

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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HUMAN RIGHTS

At a time when the United Nations are passing through a grave crisis, which affects everything this world organisation is standing for, it may seem that talk of a Bill of Human Rights has become a matter of mere academic interest, on which no more time should be wasted. If one takes a short-term view only, this argument may be justified. But those who inaugurated the discussion on Human Rights and succeeded in having Human Rights made a cornerstone of the United Nations charter, never took a mere short-term view. The struggle for Human Rights is old, it is more than a struggle for mere clauses and paragraphs, it is nothing less than the struggle for the future development of international law; and as such it remains of greatest importance—crisis or no crisis.

In the charter of the United Nations it is laid down that a special Commission on Human Rights is to be established. This Commission, which selected Mrs. Eleanor Roosevelt, the late President Roosevelt's widow, as its Chairman, started at once to

TWO JEWRIES

THE rift which divides the world between East and West is going right through the Jewish people. When, eleven years ago, the civilised world rallied to stem the onslaught of Nazism, Jews in all countries were in the front-line of the struggle, both as victims and as fighters.

To-day, the international conflict is also a conflict between various parts of Jewry. There are still large Jewish populations in Rumania, Hungary and Poland. Although many of them expressed their desire to emigrate, there are, no doubt, also substantial numbers who identify themselves with the programmes and policies of the Governments, let alone the vast mass of Russian Jewry which has no voice of its own.

Only in two places have Jews succeeded to remain outside the two warring camps—in Israel and, strangely enough, in Berlin. The Jewish Community in Berlin is the only body which embraces inhabitants in all sectors, and the unity between East and West which has been abandoned in the administration of the town and of Germany, is still being maintained by the 8,000 Jews in Europe's "Danger Spot No. 1."

A problem of greater consequence is presented by Israel, which balances uneasily between East and West on the thin line of "non-identification." How long the young State will be able to remain outside the two power blocs, in spite of economic and political pressure, is a matter for speculation.

The Jews are a peace-loving people. More than ever, they pray that the shadows which are now darkening the world, may not plunge it into night, and that a chance be given to our hard tried people to recuperate and develop.

prepare a Bill of Human Rights. At the start, differences of opinion as to the scope and character of such a Bill arose. Some of the delegates favoured a broad Declaration, setting out a wide range of basic human rights—a kind of lighthouse showing humanity the direction on which to set its course. Other delegates thought little of such well-intentioned generalities; they rather favoured a legally binding convention, more modest in scope but establishing well defined rights. A compromise was reached, the Commission decided to prepare both a Declaration and a Convention, a Declaration to lay down general standards, a Convention to bind those States prepared to adhere to it.

The Declaration was ready first. It was much easier to prepare. As none of the States was bound by the words chosen for each of its clauses, as it laid down not effective rights but only standards of behaviour, the choice of words was not of major importance. It is always easier for a Government to subscribe to high-sounding principles than to accept exact legal obligations. The Universal Declaration of Human Rights was passed by the General Assembly of the United Nations on 10 December, 1948. No single delegation voted against it, but nine (the Soviet bloc, South Africa and Saudi Arabia) abstained. This idealistic Declaration has, as stated before, no binding force; it sets up standards of behaviour, nothing more.

From the outset the Commission on Human Rights had also begun to consider a Convention. The Secretariat submitted a draft, the United Kingdom—a protagonist of the idea of a binding convention—also had prepared a draft and some other Governments followed with proposals and drafts of their own. A Working Committee of the H.R. Commission discussed those drafts and proposals as early as 1947, and since then the Convention—or Covenant as it is now usually called—has never been out of the mind of the Commission. During its most recent Session, from March to May, 1950, the Commission has at last prepared a complete draft, which has now been placed before the Economic and Social Council of the United Nations and, unless referred back to the Commission, will go before the General Assembly at its Autumn Session.

The draft Covenant is a much more limited document than the Declaration. All those "Rights" of the Declaration which are nothing more than fine aspirations have been left out. The Covenant would create new law for those States that adhere to it. Every

delegation looked at every word to find out whether the laws in force in their respective countries were in accord with the wording of the Covenant, whether they would have to be altered and whether their Governments were prepared to propose such alterations. The majority of the Commission decided to confine the Covenant to strictly political and individual rights and to omit all economic and social rights, which are mentioned in the Declaration. Such questions as equal pay for equal work, a living wage, minimum housing standards, medical attention, etc., are not mentioned in the draft Covenant; but the hope is being held out that additional conventions may be prepared to make good those omissions.

Jews have, from the beginning, taken a great interest in this problem of Human Rights. Probably no people has suffered as much in the past from disregard of fundamental human rights as have the Jews. Their knowledge was invaluable, for they knew the problems not only in theory but from painful practical experience. In this sphere the institution of consultative organisations proved very useful. In order to connect the people of the world more closely with the United Nations the charter provided that non-Governmental organisations with special knowledge in those fields with which the United Nations, in particular its Economic and Social Council, are concerned, could be granted consultative status, which enables them to send observers to the Sessions of the Economic and Social Council and its Commissions and Committees, to submit written memoranda and, with special permission, to make oral statements.

Five Jewish organisations have been granted such status: Agudas Israel World Organisation, Consultative Council of Jewish Organisations (formed by the Alliance Israelite, American Jewish Committee and Anglo-Jewish Association), Co-ordinating Board of Jewish Organisations (formed by the Board of Deputies, South African Board of Deputies and U.S. B'nai Brith), Council for Progressive Judaism and World Jewish Congress. Apart from the Council for Progressive Judaism all these Jewish organisations took an active part in the work of the Human Rights Commission. While the Agudas Israel concentrated its efforts largely on the clauses dealing with religious freedom and religious practice and tried (unsuccessfully) to have a clause inserted covering the problem of Jewish war orphans, the three other bodies made a number of constructive proposals for amending the clauses dealing with such matters as statelessness, freedom of the Press, freedom of migration, right of asylum, prevention of racial or religious discrimination, incitement to race hatred,

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etc. While not all of the proposals were accepted, they undoubtedly influenced the work of the Commission.

Still, the most important work of those Jewish bodies was not concerned with the exact wording of the various clauses—important as that may be—but with the decisive problem of implementation. Even the best Covenant would be of little value if there were no provisions for putting it into effect, or—to use a popular phrase—without giving it teeth. In 1947 this was realised by most states outside the Soviet orbit, but the deterioration of the political climate in the world made many countries reluctant to go too fast; particularly the United States and Great Britain feared that Communists may misuse the clauses of the Covenant to create trouble for democratic Governments.

