

THE FIFTEENTH OF MAY

THE General Zionist Council at a Special Session in Tel Aviv, resolved that the Government of the Jewish State should come into being with the termination of the Mandate on May 15. A thirteen member Cabinet, it stated, will head the Jewish State in Palestine.

"Ability to govern and ability to defend itself"—these are the two practical tests for Jewish independence, as a spokesman of the Jewish Agency put it. He said that the Central Administrative machinery provided by the Jewish Agency operates nearly twenty different departments and that the road to self-government actually started a long time ago and only quickened the tempo as a consequence of recent developments. Regarding the ability of self-defence—the test is seen on the battlefields. The declaration of Jewish independence, he said, is not meant to be in defiance of anybody. Its concluding sections read:—

"In this hour, we turn to the Arab citizens of the Jewish State and to our Arab neighbours. We offer peace and friendship. We desire to build our State in common with the Arabs as equal citizens. Our freedom and theirs, their future and ours, rest on common endeavour. Secure in the justice of our cause, we are ready to give our all for its achievement and we call on Jews of all lands, and especially Palestine, to close their ranks for the carrying out of this sublime task.

"Fortified in our faith, we appeal to all nations to grant us the right for our own salvation and rest our trust in God, the Lord of Israel."

LEO BAECK 75

ON May 23, Leo Baeck will celebrate his 75th birthday. The feelings of affection and respect, shared by those who are attached to him by co-operation and personal friendship, have been expressed in a special publication included in this issue of "AJR Information."

Dr. Baeck's position is unique; it is built on a ground where party-lines have lost their meaning. Like every outstanding personality, he is, however, deeply rooted in the Community, whose destiny shaped his way of thought and in whose destiny he was to play such a decisive part. It does supreme honour to the German Jews that he grew up in their midst. The fact that, in 1933, German Jewry entrusted him with the highest and most responsible office of the President of the "Reichsvertretung" was not the start but the organic outcome of the undisputed place he had already held before. It was a constructive tension which, in Germany, gave the relationship between the Jewish political and religious groups its specific atmosphere.

Perhaps it was only from German Jewry that a man like Leo Baeck could arise: though he had outspoken views in the religious field, he was recognised by all sections of the Community; being a non-Zionist and taking, at the same time, a positive attitude to the Palestine idea, he was respected by Zionists and non-Zionists alike. He shared the fate of his fellow-Jews in Theresienstadt, and it is perhaps the finest compensation for his self-sacrifice

NEWCOMERS IN S. AFRICA

Since the extermination of the Jews in Central and Eastern Europe, the Jewish Community of the Union of South Africa, though comparatively small, has become an important factor in Jewish life all over the world. The war did not leave too many traces of hardship in South Africa, and the Jews of this country are now rebuilding their communal life. It is a particularly favourable asset that members of the younger generation play a great part in these endeavours.

The First Arrivals

Most of the first Jews came to the country about 60 years ago as victims of the Russian pogroms. After a very hard struggle for their bare existence, they achieved remarkable results in building up step by step a Community based on tradition and shaped by Jewish inheritance.

Some 35 years ago, the Jewish Board of Deputies was established, and, later on, the Zionist Federation and the Board of Jewish Education came into being. These three bodies imposed their great influence on Jewish life in the political, educational and Jewish-political sphere. It is the good fortune of South African Jewry that it is guided by men of great skill and devotion, and it is due to the determination of these men that the Jewish Community of South Africa is now one of the best organised in the whole world.

When the Nazi Victims Came

When the Jewish refugees from Central Europe arrived, it was unavoidable that they had to face some obstacles. The absorption of a mass of foreign Jews into an old settled Community is never an easy task. In South Africa, mainly thanks to the old settled Jews, difficulties were very soon overcome. The "Kol Jisroel-Chawairim"-spirit is still very much alive here, and, although the term "Jecke" was a little bit too prevalent during the first years, it did not prevent the "Litvaks" to be most helpful and full of understanding towards the arrivals. The welcome for the "Greeners" was rough but very cordial.

Start for a New Life

As early as 1933, the "Fund for German Jewry" was established by the old settled Jews as well as by some German Jews, who had been living in the country for some decades. This Fund proved most helpful through its maintenance allowances as well as its loans to immigrants who wanted to build up their own businesses. It is significant that of the £40,000 granted by such loans, £30,000 have been repaid up to now. The settlement of the refugees did not take long and the rather surprising effect of its speed may be illustrated by the following example: In 1942, at the suggestion of the "Jewish Family Magazine" (a fortnightly paper in German edited and published by a Jewish Refugee), the "South African Central Committee for Jewish Refugees from Central Europe" appealed to the newcomers for donations for the purchase of an ambulance for the Union Defence Force, as a token of appreciation for the refuge they had found in South Africa. Within three months the response was so overwhelming that 13 ambulances could be

in those dark days that he may now enjoy a full life in health, surrounded by his family and devoted to new tasks he chose to take over. Jews in Palestine and in U.S.A., whom he visited in the course of the past years, gave him a tremendous reception, and wherever he came he expressed his pride in originating from German Jewry, thus giving strongest moral support to Jews from Germany in

purchased. It was the biggest single fleet ever given by an organisation to the Union Government.

Jewish Refugee Organisations

About seven years ago, Jewish refugees founded "Our Parents Home," an institution for the benefit of their aged people. A new Home was recently consecrated in the presence of the Minister of Health, Dr. H. Gluckman (see March issue of "AJR Information") who, in his address, stressed that the immigrants were now part and parcel of South African Jewry and useful citizens of this country.

The B'nai Brith Lodge, the Hebrew Congregation Etz Chayim and "Our Parents Home," all incorporated in the "Central Committee for Jewish Refugees," are the main organisations founded by Jewish immigrants, most of them from Germany. These organisations have rendered most essential services to the immigrants; they not only catered for their religious, cultural and social needs, but also fostered the good relations between the "old settled" and the "newcomers." The organisations of German Jewish Refugees have been affiliated to the Board of Deputies as early as 1937 and 1939.

There are, of course, certain differences in the way of life, but there is no difference whenever matters are concerned which call for joint action, be it a Fund collection or any work for the Community. In this respect there is an unreserved desire for co-operation: The Jews of this country have realised that they are one Community, whether, as individuals, they hail from Riga or Berlin.

It would be wrong to assume that South African Jewry is living in paradise. The country may be readily called "Sunny South Africa," but there are clouds on the political horizon. Antisemitism is rife and the "Nats" try their best to propagate discrimination against the Jews. There might be no danger as long as the United Party holds a majority in Parliament—but there will be the General Election in May and nobody can foretell its outcome. All democratic elements have to be on the watch, lest anything might happen which would transform "Sunny South Africa" into "Dark Africa."

South Africans at last

Highest praise is due to the work done by the Board of Deputies in the interest of the newcomers. In spite of all petty differences between the two groups of Jews during the first years, the Board always protected the newcomers.

After the end of the war, the Board frequently sent delegations to General Smuts and to the Ministers of the Union in order to press for naturalisation of refugees. In the end, these efforts were successful, and to-day every bona fide Jewish immigrant, who has been living in the Union for 5 years and who is of good character, is granted naturalisation, provided he passes the education test, which, however, is now much easier than it was in previous years. By now, nearly all Jewish immigrants from Germany have been legally absorbed and have become naturalised South Africans. They are happy to have found refuge in this democratic country.

F. M. ROSENTHAL (Johannesburg)

their new surroundings.

We here in England have the invaluable good fortune that he lives close to us and that we may benefit from his guidance in the spiritual problems and from his wise counsel in the day by day work. It is our sincerest wish on this happy occasion that his strength may be preserved to us for a very long time to come.

IN PARLIAMENT

NATURALISATION

According to a statement by the Home Secretary on 24th March, 17,739 certificates of naturalisation were granted during 1947, against 3,630 in 1946. The Home Secretary also gave figures about the countries of origin of the applicants, amongst which the following ones may be of particular interest: Germany 6,850 (1946: 1,521); Austria 3,237 (1946: 512); Czechoslovakia 1,767 (1946: 162); Poland 1,330 (1946: 60).

VISA FOR PALESTINIANS

Mr. Lipson asked the Secretary of State for the Home Department if he will grant a visa to a girl, aged 16, of whose name he has been informed, to come from Palestine to a boarding school in this country in which she has been offered a vacancy.

Mr. Ede replied: "Normally no objection is offered to foreigners coming to this country for education purposes, but this is dependent upon it being possible for the foreigner to leave this country when the period of study is over. In the case of Palestinians or "stateless" persons living in Palestine this cannot at the moment be guaranteed, and I am sorry that I cannot authorise the grant of facilities in this case."

GERMAN CURRENCY REFORM

On April 12, Mr. Hollis asked the Secretary of State for Foreign Affairs whether steps will be taken by the occupying Powers in Western Germany to issue a West German currency in the immediate future. Mr. Mayhew answered: "I should prefer not to prejudice the course of events on this matter."

EUROPEAN VOLUNTARY WORKERS

On April 13, Mr. Ness Edwards stated that in 1947 34,688 European Volunteer Workers (25,115 men and 9,573 women) were brought to this country under the "Westward Ho!" Scheme. In addition, in the earlier part of the year 1,800 women were brought to this country under the earlier Balt Cygnet Scheme for employment in essential domestic work. This does not include those who come to this country under an individual permit.

On April 15, the Home Secretary stated that when European Voluntary workers qualify under the conditions described in the British Nationality Act—one of the conditions being 5 years residence in His Majesty's Dominions—they will be able to apply for naturalisation.

NATURALISATION OF POLES

On March 25th, the Home Secretary stated that applications for naturalisation would be received from ex-members of the Polish Armed Forces who

- (a) have been resident in the United Kingdom or elsewhere in His Majesty's dominions, whether while serving in the Polish Armed Forces or otherwise, for at least five years, and who have—
- (b) either (i) having joined His Majesty's Forces on a regular engagement, served therein for at least a year, or (ii) been for at least a year in useful civilian employment in the United Kingdom.

The Home Secretary said that applications would not be received under this scheme from persons who, while still embodied in Polish formations, were offered the opportunity of passing through the Polish Resettlement Corps but declined that opportunity.

CHANGE OF NAMES BY ALIENS

In view of the lapse on December 31, 1947, of Regulation 20(1) of the Defence (General) Regulations, 1939, it is no longer necessary for Aliens to obtain the permission of the Secretary of State to change their names. They should, however, consult the local National Registration Officer regarding the amendment of their National Registration Identity Card and Ration Book. They have also to notify the Home Office, Nationality Division, 271 High Holborn, W.C.1, as soon as the proposed change has been effected.

"PARCELS FOR DOLLAR" SCHEMES

On April 19, Mr. Sorensen asked the Minister of Food if he is aware that Messrs. J. Lyons and Company, Limited, advertise in an American Newspaper that they will deliver from their own warehouses in England scarce foods including sugar, meat, margarine, tea, chocolate and eggs without the recipients sacrificing coupons or points, if the foods are paid for by American relatives or friends; whether this arrangement is with the knowledge and consent of His Majesty's Government; and to what extent this practice operates.

Mr. Strachey replied: "The advertisement to which my hon. Friend refers relates to one of the "Parcels for Dollars" schemes which have been approved. These parcels are bought and paid for in dollars or other hard currencies by people living in the U.S., Canada and certain other countries. The foods they contain are manufactured here out of ingredients allocated for export. Indeed they amount to an export, since they are paid for in dollars and they have the great added advantage that the food is not lost to the people of this country. These schemes will earn a substantial return in hard currency for the very small amount of food involved."

