

LOOKING AHEAD

JEWIS whatever the strength of their Jewish affiliations may be, tend to become more conscious of their Jewishness during the High Festivals. They are united by thinking of the past and by hoping for the future. The Jewish year which now draws to its close was marked by the establishment of the Jewish State. It thus brought to many the fulfilment of dreams they have cherished throughout their lives. Others, equally attached to the fate of the Jews in Israel, react to the new situation with qualified rejoicing and hope that the conception of a Jewish State may not impair the position of the majority of Jews outside Israel, who feel themselves politically integrated into their countries of residence.

There are, however, some basic common thoughts, which are hardly controversial: Jewish life is not any more thinkable without Eretz Israel; by its transforming vigour that small country has created an entirely new Jewish type and performed a regenerating function for the life of Jewish communities all over the world. The predominant share of Palestine in a solution of the Jewish D.P.-problem does not only arise from the regrettable immigration restrictions of many other countries, but still more from the longing of human beings who had to experience an unsurpassed cruel fate, to build up a new life in a community of their own.

For the Jews from Germany and Austria in Great Britain, the past year brought naturalisation nearly to completion. It has thus terminated their long way from the status as transmigrants of enemy nationality to that of citizens of the country which had saved them from extermination and to which they rendered their services in many ways during the war. In helping to overcome the manifold obstacles, the AJR acted as a faithful servant of the community. The contacts with Government departments, Members of Parliament, representatives of the press and leading organisations, which have been established in the course of the years, are investments which, time and again have proved invaluable. One of their recent results is the formation of the "Claims Agency."

In the economic field several trades, in which refugees are particularly strongly represented, had to face a hard time during the past year. This made the establishment of the AJR Employment Agency still more urgent.

A full survey of the great number of obligations resting upon the AJR in these days is attached to this issue. As readers may see from the message addressed to them, the fulfilment of these tasks depends on the solidarity of all friends and members.

COUNT BERNADOTTE

COUNT Folke Bernadotte who was assassinated in Jerusalem had merited the respect and gratefulness of the Jewish people long before he took up his thankless task as a mediator in the Palestine conflict. As President of the Swedish Red Cross, he rescued in 1943 and 1944 large numbers of Danish and Hungarian Jews from concentration camps of the Nazis in Germany. He undertook these missions with no consideration to his own safety as a humanitarian who believed in the sanctity of human life and in the solution of problems by negotiation and not by force.

It was this belief which made him accept the office of mediator in Palestine. Not for the first time in history have men who had dedicated themselves to the struggle against violence, fallen victim to that which they fought. Only the future will tell if the murder of Count Bernadotte will have contributed to the stamping out of murder and terrorism which stains the newly built house of Israel.

Representatives in Germany:

NEW STEP TOWARDS RESTITUTION

The restitution laws which have so far been or are about to be enacted, are the indispensable basis for the recovery of property. It is to be expected that the laws on the restitution of identifiable property will be followed by laws on compensation for sustained losses. In prosecuting his claims, however, the claimant has or will have to embark on a complicated procedure. A number of refugee lawyers specialise in assisting claimants in matters of restitution and compensation. They are closely co-operating with the "United Restitution Office," one of the two branches of which has been working for more than a year in close co-operation with the AJR; the lawyers have also declared their willingness to assist on an honorary basis those who cannot afford legal fees.

The difficulties experienced both by parties and by lawyers when bringing a claim nearer to its materialisation are manifold. Evidence has to be prepared, innumerable inquiries have to be made, negotiations with the present possessor have to be carried out. The claimant has to be represented before the Tribunal or Court. Payments have to be refunded, mortgages to be discharged and, finally, the restored property has to be administered. The procedure is particularly complicated by a number of actions which have to be taken inside Germany and which cannot be dealt with by way of correspondence. It is often difficult to find a suitable representative on the spot. There are in Germany very few Jewish lawyers, and they are already overburdened with work. Many claimants may not be inclined to employ lawyers in Germany whom they do not know, and even if a claimant has found a good and reliable representative, there is, so far, no way of paying his fees and expenses.

To find a way of removing these difficulties, a combined effort of all interested parties was necessary. One of the convictions that guided the setting up of a machinery adequate for the purpose was that restitution is also a big

social task; a number of claimants are not in a position to pay for the prosecution of their claims.

What steps have been taken? At an early stage, the "Council of Jews from Germany," of which the AJR is a constituent member, considered plans for setting up an institution which would serve the purpose. The Foreign Office, German Section, which was informed of these deliberations, encouraged the establishment of such an institution and promised to give it the same official recognition which had already been granted to the "United Restitution Office." In fact, the new institution should act as a continuation of the "United Restitution Office." While this body could assist claimants in the countries of their residence only, it will be one of the main objects of the new organisation to step in also where activities in Germany are required.

The "American Jewish Joint Distribution Committee," the "Central British Fund for Jewish Relief and Rehabilitation" and the "Jewish Agency for Palestine," international organisations, whose task it has always been to take care of Jewish persecutees, realised the urgent need for the new organisation. They, therefore, contributed financially to the establishment of the organisation, which is known under the name "Claims Agency," and whose official name is "United Restitution Office." They have allocated such sums as are needed for the beginning of the work. The "Council of Jews from Germany" and its constituent members in Great Britain, U.S.A. and Palestine will carry out the practical work.

Four offices outside Germany have been or are going to be established: in Great Britain, U.S.A., Israel and France; their constitutions differ according to the special conditions of the countries in question. In Great Britain, for instance, the "United Restitution Office (London) Limited" has been formed, a limited company under guarantee, in which all

Continued on page 2

CARE FOR REFUGEES

AFTER protracted negotiations which had been dragging along for two years, the International Refugee Organisation (I.R.O.) has now become a fully specialised agency of the United Nations. This new status means that it will have more power and more funds than it had as a preparatory commission.

During its first year's work which ended last month, I.R.O. managed to settle 256,000 refugees and displaced persons. But there are still over 800,000 on its books. This figure does not include new categories of refugees who have become homeless

during the year under review, namely 500,000 in Greece who have fled from the depredations of the guerillas, and some 300,000 Arabs who have left their homes in Palestine.

Since the end of the war Britain has admitted to her shores 300,000 refugees of which alone 70,000 arrived last year. The Jewish element both in this figure and in the total under I.R.O.'s care constitutes a small minority. It is, however, to be hoped that negotiations on the transfer to Israel of 50,000 Jews from the D.P. camps with the assistance of I.R.O., will be successfully concluded in the near future.