While in 1947 everyone seemed agreed that aggrieved individuals or groups must be given the possibility to have complaints investigated by some international body (whether that be a Court of Justice or a special Commission was a matter of discussion), in 1950 the majority was only prepared to grant a right of complaint to a State which had ratified the Covenant, and even such complaint should only lead to an investigation by a fact-finding body without executive power. Many of the non-Governmental organisations, in their forefront the Consultative Council of Jewish Organisations and the World Jewish Congress, led a hard struggle against this restrictive policy. They maintained that to confine the right of complaint to States and to exclude the right of petition of individuals or at least groups, would vitiate the whole purpose of the Covenant and make it a plaything of power politics.

The Consultative Council, in order to meet some of the objections raised by the Governments, proposed an ingenious scheme. Under this scheme a United Nations Attorney General of Human Rights would be appointed to sift all individual or group-petitions, to throw out all petitions which were frivolous or mere mischief-making but submit all genuine complaints, where a prima facie case had been made out, on his own behalf to a special United Nations organ, which would have some semi-judicial powers. Many delegates were much impressed by this scheme. Anglo-American opposition prevented its acceptance, for the smaller states rightly felt that a Covenant, to which neither Great Britain nor the U.S.A. adhered, would be meaningless, but the view was expressed that further study may lead to a compromise somewhere on the basis of that scheme.

From the debate in the Human Rights Commission it has become clear that the majority of the delegates are not much in favour of the draft they finally accepted, and hope that either the Economic or Social Council or the General Assembly will prefer a further investigation of the all-important implementation problem, even if it means the postponement of the final adoption of the Covenant. The fight of the Jewish organisations for putting teeth into the Covenant of Human Rights is, therefore, by no means over yet.

RESTITUTION

JEWISH TRUST CORPORATION ESTABLISHED

A Successor Organisation to claim and receive heirless, unclaimed and former Communal property in the British Zone of Germany, has been established and registered as "The Jewish Trust Corporation for Germany, Limited." A statement announcing the objects of the Trust Corporation says: "It is a matter of international justice that this property is not left in German hands, but is used to help the survivors of Nazi persecution and other victims of racial and religious discrimination."

The "Council of Jews from Germany," which, under the presidency of Dr. Leo Baeck, represents former German Jews in Great Britain, Israel, U.S.A. and other countries of resettlement, is represented on the Executive of the Trust Corporation. The AJR is one of the founder Organisations, and a constituent member of the "Council," which aims at safeguarding the interests of the Jews from Germany. It is hoped that, at a later stage, part of the assets to be restituted may be used for social and cultural institutions (Old Age Homes, etc.) of emigrated German Jews who, before 1933, had helped to build up these assets and many of whom are now in urgent need of help.

3,000 MILLIONS DM. COMPENSATION

According to a statement of the Bavarian Compensation Office, the claims lodged by victims of the Nazi Regime against the Land Bayern amount to 3,000 million DM.

AUSTRIAN TIME-LIMIT EXTENDED

By Order of the Austrian Minister of Finance, published in the *Bundesgesetzblatt* of June 29, 1950, the time-limit for filing Restitution Claims under the First, Second and Third Restitution Law has been extended until December 31, 1951.

TIME LIMIT IN HESSE

According to a recent circular of the Ministry of Interior in Hesse, the time limit for the submission of Compensation Claims (June 30th, 1950) may be extended in very extraordinary cases, e.g. if applications which have been despatched in time by registered mail have gone lost or have reached their destination with unforeseeable delay.

SOCIAL INSURANCE

Social Insurance Authorities (Health-, Accident-, Invalid-, Workmen's- and Employees-Insurance) inside the German Federal Territory have been granted a general licence (General Licence No. 39/50) to make payments to persons whose insurance claims have become due and who are resident outside the Federal Territory.

The payments in favour of the claimants have to be made into blocked accounts of banks inside the German Federal Territory.

STUDY GROUP IN BONN

The Finance Committee of the Bundesrat has decided to set up a Study Group for questions of Restitution and Compensation. It will consist of representatives of the Federal Republic and of the Bavarian Ministry of Finance as well as of the President and the Vice-Presidents of the existing Co-ordinating Office, Dr. Philip Auerbach (Munich), Ministerialdirigent Dr. Frenkel (Duesseldorf) and Ministerialrat Dr. Heiland (Freiburg).

U.S. HIGH COMMISSIONER ON ANTISEMITISM

The U.S. High Commissioner in Germany, Mr. John J. McCloy, declared that in his opinion there was no "arising anti-Semitism" in Germany, but that "we are rather engaged in combating the vestiges of anti-Semitism after years of vicious orientation and training." He referred to the favourable statements of Professor Heuss, Dr. Adenauer, the Bonn Parliament, as well as German Newspapers and Churches.

With regard to former Nazis as holders of official positions, Mr. McCloy admitted that persons with an active Nazi background had attained office, but promised that there would be defined lines of pro-

cedure for checking the appointment to High Office of persons considered inimical or dangerous to the aims and purposes of Occupation.

BERGEN-BELSEN CLOSED

The Bergen-Belsen camp was closed recently and turned over to the British Army. During the Nazi regime, some 30,000 Jews were murdered in that concentration camp. After the war, part of the site was used as a camp for Jewish Displaced Persons. It is estimated that some hundred thousand Jews passed through the Belsen camp prior to emigration since 1945.

IN PARLIAMENT

NUMBER OF ALIENS

According to a statement of the Home Secretary, Mr. Ede, the total number of aliens, including visitors, seamen, Ministry of Labour permit-holders and others, who entered the United Kingdom in each of the years 1946-49 is as follows:—1946, 311,932; 1947, 563,369; 1948, 657,661; 1949, 645,728.

During the same years the number of aliens who left the United Kingdom were: 1946: 291,227; 1947, 501,000; 1948, 593,532; 1949, 619,199.

It is estimated that on May 31, 1950, the number of aliens over 16 years of age who had registered with the Police as having been in the United Kingdom for over two months was 425,578.

The principal nationalities included in this figure were: Austrian, 10,132; Belgian, 5,620; Chinese, 9,657; Czech, 6,190; Danish, 5,026; Dutch, 9,099; Estonian, 5,682; French, 15,163; German, 46,697; Hungarian, 5,031; Italian, 21,104; Latvian, 13,784; Lithuanian, 6,954; Norwegian, 6,114; Polish, 145,756; Russian, 38,903; Swiss, 12,952; Yugoslav, 9,474; United States, 17,615.