GIFT PARCELS

On 22nd March, Mr. W. R. Williams asked the Minister of Food what steps are taken by local food offices before permits are granted under the gift parcels scheme to Germany and Poland to ensure that the contents of the parcels are strictly in accordance with the endorsement made on the declaration forms.

Dr. Summerskill answered: "None. The function of the food office in this matter is to certify that the declared contents of gift parcels are rationed foods or rationed soap and do not exceed the weights allowed under the scheme."

JEWS IN PALESTINE

On 25th March, Mr. Rees-Williams stated on behalf of the Colonial Secretary that the estimated figures for the Jewish Population in Palestine were: 89,000 in 1923; 411,000 in 1938; 640,000 in 1948.

Germany and Austria

VIENNA COMMUNAL ELECTION

Voting in the elections for a new Council of the Vienna Jewish Community resulted in the Jewish Unity Party headed by Mr. David Brill, the outgoing President of the Community, losing the majority position it had held in the Community since the liberation of Austria. Although it still remains the strongest single party, having received 2,257 votes or 43% of the total votes cast and 11 out of 24 seats on the Council, two other groups, the Jewish Federation representing all Zionist factions, and the Jewish Socialist Party, have combined to form a coalition. A new President will be chosen from one of these two groups.

The Jewish Federation has obtained 1,631 votes and eight seats and the Jewish Socialists 1,039 votes and five seats. Seventy-two per cent. of those entitled to vote went to the polls. Voters included some 1,000 D.P.'s all of whom probably supported the Zionist list.

JEWISH LAWYERS IN THE BRITISH ZONE

Bielefeld: R.-A. Daltrop, Detmolderstrasse 14; Dortmund-Hoerde: R.-A. Dr. Koppel, Virchowstrasse 14; Duesseldorf: R.-A. Dr. Engel, Sonnbornstrasse 56, R.-A. Dr. Weinberg, Kasernenstrasse 67 b; Hamburg: R.-A. Dr. Samson, Ferdinandstr. 75, R.-A. Dr. Herbert Pardo, Moenckebergstr. 31; Hannover: R.-A. Dr. Barkowitz, Erwinstr. 3; M.-Gladbach: R.-A. Fuerst, Bismarckstr. 73; Oldenburg: R.-A. Loewenstein, Langestr. 40; Wuppertal-B.: R.-A. Dr. Wahl, Huenenfelderstr. 55; Wuppertal-E.: R.-A. Brueck, Brillerstr. 18.

"S.S. MANN LEWINSON"

After the end of the war, the Commandant of the "Kleine Festung" Theresienstadt, Richard Mende, and his wife, who was the Commandant of the Women's Camp, went underground. They lived under the name Lewinson as Jews and political persecutees in Siegburg and opened a wholesale business. Later on Mende was identified. His wife, who was particularly ill-famed because of her cruelty, has not yet been found. A trial against Mende has been opened.

WINDOWS INTO THE WORLD

CANADA

Between September 1945 and November 1947, 3,222 Jews entered Canada. Since that date several hundred Jewish war orphans, tailors and close relatives of Canadian citizens have also been admitted.

During the first eleven months of 1947, 1,483 Jews have entered the country of whom 473 were displaced persons.

The total immigration to Canada between September 1, 1945 and November 30, 1947 reached 134,000 of which 111,000 was from overseas. Jews constitute the third largest single ethnic group after the British and the Dutch. They are followed by the Polish, French, the Ruthenian, the Belgian and Lithuanian groups.

However, in 1947, or at least during the first eleven months of that year, the number of Polish and Ruthenian (Ukrainian) immigrants was considerably higher than the Jewish immigrants, and this was especially true among displaced persons.

ARGENTINE

A comprehensive report on the activities of the "Nueva Comunidad Israelita," Buenos Aires, built up by immigrants from the Continent, is published in the "Juedische Wochenschau." The Congregation, which works under the presidency of Dr. H. Swarsensky has 1,033 member families. The religious functions are carried out by the Community Rabbi Harf, Rabbi G. Friedlaender, the teacher Mr. D. Stern, and the Cantors W. Bluhm, Land and Fein. Apart from religious tuition for adolescents, a systematic adult education is being provided for by the Leo Baeck-Lehrhaus. There are also special facilities for women and youth activities and for branch services in other districts of the town.

Full membership ratification by Argentina as the fourteenth member of the International Refugee Organisation has brought the I.R.O. within one step of the fifteen-nation membership required to establish it as a full-fledged organisation.

Argentine adherence to the I.R.O. raises the contributions to the operating budget to 76.74 per cent. well above the 75 per cent. required for the establishment of the body. It was announced that Argentina has already accepted approximately 2,000 displaced persons and 4,000 Poles from the demobilised Anders Army in Great Britain and has ordered the issuance of landing permits for approximately 18,000 more D.P.s. However, only few Jews will benefit from this order.

AUSTRALIA

Mr. A. A. Calwell, Minister for Immigration, stated in the Australian House of Representatives that so far the Government's target of 75,000 immigrants a year could not be achieved yet because of transport difficulties. He hoped, however, that at least 50,000 immigrants from all sources would land during 1948 and that in the succeeding years the figure would increase at a rate which would ensure "a peaceful and prosperous future for all who were fortunate enough to share the bounty of this great land."

"The Australian people," he went on, "can help to ensure the success of our immigration plans by extending a warm friendship to our new citizens, be they Englishmen, or Americans, or displaced persons just escaping from yesterday's nightmare Let us receive them as friends and fellow citizens Our decisions now must be the right ones, otherwise our Australian nation might not survive beyond the lives of the children of this generation."

SHANGHAI

Since the end of the war, 8,111 refugees were able to leave Shanghai, 6,319 of them in 1947. During the past year, 3,854 left for the United States, 1,450 were repatriated (512 to Germany, 917 to Austria, 21 to other countries) and 1,015 emigrated to other countries.

According to nationalities, the distribution of the emigrants is as follows: Germans 3,967, Austrians 1,585, Poles 390, Czechoslovakians 75, other nationalities 302.

WORLD IN TRANSITION

Haifa, April, 1948

Jews are known all over the world for their bitter jokes, their self-criticizing sarcastic humour which helps them to get over trying days and harsh facts. How many jokes have not been cracked here during the most depressing days of the war, how much mockery directed against own shortcomings. And afterwards, when active opposition set in against the White Book policy, even the "state of martial law," abominable as it was, has been made fun of and ridiculed.

It is perhaps significant for the present situation that even the professional jester does not feel tempted to take things less seriously than they certainly are. In cafés in Allenby-Road in Tel-Aviv, or in Nordaustreet in Haifa, people show no sign of discouragement and despair, but one can easily see that they are conscious of their fighting a struggle for life, for the existence of the Jewish State, for their home. We are all here in the front line, certainly some more, some less. Our boys guarding settlements, outer districts of the cities and communications, are more exposed than people in Rehavia, Jerusalem, and these more than the inhabitants of Carmel and Hadar Hacarmel, whilst in the centre parts of Tel-Aviv life seems quite undisturbed. It is astonishing how easily our people here adapt themselves to inconveniences and hardships.

Take Haifa, a city with a mixed population, as an instance. There are streets in the Jewish quarters where you can walk, go shopping, and sit in front of cafés without fear of being endangered,—only the sound of shooting in nearby streets, often with but little interruption, reminds of the incessant fighting going on. After the first period of excitement, not much attention is now being paid to this sniping, and only a strong explosion which may shatter windows even in these safe areas, makes people ask what has happened.

Hundreds go down from "Hadar" and "Har" to the business centre in the harbour district, and to the industrial suburbs in Haifa Bay every day. Walking by foot is out of question, as the roads pass through mixed quarters. Our buses had to change their routes in order to avoid pure Arabian quarters, but also on those used now, attacks are not very rare. Then traffic gets interrupted for some time, until things have quietened down again. Bus windows have been secured by wire nettings, but on some routes only armoured vehicles can be run.

The "Meshurian," the Hebrew designation for this iron-plated bus, has become quite a matter of everyday life. With its small openings under the roof, it is rather dark and stuffy, but one takes this as an unavoidable nuisance. The same may be said of the road blocks, mostly iron barrels filled with sand and stones, set up at the entrances of quarters by both Arabs and Jews, and manned by guards.

UNDISPUTED PROPERTY IN GERMANY

While generally Jewish bank accounts and other Jewish property in Germany were confiscated by the Nazi authorities, in a few cases, confiscation has not taken place. The following new regulations only apply to those United Nations owners whose property was not subject to confiscation, but is still in their name.

If their property is in the British Zone and if, so far, they have not appointed resident agents, they may still do so before June 30, 1948.

Maintenance allowances from their blocked accounts in banks in the British and American Zones may now be paid to the following categories of near relatives living in either Zones: Husband, wife, parents or parents-in-law, grandparents or grandparents-in-law, brothers and sisters, brothers-in-law or sisters-in-law, children, step-children and grandchildren, nephews and nieces, uncles and aunts. Applications by owners resident in the United Kingdom have to be submitted with full particulars to Foreign Office, German Finance Department, Room 221, Norfolk House, St. James's Square, London, S.W.1, marking the envelope "Ref. F. 4/35."

whilst the British have surrounded administrative buildings with complicated barbed-wire entanglements. There is a curious corner down in town where all three systems can be admired within a distance of a hundred yards.

All this causes much loss of time, forces traffic to detours, and closes some thoroughfares to vehicles completely. In some of these, one may walk to a certain corner in relative safety, but risks life a few steps further. Business in the mixed quarters adjoining the port, has been greatly hampered, some shops have moved to safer parts, Arabs generally contenting themselves with closing down, but Jewish trading firms, banks, and insurance offices, though having made arrangements in safer districts for cases of emergency, carry on and consider it their duty not to yield to violence.

This tenacity and courage is characteristic for the vast majority of Jews in all parts of the country, not only in the field of economy, but also in matters of culture: schools and colleges continue their work in spite of all disturbances, and concerts draw the usual great masses. There is a moral strength in our people which the other side lacks.

HANS MOSBACHER

Karachi, April, 1948

At the time of the Government of India Census, 1941, there were 1,199 Bene Israel and Jews in what is now Western Pakistan and 36 Jews in East Bengal. 1,051 or 85% of above total lived in Karachi, organised round a Bene Israel Synagogue. Two more Jewish prayer meeting places at Quetta (Baluchistan) and Peshawar (North Western Frontier Province) were privately maintained by Persian and other Middle Eastern Jews. The scattered Badhadi Jews in East Bengal were affiliated to Calcutta.

Karachi was the earliest of all, established some 70 years ago by Bene Israel officials transferred to the then District of Sind by the Government of Bombay Province. The community at Peshawar with less than 100 souls comprised carpet merchants and bazaar dealers and financiers some of whom had considerable monies outstanding with local khans and petty chieftains.

No communal tension existed between Ben Israel and Jews on one hand and Muslims and Hindus on the other hand. There was no Jewish question in the whole of India. There is no internal Jewish question in the new Dominion of Pakistan, but through mere coincidence, there is now a Palestine question. The Governor-General Qaid-I-Azam M. A. Jinnah who is on the best of terms with his personal Bene Israel acquaintances of old, has repeatedly assured the Arab League of his moral support though this was couched in terms of diplomatic language.

The Pakistan Government is definite in its internal policy of political non-discrimination against members of minority communities. However, there are Mullahs and other agitators who emphasize the alleged danger of political Zionism to the cause of Islam. Individuals in the North Western Frontier Province have succeeded in stirring up violence. There were unfortunately a few casualties in Peshawar which caused the survivors to flee. It is a mute point if the Palestine question was not rather a pretext to settle accounts with local creditors as it has always been the custom of those tribes to take the law into their own hands.