Continued from front page

the interested organisations, *inter alia* the "Association of Jewish Refugees" and the "Committee for Industrial Development from Overseas" will be represented. The London Office will act for the United Kingdom and the British Commonwealth. In U.S.A., the work will be done by the "American Federation of Jews from Central Europe" and will cover North- and South-America. In Israel, the "Irgun Oley Merkaz Europa" will open Claims Offices in Tel. Aviv, Haifa and Jerusalem. In Paris—for the Western European countries—the "Association pour la Défense des Intérêts des Victimes de l'Axe" will be in charge of the work.

The "outside" offices will deal with individual claimants in the various countries. Their rules of procedure are adapted to the special requirements in each country. The London Restitution Office, e.g., as stated above, will closely co-operate with the lawyers on lines which have been arranged with them.

The main work of the new organisation will be done inside Germany. Representatives will establish offices in the various zones, for the time being in the British, American and French Zones. These representatives will carry out all the work the claimants care to entrust to them. They may make inquiries, they may negotiate with the present possessors, they may represent the cases before the Courts, they may make the necessary financial arrangements and they may later on administer the restored property. These representatives will not always be able to undertake the entire work on their own. They may, therefore, have to make use of the services of lawyers, accountants or other suitable persons in Germany, whose work they will constantly supervise; they will also arrange for the payment of fees.

The work of the "outside" offices, which are independent in themselves, and of the offices inside Germany, is co-ordinated and directed by a Co-ordinating Committee, consisting of representatives of the four countries. It has its seat in London and is presided over by Professor Norman Bentwich. General-Secretary is Mr. K. Alexander. All instructions for the work inside and outside Germany are being given by this Co-ordinating Committee. The financial control is carried out by a Financial Control Committee, formed by the financing organisations.

The "Claims Agency" is built up on a social basis. This means that a claimant who can prove his inability to pay, receives its services free of charge.

The "Claims Agency" is at the disposal of every claimant—regardless of creed or nationality—who has through Nazi persecution suffered material loss in Germany.

LONDON RESTITUTION OFFICE

Up to now the United Restitution Office has had the following purposes:—
to advise and inform on all laws, ordinances, decisions, etc., concerning restitution in any part of Germany;
to assist in getting information from German banks, courts or other authorities which might be necessary to prove or substantiate claims;
to accept and pass on applications for registration of claims for the restitution of or compensation for property lost because of Nazi discriminatory laws or measures;
to assist claimants who are not in a position to afford the services of a qualified legal adviser.

Joachim Prinz v. Veit Harlan:

A FILM ON TRIAL

The film producer Veit Harlan, who was acquitted some time ago by a Hamburg Denazification Court, will soon have to face another trial, in which he will be accused of having made the anti-semitic film "Jud Süss." When Dr. Joachim Prinz on his recent visit to Germany came to Hamburg, Veit Harlan wrote to him asking him for an opportunity to talk his film over with him.

In his letter to Dr. Prinz he refers to a meeting they had some years ago in Berlin and continues:

"I am not afraid of what will happen to me personally at this trial. But whatever the outcome of this trial may be, I am deeply convinced it will do harm, harm to the Jews, harm to the defeated German people and harm to the victorious powers of the West, as far as they try to restore the destroyed order of a democracy, which should be imbued with the spirit of human toleration.

"In the dock will be the film 'Jud Süss.' The charge is—An inflammatory film, which slandered Judaism and thereby incited to pogroms. My Counsels for the Defence will reply—No incitement, but a representation of the Jewish problem with artistic means, no distorted picture, but an expression of the fundamental, the human. . . .

"It is a sad fact that in Germany an enormous crime was committed against the Jewish people. The Germans are therefore not entitled to talk about the human side of the Jewish problem. This behoves only those who are themselves free from that grave guilt. If the Defence in spite of this will be compelled to speak out, because Justice demands it, then it will lead to the consequence that an antagonism will be conjured up again, which in the interest of peace should be bridged over by the will to understanding and mutual toleration."

In order to put the affair in its proper perspective Dr. Prinz made it clear in his reply, that the name Veit Harlan was not known to the American public

In the past the Office was not able to help a claimant in pursuing his claim inside Germany. Claimants when completing their applications could often not find a person inside Germany who was prepared to accept service of legal papers and notices on their behalf ["Zustellungsbevollmächtigter"].

The "United Restitution Office (London) Ltd," 8 Fairfax Mansions, N.W.3, will now be in a position to take up claims prepared by lawyers in this country and the British Commonwealth or by the claimants themselves, and to pursue the claims in Germany by qualified legal representatives who will be sent to the three western zones of occupation where regulations regarding restitution have been or are going to be enacted. The representatives will take care of all legal and economic interests of the claimants.

As the new organisation is not a profit-making body, the fees will be moderate. There will be an initial fee in sterling and at a later stage a fee in German currency.

Claimants who are not in a position to pay sterling fees will be granted reduction of or exemption from these fees by a special committee of the Office. In these cases the fees will be paid out of a special fund.

In view of the great number of claimants, it is necessary to get in touch with the Restitution Office by letter or telephone (Maida Vale 9096) in order to arrange an appointment beforehand. The Zone to which the claim refers should be mentioned.

PROPERTY IN BERLIN

The regulations issued in the Western Zones of Germany referring to restitution and compensation are so far not operative in the Western Sectors of Berlin.

The "Magistrat von Gross-Berlin, Treuhandverwaltung" (Berlin W.30, Nuernberger Str. 53/55) is, however, prepared to give claimants information on property seized or confiscated in Berlin by the Nazi authorities, and possibly also on discriminatory taxes paid (e.g. Judenvermoegensabgabe, Reichsfluchtsteuer, etc.). The "Treuhandverwaltung" registers claims to restitution and compensation, although there is as yet no legal basis.

Applications to have real estate, business undertakings, etc., taken into Military Control and to have a Custodian appointed, should be directed

and that it had hardly taken any notice of the whole affair. He continues then as follows:—

"I am neither Prosecutor nor Judge. But I am a Jew and one who feels himself responsible for his people. Actors, Producers and Art as such are meaningless trivialities in the face of death of many millions of our people. . . . If only a single one among them had suffered on account of your film and would have been driven to death, that would be reason enough to summon before a Court of Justice those people who have placed their artistic gifts at the disposal of the hangman.

"Why Veit Harlan as a human being, as an artist, as a man should be more important than the thousands of men, women and children, whom the S.S., deeply impressed and convinced by your film, dragged to their death—that I shall never understand. I talked to people who have been eye-witnesses of the effects of your film and who have experienced the effects of your film on themselves. Art, even when it is perverted, can be perfect. These things, not the proceedings against you—are and have always been the misfortune of the defeated German people.

