the development of a super microscope to look at the smallest particles of matter—protons and neutrons—but instead of using light waves it uses electron beams of very high energy.

Dr. Hofstadter is to fly to Stockholm to receive the Prize.

Born of immigrant parents in Harlem, New York, Dr. Hofstadter, who is 46, received his scientific education in New York and at Princeton. His father came from Cracow and his mother from Mlaw. Dr. Hofstadter states that he has not had much connection with Jewry or Judaism, but that he is very much interested in Israel.—(J.C.)

### DORTMUND ACQUIRES WORKS BY BENNO ELKAN

Works by the late sculptor, Benno Elkan, were auctioned at Christies' recently. The City of Dortmund, the artist's birth town, was represented by Mr. W. Sternfeld (London) and acquired busts of Carl Einstein, Alfred Flechtheim, Walther Rathenau, and Karl Valentin.

### FRIENDS OF THE LEO BAECK INSTITUTE

#### Lecture by Professor Liebeschuetz

Under the auspices of the Society of Friends of the Leo Baeck Institute Professor Dr. Hans Liebeschuetz will give a lecture on "Judentum und Juden als Thema der politischen Geschichtsschreibung in Deutschland". Readers and their friends are cordially invited to the function which will take place on Thursday, December 14, at 8 p.m. at the Wiener Library, 4 Devonshire Street, London, W.1.

#### LECTURE BY DR. YIGAL YADIN

Dr. Yigal Yadin will give a lecture on "Documents and Finds of the Bar Kochba Rising From the Dead Sea Caves" on December 7 at the Alyth Gardens Synagogue. Dr. Yadin, a former Chief of Staff of the Israeli Army, is now Associate Professor of Archaeology at the Hebrew University, Jerusalem. We should like to draw our readers' special attention to this interesting function, details about which may be seen from the advertisement published in this issue.

### LEO BAECK PRIZES FOR 1960/61

On November 2, the fifth anniversary of the death of Dr. Leo Baeck, the "Zentralrat" of the Jews in Germany awarded the Leo Baeck Prizes for 1960 and 1961. The awards for 1960 were bestowed on the author Karl Otten, who now lives in Switzerland, and the art historian Dr. Heinrich Strauss (Jerusalem). The prize-winners for 1961 are the writer Josef Wulf (Berlin), whose works include comprehensive books on the Nazi régime, and Professor Walter Kaufmann (Princeton University), who was a pupil of Leo Baeck and also translated Dr. Baeck's "Judaism and Christianity" into English.

### LITERARY AWARD

Miss Nadine Gordimer, the South African born writer, has been awarded the coveted W. H. Smith & Son Literary Award of £1,000. The award was made for her collection of short stories, "Friday's Footprint", which the judges considered the most outstanding contribution to English literature during 1959-60.

In private life Nadine Gordimer is Mrs. Reinhold Cassirer, and her permanent home is in Johannesburg. Her volumes of short stories and novels have appeared in translations in seven languages.—(J.C.)

### FAMILY EVENTS

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

#### Barmitzvah

**Schachmann.**—Steven Gerson Schachmann, only son of Mr. and Mrs. W. Schachmann, of 148 Walm Lane, N.W.2, will read Maftir and Haftara at the Great Synagogue in Haifa, Israel, on Sabbath, December 30th, 1961.

#### Birthday

**Zippert.**—Mr. Walter Zippert (formerly Berlin, Bucharest, Vienna), of 138 Lynton Road, London, W.3, will celebrate his 70th birthday on December 14th.

#### Engagement

**Friedmann : Brazil.**—Mr. and Mrs. R. J. (Rudy and Edith) Friedmann, of 38 Highpoint, North Hill, Highgate, London, N.6, have great pleasure in announcing the engagement of their daughter, Monika Friedmann, L.D.S., R.C.S. (Eng.), to Alan Brazil, son of Mrs. Mary and the late Mr. Jack Brazil.

#### Golden Wedding

**Riess.**—On December 10th Hermann Riess and Else (née Grosz), of 2 Sherlock Court, Boundary Road, London, N.W.8 (formerly of Leipzig).

#### Death

**Seewald.**—On Friday, November 3rd, 1961, Mrs. Anna Seewald (née Cohn), born in Leipzig, widow of the late Berthold Seewald, formerly of Hachenburg and Köln, passed away, aged 80, after a short illness at her residence, Anlaby Park Road South, Hull. Deeply mourned by her son, Dr. L. Seewald, Hull, daughter, Hilde Newall, Adelaide, grandchildren and great-grandchildren.

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#### Personal

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**YOUNG LADY**, 33, wishes to meet serious-minded gentleman of good family with a view to future marriage. Box 894.

