

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

8, FAIRFAX MANSIONS, FINCHLEY ROAD (CORNER FAIRFAX ROAD) LONDON, N.W.3

Office and Consulting Hours: 10 a.m.—1 p.m., 3—6 p.m., Sunday 10 a.m.—1 p.m.

Telephone: MAIda Vale 9096

FESTIVAL OF FREEDOM

FOR the first time after many years of plight and trial, the Jewries of the Continent and many other parts of the world will be celebrating Passover, that ancient festival of liberation, as a true Passover—the passing over of innumerable homeless Jews from the insecurity of their existence, into the security and freedom of Israeli citizenship. A migration of a magnitude such as has not occurred in Jewish history is taking place from the Continent of Europe, the Moslem countries, from Shanghai and Aden into Israel at a rate of 25,000 per month. The camps in Cyprus have already been cleared and it is hoped that by September all Jewish D.P. camps will have been emptied. As these lines go to press the last inmates of Bergen Belsen D.P. camp will leave that place of horror and humiliation and start their lives anew.

For all of them, and with them for the whole of the Jewish people, this year's Passover will have a special ring, and the ancient prayer "Next year in Jerusalem" will to many homeless Jews at last be answered.

ACCOUNT OF ACTIVITIES

FOR the large audience, the recent Board Meeting of the AJR was more than an ordinary check on the activities of the Association. It proved, if proof was necessary, not only the continued interest of the bulk of its members and the community at large but more, that the scope of its work, far from diminishing, has grown.

Dr. W. Rosenstock, in a review of the activities, surveyed the strides that had been made in recent months in the political, legal and social spheres. While some of the questions, such as naturalisation, had largely been solved, a host of others had arisen which required the representation of a central body. In addition to the many pre-war refugees who, though their majority by now are British subjects, have still many interests and problems in common, a number of Jews from the Continent have come over since the end of the war and are making new claims on the AJR.

It was here that Miss A. Levy, in her report on the Social Services Department of the AJR, had to tell a story whose human touch made a deep impression on the gathering. Apart from a variety of social services which the AJR is performing among old and aged refugees and many of the newcomers, there is, of course, the AJR Employment Agency, whose importance in the coming months is bound to grow. In order to gauge its necessity, let it be said that during its first year it had received over 1,300 applications for jobs, and the rate is fast increasing.

The morning session was presided over by Mr. A. Horovitz, and in the afternoon session, at which Dr. W. Breslauer was in the chair, Dr. F. Goldschmidt, Manager of the United Restitution Office, gave a comprehensive survey of restitution legislation in the various zones of Germany.

AJR EMPLOYMENT AGENCY

(Annually Licensed by L.C.C.)

Vital mutual assistance for employers and employees. No Fee. Please report any vacancies for men and women. Full, part time and homework.

Sidney Salomon:

The MUNICIPAL ELECTIONS

The announcement that the Union Movement, the name now given by Mosley to his Fascist Party, intends to put up candidates at the forthcoming municipal and L.C.C. elections is a pointer to its ambitions, though it need not be accepted that these ambitions will be fulfilled. At the same time, it is significant that Fascists should have the audacity thus to come forward in the open in the hope that they may be able to air their pernicious views in the publicity of a municipal council, which has always been accepted as the first step towards eventual representation in the House of Commons.

It may seem strange that Fascists should be treated on the same footing as members of any other political party, but it must be borne in mind that in England freedom of opinion, with which freedom of expression is inextricably tied up, is one of those things which alone has not suffered from the impact of the last war. It may certainly seem illogical that, having fought against an ideology whose aim was the destruction of freedom, we should still permit its adherents to preach their pernicious doctrines here. There are only two aspects of freedom of expression with which the law can interfere—one is if the utterances, either oral or written, come within the meaning of obscenity, and the other is when they can be defined as seditious libel or seditious words. Both these aspects require a considerable amount of proof, and the final interpretation rests with a jury. It will, therefore, be seen that, politically speaking, practically any opinion can be expressed with impunity. It may be that, on balance, to allow freedom of speech is in the end more conducive to real liberty than would be a more rigid interpretation of the law. As is well known, all attempts to introduce a law which will protect communities from libel have so far failed. There are certain statutes, such as the Public Order Act, 1936, which are supposed to give protection, but they are not, in my opinion, properly implemented. If these laws were strictly interpreted and carried out, there would probably be little ground for complaint.

What does Mosley hope to gain by this manoeuvre? He aims, of course, at publicity and to "cash in" on the strongly prevailing anti-Communist sentiment, for there are many people who, without any strong political views as far as local politics are concerned, might still be persuaded by the prevailing atmosphere to support a party whose chief platform seems to be anti-Communism and anti-Russia.

The Union Movement at this moment pretends to have played down its anti-Semitism for, judging from what has appeared in its newspaper, its anti-Semitism does not exclude support for a Jewish National Home, and its anti-Jewish sentiments, it claims, are only directed against those who place their personal interests above those of Britain.

This sort of hypocrisy will, I hope, get them nowhere. Those who have had the misfortune to listen at street corners to meetings of the Union Movement cannot but be revolted at the foul anti-Semitic tirades which form the staple of the majority of speeches. The pretended opposition to anti-Semitism which appears in the "Union" newspaper is only a facade and can deceive none. Fascists remain, and must remain, anti-Semitic, because anti-Semitism is the rock on which their creed is founded. Side by side with this anti-Semitism is their support of Nazism and the ideology which stems from the same root. The Union Movement not only ignores or belittles the black atrocities of the last war, but it pretends that they were largely propaganda, and its criticisms are levelled not against the atrocities but against the courts which tried those responsible. To emphasise this point, the movement has now set up a "bond of brotherhood" between it and its sympathisers in Germany, and the followers of Mosley are called upon to show, in gifts of money or kind, their sympathies with the survivors of the Nazi regime.

No one wants to perpetuate hatred, certainly not the Jewish people, but there is a world of difference between the perpetuation of hatred and the just condemnation of criminals whose crimes against humanity cannot be equalled in history's long record.

Though the people who expect a Fascist victory at the polls are only the Fascists themselves, it is a grievous error to underestimate one's adversaries. The Nazis overrated their position in Germany; the anti-Nazis underrated the Nazis, with the consequence that the latter won. It is always better to be too careful than to be too careless.

All members of the community who have a vote must cast it against any Fascist candidate who is nominated in their constituencies. However inconvenient, they must make a point of going to the polls. It is only by reducing the Fascist figures to a decisive minority that one can hope to teach them a lesson. Electors must go to the poll and cast their votes against an attempt to make a negation and a farce of our democratic system.

"ALL FOOLS' DAY"

The First of April is a momentous date in the history of Jewish Emancipation: the day of the great Nazi boycott, the day when German Jews were outlawed and the staunchest hope of emancipation thrown into the dust. It was not perhaps entirely inappropriate that the amazing felony was launched on All Fools Day. But while the progress since is painfully familiar, it seems also worth recalling, over those many years, how Jews bore themselves in their great trial.

They "viewed the future with grave concern," wrote the *C. V. Zeitung*, journal of the German Citizens of the Jewish Faith, in its first comment on the new Government. "It is useless (they declared) to ignore the dangers inherent in the fact that Germany's destiny is henceforth to be guided by the leaders of a Party which proclaims on its banners war on the Jews." There is news, then, almost at once, defying Nazi censorship, of terror, bloodshed, and fresh desecration of synagogues. Indeed "murder and slaughter are the order of the day, and no end of it," the *C. V. Zeitung* remarks on February 16, and a fortnight after the terror elections of March 5, the paper actually has the courage to remind the authorities who, it says, were tolerating "hyenas of the revolution," that "Government means above all public order."

German Jews' Patriotism

But this was a new Government, and that the new order meant nothing but primeval chaos, perhaps Jews will be excused if they did not assume this at once. Indeed nothing is more pathetic to behold in these murderous weeks ending in the shame of All Fools Day, than the pious belief in things that were not, and the affirmation by these German Citizens of the Jewish Faith, of a patriotism that is surely among the undreamt-of things in heaven and earth.

"German Jews (it was said on February 2) have the deep conviction that President Hindenburg, loyal to the Constitution will tolerate no assault upon the constitutional rights of parts of the German national community"; for were not German Jews "inseparably bound up with all things truly and genuinely German"?