"As far as the harm is concerned, which these proceedings can do to the Jewish People, you may leave that to us. We have many worries, we can still stand up to another one."

Dr. Prinz concludes his reply with the following words—"This letter is a serious attempt to tell you, that it would be better if you, convinced of your own innocence, faced the outcome of the proceedings with dignity and inner calmness. The misery in the world does not depend on your or my fate. The welfare and the misfortune of all human beings depends on their own holy determination to create a better and more human world in the face of human, moral and spiritual decay (which one can witness and notice everywhere in Germany)."

- (a) for property situated in the Western Sectors of Berlin: to the "Treuhaender der Amerikanischen, Britischen und Franzoesischen Militaerregierung fuer zwangsweise uebereignete Vermoegen," Berlin W. 30, Nuernberger Str. 53/55;
- (b) for property situated in the Soviet Sector of Berlin: to the "Deutsche Treuhandstelle zur Verwaltung der polnischen und juedischen Vermoegen im sowjetischen Besatzungssektor von Gross-Berlin," Berlin W.8, Behrenstr. 65.

RESTITUTION FOR TIME LIMITS

The time limits for restitution of identifiable property are as follows: U.S.A. Zone 31.12.1948; French Zone 10.5.1949; British Zone 31.12.1949. It is stressed that the regulations on which these time limits are based only refer to the three Western Zones of Germany, and not also to the three Western Sectors of Berlin.

RELEASE OF SECURITIES

It is announced by the Foreign Office that certain groups of natural and juristic persons whose deposits of non-German currencies or securities are at present held by the Military Governments in Germany are invited to submit applications for the acknowledgment of their title to such currencies or securities. The full wording of the regulation has been published in the "Board of Trade Journal" of September 4, 1948.

BELGIAN WAR DAMAGES

Between the Governments of the United Kingdom and Belgium an Agreement has been concluded for Reciprocal Compensation of War Damages.

According to this Agreement the Belgian Government will grant to British Nationals treatment as regards Compensation equal to that accorded to Belgian Nationals in respect of Compensation for damage to, or loss of, their property in Belgium as a result of the war.

The term "British Nationals" refers to all British subjects and British-protected persons belonging to the United Kingdom of Great Britain and Northern Ireland or to any territory for whose international relations the Government of the United Kingdom is responsible.

Claims have to be submitted to the appropriate Belgian authorities until December 2, 1948.

REFUGEES IN URUGUAY

Whoever expects to find an atmosphere of South American romance in Uruguay will be disappointed. No pumas or poisonous snakes are lurking in luxurious jungles; in fact, there are no jungles in Uruguay. Nowhere is there the slightest trace of a Red Indian, unless you are satisfied with the very handsome monument of the last of his race that stands in the Parque Rode, one of Montevideo's many lovely parks. Nor can the Capital boast of the exotic air of Buenos Aires, its bigger and more glamorous neighbour across the Argentinian border. Montevideo, a city of about six hundred thousand souls, with its well-lit streets, bordered by modern buildings and fashionable shops and frequented by large American cars and buses, is not very different from any provincial town of its size in Central Europe or the United States.

Progressive Trends

But if Uruguay is less romantic than other South American countries, it offers the immigrant some perhaps more important advantages. For one thing it is one of the few truly democratic countries left in this world. Fascist or other totalitarian ideas have made no headway here. Though Uruguay is certainly not a rich country, very few people live in abject poverty. The spirit of "live and let live" is general; it has also been shown to the many immigrants who have settled there in the last few decades. Again and again the Government has proved its understanding of, and sympathy for, the problems of the Jewish refugee and, incidentally, the idea of the National Home, and the establishment of the Jewish State. In fact, a greater number of refugees, proportionally, have found a new home in this little country than in any other—excepting, of course, Palestine. True, naturalization of "enemy aliens" has been slow, owing to the fact that the law insists on certain documents being legalized by a consular officer in the country of the immigrant's origin; but this reflects no anti-alien spirit, and the authorities are beginning to be less technical in this respect.

Are the economic prospects for immigrants good or bad? The answer depends on one's point of view. Very few immigrants have succeeded in accumulating wealth. Uruguay has but two million inhabitants the greater part of which count as consumers only on a very small scale. There is little scope for large-scale trading activities. The only important industries, cattle-breeding and meat export, are in the hands of a comparatively small number of persons, and more or less closed to the outsider. To the ambitious, Uruguay compares unfavourably with, say, Argentina or Chile. But, on the other hand, the immigrant does not find it very difficult to earn a modest, but sufficient living soon after his arrival. No labour permits are required. Nobody asks for testimonials or diplomas. (An exception are the professions: I know of no doctor, dentist or lawyer who has, officially, been admitted to his own practice). Whether he works as shopkeeper, clerk or manual worker, the immigrant encounters no prejudice on the part of the population, or trade union jealousy. On the contrary, with delightful natural politeness the Uruguayan makes a point of helping the stranger over his first difficulties with the Spanish language and local custom.

Community Centre

The Jewish community in Uruguay comprises several congregations, among them a large Polish, and a prosperous Turkish one. In 1936 German and Austrian refugees formed the "Nueva Congregacion Israelitica" with now fifteen hundred families, i.e. about four thousand souls, as registered members. In addition, there are about an equal number of former Germans or Austrians who have not become members of a congregation. Recently, the German congregation acquired a Community Centre, supported entirely by voluntary contributions, under the devoted sponsorship of Rabbi Dr. Rosemann. Like most things in Uruguay, it is quite a modest affair; furniture and decorations had to be collected piece by piece; but in spite of this, or perhaps because of it, it is regarded with

great pride and affection by the members. More or less, each section of the Jewish population—Polish, Turkish and German-Austrian—keep separate from the other.

Cultural and political life in Uruguay is strongly influenced by the United States on whose support Uruguay depends to maintain her freedom of action against the pressure of aggressive-minded neighbours. British influence, once very strong, has greatly decreased and British prestige has also suffered through the vagaries of Britain's post-war foreign policy.

Although most of the famous artists visiting South America also perform in Montevideo during their tour, a lover of the arts will find the cultural life of Uruguay somewhat "provincial" and unsatisfactory. This, together with the limited economic possibilities, is perhaps the greatest drawback of life in Uruguay. But to the minds of most immigrants, the comparatively healthy climate, social and political stability, and, most of all, the genuine friendliness of the Uruguayans, are more than ample compensation.

ILSE KORNBLUM (Montevideo).