VICE-CONSUL WITHDRAWN

The *Picture Post* recently published an interview with a Doctor Wurmman, who was described as the designated German Vice-Consul in London. In the course of this interview Wurmman said, *inter alia*, that only in 50 years' time one would be able to judge the treatment of the Jews by the Nazis in its proper perspective and that Hitler's attitude in 1939 was historically justified. This interview led to various questions in the House of Commons, in answer to which Mr. Ernest Davies of the Foreign Office informed the House that the German Consul General had made two statements about Wurmman. In the first statement of 22nd June he had declared that Wurmman was not a member of the staff, that his name had only been on the list of applicants and that he had not been chosen. One day later, however, the Consul General had communicated a second statement to the Press saying: "It seems that an erroneous impression may have been given in our statement yesterday that Herr Wurmman was 'only on the list of applicants' for the German Consul General in London. We now learn that he had been selected for London by the German Authorities, who gave his name, with those of other selected members of the Consulate Staff, to the representative of *Picture Post*. He will not now come to London."

Unlike the first statement, Mr. Davies went on, this correction by the German Consul General was not communicated to the Foreign Office. The German Consul General has expressed regret for this oversight.

Mr. Max Bachmann, a member of the Jewish community in Munich, has been appointed Economic Adviser to the German Consulate in London. He is the first German Jew to hold a post in the diplomatic service of the German Federal Republic.

REVISED TELEGRAM CHARGES

Revised rates for overseas telegrams came into force on July 1. The principal changes are that, to places outside Europe, the charge per word for urgent and ordinary telegrams will be reduced by about 25 per cent, the code (CDE) rate and the Deferred Service will be abolished, and there will be only one class of letter telegram (LT) with a minimum charge as for 22 words at half the new ordinary rate. Full details may be seen from the *Post Office Guide*, July 1950 edition.

Herbert Freedman : VISIT TO DACHAU

After a twenty-five minutes' ride from Munich, six letters appeared at a railway station—Dachau. I got out on the tracks on which train after train had been rolling in filled with human freight. It was a sultry summer afternoon and there were only a few people about. I left the station. Opposite were some shops—a hairdresser, a bakery, a drapery store. There were people living. They must have heard the cries of those who were driven through the streets. To-day, everyone denied any knowledge of what had happened then.

I walked the same roads to the concentration camp as the 250,000 who never came back. Houses had sprung up during the war, quickly built and ugly looking, inflating this once sleepy little country town.

"Camp prosperity" must have been brisk. The roads, half-finished, were dusty. The heat was oppressive. After some time, signs pointed to nearby cemeteries. There was the camp.

American military police guarded the entrance to the gates of barbed wire. Inside, the streets had American names—Louisiana Drive, Times Square, Cole Road, for the camp is now a military installation. Yet, under the new signs I could still read the old names. The first street flanked by villas, once the residences of the S.S. Officers and camp commandants, was the "Strasse der KZ Vaeter." A few clumps of trees were called "Geisterwald." Dominating the centre and still bearing the emblem of the S.S. was a stern building which was formerly the billets of the notorious camp police and has now been turned into an American Band School. Then, guarded by high sentry posts which are now abandoned and enclosed by barbed wire which was once electrified, the huts of the actual concentration camp appeared, row after row. They stand to-day as they were standing there since 1933, only they are cleaned up now and supported by bricks. For thousands of German refugees from the East are living there.

A small creek divides them from the crematorium. There is an inscription: "Remember how we died here." A Pole, who had been in the camp since

1940, was my guide. I asked him why he had not left this place of horror. He shrugged his shoulders. "It doesn't touch me any more, nothing touches me any more." He pointed at a conspicuous looking building, the gas chambers, untouched and unaltered as they were when tens of thousands filed through their doors.

I entered the room where people were undressed for a "shower," as they were told. And then the doors opened and I was in the gas chamber. It was built like a shower bath and there were even some taps on the ceiling, though without pipes, just to keep up the pretence for one more moment. The gas came up from galleys on the ground. Groups of 100 each had passed through here. It took fifteen minutes for the people to suffocate. There was a small observation hole under glass in one of the walls where the executors watched their victims die. I wondered what happened to those observers, how they bore up to these scenes and what career they might have made to-day in the new Germany. Selected camp inmates helped to remove the corpses and to clean the chambers. They were separated from the rest so that they might not betray the deadly secret. In terms of three months they were killed, but not in the gas chambers which they helped to run. As a reward they were hanged in the anti-room.

There were four huge stoves where the bodies were cremated. The human ashes, which by a device were kept apart from the ashes of the coal, were sold to the families of the murdered at a high price, but there came a time when those stoves could not keep pace with the rate of slaughter. And the room on the other side of the gas chamber shows footprints, not only on the walls, but up to the ceiling, footprints full of blood and dirt, for here the corpses were stored until they were interred or cremated.

Visitors' Book

It is in this room that to-day a Visitors' Book is displayed. I looked through the pages. Only a few people per day come out here. I saw the name of Dorothy Lamour but not that of a single German. Why are not groups of teachers, youth leaders, civil servants, led through here? Why has it not been made compulsory for university students and all those responsible for the Germany of the future to see with their own eyes what had happened here? Only five years have passed since the liberation of Dachau—and the place has sunk into oblivion.

The crematorium is situated on a ground saturated with murder. There is the gallows stand on which partisans and saboteurs were hanged. There is another devilish device, a trench where people had to kneel on a wooden grid so that their blood could flow through when they were shot in the neck. This death was reserved for Allied flyers and parachutists. There are some trees full of foliage and green as other trees in summer. Only one is slowly dying, a huge fir called "The Hanging Tree." On its branches, hundreds were strangled when the work of the gallows was too slow. It seemed as if nature protested against the inhumanity of man.

I asked the guide if he thought that the people of Dachau knew what was going on here. He laughed bitterly. There were plenty of S.S. men having their girl friends in town and boasting of their ghastly deeds, and when a new transport of prisoners arrived, children came out to spit at them and to throw stones into their faces.

There are mass graves everywhere, some full of ashes, others filled with bones. Over 200,000 have been interred piled up four to five high on a little mountain by the camp, the Leitenberg. Night after night, especially when the typhus raged, corpses were loaded into big trucks and dumped there. Some months ago, a huge Menorah was erected there opposite a large cross.