But then came the day, irrepressibly, when every Jew was an outlaw, and shame and burning anger consumed the soul of those who "before God and men stood free from guilt" (*C. V. Zeitung*, March 30). They had made an attempt to show that the "commands of moral duty" were also a matter of common sense and expediency: "The hatred now vented on the Jews, does not stop there. It will gnaw on. The fire so kindled will spread and work destruction everywhere. Flames not put down in time, will become a vast conflagration." Never was truth foretold more strikingly, never with a power more convincing, never by a token less mistakably. But who would listen? These German Jews, so cruelly used already, were forced to plead with their well-wishers abroad and beseech the outraged friends of justice not to protest and not to intervene, because, so the Jews were made to argue, this persecution, this denial of fundamental rights, was—"a domestic affair of Germany," in which no outside interference could be tolerated. . . . It was clearly, demonstrably, Hitler's argument, and, of course, not a new argument: the Tsar had employed it in his day, and if it largely prevailed, then and now, it was because of the callousness and indifference of the civilised nations which utterly failed to understand that the cause of the Jews was the cause of progress and defence of the Jews the test of Christianity.

"Wear It With Pride—the Yellow Badge"

The words that stirred the minds of German Jewry, words that blazed forth in the affliction like a fiery beacon, and lifted up the hearts of the perplexed—these words were uttered by another (though smaller) German Jewish paper, the Zionist *Judische Rundschau* (April 4): "Wear It With Pride—the Yellow Badge!" ran the thunderous bannerline, under which it was declared: "The Jews to-day can speak only as Jews. Everything else is senseless." The *C. V. Zeitung* had spoken with scorn of "the so-called Jewish Question": "The new Government will soon come to realise that the questions they must solve are of a rather different calibre and far more complex." The *Judische Rundschau*, however, quoted with shattering effect the words of Theodor Herzl, written as far back as 1896: "The Jewish Question still exists. It would be foolish to deny it. It is a remnant of the Middle Ages, which civilised nations do not even yet seem able to shake off, try as they will."

C. C. ARONSFELD.

IN PARLIAMENT

RESTITUTION DEBATE

An Adjournment Debate on the restitution of property took place on March 8. Brigadier Medicott expressed his regret and surprise about the fact that nearly four years after the end of the war no restitution legislation had been promulgated for the British zone of Germany. Meanwhile, restitution laws had been passed by practically every ex-enemy country, but Great Britain shared with Russia the unhappy distinction of being one of the only two countries where this matter had not been dealt with. He recalled that in January, 1948, three months after the American and French authorities had passed their restitution laws, a conference took place in this country between the Foreign Office and the organisations which were recognised as representing the interests of most of the claimants (the "Council of Jews from Germany" is amongst these organisations—The Ed.). There was, he went on, a considerable delay resulting in two drafts of June and November, 1948, and even now, in March, 1949, the present wording of the draft has still not been shown to the interested parties. On the other hand, amicable arrangements between the parties were not granted permission by the British authorities. Hitler's Germany, Brigadier Medicott said, lasted only twelve years and yet those who were his principal victims have already had to wait nearly one-third as long as that time and they are still waiting—for the restoration of the rights to which they are entitled.

Mr. Sydney Silverman and Mr. Barnett Janner associated themselves with Brigadier Medicott's appeal.

In his reply, the Minister of State, Mr. Hector McNeil, declared that the Government acknowledged the obligations to these unfortunate people and their successors and that they were desperately anxious to discharge their duty on this subject efficiently and justly. He said that it was originally intended to promulgate, in co-operation with the other three powers, one restitution law for all four zones of Germany. The negotiations towards this aim broke down in November, 1947. In preparing a law for the British zone, the Government did first not conform to the American model because they feared that a recrudescence of anti-Semitic feeling might have been encouraged or created. Now, however, the Government are eager to admit that the American model worked very well and that, as far as could be seen, there was no reaction which might have been interpreted as anti-Semitic feeling. Therefore, the Government had directed their representatives in Germany to produce a model following fairly closely the American example.

Mr. McNeil stressed that the Government would consult again the interested organisations in this country to whose advice they were indebted. Consultations would also be necessary with the Land Governments in the British zone. He hopes that the promulgation of the Law will be a matter of weeks.

GERMAN PRO-NAZI ARTICLE

Mr. Edelman drew the attention of the Foreign Office to an article in the "Hamburger Allgemeine Zeitung," condemning the trial of war criminals and offering an apologia for Nazi atrocities that they were no worse than alleged atrocities by English settlers against American Indians in 1637 and by Americans against Indians in 1813. Mr. McNeil said that the British Element of the Control Commission had taken steps to stop the circulation of articles of that kind.

AIR SERVICE TO ISRAEL

The Minister of Civil Aviation stated that an all-British through air service from Great Britain to Israel was under consideration.

POLITICAL PARTIES IN AUSTRIA

Mr. J. Hynd asked the Foreign Secretary why the British authorities in Vienna persist in prohibiting the operation of independent political parties, in particular the "Demokratische Union," and whether he would give instructions that the British authorities will henceforth terminate such prohibitions as being matters within the jurisdiction of the Austrian Government.

Mr. MacNeil in his reply said that the general question with which this special problem is connected was under consideration.

VISITS TO GERMANY

Persons living in the United Kingdom who can produce evidence that they have a bona fide and legitimate interest in real and tangible property of some value (but not including personal effects) in the British or American Zones of Germany or in the British or American Sectors of Berlin and who wish to visit that property, have to apply for permission to the Military Permit Officer, 20 Princes Gardens, London, S.W.7. Permission will not yet be extended to owners of household goods, personal effects or bank or other accounts in Germany.

These regulations only refer to property which still stands in the name of the applicant. Applications from persons, however, who are claimants for restitution of property of any kind in Germany to which they have lost legal title, e.g., under duress or by confiscation, will continue, as before, to be rejected.

ENTRY PERMITS

On March 10, the Home Secretary, Mr. Ede, stated that "from 1945 to January 31, 1949, just over 6,000 distressed relatives of persons resident here, refugees from certain European countries or alien husbands of women of British birth and parentage, have been allowed to come to this country for permanent residence. In addition, 76,674 European volunteer workers have been brought to this country and, subject to compliance with the conditions on which they were recruited, will be permitted to remain here. Admission for permanent residence is confined to the classes that I have mentioned. The figures given do not include former members of the Polish and German forces, 156,942 of whom have been allowed to remain in this country."

In conclusion, Mr. Vernon Bartlett said: "When the right hon. Gentleman conveys that information to UNO, will he also bring out the fact that a great number of these aliens have considerably contributed to the wealth of this country, and that on the whole their presence here has been very useful?"

FOREIGN DOMESTICS

Asked by Mr. Niall Macpherson for what reason foreigners who have accepted engagements for domestic employment in this country are refused permission by his Department to take up their engagements if they are over 55 years of age, the Parliamentary Secretary to the Ministry of Labour, Mr. Ness Edwards, answered: "The reason is that the period of full and useful service such foreigners will be able to contribute is likely to be limited."

KOSHER MEAT

On 2nd March, the Minister of Food stated that about 80,000 cattle, 40,000 calves and 70,000 sheep are slaughtered annually in Great Britain by the Jewish method, producing about 20,000 tons of meat. The estimated number of registrations for Kosher meat was 260,000, and the weight of meat issued to Kosher butchers in 1948 was about 5,500 tons. This was less than one half of 1 per cent. of the national meat supply. In general, he went on, "our arrangements mean that Jewish consumers gain a little on quality and on the other hand lose a little in quantity as compared to other consumers of meat."

NATIONAL SERVICE

On March 1st, the Minister of Labour stated that if young men at school wish to be called-up early in order to fit in their period of service with the beginning of courses at the universities, their request will be granted. The average time between complete registration and call-up amounts to four to six weeks.

FOOD PARCELS

Asked by Mr. Peter Freeman what amount of sweets and sugar may be despatched in food parcels abroad after derationing has been effected, Dr. Summerskill said: "Up to 2 lb. of unrationed food may be sent in an individual parcel provided that it also contains 4 lb. of rationed foods and does not exceed 7 lb. in total weight."

BERLIN TO-DAY

The general conditions which prevail throughout Berlin certainly hold good for the Jewish population as well. This implies that all those who happen to live in one of the Western sectors of Berlin suffer from a grave shortage of fuel and power. This makes life in Berlin still more complicated and harder, taxing everybody's nerves, and as far as lack of heat goes, health as well.

After having talked to many of my friends in London I found that some facts relating to the general attitude of the non-Jewish population are not very widely known though they might help to make up a correct picture of the Jewish community in Berlin.

There is certainly not a very close relationship between the Jews and the non-Jews. Antisemitism exists everywhere, but it does not come into the

RESTITUTION

BERLIN

Registration forms have been ordered by the "United Restitution Office." Claimants who wish to obtain forms should write to URO, mentioning the number of sets required and enclosing a large stamped envelope. The forms will be sent to them as soon as they have become available.

THE FRENCH ZONE

The "United Restitution Office" has a list of the Restitution Courts in the French zone and is, thus, able to inform claimants about the seat of the competent Court to which his claim has to be submitted.