CHILE

On the occasion of its tenth anniversary, the Sociedad Cultural Israelita "B'ne Jisroel," Santiago de Chile, which has been formed by Jews from the European Continent, published a most impressive illustrated March issue of its monthly. It contains, amongst others, messages from Dr. Leo Baeck and from the AJR. Up to the present about 3,600 members are organised in the Congregation, which gradually has taken up a variety of religious, charitable and social activities. A communal building is in preparation. Considering the fact that the Congregation started from scratch, its achievements deserve admiration and justify hopes for still increased future activities.

Leo Baeck's Message

ROSH HASHANAH AND YOM KIPPUR

WE are living in a time which, now in a depressing, now in an elevating sense of the word, may be called an historic one. Is it a time that prepares peace, the true peace? Or is it a time that arms for fight, for new hard fight? From day to day we are kept in suspense. In such days of uncertainty, of menace, of pressure, there is the danger that the individual abdicates, that man arrives at a belief which in fact is the dismalness of unbelieving, at the presumption that the individual human being is but a wave, the one among the many, driven along by an irresistible current towards a fate.

It is the fundamental idea of our Rosh Hashanah and of our Yom Kippur to reject that course of unbelief. These holidays will emphasize to every individual that he may neither surrender nor resign, that so much depends on him. Where any human being takes into himself one commandment of God, where he opens to a voice of justice, of truth, of goodness, there is a beginning; there a way is prepared, a "way of the Lord." Every advance, every ascent goes out from the one or from the few.

In all occurrences, in the small happenings of the day as well as in the great developments of history, there is many a thing that can neither be foreseen nor preconceived. But one thing lies distinctly and straight ahead before each and everyone: he can just begin to-day, and patiently go on to-morrow, to take one of God's commandments seriously and thereby to take himself seriously. All historical wisdom, too, consists of grasping the weight of a

EVENTS IN ANGLO JEWRY

The Board of Deputies, at their first meeting after the summer recess, were concerned with the lack of co-operation among Jewish organisations both in Geneva during the recent session of the U.N. Economic and Social Council, and in this country with regard to defence against antisemitism. It was announced that a meeting of all Jewish organisations had been convened at Paris in time for the General Assembly of the U.N. The Board had accepted an invitation from the Alliance Israelite Universelle, and it was hoped that this example would be followed by other bodies, particularly those (including the World Jewish Congress) whose "conception of co-ordination" (according to Mr. H. A. Goodman) was "subordination."

In the domestic sphere, the rivalry between the Defence Committee and the "43 Group" dominated the discussion, and after several unsuccessful attempts to come to a working arrangement, an appeal was issued to the Community not to support the dissidents. On the present state of antisemitism, Mr. Neville Laski, K.C., said that the atmosphere had improved. He thought the achievement in Palestine overnight of order out of chaos and the defeat of seven different Arab armies had profoundly affected British public opinion, and reluctantly there peeped through in the most unexpected quarters either explicit or implicit admiration.

At the same time, the British Association, at their Annual Meeting at Brighton, was told by a psychologist, Dr. H. J. Eysenck, that according to recent investigations, only 20 to 25 per cent. of the British people were free of some sort of antisemitism. The General Council of the T.U.C., in a report submitted to their Margate Conference on September 6, expressed "extreme concern at the revival of Fascist activities and the public disorders arising from them."

The difficult position of the London Board of Jewish Religious Education was again stressed by the new Chairman, Mr. I. W. Goldberg, who explained that in spite of many attempts to reduce expenditure, the very minimum income required was £71,100, whereas only about £55,500 was available.

The Government of Eire has made a gift of one million pounds of beef to Jewish displaced persons in Germany and Austria.

truly human task and of paving the way for it. Those who have abode by one noble task with heart and soul have become benefactors to humanity.

Our world is smaller to-day, nations can no longer go out of each other's course; history, to-day, is unalterably the history of all, everyone is concerned. Therefore nations can no longer represent mere political terms, spheres of power. If they want to have their share in the future, they must grow to be nations of human beings; everybody will be engaged, and everyone therefore must be respected. Where nations only aim to be powers, great or small, there history will be a series of wars with some lucid or gloomy intervals.

Whenever we Jews speak of history we think of our way, the bygone way and the way to come. To-day, we look full of hope upon the new life which grows on the old soil of our fathers, many a prayer of our holy days will be devoted to that. A nation on that soil does not, and cannot, mean to be a nation of power, but a nation of human beings, of Jewish men, a people in which each individual is conscious thereof that things depend upon him, not also upon him but foremost upon him, that he himself is placed before God, that nobody can step between him and God to take his responsibility from him.

That is what we are taught by our New Year and our Day of Atonement, year by year. On Rosh Hashanah and Yom Kippur all Jews throughout the world are united. These are the holidays of history. In their idea all human beings can unite.

Herbert Freedman:

EMIL LUDWIG

The career of Emil Ludwig who died recently in Ascona (Switzerland) mirrors to some extent the inner development of German Jewry of which he was a part. Alienated from Judaism he returned to the fold—although he came from far (he was baptised) and his return brought him only half way home.

Ludwig was called the most "cosmopolitan" among German writers. His brilliancy of style and artistic temperament made his biographies famous in nineteen languages—he introduced into literature a new and daring form of historical portrayal which has since become known as "psychological biography" and which opened new vistas in the study of men and their periods.

Ludwig, who was born in 1881 in Breslau, was the son of a celebrated oculist, Hermann Ludwig Cohn. In order to facilitate the academic career of his son his father adopted for him the surname Ludwig. Until the outbreak of the first World War, Emil lived the retired life of a man of belle-letters and romantic sonnets. Only during the years 1914-1918 when he travelled as a journalist through the capitals of Europe he developed his astonishing power to analyse men and events, and in 1920 his first biography shocked the conservative historians and became a best seller, "Goethe: The History of a Man."

Studies of living and dead, genius and charlatan, famous and infamous, followed, and to be interviewed by Emil Ludwig seemed to not a few the acknowledgment of world-wide reputation. Roosevelt, Stalin, Mussolini, Nansen, Masaryk, Briand, Rathenau, Lloyd George, Venezuelos, Hindenburg, Kaiser Wilhelm II, Mackenzie King, Lincoln, Napoleon, Michelangelo, Rembrandt, Beethoven and Cleopatra are some of the subjects of his studies. Most controversial was "Son of Man: The Story of Jesus"; the greatest circulation was attained by "July, 1914" where he attributes to Germany the responsibility for the war.