On my way out, I passed once more the barracks from which the people were driven to death. Children were playing there, shouting and laughing. Back at the railway station I noticed that the name of the street was "Fruehlingstrasse." A beer garden announced dancing at night. At another pub there was "Stimmungsmusik."

"Remember how we died here." No one remembers.

ANGLO-JUDAICA

Conference of Commonwealth Jewries

For the first time in their not always uneventful history, Jews of the British Commonwealth and Empire assembled last month in London to consider problems common to all. It seems remarkable that no attempt was ever made to follow the example of the Imperial Conference which has met fourteen times during the last 60 years. A higher degree of effective assimilation would hardly in this case have impaired the strength of Jewish tradition, and much profitable work might have been accomplished by the vision of enterprise larger than philanthropy. But the Deputies of England would not have it, and though they claimed to be adequately attending to the needs of overseas communities, the first direct substantial contact was established only in 1920 when the late Chief Rabbi undertook the first Pastoral Tour of the Empire.

"Too long and too often," Dr. Hertz then said, "have the religious and lay leaders of our colonial communities felt that they were stranded members of the Jewish body, forsaken and forgotten by their brethren even in the Home Country." Since then the Jewish Memorial Council has included among its variegated objects the desire to "make of Judaism a living force throughout the British Empire," but nothing less than a fully-fledged conference of responsible Jewish leaders could hope to be competently dealing with the formidable problems besetting British Jews everywhere, and unqualified appreciation is due to the initiative and skill with which, after protracted labours, the conference was at last secured by the London Deputies.

Jewish Problems outside Israel

The problems under discussion were not of course essentially different from those that exercise Jews outside the Commonwealth. It is probably true, as a wit once said, that "people are the same everywhere: where there are more, the crowds are bigger, that's all." It certainly is very true of our people in the *golah*. The impact of Israel is visibly upon every Jew. Foreign affairs have never been entirely foreign to a Jew, their most urgent item at present being Germany. The international of Anti-Semitism spares no geographical area, and the defence against that evil is as vital everywhere as the constant concern for the improvement of Jew-Gentile relations and, above all, unceasing and uncompromising Jewish education. Close attention also is demanded by an important question of procedure: how to strengthen Jewish diplomatic action by avoiding pointless duplication of effort? That question particularly bears on the varying relations of Commonwealth bodies with the World Jewish Congress.

The results of the Conference will be eagerly awaited in the communities directly represented—Australia (with 35,000 Jews), New Zealand (3,000), India (19,000), South Africa (103,000), and Canada (180,000). These Dominions keep company with only one Crown Colony, the crucially placed Aden whose 1,400 Jews, having suffered much recently, will probably soon be all transferred to Israel. One wonders why other Crown Colonies have been absent—Kenya, e.g., with 1,000 Jews, and Jamaica, with 2,200; though some may be very small, especially in the West Indies, surely none is to be disregarded. The same applies to the Rhodesias, the Dominion in the South, with 3,500, and the Colony in the North with 500 Jews.

Commonwealth and U.S.A.

Some of them have even recently complained of indifference shown by the Mother Country which seemed to fancy they were too far away. It is by no means certain, however, that all have invariably responded to such approaches as were attempted—admittedly within limitations. It is quite possible that not enough has been done to match the increasing competition from our fellows in the U.S.A. who are displaying a keen interest in the spiritual development of the British Jewries overseas. In the long run, the development of closer Anglo-American relations is of course inevitable, of which fact British Jews, like all the people of Britain, are acutely aware, and it is perhaps well that our brethren in the Commonwealth be under no illusion either. At the same time, British Jews cannot but find in their tradition, which is also the Imperial tradition, an obligation towards the Commonwealth which they must discharge.

FROM ALL CORNERS

RUMANIA

According to recent reports, a second extensive purge is to be expected which is aimed at professional people, "saboteurs," and Zionists.

CANADA

Mr. Leon D. Crestol, K.C., member of the Dominion Council of the Canadian Jewish Congress, has been elected to the Canadian House of Commons in a recent by-election.

According to the *Financial Times* (Toronto), it seems that Mr. David Croll, one of the two Jewish members of the Canadian Parliament, is being kept out of the Cabinet, because he is a Jew. "Let us face it," the report says, "if David Croll were not a Jew he would have been in the Cabinet long ago."

ARGENTINA

A new measure, at present under discussion, tends to stipulate that naturalized Argentine citizens must wait five years after being naturalized before they can obtain all political rights of native born Argentinians.

CHILE

At the General Meeting of the Sociedad Cultural Israelita "B'ne Jisroel," a congregation consisting of 1,500 Jewish families from Central Europe, the President, Dr. Josef Hirschberg, gave a survey of the congregation's intense and widespread activities in the religious, educational, cultural and social field. The main achievement of the recent past is the purchase of a Community Building which will be consecrated shortly.

AFGHANISTAN

The Afghanistan Minister in Baghdad told the Arab News Agency that his Government was anxious to support the Arab States in their attitude to Israel and that it had no intention of recognising Israel.

Otto Zarek :

BI-CENTENARY OF "THE JEWS"

"The Jewish people had once produced so many heroes and prophets, but to-day you doubt whether you could find one honest man among them." The young man who wrote these lines, in the early Spring of 1750, was sitting in the shabby attic in one of the slum houses in North Berlin where he lived in greatest poverty. He had chosen writing as a career—something never heard of before in the Germany of his time—and had set great hopes on his one-act "comedy" which he gave the title: "*Die Juden*." It would conquer the stage, would bring him money, and—fame. For in that era of the Rococo that favoured the shallow, playful comedies in the French tradition, his was the first attempt to expose, from the stage, the new ideas of Enlightenment, and to deal seriously with a serious subject.

This writer, twenty years of age, thought that literature and above all, the dramatic art, should cease to serve the needs for entertainment and become a weapon in the struggle of mankind for humanity. He dreamed of becoming "the German Molière"; he would, by the strength of his character and the power of his pen, transform the German theatre and enthral the audience of the enlightened circles of the Berliners who, in opposition to the régime of Frederick the Great, gathered in the Salons and Cafés of the Prussian capital.