The representative of URO in the French zone of Germany, Mr. F. Wachsmann, established his office in Baden-Baden. His military address is: S.P. 30,318—B.P.M. 507a (French zone of Germany).

TIME LIMIT IN U.S. ZONE

Where no petition for the restitution of confiscated property in the U.S. Zone of Germany was filed on or before December 31, 1948, the public prosecutor (Staatsanwaltschaft) at the seat of the restitution chamber may file a petition for restitution on behalf of a successor organisation (e.g. JRSO—Jewish Restitution Successor Organisation). The petition of the public prosecutor must be filed on or before June 30, 1949.

Jewish claimants who have overlooked the time limit of U.S. Law No. 59, may therefore approach JRSO (Nuernberg, Fuerther Str. 301) and ask that organisation to get in touch with the public prosecutor so that a petition on behalf of JRSO can be filed before the end of June. JRSO will in such cases be prepared to come to an agreement with the claimants.

SAAR LAND

The Diet of the Saar Land promulgated a restitution law for victims of Nazi persecution. Nazi victims who are not any longer resident in the Saar Land, may only benefit from the law if they possess or may claim the Saar nationality; they have to submit their claims to the Saar Land Ministry of Interior by March 1, 1950.

RELEASE OF "ENEMY PROPERTY"

In May, 1948, the Administration of Enemy Property Department (AEPD), 32, Warwick Street, Regent Street, London, W.1, gave directions on which conditions property held in Great Britain by enemy nationals who were victims of Nazi persecution could be released.

The time limit set for such claims will expire on June 1, 1949.

SWISS INSURANCE COMPANIES

The Swiss Insurance Companies with which insurance contracts had been made in Germany, have taken the view that they have only to fulfil their obligations inside Germany and that, according to the legislation in Germany, the claim was automatically converted into a claim in German currency. The Swiss Supreme Court took the same attitude.

According to news received by URO from Switzerland, some Swiss Insurance Companies have been able to transfer their German assets to Switzerland and are now prepared to come to amicable agreements.

open as much and outspokenly as it does in other parts of Germany. It very frequently is mixed up with political issues, which makes it all the more difficult to nail it down to its true motives. But the tendency in most cases is absolutely clear. Jewish children and University Students are not only aware of a deep gulf between them and the co-students, but have to listen to antisemitic remarks, which are often enough backed—sometimes openly—by teachers or professors.

Denazification Farce

Denazification, especially among artists still goes on. Everybody in and outside Germany knows by now that it is no more than a farce, but there are certain facts which should be kept in mind. It was for instance possible to denazify a man like Paul Westermeyer, well known as Antisemite because all his antisemitic actions were committed under the influence of alcohol! It might be interesting in that connection, that a person who has been denazified can subsequently act as a witness for another former Nazi, to testify everything which will help building up a good enough record for the denazification court. To sum up I think it is right to repeat again and again that the atmosphere still remains poisoned. The remedy: emigration and the most vigilant watch in order to nip all attempts in the bud.

The picture would not be quite complete if another side of this chapter were left untold. There are certain "circles" among non-Jews, who have become interested in the Jewish question, irrespective of sympathy or "Wiedergutmachung" in a moral sense of the word. This interest is comparatively widespread, not only among intellectuals, but it certainly exists with many individuals, who are to be found in all age groups. Among the very left political groups are quite a number of active Jews, some of them in quite prominent positions, politicians, editors, authors, and musicians. Most of these are inscribed members of the Congregation. Many of these are former emigrants, who have returned from all parts of the world or have survived in the camps or underground. Many of them see the solution of the Jewish question in Germany in the gradual development of the social conscience of the population. In that connection I should like to mention that the Berliner Rundfunk has introduced into their "kulturpolitisches" program a series of fortnightly talks on the influence of Jews on the cultural and social life of Germany. Some of these talks give the positive aspects of the question, whilst some others deal with the absurdities of the Hitlerite Rassentheorien. The talks are given mainly—though not exclusively—by Jews. Among those who have returned recently is Arnold Zweig, who was very heartily welcomed. A number of his books will be newly published, he has already lectured in Berlin and some other places on literary subjects and contributed some articles to some of the Berlin papers. In spring he is supposed to lecture on Antisemitism at the Linden University.

Life Within The Community

It would be wrong to assume that the Berlin Congregation is a consolidated institution. It certainly is not, considering its structure with its highly unproportionate age groups, its need for material support and the constant flux of emigrants who are either on their way to Israel, ready to go any day and actually leaving or are waiting for their immigration into America where most of them have relatives or friends.

On the other hand there is a community life to speak of. Services are being held regularly in various districts. Children of school-age can attend Hebrew classes and receive religious instruction. The communal Rabbi Rev. Schwarzschild came to Berlin in September and apart from his duties as a Rabbi to the community he is trying together with the Vorstand and some members to inaugurate some cultural activities. There is no doubt that in spite of the very disturbed life in so many material respects there is a demand for some intellectual nourishment, especially information on Jewish questions and problems. These activities will be open to a wider public and it is expected that quite a number of non-Jews will join as guests.

(From a Special Correspondent)

ANGLO-JUDAICA

The Board of Deputies

This year is election year in Anglo-Jewry. A new Board is due in June, and the great event is already casting its shadows. Since Prof. Brodetsky hopes soon to settle in Israel, another President will have to be chosen. Among the names at present canvassed of likely successors are Dr. Israel Feldman, now Vice-President, and Mr. Neville Laski, Brodetsky's predecessor. The choice will largely depend on the important issue with which the Deputies have frequently been confronted in recent years—the status of the Board within the community as either a strictly "independent" body or an agency determined by the undoubted majority of Zionists voting in a solidly organised caucus ("Progressive Group") under instructions from Zionist headquarters. The odds are considerably against an "independence" which its critics regard as signifying a tendency towards outmoded and dangerous isolationism. A characteristic trial of strength occurred during a recent debate on the Board's Constitution when the minority, led by Messrs. Percy Cohen and S. I. Salmon and supported by the "Jewish Chronicle," failed to secure favour for its own version of the preamble: "The independence of the Board as the representative body of Anglo-Jewry is a fundamental principle of the Constitution." Instead the recommendation of the Law and Parliamentary Committee was accepted: "The Board is the representative body of Anglo-Jewry, democratically elected and independent."

Sephardi Jews

Now that public attention is so greatly concerned with the affairs of Sephardi Jews, the bulk of the Jewries in Oriental countries, it is interesting to remember that there is still a small Sephardi community in England. Having once been the head and heart of Anglo-Jewry, the aristocracy in contrast to the often proletarian newcomers mainly from Germany, they now count 568 members (as against 411 in 1937), it was stated at the Annual Session of Elders of the Spanish and Portuguese Synagogue, Bevis Marks. They are still without a spiritual head since the death of their Chacham Moses Gaster, the friend of Theodor Herzl. Their President is Mr. Charles Sebag-Montefiore, their Vice-President Mr. Neville Laski.

ZF Jubilee

In the last week-end of March, the Zionist Federation of Great Britain and Ireland celebrated its 50th anniversary. Since the Federation, under the chairmanship of Sir Francis A. Montefiore, was founded in 1899, it has been one of the most important political bodies within the world Zionist Movement. It took a foremost part in the struggle for the Balfour Declaration and after the acceptance of the mandate for Palestine by Britain, formed the link between Palestine Jewry and the Mandatory Government.

The Jubilee Conference, was a striking demonstration of the warm and general support which the Federation is obtaining from large sections of Anglo-Jewry.

The changes which the establishment of the State of Israel brought to the Jewish world, are not the least felt in the Zionist Federation, which, during the past year, has been transformed into an organisation in which the practical work for Israel takes first place.

Personalities

Two Jewesses have been appointed Justices of the Peace: Mrs. Esther Iwi, wife of the noted jurist, and Mrs. Bernard Waley Cohen, daughter of Lord and Lady Nathan and daughter-in-law of Sir Robert Waley Cohen.

Dr. Isidore Fishman was unanimously appointed Education Officer of the London Board of Jewish Religious Education in succession to Dr. Nathan Morris, the famous educationist, who recently resigned in order to settle in Israel.

PASSPORTS FOR NATURALISED SUBJECTS

Passports which reveal the fact that the bearer is British by naturalisation may now be exchanged against new passports which are not containing this reference. Two new photos and a new application form have to be submitted to the Passport Offices, and the old passport with the Identity Card and the certificate of naturalisation must be produced. With regard to the payment of a fee for the newly issued passport, the position depends in each case on further particulars which may be obtained from the Passport Offices.