There were two crucial moments in his life: One, when in 1922 Rathenau was murdered and Ludwig left the Christian faith "to be with his Jewish

brethren in their hour of trial," and the other when ten years later he met Mussolini. Mussolini, who hoped to gain from an interpretation by the famous liberal writer, received Ludwig as if he were one of the great ones of the earth. Ludwig's vanity, no doubt, fell victim to this flattery and he tried in his book on Mussolini to make Italian Fascism tasty to liberal palates. He did not even refrain, some years later, from attempting to whitewash Italy's invasion of Abyssinia—a fact which made it impossible for him to hold a lecture in Amsterdam in 1945.

Ludwig who had become a Swiss citizen spent the war in America. His eloquent and merciless pen was feared by the Nazis who hated him most of all emigrant writers. Ludwig advocated that no Jew should ever return to Germany. In his proposed punishment of Germany he went even further than the "Morgenthau-Plan," to the estrangement of many of his friends.

On two occasions he made forceful pleas for the Jewish people: once, on a German Day in New York in 1936 when he unfolded the story of the humiliation and suffering of German Jewry to a huge audience, and the other time, when he wrote the book "The Davos Murder" (Methuen, London, 1937) in defence of David Frankfurter, the Jewish student who in Davos, in 1936, shot a Nazi agent by the name of Wilhelm Gustloff. Ludwig, in his passionate appeal, narrates with love and tenderness the childhood of David in the orthodox home of his father who was a rabbi in Serbia.

"Is not Friday evening full of signs and wonders?" he exclaims in a minute description of the homely atmosphere and the rituals. "The life of a practising Jew is brimful of forms and formulas but he lives unceasingly near to God." Ludwig expounds the Jewish ethics which forbid murder even out of the purest motives—"and as a pious Jew he was guilty because he felt himself guilty"—but he called upon the court to show mercy and unfolded the dimensions of the Jewish tragedy to a world that was then mesmerised by Hitler's triumphant successes.

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.

CRIMINAL JUSTICE ACT AND DEATH PENALTY

Amongst the 72 new Acts which have recently received the Royal Assent is the Criminal Justice Act. All parties in the House agreed that this was a measure which in many respects modernises and improves English criminal procedure. The discussions on the Act were, however, especially remarkable through the fight on the Death Penalty. The bill which was placed before the House by the Government did not contain any alteration of the law, under which murder is punishable by death. The Home Secretary, though in principle an opponent of death penalty, was of the opinion that the present days where violence is rife as a by-product of war, are not the right time for making the change.

Violent opposition to this was raised in the House; an amendment was moved that the Death Penalty be suspended for an experimental period of five years, and in a free vote the amendment was carried with a majority of 25—this majority would have been about 70 if those members of the Government, who were in favour of the amendment had not abstained from voting. The majority included many Labour and Liberal members and about a dozen Conservatives.

The House of Lords, however, refused to subscribe to that decision. Amongst the great number of Lords who spoke against the amendment and voted it down were the Lord Chief Justice and other eminent lawyers. At the same time, the opponents of the abolition of the death penalty became very vociferous in the press and relied very much on

"Gallup polls" carried out on the request of certain daily papers.

The Government then tried to compromise, by bringing in another amendment, under which the Death Penalty was retained for a number of catalogued types of murder which were considered to be particularly dastardly or especially dangerous under present circumstances. This amendment was carried in the House of Commons by the Government's majority against the opposition, but again thrown out in the House of Lords. It was a comparatively easy task for the eminent lawyers to show up the inconsistencies unavoidable in such a catalogue.

By then, it had become clear that, owing to the opposition of the House of Lords, the Criminal Justice Bill with all its considerable improvements could never become law in this session of Parliament, if it contained any alteration of the punishment for murder. The Government resigned itself to this, promising to have the problem further studied and at an unspecified later date be dealt with.

The question whether Death Penalty should be retained as a deterrent, or whether it should be abolished, irrespectively whether or not it is considered a deterrent, is a matter of the individual's conscience. Regret, however, may be expressed that the opponents of the reform and especially the lawyers did not see their way to leave at least the decision to the discretion of the Judge. There are types of murders—the so-called miscarried suicide pact, e.g. where the Death Penalty is never carried out in this country. This is now done as an Act of Mercy, whereas it should be an act of Justice.

A HISTORY OF JEWISH MYSTICISM

In a History of Jewish Mysticism (East and West Library, 8s. 6d.), Ernst Mueller, the well-known translator of parts of the "Zohar" into German, has undertaken to set out the development of mystic thought in Judaism. The first two chapters of his book deal with Bible and Aggadah. The next five chapters outline the rise of Jewish mysticism from esoteric speculations to the height of comprehensive systems as they are developed in the "Zohar," Moses de Leon's theosophy of the spheres, and in the subsequent Lurian and later Kabbalah. The last three sections of the book are devoted to Chassidism, a fascinating survey of Kabbalistic tendencies outside Judaism, and a short anthology, which is followed by a bibliography and indexes.

In the first chapter which from various points of view is the weakest in his book, the author puts forward the view that the "Torah"—i.e. the Pentateuch—is the textbook of the cult of ancient Israel and that neither the sacrificial service nor the nature of prophecy can be understood "without the assumption of a mystical background."

The author's interest and his merit in presenting the reader with an attractive popular account may be said to begin with the third chapter. From the Sefer Yezirah, to be dated in the 3rd-6th, rather than the 1st-2nd Century C.E., onwards an abundance of mystical literature passes before our eyes. Letter-mysticism—a method still employed by Reuchlin; the four ways of interpreting Scripture, one of them being mystic; speculations based on the accounts of the Creation and the vision of the "divine chariot" in Ezekiel supply some of the keys with which the gates of the supernatural world are unlocked.

In the 9th Century Jewish mystic doctrines came from the Orient to Europe. In Germany in the circle of the 12th Century Chassidim we find an intensified inner piety and exaltation based on the exploration of the celestial mysteries. In Spain we see the Kabbalah in philosophic garb and set against the background of reputed Tannaic, second century wisdom: the famous "Zohar" like the Pythagoreans even teaches the transmigration of the souls. Bizarre, though these teachings are, and often moving on the border-line of Judaism, it may up to a point indeed be said that here "man's spirit soars to its greatest heights in the whole-hearted search for truth." While outside the Holy Land the immediate blessings of God are withheld from Israel, the shechinah, the divine presence, yet follows Israel through exile and dispersion as does a mother who loves her child.