No untoward incident has happened at Karachi. Nevertheless acts of violence against the local Hindu community, coupled with agitation on Palestine aroused apprehension on the part of Bene Israels. About one third to-date (April 1948) have left Karachi and some more may entertain the thought of going back to places in Bombay Province where they have retained family links. It is difficult to blame those who individually have fallen in with the prevailing psychosis of evacuation. But it seems prejudicial to a deserving cause if, in some Jewish statements which entirely disregard local conditions the situation is described in terms that brand the official internal policy of the new Dominion of Pakistan as anti-Jewish.

H. G. REISSNER

EVENTS IN ANGLO JEWRY

After the decisive defeat of Mr. Neville Laski's motion that the President of the Board of Deputies (Prof. Brodetsky) shall not simultaneously be a member of the Jewish Agency Executive, representatives of the minority groups, including the Liberal Jewish Synagogue, the West London Synagogue of British Jews, and the Union of Orthodox Hebrew Congregations, have met to consider what action is to be taken. The "Jewish Chronicle," which largely agrees with the dissidents' view that the Board is putting its obligations towards the Agency above its primary duty towards Anglo-Jewry, nevertheless warns against any secession that may be contemplated, and suggests, "before an irrevocable split occurs," the holding of a Round Table Conference of the (Zionist) "Progressives," the (non- and anti-Zionist) "Independents," and the "Orthodox."

It appears that a new Chief Rabbi will now be elected before very long. Among the candidates whose names have not yet been officially divulged to the public, Jewish papers outside this country freely mention Rabbi Israel Brodie, Senior Chaplain of the Forces, as the favourite. Suspicions (first aroused by the withdrawal of the Federation of Synagogues) that a rival authority is being set up, have been strengthened by the formation of a Joint Council of Orthodox Jewish Communities of the U.K.

The severely felt shortage of Jewish religious teachers is to be relieved by the establishment, at present under active discussion, of a Central Council for Jewish Religious Education, which is to be linked with the project of developing Jews' College into an institution of high university standard. Another important educational concern, the four-year old "Hebrew for All" Movement, which tries to give students not only a knowledge of the language but also a Jewish background and outlook on life, now has 2,500 members and is steadily expanding. A notable move to attract the interest of the young, was the appointment by the United Synagogue of the first two Youth Ministers, one, aged 23, attached to the Golders Green Synagogue, the other (28) to the New, Stamford Hill.

Drastic action was taken by the Beth Din in officially informing Dr. Israel Feldman, a Vice-President of the Board of Deputies, that being a Warden of the Great Synagogue, he could not preside over the Youth Conference on "The Future of Judaism," sponsored by the Federation of Liberal and Progressive Jewish Youth Groups. The conference was addressed by Mr. Victor Gollancz who said that the Jews must accept wholeheartedly the Christian ethic which they rejected 2,000 years ago.

Sir Oswald Mosley, the British Fascist leader, has been visited by Mr. Oswald Pirow, a South African Nazi, who before the war was Minister of Defence. The object of their talks is to arrange close contacts as part of a wider plan for co-operation between Fascist groups all over the world.

Anti-Fascist resolutions, often stressing the need for legislation, continue to be passed, e.g. by the Union of Shop, Distributive and Allied Workers, by the Co-operative Party Conference, by the Association of Scientific Workers. A unanimous resolution was also passed by the Hampstead Borough Council, calling on London's 28 Metropolitan Boroughs to investigate what steps could be taken to end the disturbances caused by Fascist meetings and to approach the authorities on the question.

In a debate at the London Labour Party's Annual Conference on the letting of halls by the L.C.C. to organisations connected with Mosley, the Executive's motion against any kind of political discrimination was adopted.

In the course of a House of Lords debate on the slaughter of animals, an attack on Shechita was made by Lord Dowding who thought it was unreasonable that they should be hampered in the process of setting their own house in order by the "religious ceremonial of the strangers within our gates."

Referring to certain anti-Jewish outbursts recently by Irish politicians, the Prime Minister of Eire, Mr. J. A. Costello, told a Jewish delegation that anti-Jewish activities will under no circumstances be tolerated by the present Government.

Lutz Weltmann:

JAMES BRIDIE

Beside J. B. Priestley, James Bridie is the foremost modern British dramatist. Drama, at its best, has both a religious and a social function. In Priestley's plays the social side is emphasized, in those of Bridie the religious aspect. Priestley strives hard for a reform of the theatre, he is a man of the practical theatre, whereas Bridie is an authority on the history and the theory of drama.

In a shrewd analysis of British drama the Scottish playwright, who, in his private life, is the physician Dr. Osborne Henry, Mayor of Glasgow, contrasts Shakespeare's drama with the great discoveries made at his time, and he states that Shakespeare's plays were about "a negro general who strangled his wife; an aristocratic psychopath with a mother-fixation; a series of cads, politicians and murderers masquerading as kings; and a delightful rogues' gallery of drunkards, bullies, thieves, whoremongers and bright young things." He gives a "topical" interpretation of "Macbeth"; in order to please his patron, King James, Shakespeare showed where infringement of the divine right of kings would lead to, an idea he extremely adhered to; in the later play, "King Lear," the thorough-bred legitimist Kent serves his royal master even though he is a "foolish, arrogant old idiot, destitute of any decent human quality and incapable of any reasonable act." Yet Bridie adds: when Lear began "to open his mouth" he spoke "with a voice that had not been heard since the Book of Job arraigning the Creator of Mankind!"

James Bridie does not run after the fashionable actors—yet he furnishes them with impressive parts. Thus in his "King of Nowhere," a play wherein he—perhaps unconsciously—scourges the arrogance and the overbearing of actors (at the detriment of real dramatic art), a successful actor is hired to make propaganda for Fascism—and fails; though there is a great deal of "acting" and suggestive showmanship in this political movement Bridie proves that "acting is not enough," that the actor is a vessel into which the poet's wine is to be poured out. "The King of Nowhere" is Bridie's only "topical" play in the true meaning of the word, and he deals not so much with the social as with the psychological aspects of Fascism. With Shakespeare he seems to take no real interest in the problems of his time. With Shakespeare he draws sometimes on themes treated already by other writers. Unlike Shakespeare he was inspired, in some of his plays, by the Bible: "Susannah and the Elders," "Jonah and the Whale" and "Tobias and the Angel," following thus a great British tradition and giving himself an example to new playwrights in the way he deals with biblical plots.

His best play is his "plain-sailing dramatic transcription of the charming old tale told in the book of Tobit in the Apocrypha." He retells it in a modern idiomatic English which, notwithstanding, goes well with the style of the English Bible. It is an example of Bridie's profound irony that among all the "humans" the archangel is the most "human" character; he uses common-sense, he practises charity and he is humorous throughout. A humorous vein runs through the whole play; and yet there is an atmosphere of the "Dybuk."

The angel and the demon link up this biblical play with some of Bridie's other plays. Rilke once refused to be analysed; he believed, so he said, that psycho-analysis could expel the devils, but he was afraid that it might drive out the angels as well. Thus Bridie's belief in angels and the important part they have to play in the development of mankind needs the devil as an antagonist in his dramatic world. His bent to the supernatural might be his Celtic heritage, reinforced by the tradition of pre-Shakespearean morality-plays, from "Everyman" to the "London Prodigal." In "A Change for the Worse" the buffoon "Vice" changes a poor couple to a rich one and vice versa, but it is not the social topic Bridie is concerned with, the Devil and a Saint are involved in the plot. "The Dragon and the Dove" is a variant of a play "Abraham," written by the first woman dramatic, the abbess Hrosvith of Gandersheim, the story of a hermit whose niece was seduced by the devil in disguise of a monk, her uncle follows her and fights for her soul in a brothel.

"Mr. Bolfrey" and "Dr. Angelus" are two of Bridie's modern plays. In the former two English soldiers conjure up the devil in a Scottish clergyman's home and the appearance of "Mr. Bolfrey" provokes some diabolic theological discussion; the hero of the latter is a physician who in spite of his angelic name is a "charming" criminal. These two plays are "mirrors of the time," not because they are "topical" in any sense, but because they are symbolic of the spirit of our time: Good and evil "topsy-turvy," accepted values shaken and conventional truth upset, and even murder can serve as a farce (here I do not agree, nor do I with Chaplin's "Monsieur Verdoux").

Personally, though quite appreciative of their spirited dialogue and spiritual outlook, I like the two last mentioned plays less than the others. But James Bridie is already a representative figure of world drama absorbing the Celtic folklore of the "collective unconscious," the tradition of British drama, and common Western European civilisation.

LAW and LIFE

Legal Advice Hours (for persons with limited means only): Wednesday 5-6.30 p.m., Sunday 11 a.m.-12.30 p.m.

LAW AND JUDGE

Again and again instances occur which remind people accustomed to Continental ways of thinking that English Law is much more formal than Continental law and legal practice. This applies to statutes, regulations, contracts and testaments alike. Those laymen who formerly were the despair of their lawyers because they were apt to ponder on the words of a document rather than on its meaning—they are often the better lawyers now.

Let us take as an example, gathered at random, a judgment of the Court of Appeal pronounced this March.

Under the Rent and Mortgage Interest Restrictions (Amendment) Act, 1933, a Court has power to make an order for the ejection of a tenant without proof of alternative accommodation (if the Court thinks it reasonable to do so), if

"the dwelling-house is reasonably required by the landlord . . . for occupation as a residence for himself" (or certain near relatives, amongst which sisters are not mentioned).

In the case in question, two married sisters were joint owners of a house. They claimed possession

from the tenant, because the house was required as a residence for one of them. Against this the Judge of the High Court who first dealt with the case and the three Judges of the Court of Appeal all agreed on the following line of thought: They—quite rightly—"did not think that the legislature had contemplated the present situation when framing the clause." Therefore, "they felt driven to interpret the paragraph merely according to the actual language used" and came to the conclusion "that where more than one landlord applied for the purpose of occupation of the house by one of them they failed to bring themselves within the paragraph."

A Continental Court, most likely, would have taken into account that if the legislator had contemplated the situation he would have framed the clause so as to cover the requirements of one of the owners, and would have construed the statute accordingly. But this way of thinking is alien to English law. It considers that a more literal interpretation of statutes, contracts, etc., is a necessary protection against arbitrariness of the judges and puts up with the "hard cases" which occur as a consequence of that strict interpretation.

PERSONALIA

Mr. Herbert H. Lehmann, former Governor of New York and one of the outstanding leaders of American Jewry, recently celebrated his 70th birthday. For many years he has been active on behalf of the United Jewish Appeal, the Joint Distribution Committee, the American Jewish Committee and other Jewish organisations.

Dr. Kurt Mahler, Senior Lecturer for Mathematics at the Victoria University, Manchester, has been elected a Fellow of the Royal Society. Dr. Mahler, who is a member of the AJR, published several books on "Pure Mathematics."

Egon Erwin Kisch, the famous novelist and reporter, died in Prague at the age of 63. Shortly before the war Kisch went to Mexico and returned to Prague in 1945.

Dr. Emil Bernhard Cohn, the well-known writer and former Rabbi in Berlin, died in Los Angeles at the age of 67 years.

Oberkantor Leo Gollanin who had survived the war in Germany, died in Berlin at the age of 76 years.

Dr. Jacob Klatzkin, noted Jewish scholar and author, died in Vevey (Switzerland) at the age of 66. Editor of the German-language Encyclopedia Judaica, he was working on the tenth volume of this reference work, when he was forced to leave Germany under the Nazis.

Fritz Saxl, Director of the Warburg Institute, London (formerly Hamburg), died recently.

Dr. Paul Neumann (formerly Vienna) died in London. He was a Board Member of the AJR since its inception and always took an active interest in its policy and practical work.