W. Rosenstock : DID HEINE KNOW HEBREW?

The "Judaic Lore in Heine" is a fascinating compilation and analysis by Israel Tabak (Geoffrey Cumberlege, London, 25/-). As a pupil of the Rintelsohn's cheder in Duesseldorf, the poet was, at an early age, introduced into Jewish tradition. The work of his father as an hon. officer of the local Jewish Welfare Organisation also made a deep impression on him. In later years, he took a leading part in the work of the "Verein fuer Kultur und Wissenschaft der Juden," whose members included Leopold Zunz and, until his baptism, Eduard Gans.

Considering this background, it is only natural that Heine's works are full of stories and metaphors, based on Jewish Biblical and post-Biblical scriptures and on colloquial Jewish and Hebrew sayings. One of the best known examples is the quotation of the Samson story in the "Memoiren des Herren von Schnabelewopski" (unforgettably recited by Ludwig Hardt), where he contrasts the Biblical Samson with his physically weak contemporary namesake who fights for the truth of his faith. The "Prinzessin Sabbat" (quoting, inter alia, "Lecho Daudi") and other poems of the "Hebraeische Melodien" are also unthinkable without a thorough knowledge of Hebrew tradition. In "Das Buch Le Grand," Heine refers to his Hebrew studies, making his watch phonetically ticking in the rhythm of the grammatical Hebrew paradigm: "Katal, katalta, katalti—kittel, kittalta, kittalti." When, on one occasion, he uses the ghastly metaphor of "the deranged Jewess who rocks the little Jahrzeitlampe of her child" ("die wahnsinnige Juedin, die das Jahrzeit-Laempchen ihres Kindes wiegt"), one cannot help feeling that he foresaw the scenes which might have happened time and again in front of the Gas Chambers. These are only some examples, taken at random from the carefully collected material.

The most interesting part of the book is the chapter dealing with Judaism and Romanticism in Heine's work. In the "Rabbi von Bacherach," a Jewish story is told with the romantic approach of the period. "Father Rhine" and the landscape of South-Western Germany, so rich in legends and fairy tales, are the background. "If," the author says, "Zunz brought the method and the order of German thoroughness into the science of Judaism, Heine brought the character and the spirit of Jewish law into the literature of Germany." It is also remarkable, how many motives of the Wagnerian drama are anticipated in Heine's work. Besides "Tannhaeuser" and "The Flying Dutchman," there are in his writings the Nibelungenhort, Jungsiegfried with his sword and the Walkueren.

Heine's "Zerrissenheit" is to be explained partly by his Jewish descent and partly by the Romantic movement. It is also reflected in the great number of contradictory remarks he made on the Jewish problem. He himself once used the phrase of his "West-oestlich dunklen Spleen" (Jehuda Halevi). Once he said: "I am a German poet, well known in the German land," but, on

another occasion, in a letter to Moser: "Have you noticed from the above picture of mine that I am a Jewish poet?"

The book is excellently made up. As far as it contains quotations in the English translation, the original German wording is given in an Appendix. There is, from the technical point, only one drawback, which could be easily removed in a new edition: The author bases his quotations to a high extent on the edition of Heine's works by Elster and on the collection of his letters by Hirth; it had been a considerable improvement if, instead of only mentioning the volumes and pages from which the quotations are taken, the author would, at the same time, have mentioned the particular essay or poem and, in the case of the letters, the recipient and date of writing. Apart from this, the object of the book has been achieved, which reveals most interesting discoveries and, at the same time, encourages further research.

"A NATION DIVIDED"

It is the outstanding merit of Heinrich Fraenkel's report on his recent visit to Germany ("A Nation Divided," Dennis Yates, 2/6) that it gives an unbiased account of the position in the Western and Eastern Occupation zones. Whilst many writers travelled through Bi-Zonia and reported on their impressions, the author was one of the few personalities who, after having overcome many obstacles, were admitted to the territory beyond the "Iron Curtain," of course not without being chaperoned by a Russian officer. By most vivid first-hand observations he illustrates the paradox combination of Russian ruthlessness and Russian hospitality. German professionals are often barred from making use of their qualifications and have to do menial jobs. The characteristic longing of the Germans for orders from above ("Richtlinien") and their inability of taking decisions according to their own individual conscience is, the author tells us, still unchanged. This means that in the Russian zone where, as he puts it, "fraternisation takes place on an ideological level," in the minds of many Germans Communist doctrines and party discipline have simply replaced allegiance to Nazism. The book contains a wealth of material and, therefore, renders a great service to all those who consider a divided Germany not only a German question, but a world problem, focussed on that country.

TRIBUTE TO PROF. EINSTEIN

The Hebrew University, Jerusalem, have conferred an honorary degree of Doctor of Science to Professor Albert Einstein on the occasion of his seventieth birthday. Jews from Germany have joined with Jews all over the world and with the world at large in the tribute to this great German Jew, whose achievements as a scientist and thinker have gained him a unique position, and whose loyalty to the Jewish people has always been a source of inspiration and encouragement.

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.

THE "QUASI-HUSBAND"

It has been reported in this column that, and why, it is not always certain in law who from the legal point of view, may be considered the wife or the child of a person. A relationship not so well known in legal terminology as wife or child has recently found recognition before the Courts, i.e. that of a "quasi-husband."

A woman had rented a flat and had undertaken not to "underlet or take in lodgers." She moved in with a man with whom she was living. The man shared the flat, paid the rent and the household expenses, and provided part of the furniture. The landlord considered him a lodger and asked for possession of the flat, because the tenant had broken her undertaking. The County Court judge, however, was of the opinion that a tenant who was a wife was allowed to admit her husband into the house, and in this respect there was no difference between

a legal husband and "what I may call a quasi-husband."

This was in 1947. Last year, another case came up for decision, where a landlord had let a flat to a couple whom, he said, he had considered to be husband and wife, but who were in fact a "quasi-husband and his unmarried wife." He tried to get rid of them, alleging that their liaison annoyed the neighbours and that complaints from his customers suggested that he was condoning the liaison. The defendant contended that the landlord had known the true relationship since the tenancy was first established far back in 1939.

The County Court judge believed this and refused the application. He added:

"Far be it from me to say that a Court should express its pleasure or approval at the way these two people choose to live. But this is a free country and marriage is not compulsory."

"THE HOUSE OF NASI"

Cecil Roth, Reader in Jewish Studies at the University of Oxford, whose famous "Short History of the Jewish People" has been brought up to date and published recently in a lavishly illustrated edition by the East and West Library, is now engaged on a biography of Joseph Nasi, Duke of Naxos. While he was working on the historical background, the figure of the Duke's aunt, Gracia Mendes, emerged as a life-size portrait: the result of both his scholarly research and of his artistic inspiration is the book under review here. Though indispensable for the broad basis on which the monograph about the Duke of Naxos is to rest, the story of Dona Gracia stands on its own merits, and it is worth telling (Published by Jewish Publishing Society of America).

A contemporary of Queen Elizabeth and Mary Stuart, of Catherine de Medici and Lucrezia Borgia, Gracia Nasi (Mendes being the Spanish "Christian" name of her husband) must be included among the number of great women of the Sixteenth Century. As a career of a Jewess exposed to all vicissitudes of Jewish (and not only Jewish) life in times no less troublesome than ours, her life-story is outstanding. She puts before her male contemporaries Iphigenia's rhetorical question: "Hat denn zur unerhörten Tat allein der Mann das Recht!"

Gracia Nasi was descended from a Marannos family in Portugal. The "New Christians" enjoyed a period of tranquillity in the Western kingdom of the Iberian Peninsula and both the Mendes and the Nasi families belonged to the well-to-do and highly respected members of their co-religionists. But in the same year when Gracia's husband died the Inquisition was introduced in Portugal and the crypto-Jews left the country. A non-Christian land was the only promising safety, but the Marranos were not allowed to travel there, as it was rightly assumed that they might take up their forefather's faith again.

Thus the young widow (and she was not a "merry widow" like the gentle emancipated women of the Renaissance) turned—after a short sojourn in England—to Antwerp where her brother-in-law prospered in banking transactions. After his death Gracia became a resolute business-woman herself; Gracia saw the family's fortune again at stake—under the legal pretext of heresy—, but this time the Sultan interfered on behalf of his "potential" subject and the family was saved. After an on the whole happy intermezzo in Ferrara where the House of Este ruled and where Dona Gracia's cultural interests were kindled for the first time, she spent the rest of her life as a loyal subject of Suleiman the Magnificent and Selim II. She died before she could fulfil her greatest desire, to settle in the Holy Land, in Tiberias, given to her nephew by the Turkish ruler. Her death was widely lamented—as a philanthropist, as a diplomat (who had organised the boycott of Ancona as a revenge for the martyred Marranos), as a patroness of art, as a genuine helper of the poor and as a rescuer of the persecuted Jews from the countries of their distress.