There is a fascination about the second half of Mueller's book, which cannot fail to make deep impression on the modern reader. It makes you forget some minor failings; it leaves within you the longing to know more about Jewish mystics. From Isaac Luria to the Baal Shem and his Chassidim, from the "encyclopaedist" Cordovero to Rembrandt's rabbi, Manasseh ben Israel, there is an amazing array of heroes of faith. What more can such a short outline do than make us feel proud to be Jewish?

O. H. LEHMANN, Oxford.

EAST SIDE, WEST SIDE

Marcia Davenport of "Valley of Decision" fame has written another entertaining novel. However, to pretend, as the publisher does, that she penetrates the social problems touched in her newest book "East Side, West Side" (Charles Scribner's Sons, New York, 1947, 376 pp.) would mean to take a book serious which is in every aspect superficial.

The author's intention was apparently to show how the old and the new generation, the Jews and the Gentiles, the different strata of society clashed at each other and what efforts, sacrifices and actions are needed in order to overcome prejudice and complacency and to create decency within family and society.

There is one element in this deftly written book which time and again makes one forget its basic weakness. This element is New York and the city itself. Hundreds of details and subtle observations create a colourful mosaic of New York of which the scholars up to now did not decide whether to call it the most or the least "American" part within the 48 States of the Union.

JOHN F. OPPENHEIMER, New York.

W. Rosenstock:

NEW BRITISH NATIONALITY ACT

The essential feature of the British Nationality Act, 1948, which will come into effect on January 1, 1949, is, in the words of the Home Secretary, that "each of the self-governing Commonwealth countries shall determine by its own legislation who are their citizens and shall declare these citizens British subjects, and shall recognise as British subjects the citizens of all other countries of the Commonwealth." Accordingly, persons who in the old British Nationality Act of 1914 were termed British subjects are now "citizens of the United Kingdom and colonies" and have, by virtue of that citizenship, the status of British subjects. In the interest of India and other members of the Commonwealth which might object to being termed as British, the Act lays down that "British subjects" may also be called "Commonwealth citizens."

Status of Married Women

Amongst those changes of the new Act which affect the legal position of persons of foreign origin, the new regulations about the status of married women are the most important ones; they are destined to give more independence to married women, as far as their national status is concerned. In future, married women of foreign nationality may apply for naturalisation in their own right. This may be very important for those cases in which, for one reason or another, the husband does not or cannot apply for his naturalisation.

As before, a married woman may also acquire British nationality on the strength of her husband's citizenship; she is entitled, on application and on taking an oath of allegiance, to be registered as a citizen. In its original wording the Bill provided that such a registration, if applied for, should not be carried out automatically, but should be left to the discretion of the Home Secretary. The idea was, to prevent so-called bogus marriages, i.e. marriages which were only performed in order to confer citizenship on the alien woman. In the course of the debate, however, the House took the view that no Minister should have the power to stigmatise a person by refusing registration. As, on the other hand, bogus marriages shall be prevented as far as possible, the woman has now, contrary to the old Act, to take an oath of allegiance. The clauses about deprivation of citizenship if obtained by wrongful means were considered a further sufficient safeguard against abuse.

Whereas, thus, the status of alien women with British husbands is, in principle, unchanged, the Act involves a considerable alteration of the position in the opposite case, i.e. that of a British woman marrying an alien. The British woman, whether she is British by birth, naturalisation or registration, retains her British nationality; if she has lost her British nationality by having married an alien before the law comes into effect on January 1, 1949, British nationality will be automatically restored to her on January 1, 1949. Contrary to this new regulation, the old Nationality Act was based on the principle that a British woman would lose her nationality by marrying an alien. Only in two exceptional cases

she kept or could resume her British nationality: She kept it, whether she was British by birth or naturalisation, if she did not acquire another nationality by her marriage, and she could resume it, but only if she was British by birth (and not by naturalisation), in case her husband was an enemy alien.

Naturalisation

There are, broadly speaking, the qualifications for naturalisation as in the old Act. The alterations arise mainly from the basic object of the new Act, namely to create a specific citizenship of the United Kingdom and the Colonies as distinct from a citizenship with other Dominions of the British Empire and Commonwealth.

Accordingly, the applicant must have resided in the United Kingdom or the Colonies (and not, as before, in any of His Majesty's Dominions) for five years within the last eight years, of which the residence in the United Kingdom during the last year immediately preceding the date of application must have been uninterrupted; it will be remembered that short journeys abroad, during which the applicant has kept his abode in this country, are usually not considered interruptions in the meaning of the Act. Furthermore, the applicant has to state that in the event of his naturalisation he intends to reside in the United Kingdom or in any colony, protectorate, United Kingdom trust territory or in the Anglo-Egyptian Sudan, whereas, so far, his undertaking referred to the intended residence in any of his Majesty's Dominions.

Deprivation of Citizenship

The conditions under which persons who obtained their citizenship by registration or by naturalisation may be deprived of their citizenship also correspond roughly to those of the old Act. The naturalisation may be revoked if it had been obtained by means of fraud, false representation or the concealment of any material fact. Furthermore, if the citizen has shown disloyalty or disaffection towards His Majesty, was unlawfully trading with an enemy, or has, within five years after his naturalisation, been sentenced in any country to imprisonment for a term of not less than 12 months. The corresponding clause of the old Act only covered sentences which were imposed by a Court in His Majesty's Dominions, but went in so far beyond the new Act as it also included sentences to a term of penal servitude or to a fine of not less than £100.

A deprivation of citizenship may also be ordered if a person has been resident in foreign countries for a continuous period of seven years, without having been in the service of His Majesty or an inter-governmental organisation, or without having registered annually at a United Kingdom Consulate. The requirement of a registration was not expressly mentioned in the old Act which spoke on more general terms of maintaining "substantial connections with His Majesty's Dominions." In all cases of deprivation the Home Secretary must be satisfied that it is not conducive to the public good that the person shall continue to be a citizen.

The last Schedule of the Act contains a list of those laws which are either partly or entirely repealed by the new Act. As a matter of curiosity it may be mentioned that one of the repealed acts is "an Act for the naturalisation of the Most Excellent Princess Sophia Electress and Duchess Dowager of Hanover and the Issue of her Body," passed under the reign of "Good Queen Anne."

The Act is the result of very elaborate consultations between representatives of the Dominions and experts of the United Kingdom. At the same time it is, apart from its legal technicalities, an important document for the development of the British Commonwealth. In the same way in which other political and legal actions put the Dominions on the same footing as the Mother Country, this Act, by introducing a specific citizenship for the United Kingdom, brings to some extent the Mother Country from its predominant position to the level of the Dominions. Apparently it is the general view that this is the best safeguard for the unique ties between the various members of the British Commonwealth of Nations.