Mrs. Luise Eliel, née Tietz (formerly Cologne), suddenly died in U.S.A. As long as she was domiciled in England, she took an active part in the work of the AJR and other Jewish organisations. The AJR loses a faithful friend who, as a Board Member, was always ready with her help and co-operation.

A Warsaw Ghetto Memorial Committee for Great Britain has been set up on a non-party basis in order to raise funds for the erection of a Memorial in commemoration of the heroic rising in 1943. The unveiling of the Memorial will take place in Warsaw on the fifth anniversary of this historic day. The Committee, which includes prominent members of the Jewish Community in this country, appeals to the Jewish public to send contributions to the following address: 55, New Cavendish Street, London, W.1.

"Bloomsbury House" Moved

The Jewish Refugees Committee, the Refugee Children's Movement and the Central Office for Refugees have moved from Bloomsbury House to 19/20 Sumner Place, London S.W.7. Tel: KEN-sington 4545.

The Export Promotion Department of the Board of Trade moved to Thames House North, Millbank, London, S.W.1.

Musical Instruments Wanted

The Jewish Committee for Relief Abroad would be most grateful if readers of "AJR Information" who have any of the following instruments would consider sending them to 7, Endsleigh Place, Taviton Street, London, W.C.1: Violin, Mandoline, Accordion. This request was received from Jewish Relief Unit Headquarters in Germany on behalf of Jews in Hanover.

NEW BOOKS: Alfred Doeblin: "Das Land ohne Tod" (Paul Keppler-Verlag, Baden-Baden); Lion Feuchtwanger: "Der falsche Nero" (Aufbau-Verlag, Berlin); Isaac Rosenfeld: "Passage from Home" (Secker & Warburg); Louis Golding: "In the Steps of Moses the Law-Giver," "In the Steps of Moses the Conqueror" (Rich & Cowan); Adolph Goldschmidt: "An Early Manuscript of the Aesop Fables of Avianus and Related Manuscripts" (Princeton University Press); Johs. Pedersen: "Israel, Its Life and Culture," III-IV (Oxford University Press); Louis Lochner: "The Goebbels Diaries" (Hamish Hamilton); Walter Zander: "Is this the Way?" (Victor Gollancz); Joshua Loth Liebman: "Peace of Mind" (Heinemann); J. H. Preston: "The Story of Hampstead" (Staples); Geno Hartlaub: "Anselm der Lehrling" (Christian Wegner, Hamburg).

TRIBUTE TO LEO BAECK

ON THE OCCASION OF HIS 75th BIRTHDAY (MAY 23rd, 1948)

MESSAGES

THE ARCHBISHOP OF CANTERBURY:

As a President of the Council of Christians and Jews I gladly respond to your invitation to extend my congratulations and good wishes to Dr. Leo Baeck on his seventy-fifth birthday.

I have the happiest recollection of being associated with him in the Inaugural Rally of the International Conference of Christians and Jews in the summer of 1946, and share with a great many of my fellow Christians the respect and esteem in which this gracious and distinguished representative of all that is best in the Jewish tradition is so widely held.

LORD SAMUEL:

It is right that the deep respect in which Dr. Baeck is held in this country should find expression on the happy occasion of his seventy-fifth birthday. His life, chequered by tribulations and cruel hardships, has reached here a harbour of tranquility. May his old age be soothed and cheered by the knowledge that his brave, unassuming devotion to the highest interests of his fellow-men commands the affectionate gratitude of us all.

SELIG BRODETSKY:

All of us who know the self-sacrificing life and work of Dr. Leo Baeck, his sufferings during the Hitler regime in Germany and in Theresienstadt and his activities after liberation, admire the vigour and freshness of his mind at an age when ordinary people begin to wish to retire from arduous responsibilities.

We hope that Dr. Leo Baeck will be spared many more years in which to work for the good of the German Jews and for the good of the Jewish people.

ANTHONY DE ROTHSCHILD:

In any circumstances we should have commemorated the seventy-fifth birthday of Dr. Leo Baeck as that of a great religious teacher and theological student, but to-day the thoughts of all Jews turn towards him with deep gratitude and respect as the undaunted leader of German Jewry in the hour of their greatest danger and distress. His courage never faltered in the darkest days of persecution and the concentration camp, and he stands out as an example of complete self-sacrifice in the interests of his faith and of his people.

OTTO M. SCHIFF:

As Chairman of the Jewish Refugees Committee, I do not want Dr. Leo Baeck's 75th birthday to pass without sending him my Committee's and my own heartiest congratulations.

Everybody knows what Dr. Baeck has done for Jewry and I well remember when, before the war, on one of his visits to London, he had tea with me and explained the full situation in Germany which made me work all the harder in order to get out as many Jews as possible.

He, himself, went through so much in Germany and afterwards in the Concentration Camps but throughout he was both the spiritual head and adviser in all matters of humanity to his people.

Everybody will agree with me that his unique personality has brought untold comfort to many thousands of persons during the past terrible years.

LEONARD G. MONTEFIORE:

It is a privilege to be numbered among those permitted to join in public expression of good wishes to Dr. Leo Baeck. Courage, piety, learning, three grand virtues, perhaps the grandest to which man can attain, Dr. Baeck possesses them all three in ample measure. May we long enjoy the comfort and the inspiration of his presence among us.

EVA G. REICHMANN:

THE MAN

A small community, driven before mighty events and bowed down before the relentless stride of history, takes breath for a moment to pay homage to one of its great men. It acknowledges the debt it owes to his teachings and proudly records his deeds. This community knows well how to value its great men; for more than any other it has been moulded by its spiritual leaders. Now, therefore, on the occasion of Leo Baeck's 75th birthday, we acclaim his honoured place in our thousand year-old tradition. We pause to pay reverence to a spiritual achievement of which we have had the privilege to be personal witnesses, and in thus honouring him we honour ourselves.

All this, however, would not be enough to make the day stand out in the calendar of an ancient community where so many days are dedicated to communal memories. That which makes this day a day of real rejoicing



is the thought that this man, whose greatness has long given him a niche in history, is living in our midst. His living presence can be felt by everyone who seeks it in his oral and written teachings or who makes use of the institutions of which Leo Baeck is the spiritual patron. He will find in Leo Baeck a person whose beauties of character equal his wisdom.

His tall, slender, slightly bowed figure and his head, moulded by vision and suffering,

mirror the nobility of his soul. His hesitant gestures, which emphasise the liveliness of his speech, his gentleness and serenity, his lovable smile and the precision of his utterances must impress even the least sensitive of his observers. For not everyone could be capable of understanding that every idea expressed is part of a great philosophical system. Such a man will love and admire Leo Baeck even while he cannot understand him. Before his simplicity and modesty, his energy and helpfulness, that does not shrink before the most difficult task, such a man may even forget that he is face to face with one chosen by destiny. We, however, who have watched him go his way, we who believed we understood him, who trembled at his ordeal and saw him miraculously saved—we know that the nobility of his appearance is only a reflection of the noble soul within.

Would we not hesitate to look for even the slightest consoling feature in the latest martyrdom of the Jewish people, we might be tempted to stress the fact that it has enabled a man of outstanding stature to bring his potential greatness to maturity. In the days when security was still an everyday assumption, when the comfortable onward movement of progress entirely shut out any foreboding of a relapse into barbaric intolerance, Leo Baeck wrote these words about the Jewish idea of martyrdom and thus uttered a message to the Jewish people which has since assumed a new meaning for us: "The man who becomes a martyr, exalts his religious personality and his love for God above his life. He manifests the eternal value of his soul. . . . The freedom of man wins the victory." In those days he could not divine that his own future was to test the mettle of these words. In freedom of choice, born of the strength of his religious feeling which forbade any idea of a flight into the security of exile, he chose martyrdom by the side of his people. He assumed his self-allotted task with a quiet determination and sublime indifference to all the great and petty assaults of fate which would have cast down a lesser man. With that complete fearlessness, which he himself has recognised as the true gift of religion to man, he chose to face death in the midst of his fellow-Jews. He died this death countless times with those of his people who perished. And yet each time he conquered his great opponent. Whenever, by his sermons and lectures, he raised up those brought low to a higher level of courage, whenever a ray of his own serenity shone into the darkness of souls without hope, whenever those despairing were strengthened by his example and the integrity of his being overrode moral cor-

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LILY H. MONTAGU:

We think of Dr. Leo Baeck pre-eminently as one of God's great witnesses to His reality, and give thanks that he was allowed to survive the suffering of the war years to continue his wonderful service to our community and to all mankind.

We of The World Union for Progressive Judaism are infinitely grateful to Dr. Baeck as our President, and know how ready he is at all times by his life and work to further the aims for which we stand.

From all the countries of the world, we say "thank you" and God speed you.

NORMAN BENTWICH:

It has been my privilege to know Rabbi Baeck for 15 years, the most tragic years in the history of mankind, as well as in Jewish history. His spirit and his faith have not faltered for a moment throughout that period. Whatever the trial and tribulation, personal, Jewish or universal, he sees in it the working of the divine mind, and he is serene. And he has the supreme gift of radiating faith and comfort by the force of his own spirit. Of him it may be truly said that he is the salt of the earth. Long may he be with us to quicken our Judaism and our belief in humanity.

MARTIN BUBER:

In einer Zusammenstellung von Ausspruechen ueber den Glauben aus der juedischen Literatur aller Zeiten las ich dieser Tage, fast unmittelbar aufeinander folgend, einen Satz aus Leo Baecks "Wesen des Judentums" und einen aus einer Arbeit von mir. Der erstere lautet: "Der Glaube an den anderen bedarf des Glaubens an uns. . . . Der Glaube an uns bedarf des Glaubens an den anderen" und der letztere: "Der wirkliche Glaube bedeutet eigentlich, dass man das Leben mit dem Geheimnis aushaelt."

Auf den ersten Blick scheint es, als sei in dem ersten Spruch gar nicht vom Glauben im religioesen Sinn die Rede wie im zweiten; aber dem ist nicht so. An den Mitmenschen glauben, an sich selbst glauben bedeutet ja, dass man den anderen, dass man sich selbst nicht als fluechtiges und beilaeufiges Lebewesen versteht, sondern als Ebenbild Gottes und somit in der Ewigkeit gegruendet und verbuergt. Aber auch umgekehrt: wenn man den zweiten Spruch naeher betrachtet, merkt man, dass der "religioese Sinn" ihn nicht erschoeft, denn dem Geheimnis begegnen wir ja eben nicht ueber dem Leben, sondern in ihm, in unserem Leben mit der Welt, mit dem Naechsten, mit der eigenen Seele, wenn wir nur unerschrocken und rueckhaltlos bis dahin vordringen, wo das goettliche Geheimnis uns entgegentritt.

Setzen wir nun beide Sprueche ernstlich nebeneinander, dann sagen sie zusammen das was zu sagen ist: unser gemeinsames Wissen um die Ganzheit jenes vollstaendigen Glaubens, dessen Sinn Vertrauen zu Gott ist, wo immer und wie immer er uns erscheint.

WILLIAM W. SIMPSON

Council of Christians and Jews:

I am one of those many members of the Christian community who first came to know Dr. Leo Baeck as the author of "The Essence of Judaism" which has done so much to make the religion of the Jewish people a living reality to non-Jews of this present generation. It has since been my very great privilege to get to know Dr. Baeck personally and to find in him the living embodiment of the truths of the religion he has so eloquently described in his writings.

All of who have come to know him in these recent years recognise in him one of the truly great men of our day, and it is our earnest hope that he may be given strength for many years to come to carry on that ministry of interpretation and reconciliation which is his very life.

R. TRAVERS HERFORD:

As an old friend of Dr. Leo Baeck I join heartily in greeting him on his 75th birthday. For many years I have read and profited by what he has written. It was a grief to me when I thought that he had died in the "great tribulation." How great a joy it was to learn that he had come out alive, no words of mine can tell.