To Cecil Roth may apply what Goethe demanded from his autobiography: he knows how much the individual has remained unchanged throughout the century, and he shows how the century has formed the individual to such a degree that, if born only ten years earlier, both her effect and her development would have been quite different.

LUTZ WELTMANN.

"Wherein I Glory" (Standard Art Publishing Co. Ltd., London, 15/-) is a collection of lectures given to Jewish members of H.M. Forces during the war. In his foreword, the Chief Rabbi, Dr. I. Brodie, formerly Senior Jewish Chaplain, says that the lectures had to serve a threefold purpose: To take the student back to the sources of Jewish inspiration; to make leadership informed, responsible and humble and to provide first-hand acquaintance with the organisational structure of the community.

The need for information of this kind does not only exist at a certain period or within a certain section of the community; it was, therefore, a gratifying decision of the Publications Committee of the Anglo-Jewish Association to have the lectures published. A variety of subjects, from the ethics of the Bible to the present ideas and ideologies of Jewry, is being dealt with by a number of noted authors.

H. G. Reissner (New York):

WHERE HARLEM BORDERS BRONX

It takes a trip to New York to attend a Jewish religious service conducted by and for coloured people. While Eastern Hassidim once sought release from the mental strain of unending study by plunging themselves into the depth of singing and dancing—the Harlem coloured Jews, conversely, present the appearance of a group which gradually surrenders primitive impulses to the appeal of divine reason.

The sabbathly march of male worshippers around the prayer-hall after the reading from the Scroll of the Law, to the tunes of a hymn "Trusting in the Lord" and with everyone rhythmically clasping hands, is perhaps a faint reflexion of pre-Jewish religious experiences of some of those present. No disorderly individual abandon is noticeable though. The natural musicality of the gathering, supported by a mixed choir to piano accompaniment, should be a feast to the senses of anyone responsive. One rather feels that these people celebrate a childlike, yet disciplined "Rejoicing at the Law," a perannual "Simhat Torah."

No casual observer can tell what the thoughts deep in the souls of the congregation are when their rabbi finally summons them to recite the Hebrew Kaddish prayer for the departed. The writer overheard the minister refer to the notion of "reincarnation" in this context. Whatever this may have meant—there they stood, men, women and children, solemnly hallowing the Name of the Lord. Each word was emphasized, while in Continental services the same prayer is usually said fast and with a particular traditional intonation. From the very heart of the congregation seemed to rise a declaration of faith in Him who creates "peace for ourselves and all of Israel." One would have wished to enlarge "and for the whole world. Amen."

"Improvised Religion"

With tradition restricting participation in the Kaddish to individuals mourning their parents, and in view of some other ritual liberties taken by the coloured congregation, American Jewish criticism is inclined to label such service as "the improvised religion of the Black Jews." While it obviously is not a complete fusion of the elements of coloured Harlem and neighbouring Jewish Bronx, the latter cannot entirely disown her share in the creation of this unique and fascinating blend. The Eastern-Jewish sound of the Hebrew words in the mouth of the coloured minister reveals the lasting impression of an erstwhile master. One is tempted to visualise how more than thirty years ago two lonely immigrants, one from the West Indies and the other from Poland chanced to meet in New York. In the country of his birth, the Jew would probably never have thought of initiating an outsider into the elements of the Hebrew language and Jewish prayer. Not so in the New World where both teacher and disciple were uprooted strangers prepared to make new contacts.

If such hypothetical meeting actually took place—it never was and probably never will be recorded. It has been next to impossible to elicit factual information on the earlier individual experiences of the congregation members, particularly in reference to previous Christian contacts, if any. Scholarly investigators have been able to ascertain that the group of at present several hundred is largely of West-Indian origin, including the islands of Jamaica, Barbados and Haiti. Where mutual confidence, such as between domestic workers and American Jewish housewives, is established, some will admit that they were raised in Christian beliefs. Others are said to be still in touch with relatives who are Christians.

They officially borrow—though probably unknown to the majority of members—from a Christian source, viz. the Ethiopian Bible "Kebrä Nagast," to establish their so-called Jewish lineage. One prominent group styles itself "Royal Order of Ethiopian Hebrews." This is an allusion to the alleged origin of the Ethiopian dynasty from King Solomon and the Queen of Sheba. In their ritual they go a step further in that the worshippers who are called up to say the blessing over the portion of the Law are introduced with individual Hebrew first names and suffixes such as "of the tribe of Dan" or "Naftali,"

etc.; a few, by the choice of their surnames, even claim descent from the tribe of Judah proper.

The writer chanced to be present when, after the completion of the first Sabbath morning service in October, 1948, the congregation's rabbi welcomed to the prayer-hall some overseas delegates to a Jewish Cultural Conference in New York. He called to their attention the fact that Israel comprises eleven more tribes in addition to Judah. He further referred to the existence of Falashas or Ethiopian Jews, but admitted that in regard to the coloured Harlem Jews' claim of kinship with the latter, Dr. Faitlowitch, an eminent authority on the Falashas, had "reserved judgment."

While the appearance and attitude of the worshippers were of perfect self-assurance and dignity, the physiognomical features of most of them did not basically seem to differ from those of their Christian Harlem neighbours. In other words, those present did not outwardly resemble the established anthropological type of Falashas.

It was easy, however, to conclude from spontaneous exclamations echoing the rabbi's discourse that the group took a great pride in being assigned a dignified background or a spiritual pedigree which jointly places them prior to the depressing phase of negro plantation slavery in the Western Hemisphere. Former generations of simple coloured people have, as will be recalled, always felt uplifted by the impact of the Biblical story regarding the deliverance of the Children of Israel from Egyptian bondage.

Experienced American social observers attribute the coloured Jews' sense of pride which, incidentally, they share with other cults such as coloured Muslims, etc., to Garvey's "Back to Africa" movement. It used to be of great influence amongst American negroes in the beginning of the twentieth century. In actuality it appears that several of the founder members had been active Garveyites prior to the establishment of coloured Jewish congregations in and after 1912.

All the same, such psychological generalities are far from yielding a clear cut answer to the question what made that particular group actively anxious to be recognised as Jews then and there.

Social Amalgamation?

Existing American Jewish institutions experience a similar dilemma, and consequently, the cult of "Ethiopian Hebrews" has not as yet been accepted by any of the Jewish welfare and service organisations in New York. While it is true that post-exilic Judaism has not indulged in missionary activities, individual applicants seeking affiliation out of their own volition have usually been considered on personal merits. Many, if not most, such cases in recent times were clearly prompted by the intention of marriage to a Jewish partner. In other words, complete social amalgamation was the intended goal. However in New York, for instance, the option to have foundlings assigned to Judaism on the basis of rotation jointly with the Catholic and Protestant religions has been voluntarily waived. It sounds a logical excuse that cumulative membership in two minorities, the Jewish and the coloured, would unduly add to the initial handicap of innocent babies abandoned by their parents at the very outset. If official American Judaism were thoroughly sincere, they would probably admit that they simply want to avoid the chance that a negro child would be in turn for the Hebrew religion. Thus the particular American Jewish religious problem seems to merge into the larger aspect of American inter-race relations. It would, perhaps, be superhuman to expect of the American Jew that he is immune to current social taboos which carry the endorsement of a majority of Americans of European descent. And yet, it is hard to suppress the question what the reaction of the Hebrew Prophets of old would have been in the face of such patent discrimination?

The answer furnished by the Prophet Amos (ix, 7) is: Are ye not as the children of the Ethiopians unto me, O Children of Israel, saith the Lord,

Old Acquaintances

Life in Trizonia:—Karl Marx, who returned from exile in London to Duesseldorf to edit the "Juedische Gemeindeblatt," showed me around; we went to Aachen, Cologne, Wuppertal, Duesseldorf, Krefeld, Essen, Gelsenkirchen, Dortmund, Bielefeld, Hannover, and Hamburg, and I asked myself all the time: who did win the war? Someone should start a movement, "Western Germany helps London." I did not believe my eyes. The shop windows are full of things we have not seen for years; you can buy typewriters by the dozen, shirts, fountain pens, and as many eggs as you want—they cost 60 Pfennigs and are off the rations. No restaurant asks for ration cards, and you can get steaks, "Schnitzel," smoked breasts of goose, many kinds of sausages, "Baumkuchen," and whatever you dream of. Of course, it's terribly expensive, and a shorthand typist gets only 200 to 250 Marks a month; but the 10 per cent. of the population don't care what the other 90 per cent. can do or not do. They are building hotels and restaurants first, so housing is short. There are more cigarettes than you want to buy; they have Virginia tobacco, English brands, and even the words on the packets are snobbishly printed in English. Everyone complains how bad it is; but no one asks how it happened.