But the theatrical companies, still in the grip of the all-powerful Court and the aristocracy, declined the play "*The Jews*," and the publishers did not yet dare to print it (it was published four years later). Young Gotthold Ephraim Lessing brooded over his manuscript, disappointed and near to despair. But he knew he was on the right track. He was a self-confident young man, full of plans and convinced of having a "mission." If his play was rejected, surely it was not his lack of abilities as a dramatist, but his bold spirit that had scared the producers off. True, the theatrical companies were not used to putting on the stage a Jew who was a noble, dignified man. Each company had in its *ensemble* a player who specialised in the rôles of a Jew, a comedian, of course, with a revolting long nose who made the house shriek with delight when

he started to "*mauscheln*." Even Shakespeare's "*Merchant of Venice*," in the crude transcription by German translators, was enacted in the same way, with Shylock as a devilish caricature of the ghetto-dweller. And now young Lessing ventured to show his leading figure, a Jew, in a different light—"as if he were a Christian, a gallant and noble soul"!

This was indeed not only a break with all traditions, it was a challenge to both the theatre and the public, which could not but meet with failure. The Jews in the State of Frederick the Great were but "tolerated"; they were social outcasts; they lived in the enclosures of their ghettos, and had hardly found any contact with the gentile population yet.

In 1669, in the dark days of German history following the Thirty Years War, his grandfather, Theophilus Lessing of Kamenz, chose as his "*Dissertatio*" the theme: "On the universal toleration of all religions." Gotthold Ephraim's father, Johann Gottfried Lessing, remained faithful to his father Theophilus' teachings, and it was his inherited belief in toleration that made him both the most enlightened and the most hated minister of the Lutheran Church.

In 1754, when "*Die Juden*" was published, it created the sensation young Lessing had expected. It was by no means the truly literary value of the short play, and even less its achievement as a piece of dramatic art, that enthralled the intellectuals. It would be impossible to discover in the writer of this comedy the later creator of dramatic masterpieces like "*Minna von Barnhelm*" or "*Nathan*." It was, exclusively, its ideological content, indeed, its humane message, that struck home. To play its value down, as has been done in German literary writings, to call it "a piece of sheer propaganda," is to misunderstand its historic importance: Eclectic in style and in its dramatic form, this short comedy represents the first *drama of ideas* in the German language—and besides, the first one that dealt with the Jewish problem in a sympathetic, understanding and humane way! No longer would

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it be the villainous comedian, a grossly overdrawn counterfeit of Shylock, who would have to play his leading rôle—it was written, and meant, for the actor impersonating the gentleman on the stage! This, in short, was its plot:

A Baron who, in the worst tradition of the German 18th century aristocracy, has strong anti-Semitic prejudices, is ambushed by a gang of robbers while travelling with his young daughter and would have perished but for an unknown traveller who rushed to his aid, took on the fight against heavy odds, and rescued him and his daughter. This stranger seems to be a gentleman, and a gallant one at that, and the Baron—in the fashion of the French comedies of the period—offers him the hand of his daughter to show his gratitude. But he does not know that the Stranger is a Jew. He is much taken aback when his rescuer declines the honour of marrying the baroness. This short scene when the traveller reveals himself as belonging to the race despised by any German nobleman, is masterly written:

The Traveller: I am . . .

The Baron: Perhaps, already married?

The Traveller: No—

The Baron: Come, now. What?

The Traveller: I am a Jew.

The Baron: A Jew? Oh, cruel fate!

Heaven itself, he says, prevents him from showing his gratitude. But, what about taking his money instead? Indeed, all his belongings? But the Jew refuses that too: "I am asking for nothing but that you will think of my people in future somewhat more leniently. . . . I rather believe that good and evil souls may occur among all nations."

When it was published in 1754, a young Jewish philosopher, Moses Mendelssohn, read it, and longed to meet its author and to shake hands with him. This meeting was arranged, in the house of the Jewish doctor Gumpertz, and the two young humanists became life-long friends. Moses Mendelssohn knew this short play by heart; he recited the most daring, most enlightened passages to the guests of Dr. Gumpertz who, as Secretary to the President of the Prussian Academy of Science, assembled in his house the leading members of the intelligentsia. With emphasis, moved to tears, Mendelssohn recited these lines from "*The Jews*":

"If a Jew swindles, seven times out of nine, the Christian has driven him to it. I doubt if many Christians can pride themselves on having given a Jew a square deal. But if decency and mutual understanding shall govern the relationship between two peoples, both of them must contribute to it equally. How can that be achieved if it is considered rather a meritorious action to persecute the other religion?"

Thirty years later, when Lessing's poetic gifts and dramatic talents had matured, he modelled his "*Nathan the Wise*" on the friend of his youth, Moses Mendelssohn. The figure of this noble and gentle Jew, which once—and once only!—appeared in the world of German letters, immortalising the genius of the Jewish people, was already conceived in Lessing's early "comedy" written two hundred years ago! It is of the creator of both these plays centring around the Jewish Problem that Thomas Mann said: "Lessing, manliest of spirits, had faith in the coming age of humanity. His was a spirit as full of faith, love, and hope as any that lived and taken thought for the lot of man." And it is in this very spirit that Thomas Mann, in 1929, on the eve of the rise of Nazism in Germany, warned his compatriots: "In Lessing's name and spirit, let it be ours to aim beyond every type of fascism, at a union of blood and reason which alone merits the name of complete humanity!"

LAW and LIFE

Legal Advice Hours (for persons with limited means only): Sunday 11 a.m.—12 noon by appointment.

RECOVERY OF SMALL DEBTS

If you have money lent or goods sold and you cannot recover your money by writing to the debtor and are not in a position to engage a solicitor you will have to seek the help of the Courts yourself. If the debt is a small one you go to the County Court which will accept claims up to £200, although it is advisable to go to the High Court for amounts larger than £30. But to-day we will deal only with the County Court procedure and leave the High Court for a later occasion.

You will have to go to the County Court in whose district the debtor resides or carries on business. There are a few exceptions to that rule, the most important being that the claimant can apply to the County Court of the district in which the contract, that leads to the claim, was made.

At the office of the County Court the now "Plaintiff" will have to fill in a form, giving his and the Defendant's full name, address and occupation, a short description of the claim, *i.e.*, "For money lent by the Plaintiff to the Defendant" or "For goods sold and delivered by the Plaintiff to the Defendant." The amount of the claim has to be stated, and the Court official will inform the Plaintiff what Court fee has to be paid. This varies according to the amount claimed; for instance, the fee for a claim of £2—3 is 5s.; £10—12, 17s.; £40—50, 45s., and so on up to £3 for claims over £100.