### MISSING PERSONS

#### Enquiries by AJR

**Dr. Heinz Bernhard**, neurologist, son of the Banker, Franz Bernhard, and Regierungsbaumeister Ernst Brauer, both born in Potsdam.

**Goldschmidt.**—From Leipzig C 1, Kreuzstrasse 5, parents emigrated to England, children to Bolivia.

**Albert Dmotor**, born 31.8.1913 in Vienna, last-known address 10 St. Michael's Street, London, W.2, in connection with the application to Austrian Hilfsfonds.

**Sigi Segulem**, last-known address 7 Bramford Court, High Street, Southgate.

#### Personal Enquiries

**Frau RA Dr. Ruth Tichauer** from Breslau, aged 58/59, wanted by her school friend, Frau Ruth Heerde, Eintrachtstr. 23a, Duellken/Rhld, Germany.



# LECTURES AND EXHIBITIONS

## GERMAN PROTESTANTS AND THE JEWISH QUESTION

Address by Dr. Eva G. Reichmann

At a meeting in London, under the auspices of the Wiener Library, Dr. Eva G. Reichmann gave a report on the Protestant Church Rally, which took place in Berlin this summer and at which she was one of the two Jewish speakers. The vivid way in which she described the background of the Rally and the deeper problems involved, made her address more than an account of the actual proceedings and conveyed to the audience the atmosphere prevailing at the Assembly.

According to the customary arrangements at these rallies the Conference was split up into several working groups, and for the first time, a special section was set up for discussing the Jewish problem under the guidance of prominent theologians. The first session, under the heading "Gottes Weg zur Welt", dealt with the subject from the theological angle, the second session on the following day, under the heading "Von der christlichen Judenfeindschaft zum Antisemitismus", with the political and sociological aspects. On each of the occasions, one of the addresses was given by a Jewish speaker, viz., Rabbi Dr. Geis and Dr. Reichmann respectively.

Mrs. Reichmann recalled that, before 1933, the Protestant Church in Germany had, more often than not, joined forces with reactionary elements. Therefore, it was surprising that, when the Nazis came to power, one section of the church, the so-called "Bekennniskirche", played an important part in the opposition to the Nazi system.

The ardent interest in the subject, Dr. Reichmann said, was reflected in the fact that the hall in which the Section met was filled to capacity and that the addresses had to be relayed to overflow gatherings; altogether, there was an audience of about 10,000 people, a number which considerably exceeded even the most optimistic forecasts. When introducing Rabbi Dr. Geis, the Chairman, Professor Gollwitzer, said: "Today, something unique is happening. I do not know of a single case in the two thousand years' history of our church in which a rabbi

has been asked to speak at a church conference". In his address, Rabbi Dr. Geis, *inter alia*, proclaimed that, whenever Christianity had taken a hostile attitude towards Judaism, it was because the pagan element had got the upper hand. On the second day one of the Christian speakers, Professor Kupisch (Berlin), traced the anti-Jewish trends from the Crusades up to Streicher's "Stuermer" and did not deny Martin Luther's share in the violent attacks against the Jews.

When the participants of all working groups met at the impressive concluding mass meeting to sum up the outcome of the conference, one of the pronouncements referred to the connection between the departure from the teachings of Christianity and the horrors revealed anew in the Eichmann trial.

The reaction to the Rally, Dr. Reichmann said, had not been unanimous. There had been some criticism, though mainly from the theological angle. However, the positive reaction had been predominant, and, with all the limitations we are bound to realise in the light of our own experience, the Rally was an event which may justify some hope, not only with regard to the approach of Christians in post-war Germany to the Jewish question, but, beyond this, to a belief in the victory of the basic ethical values of mankind.

## TALKS FOR GERMANS IN LONDON

As already reported in previous issues, an "Arbeitskreis 1961" has been formed for the arrangement of talks to young Germans who are in London as students, workers or au pair girls. The Chairman of the "Arbeitskreis" is Dr. Alfred Wiener, and the committee includes a number of Christian-German clergymen and former refugees from Germany. The Winter Programme, under the main heading "Deutschland Gestern und Morgen", was opened by a talk on Democracy, given by Dr. F. Demuth. The second function was a report on the Eichmann trial, given by the journalist Alfred Wolfmann, who attended the trial as a correspondent for German newspapers. Both talks were followed by lively discussions, which reflected the keen interest of the audience in the subjects. The speakers of the next meetings will be Dr. Eva

Reichmann (December 6), on "The Jews in the Weimar Republic"; Hans Jaeger (January 10), on "Das Politische Ressentiment und seine Ueberwindung"; and Rabbi Dr. G. Salzberger (February 7), on "Synagogue and Jewish Home." The meetings are held in the German CVJM, 35 Craven Terrace, W.2, at 8 p.m. Readers who know of Germans interested in the activities of the "Arbeitskreis" may obtain copies of the programme from the AJR.