German Jews after four years:—All Jewish communities in the British zone together have only one Rabbi. As he cannot be everywhere at the same time the heads of the "Gemeinden" have to arrange for burials and to conduct the services. Hamburg with 1,300 members is the biggest community; Aachen the smallest one with 67 members. I spoke to audiences of 100 to 400, and they told me their problems. Nearly all want to emigrate; they see no future for themselves in Germany. They live like on an island, and are completely isolated. Most Jews who survived Hitler are partners of mixed marriages, and many non-Jewish people are becoming Jews now. I met the first liberated German Jew, Herr Loewendal in Aachen; I also saw a man who isn't a Jew at all, but only married to a Jewess, and who now works more for the community than many Jews. Even people who returned from exile to Germany want to leave again, because Antisemitism is growing. Reports of the desecration of Jewish cemeteries are coming in almost daily. We visited homes for old people, and everyone asked: what shall we do with the old ones when we leave Germany? Some asked "What about an Israeli passport as long as we are here; it would protect us . . ." Eighty per cent. of the Jewish population are living on charity; they get a small pension and special "Joint" rations. They don't complain, but all are waiting for "the day" to go. It's spiritual help they need most; they feel forgotten amongst so many D.P.'s in Germany today. No German political party shows interest, because "the Jews don't want to stay," and "we would only lose votes, and have nothing to gain from taking their side."

The Harlan Trial:—Only when Norbert Wollheim, Vice-Chairman of the Jews in the British zone, told the court in Hamburg the story of the Jews under the Hitler regime, one got the impression to witness a tragedy. Otherwise, the accused Veit Harlan is trying to turn his trial into a very bad comedy. He is accused of a "crime against humanity" by public prosecutor Kramer, and he doesn't regret for one moment the ill-famed picture "Jud Süss" he directed for the late Goebbels. No doubt, Harlan is an opportunist; he was prepared to do anything to make himself "Kanone Nr. 1." "I was no Nazi, but I was no fighter either," he says, and "My party is the art." In his defence he states: "I couldn't refuse doing 'Jud Süss' (although other directors did); I could only try to reduce the anti-semitic tendency of the script. You could not resist Goebbels, he was the devil." The chairman tries to be fair. Harlan was married first to a Jewess, Dora Gerson, who died in one of Hitler's K.Z.'s. When she asked her divorced husband for help, he didn't act. Now he is married to Kristina Soederbaum, whom the Germans called "Reichswasserleiche," because she had to drown herself in every picture she played in. Harlan denounced Gustav Froehlich in a letter to Goebbels, calling him an "ekelhafter Kerl," and advised the Minister to send him to the front. He denounced also Prince Schoenaich-Carolath. He doesn't want to believe that it would have been better if he had produced a bad picture of "Jud Süss."

PEM.

FROM MY DIARY

A peculiar case of a change of name was reported by the "New York Times" recently. The applicant, a London born Jew who had immigrated from England, wished to change his surname from Sullivan to Solomon. He stated that he had been born under this name and only later on adopted the name Sullivan in England. Accordingly his first American citizenship papers were made out for Sullivan. People with whom he was now working in Bronx, he said, knew that he was Jewish and that his original name was Solomon. This knowledge caused him embarrassment that would be eliminated by a legal change of name. The petition was granted.

Philologists had a narrow escape when the Spelling Reform Bill was defeated in the House with a majority of only three votes. Is the result also good for the foreigners? I think it is. True, there is the old story, recalled by the Minister of Education, of the newcomer who, at Victoria Station, read the poster: "Exhibition: Pronounced Success" and shot himself. We all were puzzled when we had to learn "reading," but to take a ticket to "Reading." Nevertheless, spelling seems to be one of our minor linguistic deficiencies. In fact, it sometimes gives us a feeling of consolation when we hear British-born

persons pronounce the same words in a different way.

The spelling reform would have disguised the origin of many words. It would have made meaningless one of the few assets many of us have saved from our past; a fair knowledge of French, Latin and Greek, which enabled us to grasp comparatively quickly the right word for the right thing. Scanning the letters which the AJR receives day after day, one may meet with many funny Germanisms, but only few spelling errors. Our real trouble is intonation—against this, however, the best Bill can be no remedy.

The latest issue of GER (German Educational Reconstruction) quotes a poem from the British Zone Review which, in turn, quotes it from an anonymous source. I cannot help adding to the chain by repeating the quotation:

"We'll begin with a box and the plural is boxes,
But the plural of ox is oxen not oxes,
Then one fowl is a goose but two are called geese,
Yet the plural of moose should never be meese,
You may find a lone mouse or a whole set of mice,
Yet the plural of house is houses not hices,
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
If I speak of a foot, and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,

Why should not the plural of booth be called beeth?
Then one would be that, and three would be those,
Yet hat in the plural wouldn't be hose,
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim!
So English, I fancy, you all will agree,
Is the funniest language you ever did see."

NARRATOR

FIFTEEN YEARS "YOUTH ALIYAH"

"Children and Youth Aliyah," which was founded immediately after Hitler came to power, has now celebrated its fifteenth anniversary. Up to now, 40,000 Jewish children, hailing from 41 different countries have been settled in Israel, mainly as craftsmen and farmers, under the auspices of this movement. Special attention was, of course, paid to hundreds of Jewish children in Germany, and it is noteworthy that all these children have already been transferred to Israel.

The Children and Youth Aliyah Committee for Great Britain has recently elected as its Co-Chairman, with Dr. Israel Feldman, Mrs. Lorna Wingate, widow of Major-General Orde Wingate, while Mrs. Chaim Weizmann, who has held this position since the inception of the Committee, has become an Honorary President. It is estimated that there are about 100,000 more children who have to be rehabilitated in Israel through Youth Aliyah.

CLASSIFIED

Employment

Advertisements are subject to Control of Engagement Order.

AJR EMPLOYMENT AGENCY (annually licensed by the L.C.C.) has on its register men and women (skilled and unskilled), also homeworkers of any kind, sitters-in. Report vacancies, esp. for book- and storekeepers. Tel. MAI 9096.

INVOICING, P.A.Y.E., ACCOUNTS, etc., periodically done or controlled by experienced Man to relieve businessmen of office work and control. Box 717.

EXPORT. Very exp. gentleman, fluently Span., German, Portug., French, Ital., seeks responsible position. Box 720.

WANTED BAKING, kosher houshd., once weekly, few hours; also for Erew Pessach & first 2 days, cooking & baking. Schimmel, 189 Golders Green Rd., N.W.11, SPE 4851.

WANTED HANDFRAMER, Machinist and Benchworker for handbags. 325 Edgware Rd., W.2, PAD 0594.

FORMER CONTINENTAL LAWYER with commercial practice, for the last ten years director and secretary of a Private Company, wants position as Assistant to Businessman or in similar capacity. Box 721.

ELECTRICIAN, FULLY SKILLED, seeks position, preferably as Maintenance Electrician in factory. Box 726.

Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept. FURNISHED FLAT, 1-2 rooms, own kitch, bath & lav., s.c. wanted by very quiet & extremely clean, caref. couple. Box 719.

PAYING GUESTS wanted. Modern flat Bucks., large terrace. Moderate terms. Box 713.

FLAT, HOUSES, Businesses, Partnerships. Oscar Zweigenthal, Estate & Business Agent: 43 Warrington Crescent, London, W.9. Tel. CUNningham 3755 (8-9 a.m. or 2-4 & 7-8 p.m.).

COMFORTABLE ROOM OFFERED by young couple, exchange cooking, kosher. Box 723.

ELDERLY LADY in good health wishes full board and lodging in a comfortable continental household in North-West London. Write full particulars to Box 725.

TO LET furn. room w. gasing nr. Alexandra Palace. Phone Bowes Park 5149 after 6.

NEWLY DECORATED well furn. Bed-Sittingr., Centr. Htg., hot w., gas fire. Breakfast optional. Gentleman only. Ref. required. MAIda Vale 9040.

Miscellaneous

ALTERATIONS, Remodels. Dressmaker, Mrs. Cohn, 158 Adelaide Road, PRI 7428.

HAIRDRESSING for MEN, R. Hahn, 7 Oxford St., W.1. (Corner Charing X Road). Above True Form Boot Shop.

TYPEWRITER & OFFICE SERVICES, 8 The Mall, Ealing, W.5, EAL 8974, stock overhauled & guaranteed Typewriters from 5 Gns.—Repairs promptly executed.

RE-UPHOLSTERING, also Carpet Repair work done on customers' premises.—A. Fahn, 6 Lithos Rd., N.W.3. FURNITURE FOR SALE, stored Berlin. Write 63 Runnymede Road, Birmingham, 11.

PAIR OF HAND-EMBROID. linen sheets w. button holes, matching pillowcases, new. Tea cloths and Centres. Box 722.

REMAINDERS OF WOOL and other material urgently wanted for Occupational Therapy Hostel, Particulars through AJR.