The Plaintiff has further to hand in "Particulars of Claim," on which he will be guided by a Court official, and in which he has to describe details of the claim (*e.g.*, sale of goods, etc.).

The Summons can be issued either as "Default Summons" (the nearest to a "*Zahlungsbehehl*") or as "Ordinary Summons," the main difference being that on Default Summons judgment is entered on the Plaintiff's application without a

Court hearing, if the Defendant has not put in a Defence within eight days after being served with the summons, while on an ordinary summons a date for hearing is given immediately and judgment will only be entered after the case has been heard in Court on that date.

After a Defence has been entered, the case will be heard in Court. The parties have to bring their witnesses (the Plaintiff as a witness is indispensable and so is the Defendant if he wishes to defend). After hearing both parties (or only one, if the other is not appearing) the Judge gives his decision and Judgment is entered.

If the Defendant admits the claim by writing to the Court before the hearing and asks to be allowed to pay by instalments the merits of this application are considered by the Court and an order made accordingly.

The Plaintiff can apply for execution of the Judgment by bailiffs, who will seize the Defendant's goods and sell them up to the amount of the Judgment and costs. In some cases, for instance where the bailiffs can't find sufficient goods, the Plaintiff should apply for a "Judgment Summons." The Defendant has to appear in Court, will be examined under oath as to his means and income, and if the Judge finds that he is unable to pay at once, an order for appropriate instalments will be made.

If these instalments are not kept up the Plaintiff can apply for the Defendant to be committed to prison for disobeying a court order, which is the last means the Plaintiff has to force the hand of a Defendant of bad faith. But it should be noted that this imprisonment is not given for the inability to pay but for the disobedience to a Court order, after the Judge has ascertained that the Defendant is in a position to pay his debt.

C. C. Aronsfeld:

"CIVIS ROMANUS SUM . . ."

The erstwhile refugees are now, for the most part, soundly settled, and except for an occasional slip of accent and an awkward reference to the dictionary, the distinction of a new citizenship sits well on them. Some indeed seem now and then inclined to take the privilege for granted, finding satisfaction, sometimes understandably, more in its material advantages than in its moral significance. It is perhaps, therefore, well to be reminded of what it means to be a British citizen.

"As the Roman, in days of old, held himself free from indignity, when he could say 'Civis Romanus sum,' so also a British subject, in whatever land he may be, shall feel confident that the watchful eye and the strong arm of England will protect him against injustice and wrong."

It seems appropriate to recall these words today, for it is exactly 100 years since they were spoken by one of Britain's most famous statesmen, Lord Palmerston, in one of his most famous orations. They are words that ring, resoundingly, down the ailes of history, and above them rises, a solemn memento to every Jew, the vision of those 2,000 years that are now spectacularly ending.

The grand avowal of the power which invests the pride of British citizenship was made in peculiar circumstances. It was called forth by the affair of a Jew, David Pacifico, a Briton, native of

POPULATION PROBLEMS

Haifa, July, 1950.

The part played by German Jews in the up-building of the Yishuv and the State has, in former years, often been the topic of some controversy. They had been reproached for a "Prussian" and pedantic attitude, overrating formalities, to both of which the other parts of the population were not in the least accustomed. The mocking designation of German Jews as "Jekkes" (the origin of this word has been attributed to various sources, but has never been definitely established) had a half-joking, half-deprecating connotation. "During the last year, and especially since the recent mass immigration, the mental reservations against the "Jekkes" have disappeared, because one has learnt to esteem their correct and "unlevantinic" ways, especially in business and administration.

Nahariya, the well-known seaside place near the Lebanese frontier, is an outstanding example of "Jekkish" energy. There was the joke when the partition of Palestine was being discussed, that Nahariya would, of course, remain German. As a matter of fact, the place which just celebrated the fifteenth anniversary of its foundation, was unique in the country as being 100 per cent German in language and culture (not in economy) up to last year. Since then it has more than doubled its population by admitting emigrants from East Europe and Yemen, building very attractive quarters for them through "Amidar," the housing co-operative, and succeeding in finding employment and work for all of them. This remarkable example of successful planning may well serve as a model to other settlements, mainly those in formerly purely Arab places, such as Jaffa, Ramleh, and Lydda, where many economic problems have still to be solved.

The general problem of the 165,000 Arabs residing in Israel territory is not an easy one either. Most of them still live under Military Government, except those in the three cities, of which Haifa shelters most, about 5,000. Those living in the country villages and small towns are restricted in their movement, but they own full civic status otherwise, and are assisted by Government in their economy. There is no noticeably bad feeling between Jewish and Arab Israelis, but a certain mistrust on one side, and a feeling of uncertainty as to their future on the other side, doubtless exists. After all, this large minority belongs ethnically to the neighbouring enemy States which so far have refused to make peace and recognize the existence of the State. The continuous attempts of clandestine infiltration of Arabs across the frontiers aggravate this problem, as does the Communist agitation which meets with some success, mainly among the Arab industrial workers.

HANS MOSBACHER.

Gibraltar, who had suffered at the hands of an antisemitic mob at Athens. His house and valuables had been destroyed, and he claimed, by way of damages, the admittedly excessive sum of £26,618. Palmerston, then Foreign Secretary, himself rather doubted the figure, but this was not a matter of pounds, shillings, pence: an outrage had been committed on a British citizen, and of course it had to be avenged. Also Greek delay in making prompt and proper amends was most annoying. In due course, therefore, a goodly company of H.M. ships paid a social call at Athens, and when restitution seemed fixed for the Greek calends, the "Piraeus" was blockaded and shipping seized to the precise value of the British claims.

Naturally the affair caused quite a flutter abroad and no little excitement at home. Obviously the action was highly high-handed, and *The Times* denounced it as "perfectly unscrupulous." But despite much opposition, Palmerston prevailed in a memorable House of Commons with that rousing speech which made even his adversaries "proud of the man who delivered it."

Was it to be thought that "British subjects abroad must not look to their own country for protection, but must trust to that indifferent justice which they may happen to receive at the hands of the Government and tribunals of the country in which they may be"? It would never be admitted that "because a man was born in Scotland, he might be robbed without redress, or because a man was of the Jewish persuasion, he was fair game for any outrage." It was then that Palmerston spoke the words which remain as the echo of centuries far off—"Civis Romanus sum. . . ."