For him I wish that the prayer of the Psalmist may be fulfilled, "Make us glad according to the days wherein Thou hast afflicted us, And the years wherein we have seen evil." (Ps. XC.15).

KURT ALEXANDER:

THE POLITICAL LEADER

When German Jewry was confronted with issues, most grave in its history and vital to its existence, the Communities and Organisations of all shades combined to create the "Reichsvertretung der Deutschen Juden," electing Leo Baeck President of this central body. Two considerations were decisive in making this choice: Leo Baeck was the man who enjoyed the fullest confidence of all German Jews; and he was the man who, endowed with all the qualities of an outstanding political personality, could be entrusted with the difficult task of leadership. A man such as Leo Baeck may be fully understood only, if one realises that the great teacher and philosopher is at the same time a political leader of extraordinary stature. Far from being tied to the interests of a certain limited group and averse to the hankering after momentary success, the true political leader must possess an insight into problems, which is going much deeper than that of the masses. The reasons for his decisions may not be obvious to all, at the time when they are made, and yet their wisdom is fully justified in the light of future events. Baeck himself has once outlined the task of a leader in an essay entitled "Time and Days" in the Schocken-Almanac for the Year 5699, when he said:

"Often people think that they could lay hold of history; they vainly believe in their power to plan destiny and design. Yet all they see is the day—not the time. Only he who could stand above everything, so that he were able to watch the ups and downs, could become conscious of what is."

Baeck's vision carried him beyond the day to a clear conception of history in its making. In the first session of the Reichsvertretung he made the weighty statement, in which he spoke of the end of the thousand-year-old history of German Jewry. Nevertheless the history of the individual Jew could not be permitted to finish there and then, and consequently Baeck was faced with the problem of reconstructing a foundation for the existence of the individual amidst this

turmoil. "We are permitted to give shape to our own ideas and problems only in one, though most decisive, sphere, that of our own Jewish life and Jewish future." This was the rousing call to action of the first pronouncement of the Reichsvertretung to the Jewish public.

Under his leadership, and with the co-operation of his great friend Otto Hirsch new Jewish life arose during this period of collapse. He infused new strength into his fellow Jews, thus enabling them not only to continue life, despite all they had lost, but to start afresh. At the same time, he was fully aware how temporary and uncertain these new foundations of necessity had to be; they could not last long, and the entire work of reconstruction had to be planned accordingly. With utmost speed the individual had to be transplanted to new soil, above all the youth.

The true political leader has to sacrifice his own personality to the common interest of those he leads. For he knows that without his efforts the masses are helpless. To this principle, too, Baeck faithfully adhered until the very last hour by remaining leader and refuge to the masses, even when these were already severely decimated.

Years before Baeck became the head of the whole of German Jewry, he presided over the Rabbis' Organisation and the Grand Lodge for Germany of the Independent Order of B'nai B'rith, a group which occupied an influential position in German Jewry. Here his qualities of leadership became manifest in a different field: According to Baeck the main goal of the Order was the education of the "juedische Mensch," and with this formulation he gave new purpose to the life of the individual; at the time, he was laying the foundation for the work which the Jews were called upon to perform, when disaster brought them to the hour of decision. As Grand President of the Order, too, he remained loyal to himself by withstanding all

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THE MAN, Contd.

ruption—then life triumphed over death.

One episode for many may serve to illustrate the greatness of this man. Those typhus-ridden Jews whom the Nazis had brought within the boundaries of Terezin shortly before the end of the War in the hope that they would serve as an instrument to annihilate by infection the small surviving rest of the Ghetto, were threatening to burst out of isolation. They were raving with hunger and fever. Leo Baeck went to them into the isolation barracks and faced the violent crowd. He offered to share their isolation if only they would be calm and stay where they were so that they could receive medical treatment and not spread infection to the healthy members of the community. By his quiet readiness to share their plight he brought them to reason. By his complete indifference to his own safety he saved those who might otherwise never have seen the approaching day of liberation.

He has—and what else could have happened

to a man of his calibre?—matured towards perfection. Although acclaimed by worldwide recognition, he is far from being blinded by the dazzling light of publicity after the darkness of utter desolation, but has remained the same hard-working, modest, humble sage, to whom we look with firm trust for further enlightenment.

In happier days Leo Baeck was our religious leader, who built bridges between Judaism and the spirit of Europe. He was the eminent scholar whose teachings guided us when we were overcome by the mazing perplexity of the problems of our time. To-day he has become a great symbol of hope against hope, of life resurrected from misery and despair. In the midst of our bewilderment and our unmitigated mourning for our dead, Leo Baeck's 75th birthday comes not only as a day of pride, but as a personal gift to everyone of us: we are given the joy and the blessing to witness a personality embodying the highest ideals of Judaism and humanity.

THE THINKER

Among the spiritual leaders of liberal German Jewry, Leo Baeck held an unique position. Hermann Cohen was the prophet, all passion and fire; Martin Buber was the mystic, and Franz Rosenzweig the philosopher-saint. Leo Baeck, Rabbi, scholar and thinker, with his roots firm in the soil of Jewish tradition, was the Teacher *par excellence*, the theologian and interpreter of Judaism. In him Judaism and Humanism entered into a natural, fully-grown unity that could hardly be surpassed. In him the particular heritage of liberal German Jewry found its most characteristic and, perhaps, maturest expression. To-day, Leo Baeck belongs to world Jewry as a whole.

It is hard to find a general label for Baeck as a religious thinker, to fit him into any one particular school. He is not committed to any definite system, but all his work is infused with contemporary thought, vibrating with life and mental energy. It is this quality of spiritual freedom, of unbounded search for ever new perspectives which gives a touch of youthful enthusiasm and undying freshness to all his writings. Perhaps, his spiritual kinship with Hermann Cohen is one of the strongest and most decisive elements in his thinking. Certain of his concepts, and, indeed, the whole tenor of his idealism, are reminiscent of Cohen. But Baeck's thought and style are all of his own, enlivened and shot through with the warmth, earnestness, humaneness and persuasive power of his strong convictions. His is a catholicity of Jewish outlook that among modern Jewish theologians only Solomon Schechter fully shared with him. As an historian and psychologist of religion, he interprets the essence of Judaism in all its concrete fullness, with a deep and sympathetic understanding of its historical character. As he once put it, "The totality of Judaism can be found only in the totality of its traditions," seeing that "the teaching of Judaism is co-extensive with its history, and its history co-extensive with its teaching." One may call his book on "The Essence of Judaism" the most authentic and compelling statement of the liberal Jewish

theology in modern times. It is liberal in that its philosophic basis is post-Kantian, humanist and undogmatic. But it soars high above its philosophic presuppositions into the realm of perennial Judaism, and takes into its orbit the religious spirit of Israel in all its historical aspects. The old struggle between orthodoxy and reform is not entered into by Baeck; not because he fights shy of controversy, but because he has by far outgrown the stage at which the old controversy was meaningful. His position is that of the mature Jew of the 20th century, with none of the rancour, *ressentiment* and sarcasm of the rebellious son of the Ghetto traceable in his soul. He wants to affirm, not to deny; to build, not to destroy. He is sure of himself, and sure of his Judaism.

To define Judaism to Baeck means defining classical religion. He analyzes also another type of religion; he calls it romantic religion, and sees it exemplified, in its ripest form, in Christianity. The contrast between these two types of religion forms one of Baeck's favourite themes. In Judaism, the emphasis lies on man's infinite moral task, his ever-renewed struggle to express and embody the Infinite, Absolute in his earthly existence, to shape life on a moral plane, to live up to the ideal, to make God's will our own. In romantic religion, man remains more or less passive, a mere recipient of divine grace or condemnation, waiting to be saved by sacramental powers and faith in the dogma. The superiority of Judaism over Christianity lies, according to Baeck, in its greater freedom of the spirit, in its faith in man as a potential "co-worker of God," in its stress on the "Thou shalt" as the essence of human creativeness. Whereas romantic religion is all infinite longing, Judaism sets up an infinite task: The ideal is never wholly accomplished; it presents an ever fresh challenge. Here lies the messianic character of Judaism as distinct from the mythical nature of Christianity. It is the difference between past and future as focal points of the religious experience, between Dogma and Faith in the Biblical sense. Dogma is rooted in myth, in the past;

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THE POLITICAL LEADER, *Contd.*

attempts to terminate the life of the Lodge voluntarily.

And once again: When the Jews from Germany who had succeeded in emigrating to foreign countries, resolved to unite their efforts for an attack on a multitude of problems common to them all, there was no doubt in their minds that only one man could be their leader: Leo Baeck. No sooner had he regained his freedom from captivity in Theresienstadt where he had known and endured unspeakable suffering, than he was prepared to accept without hesitation the presidency of the "Council of Jews from Germany."

Being an international organisation, the "Council of Jews from Germany" has to maintain contact with other international bodies, both Jewish and non-Jewish. In this

work as well Leo Baeck's gifts of leadership reveal themselves when, although emphasising independence and special character of his organisation, he would ever keep his eye on the entire whole. With great clearness he realises the necessity of unified Jewish action, making it the guiding principle of his policy, even when the interests of his own organisation seem to indicate an alternative approach.

The true political leader does not only enjoy the confidence of all, but he also instils unbounded trust into the hearts of others. Looking far ahead beyond the days he makes decisions which are sometimes incomprehensible to his collaborators; nevertheless they follow him, being convinced of the rightness of his judgment. This is the atmosphere which Leo Baeck creates wherever he is the political leader of Jewish groups.

JAMES W. PARKES:

All those who were in any way associated with the struggle for religion and humanity against the regime of the Nazis watched with ever-increasing respect the constancy and courage with which Dr. Baeck upheld, on behalf of all of us, the spiritual dignity of man as son of God. When he disappeared from our knowledge through the separation of war we continued to hope against hope that he might be upheld and strengthened in the agony through which we knew he was passing. That he has been spared to celebrate with us his seventy-fifth birthday is occasion for all of us to extend to him our gratitude and our good wishes.

MAX GRUENEWALD

The German Jewish Representative Committee, New York, N.Y.:

At the time when German Jewry was at its height, Dr. Leo Baeck, who led and represented it in most of its undertakings and actions, was sometimes criticised for seeking peace by way of compromise between warring factions, and in disputed issues.

It is significant that he was one of the few who remained unyielding and refused to compromise when the final test came. He did so without regard for his personal safety and welfare. He emerged from the concentration camp as the representative of a Judaism that did not succumb morally and that preserved its dignity and its claim for spiritual leadership.

When the camp was liberated, when he walked out of the barracks of death, he did not express his contempt for the kind of civilisation which he had witnessed, for the powers who had tried to come to terms with Nazi Germany. If he had expressed disappointment, bitterness and resentment over the failure of a world to stop it, and to save millions while there was still time to save them, if he had given vent to such feelings, it would have been most natural and understandable. Instead, in one of his first public speeches, he gave the history of the idea of Man and reaffirmed his belief in Man as the associate of God. All the years of suffering had not shaken this belief. Truly, here a religious conviction had passed the supreme test and had won an unparalleled victory in the soul of a noble man.

Dr. Baeck represents today one of the rallying forces of our people in a period of trial, perplexity and confusion. He was and is our teacher, teacher in action and thought, teacher in the full sense of a tradition in which the teacher appears as the holder of the highest office in Judaism.

NATHAN STEIN

American Federation of Jews from Central Europe Inc.:

No words can express our joy that Dr. Leo Baeck can celebrate his seventy-fifth birthday in good health and in assiduous activity today.

No words can express our gratitude for his profound thinking, for his devoted teaching, for his courageous deeds, for the example he has given to all of us.