VIOLONCELLO LESSONS for Beginners. Small-size Cello available. Box 724.

Personal

REFINED LADY, widow, in her fifties, good appearance, educated, seeks acquaintance with gentleman, non ortho-

dox, same age, of culture and good standard. View marriage. Box 718. YOUNG LADY (28), at present living in Manchester, wishes to meet gentleman (30-40), with view of marriage. Photo desirable. Discretion assured. Box 714.

WIDOWER (42), discreet, wishes acquaintance of independent lady, 21-35. View marriage. Photo desirable. Box 712.

INTELLIGENT YOUNG WIDOW (37), Cheerful Disposition, with school child, wishes acquaintance refined Gentleman (40-42) Re Marriage. Photo essential. Discretion assured. Box 716.

MISSING PERSONS Inquiries from AJR

Taenzer, Ilse, from Goepingen, former student at Royal Academy, London, for B. von Sanden, Stuttgart. Kaminski, Erich, abt. 42, from Berlin, for Ruth-Maria Andrae, Berlin.

Inquiries from HIAS

37 Museum Street, London, W.C.1
Glaser, Ina, born 1923 in Vienna, daughter of Paul, for cousin Kurt R. Schwarz, Perth Amboy, N.J.

GIFT PARCELS TO EUROPE

Food, Clothing, Soap and Medicines

Examples of Parcels:

6 lbs. Coffee, Beans or Roasted
Price including cost of packing and postage from Jamaica B.W.I. 27/6

7 lbs. Coffee, Beans or Roasted and 3 lbs. of Sugar
Price including cost of packing and postage from Jamaica B.W.I. 32/6

4 lbs. Ceylon B.O.P. Tea
Price including cost of packing and postage from Ceylon 30/-

Catalogues on request

Turner, Roche & Co. Ltd.

120 LONG ACRE, LONDON, W.C.2
Tel. TEMple Bar 4566-8 (3 lines)

K.K.L. EXECUTOR & TRUSTEE CO. LTD.

Those about to make a will, Trustees, Executors and Solicitors are invited to obtain particulars of a service which combines security, secrecy and skilful administration with a special knowledge of the problems and needs of Jewish clients.

Please write or telephone for particulars to the Manager at

199 PICCADILLY, LONDON, W.1
Telephone: REgent 7676

K.K.L. EXECUTOR & TRUSTEE CO. LTD.

MAI
9096

PERSONALIA

Mr. Joseph C. Hyman, former Executive Vice-Chairman of the "Joint," died in Los Angeles at the age of 59. For a quarter of a century, Dr. Hyman was an active leader in relief and reconstruction operations on behalf of Jewish victims of war and persecution, in the integration and care of refugees in the United States and Latin America, and the establishment of the enlarged Jewish Agency for Palestine.

Dr. Ernst Wolff, who had been living in London as a refugee for a number of years, has been appointed President of the German Supreme Court in the British zone at Cologne. Dr. Wolff is the former President of the Anwaltskammer, Berlin, and the grandson of Eduard von Simson.

Official Spokesman.—Mr. Norbert Wollheim, Vice-Chairman of the Central Committee of Liberated Jews in the British zone of Germany, has been confirmed by the Foreign Office in his position of official spokesman on behalf of the Jewish communities in the British zone of Germany.

CBF CONFERENCE

The need to carry on was stressed at the Standing Conference of the Central British Fund on March 27. Three main tasks are to be fulfilled: The Relief Work for Jews abroad, on the Continent as well as in

Africa, the care for the young survivors of the Concentration Camps who had been brought over to Great Britain, and the continuation of the support for pre-war refugees in this country.

A reunion of members and friends of the Jewish Relief Unit, which is working under the auspices of the Jewish Committee for Relief Abroad and financed by the Central British Fund, took place on the eve of the Standing Conference. Certificates of Service were presented to the Relief Workers by Mr. Anthony de Rothschild.

Annual General Meeting

The Annual General Meeting of the A.J.R. will take place on Monday, April 25th, at 7.45 p.m. at 1, Broadhurst Gardens, N.W.6. Admission for Members only. Particulars may be seen from the circular attached to this issue.

The OSE Canteen at 109/111 Stamford Hill, N.16, will again remain open during Passover, as in previous years, and provide meals at the usual low price. Old Age Pensioners continue to receive special consideration.

Bookings for the Sedarim must, however, be made in advance and will be dealt with in strict rotation.

"THE HYPHEN"

Sunday, April 3, 7.30 p.m., at 30 Buckland Crescent: "Your Holidays—At Home and Abroad."

Sunday, April 10: Ramble. Meet 10 a.m. Marylebone Stn. at head of platform for the 10.20 a.m. train to Beaconsfield. Book Cheap Day Return-ticket at 4/6 to Beaconsfield. Train arrives Beaconsfield at 11.18 a.m. Take packed lunch.

Friday, April 15: Easter Ramble. Meet 9.50 a.m. Waterloo Stn. at head of platform for the 10.2 a.m. train to Horsley. Book Return-ticket at 4/9 to Horsley. Take packed lunch.

Easter, April 14-18: Easter Week-End at Abingdon, Berks.

Sunday, April 24 ; 7.30 p.m., at 30 Buckland Crescent: Prof. F. Hertz: "Race and Nationality."

Further particulars may be obtained from the hon. Secretary, Miss Ilse Apt, 121 Broadhurst Gardens, N.W.6 (stamped addressed envelope to be enclosed).

The Study Circle will start an "Inquest on German Jewry" in May. Meetings about twice monthly. Those interested should contact Mr. Kenneth Ambrose, 43 Manville Road, Tooting, S.W.17, Tel.: BAL 1891.

Copies of the "Juedische Gemeindeblatt," the organ of the Jews in Western-Germany are obtainable at the AJR Office.

Make Your Memory Live in Israel . .

When making your Will, think of the Jewish National Fund. With a bequest to the Jewish National Fund, you write your name forever in Israel in terms of villages and orchards, farms and gardens. Your legacy will go for the purchase of more precious soil as inalienable Jewish property. Generations come, generations go, but in that everlasting soil your name will live for ever.

Issued by the

JEWISH NATIONAL FUND
65, SOUTHAMPTON ROW W.C. 1
(MUS. 6111)

Full particulars may be obtained by you or your Solicitor from:—
K.K.L. Executor & Trustee Co., Ltd.
199, Piccadilly, W.1.
(Reg. 7676)

TUDOR SPRAYERS LTD.
OXGATE FARMWORKS

COLES GREEN ROAD, LONDON, N.W. 2 Phone: GLAdstone 9831

Directors: M. ARNSTEIN, G. LEWIN
for CELLULOSE SPRAYING, STOVING
ENAMELLING & ARTISTIC DECORATION
Reliable and Quick Service

AJR GLASGOW
(11 Abbotsford Place, Glasgow, C.5)
Sunday, April 10, 6.00 p.m. Mr. Carl CAPLAN: "Antisemitism and Jewish Defence."
Thursday, April 14, 7.00 p.m. Seder Evening.
Wednesday, April 27, 6.00 p.m. Mr. Allan RAIN: "Roots and Growth of the Jewish Society in Britain."

Charges for Advertisements

Display 15/- per inch, single column

Classified 3/- per line

Reduced Terms for "Family Events"

JEWISH MATRIMONIAL BUREAU, LONDON

Educated lady, 45, from Vienna, with means wishes to meet suitable partner, object matrimony and starting a catering establishment

Phone or write to
Dr. OSCAR ZWEIGENTHAL
43 WARRINGTON CRESCENT
MAIDA VALE · LONDON · W.9
Tel.: 8-9 a.m. or 2-4 and 7-8 p.m.; CUNningham 3755

"FURZEDOWN," HINDHEAD, SURREY
Telephone: Hindhead 835
Excellent continental cuisine. All diets.
The well known home-atmosphere. 2 acre garden. H. & c. water.
Accepts bookings for Easter, Whitsun, Summer. Children Welcome. Reduced Winter Terms.

BOARDING HOUSE

41 HOWITT ROAD, Belsize Park, N.W.3
Tel.: PRImrose 2178
is accepting visitors for PASSOVER, also for SEDER NIGHT only

REPRESENTATIVES wanted

on commission basis for our well-known
SUN GLASSES and Spectacle Frames
Some districts still open esp. Midlands, Yorks. and Lancs.
NUPRO LTD., Manuf. Opticians
229a West End Lane, London, N.W. 6

NEWS OF THE WEEK

Several Hundred More D.P.'s leave for Israel.

During their long sojourn in the Camps of Europe they have been dependent on the Jewish Relief Unit Workers for medical care, for education and for the care and moral support only a sister or brother can give. Those who are left behind still depend on this help until they too can emigrate.