Old Acquaintances

Paradise with little faults:—It starts with the rolls you get for your breakfast in the "Arlberg Express": you have forgotten how white rolls used to be. Switzerland is a paradise; you cannot remember any more the names of the different kinds of sausages they serve as "Aufschnitt." But for the 8,000 refugees living here, Zurich is not the Garden of Eden. While the refugees even in France have the chance to get a proper passport, there is no hope to acquire Swiss citizenship. They have still to fight for their labour permits, and have to renew from time to time their permission to stay there. Switzerland is a small country, and it is difficult to earn a living. The refugees are sitting in a world of plenty, without being able to have part in it. They know how austere we live in Britain, but they envy us for belonging again to a country, for not having only duties but rights too. Of course, the 18,000 Swiss Jews did everything they could during the hard years of the war to make things easier for the refugees, but they couldn't prevent the labour camps and the working restrictions the authorities imposed on them. Now the organisations fight for the right for a permanent residence.

The Big Difference:—In Paris one is never losing a bad conscience while eating opulent meals. You get no milk for your coffee, and the French children have little to drink, but you get seven or ten different kinds of cheese after your dinner. No one accepts bread coupons; they prefer to take the higher black-market prices. When you meet refugees in France they seem happier because they never forget what they went through. They are enjoying the sun, sitting at the Champs-Élysées, but they still don't take it for granted. I visited Betty Stern who is now an agent for actors and directors, but she still speaks with horror of the dreadful years in Camp Gurs.

Two Pictures:—I saw a new Paula Wessely picture "Der Engel mit der Posaune" in Zurich, and was greatly annoyed to see the Viennese actress in the part of a half-Jewess who jumps out of a window because she doesn't want to hoist the Nazi flag. It's disgusting if you come to think of it that Paula Wessely not so long ago, in "Heimkehr," spoke the sentence "I never buy from Jews"; and one should protect audiences outside Austria and Germany to see such a change. On the other hand, I saw Roberto Rossellini's picture "Germany anno Zero" which the Italian director produced in Berlin. It's a moving plea for pity on behalf of the Germans, very well done, but spoiled by awful dialogues.

Door to Hell:—Zurich is near to Germany; people are coming from and going to Munich. I met Werner Finck who behaved so well during the Hitler years, and who welcomed me with the words "First I have to apologise for not preventing the Nazis, but I did what I could . . . of course, against Goebbels I cannot say a word; after all, he made me world-famous. . . ." (by barring him.) The courageous comper would like to come to London without fee to talk to the refugee community. Just now, Zurich is on the cross-roads; everybody passes through the famous "Odeon" cafe; it's the good, old "Romanische" or "Herrenhof" (if you hail from Vienna) redivivus. There I saw the poet Viktor Wittner, who used to edit "Querschnitt"; the dancer Valeska Gert who owns a little café in town; the young and gifted playwright Fritz Hochwaelder from Vienna; Ilse Heim-Winter who was once in "Maedchen in Uniform," and interviews now the stars for Zurich's "Tata"; the actress Maria Fein who doesn't look like the mother of Maria Becker, Zurich's talented star; (she will tour Switzerland with Jacques Devals new play "Le Bonheur de Mechants"); the Berlin actor Erwin Kalser who returned from Hollywood to be on a German stage again . . . and hundreds of well-known faces. There is Dr. Karl Wilczynski, who writes books now; the Swiss playwright Max Frisch, who just returned from Breslau; F. Th. Meyseles, still Grandi like, just back from Palestine; and everybody knows everybody. I went to see Kurt Siodmak from Hollywood who writes a script for Lazar Wechsler of Praesens Film.

An Afternoon in Basle:—Kurt Reiss who started once with Berlin's "Reibar" runs now an agency in Basle; he has also a touring company which covers half of Europe—with Bassermann, Deutsch, Ruehmann, and Paula Wessely. We hadn't seen each other for fifteen years when we met in front of the "Kunsthaus. . . ."

PEM, Zurich.

Letter to the Editor

"REVIVAL FOR JEWISH STUDIES"

Dear Sir,

The "Society for Jewish Study," whose aims and activities have been described in the article by Prof. Ernst J. Cohn, "Revival of Jewish Studies," in the July issue of your paper, herewith invites all interested in the promotion of higher Jewish learning to enrol as members of the Society. They will then be informed of all the Society's undertakings and invited to the public lectures given monthly by well-known scholars. Membership will also include the right to take part in any of the courses offered by the Society (these include Talmud, Midrash, Codes, Jewish Philosophy and Biblical Exegesis), and to use the library of the Society (a representative collection of Hebrew and Judaica). The minimum membership subscription is 10/6 per annum. Applications and inquiries should be addressed to the undersigned

Assistant to the Principal.

33 Seymour Place, W.1.

Dr. A. Loewenstamm.

FROM MY DIARY

I had not been to Paris for ten years and the strongest impression in walking through its streets was that nothing had changed the outward appearance of that glorious city. Berlin lies in ruins, Warsaw and Budapest are destroyed, Vienna and London damaged, but the war has passed by the architectural monumentality of Paris.

Not only have all the old familiar land marks remained unscathed—new historic sites have been added by the many plaques which have been inscribed in memory of those fallen for the freedom of the city in 1944. Even the book sellers on the banks of the Seine are still there, where they have always been, and under the bridges sleep the vagabonds like in old French films.

But the war has not passed the faces of the people. Only if one has enough means to live on the "marche noir" can one have sufficient food. The whole economic system seems to suffer from a lack of fair distribution. There are only two extremes in France—those who live well and those who live badly and in between there is a vacuum.

There is a terrific shortage of milk in Paris. When I talked to a friend about it he said there were even more cattle in France than before the war, but the milk was made into cheese and butter; cheese and butter were being exported in order to obtain hard currency. But instead of buying machinery with this hard currency, American fountain pens, nylons and cars came into the country.

The Jews in Paris, if one is allowed to generalise, have recovered some of their former economic standing. Of course, the proletarian Jewish population around the St. Paul's, where in former times was the so called ghetto, has to a large extent disappeared. It was just here that the German occupation authorities carried through their most ruthless deportation policy. The many signs of firms in Yiddish and Hebrew have vanished. Those few who are left are small artisans who had to start from scratch again after the Nazis had plundered their modest homes and shops.

Out of 20,000 pre-war refugees from Germany and Austria, only 4,200 have survived. Although naturalisation is possible in principle, the process is slow. But the liberal grant of labour permits has made at least their economic position stable.