We feel proud of him who on the heights and in the depths of his life has been with us and for us.

We are full of veneration for him who, as a scholar and as a teacher, as a religious and as a spiritual leader, is admired and esteemed in the old and in our new world.

With sincere attachment we tender our wish to Dr. Leo Baeck; many years may be granted to him, years of good health and of vigorous strength, years of action and of contentment—years of peace.

FELIX ROSENBLUETH

Irgun Olej Merkaz Europa, Palestine:

Ein Grosser seines Volkes zu werden, zu bleiben, es zu sein, mag vielleicht bei allen Voelkern schwer sein—in Israel ist es oft schicksalhaft tragisch, leid-voll, fast maertyrerhaft. Erst wenn sich Geisteskraft und Menschen-und Charaktergrosse paaren, verehrt das juedische Volk in einem solchen Mann einen Lehrer und Meister, den Gaon b'Israel. Leo Baeck ist ueber den begrenzten Kreis der ihm durch ihre religioese Haltung verbundenen deutschen Juden hinaus durch sein Wirken und sein Leben ein Grosser unseres Volkes geworden.

Wir begruessen Rabbiner Leo Baeck, den Mann, der bis zur letzten Geschichtsminute des deutschen Judentums bei seinen Gemeinden ausgeharrt hat, in herzlicher Liebe und Verehrung zu seinem 75. Geburtstag.

Wir danken Baeck fuer sein Leben und sein Dasein, fuer die Stunden mit ihm in Erez Israel, fuer seine Verbundenheit mit uns. Wir sind stolz auf ihn und wuenschen uns: wir wollen noch lange, lange, mit ihm, dem Praesidenten des Council of Jews from Germany, zusammen wirken.

THE TEACHER

To write about Dr. Baeck, the teacher, is a presumptuous undertaking on anybody's part, leave alone on the part of one who has not outgrown the pupil stage. To admit that is no false modesty, because there is something in every great and real teacher that makes us wish never to outgrow that pupil stage. It is the ability to change hero-worship into active work, to transform the growing towards him into the desire to grow with him.

To appreciate Dr. Baeck, the teacher, means to appreciate the man as well as the scholar, the deeds as well as the sayings, the way of life as well as the teachings. It is a task which happily enough can be incomplete and may remain so for many, many years to come. The scope of these lines can therefore be limited and be dedicated to that part of his work which is connected with the "Hochschule" and which now, though on a more modest scale, has been renewed by the "Society for Jewish Study."

The "Hochschule" in its heydays was by no means poor of outstanding scholars: Guttmann, Torczyner and Ahlbeck, Elbogen and Baeck, what a brilliant team. Only Elbogen and Baeck stayed on, and only Dr. Baeck saw the bitter end which in his own ways he knew to make one of proud glory. Elbogen was the "father of the Hochschule" and how we loved and revered him for that, but Dr. Baeck was the teacher, the Rabbi among these giants of Jewish learning. His

THE THINKER, *Contd.*

the messianic concept of Biblical religion points forward to the future, to the "Kingdom of God" on this earth. It is this messianic, idealistic, activist element in Baeck's thinking which lends pathos and force to his advocacy of Judaism, inspired as it is by the conviction that the future belongs to Judaism. "All that claims finality dies, when it dies, a final death; the religion of tension, of the infinite road may grow weary, may at times fall asleep, but it cannot die; it will always be reborn."

Baeck's rejection of Romanticism is highly significant. Not that he is unable to appreciate the romantic attitude. Only one who has passed through a romantic phase himself can describe with so much subtlety of insight the essence of that spirit. But Baeck has completely outgrown Romanticism. This cannot be said of the great majority of German Jews. Many of us still suffer from German Romanticism, that strangely sweet and magic poison which Thomas Mann has rightly described as the essential characteristic of the morbidity of the German soul. Through music and literature, we have imbibed of it more, perhaps, than we know. Baeck could become a teacher of Jewish wisdom only because he had conquered Romanticism; because his singularly sane and realistic mind abhorred the dogmatic absoluteness of the romantic; because he would recognise, not an inexorable Either-Or, but the totality of experience; because, in short, he always endeavoured to see the truth and to see it whole. Hence his love of clear-cut antitheses, which determines the whole pattern of his thought, and his eminently personal literary style. There are those who invariably desire to

subjects already are those nearest to all of us who read for the ministry: the sermon in its widest sense, comparative religion, pedagogics, and the duties of the Rabbi. But it is, of course, the way in which he treats his subject which makes his lectures the great attraction for all his students. Here is the application of erudition of which there was no lack in Artillerie Strasse 14. Through him all learning, all research, all experience, and all discovery becomes the one thing we knowingly or unknowingly were yearning for, becomes wisdom. His subject never becomes mere knowledge, he transforms it into real life; the Midrash, as scanty and sketchy as its text may be, starts preaching under his artistic treatment; religions grow from their surroundings; pedagogical theories become the obvious channels by which to guide the learning; the duties of the Rabbi become the vessel which we are eager to fill. The most controversial statement is accepted because of his blend of deep knowledge and intuition which convinces rather than relies on his authority. And this authority grows by this manner. The pupil grows with him and grows in his direction even when the personal contact is less frequent.

Now that Dr. Baeck is midway between the threescore years and ten and the fourscore years we look to him with deep affection, for he that has got himself a heart of wisdom, teaches us to number our days.

bridge contrasts; to find the missing link between opposites; to compromise at all costs. Baeck is strong enough to leave the contrasts unblurred and unimpaired, but he robs them of their unbalancing, destructive power by humbly accepting them as necessary and essential. There is no sharp, abrupt one-sidedness in Baeck's thought, nor does he offer us complacent syntheses; there is pervading his mind a subtle dialectic of opposites, an acute awareness of conflict, and, at the same time, an ability to do justice to both sides. His is an art, not of compromise, but of reconciliation. As Baeck himself put it, "There is reconciliation in tension; the concept of perfection has a dogmatic quality, it excludes and rejects; everything that claims finality is bound to be intolerant, whereas the idea of tension creates space and time, evokes the longing for the future, for the paths leading to the goal, and thus ever extends the realm of searching."

Perhaps, it is this acceptance of tension, conflict, problematic situations as, in the final resort, necessary and fruitful elements of reality which we should regard as Baeck's greatest message of comfort in our troubled times. History is on the move again, and it is only through tensions that a new world can come into being. But in periods of convulsions, such as ours, we need men like Baeck to impart some of their courage and moral strength to those of lesser stability. It is one of the few mercies left to us at this tragic hour of Jewish history that Leo Baeck, with all his zest for life and his towering moral stature, is still with us, guiding us with his word, uplifting us by his example, and creating hopefulness and faith by his very existence among us.

VORSTAND DER JUEDISCHEN GEMEINDE ZU BERLIN:

Die Juedische Gemeinde zu Berlin gratuliert Dr. Leo Baeck zu seinem 75. Geburtstag aufs herzlichste.

Seine Taetigkeit als Rabbiner in Berlin, sein Wirken an der Hochschule fuer die Wissenschaft des Judentums und seine Mitarbeit an der Gesellschaft zur Foerderung der Wissenschaft des Judentums haben diesen Einrichtungen ihren Charakter gegeben und sie zu der Bedeutung gebracht, die sie erlangt haben.

Wir wissen es zu schaezzen, dass Herr Rabbiner Dr. Baeck seinen Posten auch in der Zeit der Verfolgungen nicht verlassen und den Weg in das Konzentrationslager angetreten hat, obwohl er die Moeglichkeit gehabt haette, eine andere Taetigkeit an sicherem Platze aufzunehmen.

Die Juedische Gemeinde zu Berlin gedenkt daher in besonderer Dankbarkeit des Mannes, der heute als der Vertreter des Judentums aus Deutschland anerkannt ist. Sie wuenscht ihm, der trotz seines hohen Alters mit Frische und Lebendigkeit die Interessen der aus Deutschland vertriebenen Juden vertritt, auch fuer die Zukunft die Kraft, um auf dem bisherigen Wege weiter zu wirken im Interesse des gesamten Judentums.

Further messages which, for lack of space, cannot be printed in full, were sent by the following organisations in Germany:

Central Committee of Liberated Jews in the British Zone, Gemeindeabteilung (Norbert Wollheim);

Interessenvertretung der Israelitischen Kultusgemeinden in der U.S. Zone (Philipp Auerbach);

Landesverband der Juedischen Gemeinden in Hessen (Ewald Allschoff);

Israelitische Landesgemeinde Sued-Badens (Nathan Rosenberger).

REMEMBRANCE OF TEREZIN:

Unter den zahllosen Gratulanten, die sich heute aus Nah und Fern bei unserem Jubilar einstellen, darf eine Gruppe nicht fehlen, die zwar in aller Welt verstreut lebt, aber in unverbruechlicher Treue und nie versiegender Dankbarkeit vereint seiner gedenkt, naemlich seine Leidensgenossen aus Theresienstadt.

Mit den letzten Angehoerigen seiner Berliner Gemeinde, die er bis zu ihrer Aufloesung betreute, zog er anfangs 1943 ins Lager und teilte das harte Leben der dort internierten 40,000 Juden, er, die ueberlegende Figur, das geistliche und weltliche Haupt Theresienstadts. Alle Angebote, sich ins Ausland zu begeben, lehnte er ab; bis im Mai 1945 die Befreiung kam, harrte er bei seinen Gefaehrten aus.

Man muss seine Wirksamkeit gesehen, den Strom von Kraft und Zuversicht gespuert haben, der von ihm ausging, um zu verstehen, was er fuer seine Umwelt bedeutete. Keine Stunde des Tages, der Nacht, in der er nicht zu erreichen war. Sein Amtszimmer was vom fruehen Morgen an von Bittstellern umlagert, in seinen Privatraum drangen die ein, die verzweiflungsvoll in ihm die letzte Instanz in schwierigen Situationen sahen. Keiner ging ungetroestet von ihm. Selbst auf der Strasse wurde er bestuermt, alle kannte er, fand fuer jeden ein guetiges Wort. Gerade und aufrecht ging er seines Weges, nur wenn Transporte nach dem Osten im Gang waren, da schlich er gebueckt wie unter einer erdrueckenden Last daher, weil er wusste: Hier gibt es keine Hilfe mehr!

Wie oft weilte er an Kranken- und Sterbebetten, immer von hoffnungsvoller Zukunft sprechend; wie oft brachte er von seiner spaerlichen Ration eine kleine Liebesgabe mit.

Die Vortraege Dr. Baecks boten stets das gleiche Bild: auf einem kalten finsternen Dachboden Menschenmassen, auf Balken sitzend oder stehend; vor ihnen auf einem Holzgestell der Redner, anzusehen wie eine Prophetengestalt aus alter Zeit. Ob er ueber "Plato," "Kant," "Maimonides" sprach, ob er Themen wie "Die Zeit der Aufklaerung," "Die Gedanken des 19. Jahrhunderts" behandelte, seine Ideen ueber "Umkehr und Versoehnng," "Seele und Koerper," darlegte, in atemlosem Schweigen, in sich versunken, lauschten die Zuhoeer, vergassen Hunger und Kaelte, gingen neu gestaerkt hinweg—die Qualen des Lagers liessen sich nach solcher Stunde der Erbauung leichter ertragen.

Und wenn dereinst die Geschichte dieser furchtbarsten Epoche juedischen Schicksals geschrieben werden wird, dann steht in ehernen Lettern der Name "Leo Baeck" an erster Stelle, der Name, der seinen Glaubensgenossen als Stern in finsterner Nacht leuchtete.

ELSE DORMITZER.

Albert Reimann :

VOCATIONAL TRAINING

The author of this article is the founder and former director of the well-known "Reimannschule," Berlin.