## PAINTINGS AND DRAWINGS BY FRANCES MACDONALD

Alfred Brod Gallery

There are those who say that the modern painters have made an even greater mess of our world than the politicians. They hasten to add that modern art has already destroyed the world instead of waiting for the bomb. It is therefore relaxing and encouraging to come upon an artist who is busy reconstructing the world with loving care and great competence.

Miss Frances Macdonald has, as it were, an innocent eye. She is not afraid of praising the beauties of rivers, trees and meadows. She can look at cities without representing them as monsters feeding on human flesh; she sees human beings as friends. But it would be wrong to consider this art as merely *vieux jeu* which has simply missed the boat. It seems obvious that Miss Macdonald has not only studied the Impressionists but that Cézanne has deeply influenced her style. Her landscapes glow with Impressionist colour, but they are at the same time very carefully organised—almost architectural. On the other hand a painting like "River at Sheepwash", with its somewhat blurred outline and dim light, has lyrical qualities and an almost musical rhythm. I particularly liked "Farmyard". There one sees a farmhouse in the woods on a dull and rainy day. The rendering of this kind of atmosphere is masterly. There are also a number of watercolours. For a long time England has excelled in this genre and Miss Macdonald need not be afraid of a comparison with her famous predecessors. Here I should like to single out "Towards Windsor Castle". The picture is a jubilant praise of the countryside, bathed in light. In the foreground bare trees stand as graceful silhouettes against a luminous sky.

—A. ROSENBERG.

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## NEWS ABOUT ISRAEL

### ISRAELI LINKS WITH AFRICA

#### Tanganyika

A four-man economic mission from Israel, headed by Mr. Pinhas Sapir, Minister of Commerce and Industry, visited Tanganyika in order to negotiate closer economic co-operation with that country. Closer co-operation between the two countries is, it is understood, being sought in agriculture, housing, construction, building, shipping and industry.

#### Ghana

The Ghanaian Ambassador to the U.S.A., attending a conference on science and technology sponsored by the American Friends of the Technion, expressed gratitude for Israeli technical aid to his country.

#### HEINRICH GRUEBER GROVE

To honour Propst Heinrich Grueber (Berlin), who courageously helped Jews and other persecuted when the Nazis were in power, a grove, bearing his name, will be planted near Jerusalem. The inauguration ceremony took place in the presence of Propst Grueber, who, later on, was also the guest at a dinner given by the President, Mr. Ben Zvi.

### GERMAN DIPLOMAT HONOURED

To honour the memory of the late German Ambassador to Uruguay, Dr. Georg Rosen, German-Jewish immigrants in Montevideo have collected funds for a Memorial Forest in Israel. Dr. Rosen, who was partly of Jewish descent, was the son of the Foreign Minister under the Weimar Republic, Dr. Friedrich Rosen. He emigrated to England and, later on, to Canada and the United States. When the German Embassy in London was established in 1950 he was one of its first officials.

### BUBER SUPPORTS ANTI-BOMB TESTS MOVEMENT

Dr. Martin Buber, Professor Bergman, the poet Nathan Alderman, and a considerable body of young scientists head the newly formed Israeli Movement Against Atomic Bomb Tests.

A petition called on the Soviet Government not to explode the 50-megaton bomb and requested the U.S.A. Government to stop arming West Germany with nuclear weapons.

The police refused to grant permission to hold a demonstration outside the Soviet Embassy in Tel Aviv on the grounds that they ought to have been given five days' advance notice. They also said that the demonstration might have a detrimental effect on Israel's relations with certain countries.—(J.C.)

### NUN TO RETURN TO JUDAISM?

In 1933, Guenther Marcus, now Gad Manon, left Berlin for Palestine. His sister Gerda was sent to Nancy University a year later, and their parents were killed during the war.

Gad Manon, formerly a captain in the Israeli Army, is now a teacher of languages at Nes Ziona. His sister is Mother Superior of a convent in France, and is known as Mother Marie Therese de la Vierge. Last year she asked permission to visit the Holy Land to learn Hebrew for her Bible studies. In Jerusalem, she asked the Jewish Agency to enquire about her brother and they met after 27 years.

Mother Marie Therese at first stayed in a convent in Ramle but now she has discarded her habit and lives in a flat.—(J.C.)

### ISRAELI OPTICIANS IN COLOGNE

Twenty-one Israeli opticians went to Cologne to attend a special course of the High School for Opticians. They were welcomed by the city's Mayor, Herr Burauen, who, in his address, recalled that the Cologne Jewish community was one of the oldest Jewish settlements in Europe.

### GERMAN M.P.s IN ISRAEL

A group of young West German parliamentary deputies, representing various political institutions, paid a two-week visit to Israel.

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