On the occasion of the transfer of 4-5,000 Jewish D.P.'s from Camps in the American Sector of Berlin to the U.S. Zone, the paper "Neues Deutschland" said: "Time and again it was stated that the D.P. Camps in Schlachtensee and Zehlendorf were headquarters for black market activities. . . . Now these camps have ceased to exist. One should assume that thus the black market in Berlin had also gone, that one would not any more meet at well-known places, such as Potsdamer Platz, Alexander-Platz, Zoo-Station, those types who made more or less clear "business" proposals. Is that the case? By no means. If one takes the trouble of passing these places, one will find there the same individuals as before. The black market remained in existence, only the scapegoat has vanished whom one could blame."

Rabbi Dr. Leo Baeck who during the past year extensively toured the U.S.A. and Palestine spoke for the first time in London on his observations when he addressed an overcrowded meeting of the Theodor Herzl Society with Dr. H. Capell in the chair.

Jewish life, Dr. Baeck said, had, like an ellipse, two centres—Eretz Israel and the United States. It was common to both countries that the communities had been created through concentrated immigration, with one difference: immigration into the U.S. was into a nation; Aliya meant return to oneself. Dr. Baeck characterised Jewish life in the United States as that of a Jewry who had become conscious of their responsibility and unity in the deepest sense of the word. Love and enthusiasm for Eretz Israel, he said, were not confined to the Zionists but were shared by all Jews except for a small minority. The best and noblest circles of the non-Jewish American population stood behind the idea of Jewish Palestine.

When a Jew comes to America, Dr. Baeck said, he comes as an observer of Jewish life; but in Eretz Israel he cannot be an observer, not even objective. Dr. Baeck had been in Palestine in 1935 and what he saw now he likened to a miracle. Not only the land had been transformed but also the people. What impressed him most was the "variety in the unity," the side by side living of social and religious forms, of colonies and towns. Dr. Baeck concluded by saying that he could not imagine this Jewish land of ours without Jerusalem and he was convinced that we would live to see that the inner logics of our claim would succeed.

NARRATOR

PERSONALIA

Mr. Kurt Friedlander became 60 years recently. Until 1933 he held, as "Regierungsdirektor" in Stettin, responsible offices, amongst others that of a Regional Arbitrator for labour disputes. From 1933 onwards he worked with the Jewish "Central-Verein" and, later on, with the "Reichsvertretung." Many people benefited from his profound experience and the human touch which marked his advisory activities. The AJR, whose Board he belongs, joins his friends and former colleagues in extending to him the most sincere congratulations.

Mr. Adolf Landecker (formerly Berlin, now Ann Arbor, Michigan, U.S.A.) will be 70 years old on October 21. In Berlin, where he was the Chairman of the "Wohlfahrtsamt Osten" of the Jewish Community, he was loved for his unselfish and untiring activities as the "Father of the Poor." During his stay in London, he gave his voluntary services to the AJR, which wishes to express to him the most heartfelt felicitations.

Mr. Walter Newman, Blackburn, passed away recently. After having been admitted to this country he founded in a so-called distressed area the well-known Newman's Slippers Ltd., which gave employment to many British workers and soon became one of the leading enterprises in this branch. It contributed 40% of the total export in slippers. Mr. Newman's achievements as a refugee industrialist were acknowledged in obituaries published in the general press. The deceased always took a great interest in Jewish affairs and lent his sympathy and understanding to the work of the AJR.

Dr. Alice Salomon died in New York at the age of 76 years. For several decades she was a leading personality in the organisation of German Welfare Work. She was the founder and Chairman of the "Konferenz sozialer Frauenschulen Deutschlands," the "Deutsche Akademie für soziale und pädagogische Frauenarbeit" and "Internationale Komitee sozialer Schulen" and the Vice-Chairman of the "International League of Women."

Dr. Ludwig Mendelsohn, who died recently in U.S.A., was well known for his professional work as a children's doctor, and his activities as a leading welfare worker of the Jewish Community Berlin. One of his most important creations was the Children's Home at Niederschoenhausen. All those who worked with him or benefited from his achievements will mourn his death.

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ARE YOU OVER "21"?

As mentioned in the Sept. issue of "AJR Information," a group for cultural and social activities is being founded for young people of 21 to 35. An initial meeting has now been arranged for **Sunday, 31st October, 7 p.m., at No. 1 Broadhurst Gardens, N.W.6** (near Finchley Road Underground Station), to discuss future activities. This will be followed by some entertainment, and there will be a charge of 2/6 including refreshments. Young people who are interested in the new venture are herewith cordially invited to attend the meeting.

TRAINING COURSES

The AJR Social Service Department considers to arrange Courses in English, shorthand and bookkeeping. In order to find out whether the need for providing these facilities is great enough, those who are interested in them should contact AJR Headquarters. The fees would be moderate.

The AJR has been asked to furnish the Jewish National and University Library in Jerusalem with back copies of "AJR Information." It was possible to comply with their request with the exception of the issue of February, 1946. Any reader in possession of that number is kindly requested to pass it on to AJR Headquarters.

NEWS FROM GERMANY

Berlin.—The Synagogue at the Cemetery Weissensee was reconsecrated recently. During the November pogroms, the building could partly be saved by the courage of some Jewish men, and secret Services were held there during the war. The former member of the Synagogue Board, 83 years old Mr. Horwitz, a returnee from Theresienstadt, acted as parnas at the Consecration Service which was conducted by Prediger Riesenburger and Kantor Hirschberg.

Gelsenkirchen.—A Memorial Stone in honour of more than 200 Jewish women, all slave labourers, working in the Gelsenberg-Benzin A.-G., who lost their lives owing to the fact that they were forbidden to take shelter during an air-raid in September, 1944, was unveiled a few hundred yards away from that huge industrial plant.

Forty Cemeteries Desecrated.—With the renewed desecration of the Jewish cemetery of Krefeld in the British Zone of Germany which had fallen victim to a similar act of vandalism in May last, the number of desecrations of Jewish cemeteries in the British Zone since January 1, 1947, has risen to forty, including fourteen since January 1, 1948.

High-Ranking Police Officials Former Nazis.—According to official figures published in a report of the Ministry of the Interior of the North-Rhine-Westphalia Provincial Government, 534 out of a total of 966 high-ranking police officials (equal to 53.3%) at present in office are former members of the Nazi party. A further 37 (3.1%) were members of the S.S.

Great Demand for German War Brides.—Of the 19,044 war-brides and their children who emigrated from Europe to the United States between March 5, 1946, and August 15, 1948, according to official statistics published at U.S. Army Headquarters 9,941 were of "German or other nationality."

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