Under the influence of conditions of modern life the right vocational choice for our youth has become more important than ever. All over the world gigantic efforts are being made to reconstruct normal life after the devastations of the war. It is no longer, as in former times, that parents alone have to solve the difficult task of choosing a suitable vocational training for their children; today the more mature youth have themselves to tackle the problem.

Emigrants—not only in England—learnt much to their cost that Jews in Germany and Austria made serious errors of judgment regarding vocational choice. Farmers and artisans were able, because of their skilled training, to take up work in their respective trades without any delay wherever they went, even if they did not yet master the language of their new country; merchants and the members of the professions, however, did not find the same favourable opportunities for immediate absorption. Doctors were not in the position to continue their practices at once owing to certain restrictive provisions; lawyers were compelled to become unskilled labourers, performing tasks to which they were not used at all in return for hardly lucrative wages.

Letters to the Editor

YOUTH AND AJR

Dear Sir,

Will you permit me to add to the Readers' Letters which you have invited, yet another one. I am writing it in the belief that your inquiry should give rise to the discussion of a bigger issue of which the merits of "AJR Information" form only one part.

The problem is this: Why is it that we, the younger refugees, cling to an organisation as the AJR? Naturally, it meets with a practical need in a very efficient way. But I think the main reason is that most of us, after ten or more years in England, are as much strangers in the Anglo-Jewish Society as we are in English Society. In spite of professional, religious, Zionist and business contacts, most of us are living examples of "Luftmenschen." Our private life takes place almost entirely amongst refugees.

Could not, and should not the AJR now take a lead in an attempt to improve this situation? It should consider how it could grow into a new form of life as an integrated part of Jewish activities in this country. Could we not unite with a suitable group of English Jews into one organisation capable of forming a new solid basis from the three elements of our existence at present so painfully separated from each other: Our cultural heritage from the Continent, our Jewish ties, whether interpreted as religious, national or historical, and finally the realities of present-day life which Jewry has to face.

A first step towards this goal would be the enlarging of "AJR Information" into an organ that would appeal also to Jews in England outside the refugee community. I am not blind to the difficulties of such a policy, but if enough people would be interested in it, surely they could be overcome.

47 Lee Road, S.E.3.

Ruth Hirsch.

CHANGE OF NAMES

Dear Sir,

Opinions will no doubt differ on the subject of change of names by German Jews in their new homelands, but the case made by Gabriele Tergit against that tendency in your April issue is certainly not convincing. The change of names by writers is in most cases unnecessary and altogether a rare exception, whereas a change of name by people living in foreign surroundings can be justified both from the historical and sociological point of view.

Throughout the ages Jews living amongst other people as citizens have shown a marked tendency to adopt names usual and common in their surroundings. Thus, the Jews in the Hellenistic orbit assumed Greek names, in the Roman Empire Roman names ("Judaeus Appella"), in Spain and Portugal Spanish and Portuguese names, and the name Pereira to which Mrs. Tergit refers originates from there. The same applies to German names like Rothschild, and all the rest. But

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Female book-keepers and office workers could expect to be employed only as domestic workers or in factories. Yet any gardener, carpenter, tailor, or milliner received a warm welcome everywhere, and they were quickly promoted to more responsible positions by virtue of their special abilities, even without proficiency in the language; achievement in their particular skill alone was decisive.

Creative Enterprise

It is a commonplace to say that man does not live in order to work, but he has to work in order to live. Nevertheless work must not be an irksome burden to man, on the contrary, it must be designed to make him happier and enrich his life. The hand is the organ for creative enterprise that alone can give rise to real joy in work. The human hand is an ingeniously designed and highly sensitive instrument. In its work it is co-ordinated with the brain, being able to translate its most secret movements into visible action. By exercise and training, its capacity can be raised to such a degree, that it eventually attains the power to reason of its own.

Indeed, it has been asserted that Raphael would have become the same great master, even if he had been born without hands. Certainly there would have been the same potentiality of his genius, but his great works would have never seen the light of day. They would have remained hidden in his own inner self, without being able to preserve his life's blessings for later generations.

All the manifold forms of human existence, from the most primitive act to the most sublime artistic achievement, are given shape and expression by the human hand. From time immemorial the hand has felled trees; it has broken the rock to pieces; it prepared the material for the first huts and built them up. It created the first tools, the first primitive utensils, the first warming cover which was to keep out the cold of the winter. It was the hand that loosened up the soil, that sowed the seeds and gathered in the fruits.

The shoemaker and the tailor, the carpenter and the bricklayer, the mechanic, potter, weaver, they all use their hands above all. Hands, too, created all the immortal works of art. But for the hands of the pianist and violinist the world of sound could never reach our ears. By praising the hand in this exposition, devoted to vocational guidance, I merely wish to suggest that the arts and crafts, once held in such high esteem, be given their rightful place again in vocational choice. Industry, too, with its constantly increasing mechanical inventions requires thoroughly trained craftsmen. The standardisation of all appliances in common use demands skilled artisans, who have an expert knowledge of materials and are conversant with all phases of their processing into the finished article; they must possess imagination, ingenuity, and a well-developed aesthetic sense.

Artistic Endowment and Craft

In many circles one can unfortunately meet with the erroneous belief that innate intellectual or artistic endowment could not be fully utilised in a craft. Dressmaking serves as a basis for the fashion designer, cabinet-making for the interior decorator, the locksmith's trade for the engineer and inventor, bricklaying for the architect and town-planner. Handicraft, if exercised with ability and skill, leads to applied art, which in its turn pervades all spheres of human existence. The greatest masters in the arts and crafts have begun their careers in the honourable trades of the stone-masons, goldsmiths, or builders.

The manifest decline of craftsmanship, occasioned by the war, lack of materials and tools, and the scarcity of trainees, might suggest, that tradition especially in the arts and crafts, is disappearing more and more, unless we succeed in arousing the enthusiasm of youth for manual skill.

In the present period of radical transition, it is an important task to point out the immense number of various vocational possibilities, that would lead to reconstruction. A mere enumeration in systematic order would go far beyond the space that is available here. Inclination, suitability, and individual endowment must be considered in each case, if vocational guidance is to be of any value at all.

Old Acquaintances

Your Questions Answered:—Last month this column had a neighbour "Readers become Writers" with several enquiries about various subjects. Here are some of the answers: yes, there are trams in Berlin, terribly overcrowded, but no buses and no cars except military ones. As a private citizen you can only go about by tram or underground, and cross any street at any time without looking around for traffic. All the big department stores are empty shells; KaDeWe, Tietz, and Wertheim are completely burned out. There is no trace of the Eden Hotel, and all the big cinemas are gone, Capitol, Gloria-Palast, and Ufa-Palast. In the West there are only two little hotels left: Savoy in Fasanenstrasse, and Hotel am Zoo next to Café Wien; and three cinemas, Astor, Marmorhaus, and U.T. Kurfuerstendamm.

What's On:—John Christie announced the end of "Glyndebourne Opera," the only privately run opera in the world. When Mr. Christie opened "Glyndebourne" in 1933 he could get all the excellent Continental musicians he wanted; Carl Ebert acted as producer and Fritz Busch conducted. Rudolf Bing who manages now the festivals in Edinburgh every summer was one of his "permanents," and Irene Eisinger sang beautifully in lovely "Glyndebourne."—Klaus Adam, son of the famous S. Adam family (do you remember the shop at the corner of Leipziger- and Friedrichstrasse?) is assistant art director of the new "Queen of Spades" picture with Anton Walbrook in the lead.—Margo Lion came on a visit from Paris, where she is now a dramatic actress, to collect royalties due to her late husband Marcellus Schiffer, for his adaptation of "Rosalinda."—Willy Haas, former editor of Berlin's "Literarische Welt" will go to Hamburg for the British Control Commission. If you want to have glimpses at many of your old friends, go and see "Broken Journey" where you find Gerard Hinze-Heinz in a leading part, and Sybille Binder, Karl Stepanek, Jan van Loewen, Amy Frank, and Leo Biber in smaller parts; but it's not a very good picture, I'm afraid.

Bebel and Jannings:—In his "Diaries," Goebbels accuses Emil Jannings of being an informer who denounced a colleague because he was a better actor. Wolfgang Liebeneiner, freshly denazified in Hamburg, tries to whitewash Emil, and explains the background of Goebbels' story. When Liebeneiner directed "Die Entlassung" with Jannings as Bismarck he found a new man, Friedrich Maurer, to play the part of August Bebel. Reciting one of Bebel's famous Reichstag addresses as a test, he was loudly applauded by the studio workers who listened to the revolutionary contents. Jannings told this story to Goebbels, who—according to the "Diaries"—came to the conclusion that Jannings only wanted to denounce his competitor Friedrich Maurer.

News from Everywhere:—John (Hans) Kafka whose first novel "The Apple Orchard" was a bestseller in America, writes a new one, "The Lake of Fire"; his wife, actress Trude Burg will play in "Trio" in New York.—G. B. Shaw's German translator Professor Dr. Siegfried Trebitsch will come to London from Zurich to talk things over with his old friend.—Werner Finck opened a cabaret in Zurich together with dancer Trudi Schoop, and the first night was a tremendous success; Finck was the founder of Berlin's famous "Katakombe" and did not hide his anti-Nazi views after '33.—Ferdinand Bruckner who went to Vienna, was not present when they showed his new play "Chaff" in Erwin Piscator's "Dramatic Workshop" in New York.—Szoeko Szakall will be in "Sunburst"; Lilli Palmer in "No Minor Vices," and Oscar Homolka had quite a success in the picture they made out of "I remember Mama" (in the part F. Valk played in London on the stage) after having had a flop in Strindberg's "Totentanz" on Broadway.—Elisabeth Bergner started a tour with a new play about a dipsomaniac.—Valeska Gert, opened a night club in Zurich.—Ellen Schwannecke, now an American citizen, arrived in Berlin to play there, and she is proud that she has to live like the Germans on German rations.—Arthur Hellmer, who returned from London to Hamburg and took over some theatres there, tries to get a theatre in Frankfurt for the next season.

PEM

FROM MY DIARY

As readers will have seen from another note in this issue, the Refugee Committees, so far accommodated at Bloomsbury House, have moved to other premises. Thus an address, which was a household word for Refugees, has ceased to exist. You could sometimes test whether refugees had arrived in this country before or after the pogroms of November 1938, because the "May Flower" refugees kept on speaking of Woburn House long after these offices had proved too small for the tremendous work and Bloomsbury House became the Headquarters.

Memories of many refugees will go back to the times when they had to be regular or frequent visitors of Bloomsbury House. It might not always have been easy for them. People who were used to earning their own living were suddenly recipients of maintenance allowances and those who had worked on their own became dependent on decisions by others. This might not have been a problem in "normal" times, but the amount of work with which the staff of the Committees had to cope, was often too great. The newcomers only too easily forgot that "their" organisations in Germany had encountered similar difficulties and in those days of anxiety were no models of administrative perfection. The social worker is often made the scapegoat, and this experience had to be shared by the officials, most of whom were refugees themselves. But the unavoidable shortcomings were outweighed by the achievements. Without "Bloomsbury House," thousands of Continental Jews would not have found refuge in this country, and without the assistance of "Bloomsbury House," many would not have had any means for their existence.

Gradually, and accelerated by the necessities of the war, refugees became independent, and to-day the number of those receiving support is practically limited to the aged and ailing, though, of course, in other fields of social work the Refugee Committees have still to fulfil important functions. It is, perhaps, a blessing that people tend to forget quickly difficult periods they had to go through, but they should also gratefully remember the help they had received during these times, and the spirit of solidarity and good will, in which it was granted.