To be sure, much has happened since those sentiments, described by the *Morning Post* as "genuine English sentiments," were uttered by a man whom British Jewry praised as "a true friend and firm supporter of civil and religious liberty." Less than 20 years after his death, in the year of the first Czarist pogroms, H.M. Government decided, in an early essay of appeasement, to withhold protection from British citizens who happened to be Jews, travelling in Russia. The melancholy performance was repeated 30 years later when the appeasement of Russia had so far advanced that the Foreign Secretary (Sir E. Grey) refused to receive a Jewish deputation to discuss the unceasing Czarist persecution.

It is a profoundly chastening thought that it is no longer true, as it was in Palmerston's proud conviction, that "England is a Power sufficiently strong to steer her own course and not to tie herself as an unnecessary appendage to the policy of any other Government." Yet, even today, the rights of her citizens remain a precious possession and an inspiration, and those who have received them have cause to cherish them—not as an object of idle boasting nor as a handy garment of convenience, but rather, against the memory of their bygone glory, a faithful guide to the duties of that civilised citizen who, alive to his religious and historic tradition, bears the immemorial freedom of England under the stringent law of Israel.

A CHRISTIAN-JEWISH DISCUSSION

Under the auspices of the Society for Christian-Jewish Co-operation a public symposium took place in Berlin. The participants were the Journalist, Dr. Norbert Muehlen (Contributor to *Readers' Digest* and *New Leader*), Mr. Elliot E. Cohen (Editor of the American Jewish periodical *Commentary*), Dr. Franz Joseph Schoeningh (Chief Editor of the *Sueddeutsche Zeitung* and Editor of the *Hochland*), Professor Brunswig (Paris) and the author Hermann Kesten.

Mr. Cohen stressed the urgency of a discussion between Germans and Jews, especially in the interest of the Germans. The silence of the Germans about developments of the recent past was, in his view, one of the main reasons for the distrust against Germany in the democratic world. Dr. Schoeningh dealt with the problem from a theological angle and pointed out that a better understanding highly depended on a new religious attitude. Professor Brunswig, a French agnostic Jew, took the view that Jews had to decide between unreserved assimilation and Israeli citizenship.

Old Acquaintances

Opera for Snobs:—It's a pleasant thought that such an enterprise as Glyndebourne still exists. Founded by John Christie in 1934 with the help of two refugees from Germany, the "Glyndebourne Festivals" started again for the first time after the war this year, and Rolf Gerard, son of the unforgettable Mafalda Salvatini, invited us to attend the first night of "Cosi fan Tutte." So I missed the opening with "Entfuhrung aus dem Serail" in which Anton Walbrook appeared in the only not-singing part; but I enjoyed "Cosi" produced by Carl Ebert and conducted by Fritz Busch. It's quite an unreal thing to go to Glyndebourne, so to speak, "out of this world." You have to catch the train to Lewes in Sussex shortly before four o'clock in the afternoon. At Victoria Station you will be surprised to see people dressed in full evening dress or even tails, the women in low-cut evening clothes. The fare alone costs one guinea, the ticket for Glyndebourne two, and you have to eat and drink during the long interval; so you cannot make such an evening under five to six pounds. But all the Mozart performances are sold out during this season, and it's a unique experience. Rolf Gerard, who did the decors, had to compete with the surrounding countryside, and Sussex is beautiful indeed.

Congress of Cultural Freedom:—Sponsored by Melvyn Laski of the German monthly "Der Monat," intellectuals from all countries of the West gathered in Berlin to demonstrate democracy-in-the-raw to the Russians. It was surely very impressive to see so many famous authors together, and people like Koestler, Silone, Alfred Weber, Peter de Mendelssohn, Herbert Reed, Burnham, Plivier, Jules Romains, and Borgese in person pleaded for freedom. The clash came when the former Communists amongst the delegates claimed they alone had a right to fight Communism. When Silone said the final battle would be fought between ex-Communists and Communists, the Berliners declared with relief: "So it doesn't concern us, we are C.D.U." A surprise visitor was Walter Mehning, who arrived in his home-town from the States at the last moment after an absence of 17 years, but he returned quickly again to New York.

London:—Martin Miller going on tour with "Daphne Laureola" prior to the Broadway production of this successful play.—Max Opuls came to London to attend the showing of his 1932 picture, "Liebeleli," which London's Film Club presented; he left for Vienna to direct "Heut spielt der Strauss" for Swiss producer W. Wachtl which Benno Vigny scripted.—Alfred H. Unger sold his story, "Safety Curtain" to a British company.—Clement Freud, Sigmund's youngest grandson, working as a caterer in the "Arts Theatre Club," married actress Jill Raymond.—Irene Prador, Lilli Palmer's sister, will be in the "Lilli Marlene" picture.—Charles Frank is adapting Fritz Schwiertz's "Marguerite durch drei" for the English stage.—Marianne Kupfer-Deeming appeared in "Velvet Moss" at the little "Watergate Theatre."

Two Birthdays:—Artist Walter Trier, who left England a few years ago to live near his married daughter in Canada, celebrated his 60th birthday in Toronto. "Liliput," whose cover he designed for years—a unique experiment in newspaper history—is now without Trier's title page. Born in Prague, the lovable artist and illustrator of Erich Kaestner's children's books was already an established personality in Berlin.—Arthur Hellmer, who returned to Hamburg after the end of the war, celebrated his 70th birthday; his son Kurt, on the staff of "Aufbau" came over to Germany for a visit. The famous director of Frankfurt's "Kammerspiele" and discoverer of many actors and playwrights, went first to Vienna after 1933, where he gave Zarah Leander her first chance. Later on, in London, Hellmer produced a German performance of "Nathan" with Marlé during the war, and took over Hamburg's State Theatre after his return.

U.S.A.:—Robert Lantz became personal representative of Hedy Lamarr.—Walter Reisch, author of "Maskerade," will script and direct Sam Spiegel's production of "The Hothouse."—Heinrich Schnitzler produced Benjamin Britten's adaptation of "Beggar's Opera" in California.—The estate of the late Ernst Lubitsch in Hollywood was auctioned with all its collections.—Hans Wilhelm founded his own independent production, and will start with "The First of April."—Max Nosseck directed "Kill or be Killed," scripted by Arnold Lipschitz.—

PEM.