And by the way, that is why you must still support the organisation financing this work.

PLEASE send your donation to:—
THE
CENTRAL BRITISH FUND FOR JEWISH RELIEF & REHABILITATION
WOBBURN HOUSE
UPPER WOBBURN PLACE, W.C.1

A. PRESTON
ELECTRO INSTALLATION — RADIO — DOMESTIC BURGLAR ALARM
Workshop: Private:
52, Fairfax Place. 7, Greencroft Gds.
Tel.: MAI 6144

IN 1949
250,000 HOMELESS JEWS
WILL ANSWER ISRAEL'S CALL OF

LET MY PEOPLE COME

YOU
can write an
IMMIGRATION CERTIFICATE
by signing your name on
a cheque payable to the
Treasurer

JOINT PALESTINE APPEAL
75 GREAT RUSSELL STREET, LONDON, W.C.1

REGENTS PARK SCHOOL

MASSETTS ROAD, HORLEY, SURREY

widely known for its happy and carefree holidays

will be open from July 31st to August 28th for boys and girls between 5 and 16

Four organised weeks of recreation and sports under highly trained and experienced guidance

RIDING, TENNIS, CRICKET, GYM, BATHING, (Swimming instruction) and INDOOR ACTIVITIES

Apply to the Principal
Phone: Horley 1031

LADIES' HATS

Latest Models in stock—Remodelling
Jeannette Oestreicher

formerly Friedmann
48 Blenheim Gardens, N.W.2
Telephone: GLA 4290
Nr. Willesden Green Station

ALL YOUR PRINTING with
QUALITY and SERVICE
at COMPETITIVE PRICES

excellent printers Ltd.

50, EVERSHOLT ST., EUSTON, N.W.1
Phone: EUSTON 6236 (4 lines).

M. GLASER

PRACTICAL UPHOLSTERER
All Re-Upholstery, Carpets,
Furniture Repair, French Polishing
WILL BE DONE TO YOUR
SATISFACTION—

Phone HAMPstead 5601 or call at
432 FINCHLEY RD. (Child's Hill) N.W.2



Emsa
'New Look'
Babies Footwear



Emsa
RUBBER GOODS

EMSA-WORKS & HERBERT FOOT
APPLIANCE LTD.
BLACKBURN, Lancs.

- OPTICIAN -

A. OTTEN, F.B.O.A. (Honours)

RECOGNISED FOR
ALL OPTICAL BENEFITS
COMPLETE SERVICE

118 FINCHLEY ROAD, N.W.3
(Opposite John Barnes and
Finchley Road, Met. Station).

PHONE: HAM 8336 for Appointment

CORSETS
BRASSIERES
Made to Measure
also Repairs—Alterations

Mrs. E. SONNENFELD
Apply 24 St. John's Rd., Golders Green,
Phone for Appointment SPE 6547. N.W.11

PHOTOCOPIES OF DOCUMENTS, ETC.

GOLDERSTAT, 95, Cambridge Road,
Kilburn, London

Phones: MAI 3592, SPE 5643
10% Discount for AJR members

The House on the Hill

NURSERY AND KINDERGARTEN
5 Netherhall Gardens,
Hampstead. HAM 1662

Vacancies Morning Class 10-12 p.m.
Application forms from the Matrons

CIGARS BRAZIL WRAPPER

MATANZAS LTD.,
90, Ridgeway Avenue,
East Barnet, Herts. BARnet 7145

The foundation of a perfect figure



CORSET SILHOUETTE LTD.
LONDON SHREWSBURY

35 mm SPECIALIZED SERVICE

Developing, Printing, Enlarging
Ask for Leaflet
F. M. FIELD, 64 SOMERSET ROAD,
SOUTHALL/MDDX.

GIFT PARCELS TO EUROPE

Valuable Food Parcels
(from South Africa)

No. 11	2 lbs. coffee, 1 lb. tea, 1 lb. cocoa, 1/2 lb. cloves, 1/2 lb. black pepper, 1/2 lb. cinnamon, 1 lb. almonds and raisins, 1 lb. chocolate	£2 19 6
No. 13	2 lbs. coffee, 1 lb. cocoa (registered mail) ...	£1 14 0
No. 14	3 lbs. excellent Lipton's tea (registered mail) ...	£1 18 0
No. 17	2 lbs. mutton, 2 lbs. lard ...	£1 10 0
No. 18	1 lb. steak and kidney pudding, 1 lb. sheep's tongue, 1 lb. braised steak, 1 lb. sausages	£1 12 0
No. 19	4 lbs. lard ...	£1 9 0

Footwear (from our own London Whse.)

B/S	Men's Ankle Shoes, very strong. Double Leather Soles	£1 19 0
P/B	Best quality Men's Shoes "Lotus" and similar makes	£3 3 0

PRICES INCLUDE PACKING, POSTAGE AND INSURANCE

Detailed Price List of various other articles on request

POLIMEX CO. LTD.
58, JERMYN STREET, LONDON, S.W.1
Tel.: REGent 3931/5

NEW CUSTOMERS THROUGH ADVERTISEMENTS

in "AJR INFORMATION"
Deadline: 15th of the Month

LET BRODECOR LTD. DECORATE

YOUR HOUSE, FLAT, OFFICE,
FACTORY, SHOP, ETC.
TELEPHONE: 51 COMPAYNE GDNS.
MAIDA VALE 8749 LONDON, N.W.6



A. BREUER
TYPEWRITERS
NEW ADDRESS:

57 Fairfax Road,
N.W.6
MAI 1271

Repairs ★ Overhauling ★ Rebuilding

Consult your CARPENTER

for
Cabinetmaking, French Polishing,
Furniture Repair

All General Woodwork: Estimates Free
F. FRIEDLAND 227 WEST END
LANE, N.W.6
Tel. HAMPstead 9325 and LADbroke 0910

MIRRO FURS, Ltd.



176 West End Lane, N.W.6
(near West Hampstead Tube Station, Corner shop)
Telephone: HAMPstead 4721

Phone: PRO 5111 ESTIMATES FREE

YOU NEED A DECORATOR?
I am your Man!
I get in... get on, and get away!
Guaranteed—no mess!

L. A. PREECE,
15, St. Annes Road, Barnes, S.W.13

AJR RELIEF DEPARTMENT
33, Compayne Gardens,
London, N.W.6

(Finchley Road Tube Station)

Your suits are not on coupons
any longer.
Please send us your used
clothing (if in good condition)
for the Continent, Israel and
North Africa.

We need
Men's Suits, Babies' & Children's
Wear, Books, Toys and Rationed
Food

Telephone:
MAIDA VALE 7997

SPACE DONATED BY
S. F. & O. HALLGARTEN
Wines and Spirits

Importers & Exporters
1 CAUTCHED FRIARS, LONDON, E.C.3

Representatives Required
by
PAPER WHOLESALERS
for
London District.

Would be required to call on
existing customers as well as to
seek new business. The fullest
support would be given.

Commission and Expenses.
Preference given to men with
experience of Trade.

Reply stating age and experience.
Box 715.

Balsam's Restaurant
17 HERTFORD STREET, MAYFAIR
Continental cuisine GRO 4679
Fully licensed until 12 midnight
Daily: Tea Dance 4-6 p.m.; Dinner Dance
from 8 p.m.
Popular Viennese and Gipsy Music
Famous Dance Band:
Cabaret Peter Herz
Open Sundays

ZENITH TAILOR SERVICE LIMITED

Ladies' and Gentlemen's
Clothing made to measure
from customers' own
material

REMODELLING
ALTERATIONS

257 FINCHLEY ROAD
LONDON, N.W.3

(near Finchley Rd. Underground Stat.)

Your
HOUSE or FLAT
needs redecoration?

Please ring HAM 1541
M. G. STREAT

Painting & Decorating

NEWMAN'S
COSY
SLIPPERS

by

NEWMAN'S SLIPPERS
LTD.
BLACKBURN

Plastic—Sheeting, Baling, Piping,
Fasteners, Dearing, Rivets, Linings, pp.
Cuttings of Silk, Cotton, Hosiery, etc.

Export of General Goods to all Markets

D. MEYER Telephone:
GERrard 3391
58Gt. Marlborough St., London, W.1

FOR THE PESACH FESTIVALS
Hagadoth · Mazze-Covers · Cups
Prayer Books · Caps · Taleism

M. SULZBACHER
(Also purchase)
JEWISH & HEBREW BOOKS
4 Sneath Avenue, Golders Green,
London, N.W.11 Tel.: SPE 1694

Valentine & Wolff
Insurance Brokers LTD.
59 NEW OXFORD STREET
LONDON, W.C.1

Tel.: TEMple Bar 0842/3/4

All Types of Insurances with
Lloyds and all Companies