There are in Berlin again 65 Jewish students. Half of them come from the UNRRA camps around Berlin and the others are survivors of the death camps or children of mixed marriages. The majority studies at the Technical University in Charlottenburg, in the British sector. Ten are students of the Berlin University (Russian sector) and the others are pupils of the schools for arts and music. The average age of the Jewish student is 25. Most of them are alone without parents and have to earn their living. That means that they have to squeeze their curriculum into a few terms.

All of them want to finish their studies as soon as possible in order to emigrate. Hardly anybody has taken up relations with his German co-students although some of them are represented in the Students' Parliament of the Technical University.

It makes their studies not easier that to a large extent the professors and lecturers of the Hitler days are still officiating. Prof. Kohlrausch, for instance, who was one of the legal brains working out Hitler's criminal law, resigned only some months ago (he has since died), and Prof. Sauerbruch, Hitler's pet physician, is still lecturing. Although he does not mention Nazism, he talks of the courage of being a soldier, which he regards as the highest expression of heroism.

NARRATOR

"THEY FLED FROM OPPRESSION"

Radio Talk on Refugee Industries

In a recent Radio talk, Mr. Gendall Hawkins challenged the slogan "Britain for the Britishers" and stated that throughout the centuries the admission of refugee craftsmen had considerably enriched the British character and the industrial strength of the country. Britain had reaped "amazing enrichment through its tolerance."

Dealing with the present position he reported how, in 1930, the Government came to think of constructive remedies against unemployment in distressed areas. After an insufficient response from industrialists in this country, the Government published announcements in German, Czech, Austrian and other Continental papers, encouraging people to come over and to bring their industrial experience with them. Soon, victims of Nazi oppression came to Great Britain, some of them with substantial means, others with skill and

knowledge only.

After a long time of unemployment, villagers who previously had earned not more than 30/-, were trained and eventually earned £5 and more. Factories for artificial flowers, slippers, cycles, zipp fasteners, etc. were erected. A Slipper Factory started with 5 workers and to-day employs 400 people who turn out 8,000 pairs per day, the biggest exporters in this line in this country.

At the conclusion of his talk Mr. Hawkins stressed that when next time listeners should hear people condemning these "damned foreigners," they should remember that Jewish and non-Jewish industrialists from Europe were a most valuable asset in the effort to solve economic problems.

Contd. from page 5

while there is always a nimbus around many Sephardic names—and, for that matter, not a few German-Jewish names, too—there are also many bitter memories and feelings connected with German and Yiddish names. The history of these names is well-known. Most of them date back only to the early 19th century when the Jews were compelled by the Emancipation Decrees in many Continental countries to assume family names. A large number of these names, especially in the Eastern European sphere, was enforced upon them by malignant officials, often for no other purpose but humiliation and abuse. But even without that stigma of deliberate discrimination, there are many German and Yiddish family names which do not fit easily into English (or Spanish) speaking surroundings, if for no other reason than that most people will never be able to pronounce and spell them properly. Are, then, Jews to be blamed if they rid themselves of such "difficult," and for business people often cumbersome names, thereby following only a time-honoured Jewish tradition? They are certainly very far from showing an inferiority complex.

The assertion that a person who has changed his or her name is lost for everybody who would like to see him or her again is not borne out by experience. The task of tracing them may sometimes be made more difficult but—is this argument not somewhat beside the point? Surely, to be traced easily is not the paramount concern of people who, without any intention of undignified assimilation, merely wish to integrate into the life of a new homeland.

18 Canfield Gardens, N.W.6.

W. Katzenstein.

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LONDON WHOLESALE MERCHANT requires Assistant Manager, experienced in textile, haberdashery, leather cloth, plastics and allied lines, able to work own initiative. Box 593. AGENCIES WANTED in Manufactured goods for London and Home Counties. Car available. Box 587. MANUFACTURERS' AGENT, connection wholesalers London, Midlands and North, wishes contact manufacturers of special lines fancy & household goods, cutlery, toys, proprietary lines, etc. Box 589.

Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept. MAI 9096.

TO LET WORKSHOP W.9 ca. 38 sq. yard (£1 weekly), power and Telephone, also Sewing mach. at disposal. Phone HAM 4561. 7-9 p.m.

BOY, AGE 12, requires strictly kosher Board Lodging, North London, with children same age. Box 592.

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TO LET. May to July. 1 or 2 furn. rooms in Court, suitable for couple or 2 ladies, h. & c., use kitchen. Box 590.

Miscellaneous

RE-UPHOLSTERING, also Carpet Repair work done on customers' premises.—A. Fahn, 6 Lithos Rd., N.W.3.

TYPEWRITER in good condition wanted. D. Meyer, 58 Gt. Marlborough st., W.1, GER. 3391.

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FOR SALE Standard Office Typewriter, A.E.G., English Key-board, in good condition, £25. For appointment phone PRI 2288.

INVESTMENT in sound business, trade experience not essential. Partnership considered. £800-£1,000 required. Box 586.

MISSING PERSONS

Inquiries from HIAS
37 Museum Street, London, W.C.1

Hauser, Rudolf, born about 1875 in Vienna, for Siegfried Donath, Munich. Lewy, Ernst, son of Otto Lewy from Breslau-Ring, for Bayrisches Hilfswerk.

Kirchheim, Walter, born 18.5.1905 in Berlin, for Margarete Eltester, Borg-holzhausen.

Wechter (Webster), Herman, born 1923 in Vienna, for Lilli Dohan, Shanghai.

Inquiries from AJR

Ucko, Ruth, from Breslau, for K. Hammerschlag on behalf of friends in Germany.

Eisenstaedter, Karl and Jenny, née Pollack, from Berlin, Inselstr. 12, for Max Kiewe, Berlin.

Ahlbeck (Albini), Ella née Hendelsohn and Barnado, singer, from Berlin-Schoeneberg, Bozenerstr. 9, for Max Heyn, Berlin.

Danziger, Margot, née Wolf, from Berlin-Pankow, Vinetastr. 49, for Josepha Beckmann, Appenweier.

Grabowski, Ruth, abt. 18, from Breslau, for Eva Golletz, Erfurt.

Kohn, Rosa, probably married now, from Beuthen, same enquirer.

Pandorf, Margarete, born on 24/10/75, from Nuremberg, last known address: c/o Miss Betty Froehlich, 18 Fellows Road, N.W.3., for Margarete Nuernberger, Nuremberg.

Neumann, Arthur, born on 20/4/87, singer, for Rosel Allert, Freiburg.

Sonntag, Horst, born 1929 at Danzig, for Rudi Sonntag, Allach near Munich. Weill, Dr. Max, lawyer from Berlin, for E. L. v. Knorr, Trossingen.

Loewenstein, Walter, from Stuttgart, for Hermann Hummel, Stuttgart.

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AJR AT WORK

HOME FOR ELDERLY REFUGEES

On several previous occasions, "AJR Information" reported on the endeavours of the AJR to establish a Home for Elderly People. After many difficulties arising from the scarcity of premises, a very suitable house in a favourable London district has now been found. The AJR can, however, only buy this property if the purchase price is being raised within the shortest possible time. Several donations between £50 and £300 have already been made by some closer friends, but a further £8,000 to £10,000 are needed. An Appeal has been launched, particulars about which may be obtained from AJR Headquarters. *Especially those who are interested in the scheme because they want to have their nearest ones accommodated in the Home and who would be prepared to contribute substantial sums towards the purchase price, should contact AJR Headquarters at once.*

The house under offer is, at present, used as a Hotel. It would enable elderly and lonely refugees, to live under comfortable and congenial conditions amongst people of their own background and upbringing.

Apart from the practical demands which the Home would meet, such an establishment would also have a great symbolic value; it would show that the newcomers who could start a new life in this country are willing to look after the less fortunate members of their community.

The AJR expects the generous and enthusiastic help of all members and friends for this new and vital task.

GENERAL MEETING

The Annual General Meeting of the AJR was held on Monday, April 19, at 1 Broadhurst Gardens, London, N.W.6, with Mr. A. Schoyer in the chair. In his report, Dr. K. Alexander, General Secretary of the AJR, stressed that, in addition to the old activities of the AJR, new tasks such as the establishment of the Restitution Office, recognised by the Foreign Office, and the Employment Bureau, licensed by the L.C.C., have come up and increased the scope of the work during the past year. The Executive and the Board were re-elected in accordance with the lists submitted to the members.

CONTACTS BETWEEN YOUNGER REFUGEES

Various letters to and conversations at AJR Headquarters have revealed that there are a great number of younger immigrants (between 20 and 35 years) in London who feel themselves isolated and would like to come into closer contact with people of their own background. In order to find out whether there might be a way of organising special activities for them, it would be very helpful if all those, who are interested in the matter, would write to AJR Headquarters, giving, at the same time, particulars about their special interests. AJR Headquarters will get in touch with them if and when it should prove possible to start any practical work in the indicated direction.

AJR MANCHESTER

On 25th March, a Purim Dance was held by the Manchester Group, together with the Theodor Herzl Society. Over 300 guests were present and had a very enjoyable evening. All the proceeds were for charity.

INDUSTRIALISTS' CONFERENCE

The Committee for Industrial Development from Overseas (formerly Refugees Industries Committee) will hold its annual conference on Tuesday, May 11th, 1948, at Caxton Hall, Westminster, at 1.45 p.m. The Rt. Hon. Hugh Dalton, M.P., will address the conference. Interesting industrial matters will be discussed by representatives of Government Departments. Members of the AJR are invited to attend the conference. Requests for attendance should be forwarded to the office of the Committee, 5, Lower Grosvenor Place, S.W.1.

HOLIDAY ADDRESSES

As the Holiday season is starting now, the readers' special attention is drawn to the advertisements of Hotels and Guest Houses published in this paper. Friends and AJR members who, without being able to advertise, would be prepared to put up families or children in their houses as paying guests, should inform the AJR Social Department.

Special rates for small Classified Advertisements, offering Holiday accommodation, have been introduced, particulars about which may be obtained from AJR Headquarters.

Announcement of Family Events

Reactions from all quarters of the Community prove that news published in "AJR Information" is closely followed by our readers. This also applies to the contents of the advertisement columns. It was therefore decided to set up a special column for the announcement of Family Events at reduced rates. Particulars may be obtained from "AJR Information" Headquarters, Advertising Department.

AJR Employment Exchange

The office hours are Monday to Thursday 10-1, 3-6, Friday and Sunday 10-1; there are no hours on Friday afternoon.

AJR MEETINGS IN MAY
Sunday, May 2, Cambridge, Synagogue Hall, 4.15 p.m. Dr. W. ROSENSTOCK, "From Boerne to Wassermann—Balance of a Century."

Manchester.—From May 6 onwards, Social Gatherings with facilities for Bridge and Skat parties will take place every second Thursday at the Hadassia Restaurant.

AJR GLASGOW
(11 Abbotsford Place, Glasgow, C.5)
Sunday, May 2nd, 5.30 p.m. "Birthday Party" and presentation on the occasion of the 70th birthday of the Hon. President, Mr. E. Levy.
Sunday, May 23rd. 6.00 p.m. "Musical Evening."

THEODOR HERZL SOCIETY
Meetings 57 Eton Avenue, N.W.3, at 8 p.m.

Tuesday, May 4th: Living Newspaper.

Monday, May 10th: "Ten Years T.H.S." Speaker: Prof. SELIG BRODETSKY. Chairman: Dr. H. CAPELL.

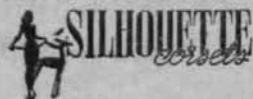
Tuesday, May 18th: Social: The Executive "At Home" to Members Refreshments will be served.

Tuesday, May 25th: Annual General Meeting. Address by Mr. S. ADLER-RUDEL.

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