FROM MY DIARY

The Australian monthly periodical, *The New Citizen*, issued by the "Association of New Citizens," Sydney, always makes an interesting reading. To some extent, this organisation, which is in constant contact with the AJR and is also a constituent member of the "Council of Jews from Germany," has to face problems similar to ours. They too had to experience that naturalization, important as it is, does not solve the manifold questions which are common to immigrants from the Continent, and there are even incidents of discrimination. Contrary to the position in the United Kingdom, doctors who had immigrated before the war encounter great difficulties in their attempts to be admitted to the Australian Medical Register.

The influx of new immigrants has raised the question whether the Association should canvass for membership amongst Displaced Persons. "Our Association," one of the Board members said, "is open to all European immigrants with disregard of race, nationality or creed. Our most important question, however, is that applicants for membership must be unreservedly opposed to all Fascist and Nazi doctrines, and that they have to prove this to our Membership Committee prior to their admission. Many D.P.s," the speaker went on, "differ so much from the present membership, that a clash of the Association's traditional policy and their own opinions would be unavoidable before long." The Association should therefore concentrate "on the task of acquiring members out of the many of our own description who have recently arrived and who keep coming here."

It was a good idea of the Children and Youth Aliyah Committee to hold a Reception for the delegates to the Conference of the International Union for Child Welfare, which took place in London recently and at which Youth Aliyah as the Israel constituent body was represented. Only too often conferences, at which Jews and non-Jews are meeting, are determined by discussions under the heading: "The Jews and . . ." Here, however, delegates from various countries, including Israel, exchanged their ideas on human and educational problems, which all of them have to face, though they may be particularly intense in Israel.

Addresses at the Reception were given by Mrs. Lorna Wingate, Dr. Israel Feldman, Co-Chairmen of the Youth Aliyah Committee, and Dr. Hans Gaertner, Assistant Director of Education of Youth Aliyah in Israel.

The climax was the Youth Aliyah film "Tomorrow's a Wonderful Day," the story of the boy who, having gone through the horrors of many concentration camps, has lost confidence in humanity

and who, in the end, finds a real new home in the children's village Ben Shemen. Though I had already seen—and heard!—the film under better technical conditions than that night at Conway Hall, I was again impressed by its inspiring message and artistic impact.

"The International Refugee Organisation has found that the greater a man's ability, the less are his chances for immigration," wrote Mr. J. D. Kingsley, Director General of IRO, in the programme of a concert by Refugee and D.P. Artists, which recently took place at Wigmore Hall. The musical level of the performance was a very high one, though, in my view, in the choice of the programme a little less stress should have been laid on pieces which are in the first line meant to exhibit the technical skill of the performer. One or two of the talented young musicians were Jewish victims of Nazi oppression, others had been compelled to leave their Eastern European homelands as persecutees of the totalitarian régimes after the war. Nobody can say how many potential Menuhins and Heifetzes perished in the gas chambers, but it is a sad symptom of our days that some of the survivors are still in search of a country. The Earl and Countess of Harewood associated themselves with the cause of the function by acting as Patrons.

Nationalrat Dr. Fritz Stueber, member of the Austrian Organisation of Independents, was brought before the Law Court because he had declared that all former inmates of concentration camps were a pestilence and should be exterminated. He was acquitted. He denied to be an anti-Semite. When he was reminded to have said at a meeting that the Jews had arrived from Poland in 1918 with nothing but an umbrella and were now dollar millionaires, Stueber said that he had only referred to the "Ostjuden." The Vienna paper *Der Abend* comments: "The fact that a Stueber is not in prison but in Parliament, characterises better than anything else the suicidal weakness of the Austrian democracy."

Mr. Abraham Rosenberg was the champion in the Hessian Amateur Boxing Tournament in Kassel. He represented the Frankfurt Boxing Club, "Eintracht," but he is also a member of the Sport Club Maccabi, Cologne. Mr. Rosenberg obtained his training at the Jewish Institute, Glasgow, after he had been brought to Great Britain with a children's transport before the outbreak of war. He is 21 years old and now lives in Friedberg.

NARRATOR

Letter to the Editor

THOMAS MANN

Sir,

In your June issue homage was paid to Thomas Mann. Not only I, but many readers were surprised that an appreciation meant to celebrate Thomas Mann's 75th birthday did not mention his latest work, "Dr. Faustus." Rightly or wrongly, Thomas Mann considers this novel the crowning piece of his work. In his booklet, "Die Entstehung des Dr. Faustus, Roman eines Romans," he has left no doubt about this.

Yours, etc.,

Ernest Schaefer.

31 Muswell Hill Road, London, N.10.

A full appreciation of "Dr. Faustus" in "AJR Information" was given by Dr. Weltmann some months ago.—The Editor.

PERSONALIA

Rabbi Dr. Max Wiener died in New York at the age of 68. Before his emigration, Dr. Wiener was a Rabbi of the Berlin Jewish Community. He was well known as an outstanding religious thinker. In U.S.A. he was active in the educational work of the Congregation Habonim and held the office of the President of the Theodor Herzl Society of the Zionist Organisation of America.

Prof. Dr. Arthur Lippmann (formerly Hamburg) died in Sydney recently. Before leaving Hamburg in 1938 he was working at the St. George's Hospital. He emigrated to Sydney, and in a short time succeeded in building up a practice as consultant for internal diseases. All his spare time was devoted to the establishment of the new Jewish hospital in Sydney.

Mr. Siegmund Loeb (formerly Trier) died in Richmond (Surrey) at the age of 90 years. He was very well known and greatly respected in German-Jewish life, especially in the Rhineland, where he came from. He held many civic and Jewish offices and was, *inter alia*, Chairman of the Municipal Council and a leading member of the Lodge and of the Jewish Central-Verein. In this country he always took an interest in the work of the AJR, whose member he was since its inception.

RETURNEES FROM SHANGHAI

106 refugees from Shanghai (almost all of them Jews) arrived in Bremerhaven, after having been refused admission to the United States. They had been evacuated from Shanghai to San Francisco by IRO and were transported in locked trains to Ellis Island. They are now to be accommodated in IRO camps, where their applications for ordinary immigration to U.S.A. are going to be dealt with.

CLASSIFIED

Employment

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 4449.

AGENT WANTED who would propagate advertising as a side line. Good connections, esp. with retailers, restaurants, etc., desirable. Box 898.

PATTERN CUTTER, exp., female, wants work. Box 907.

TAILORESS and dressmaker, exp., wants work. Box 908.

YOUNG SECRETARY with knowledge of Shorthand and Book-keeping, French, Spanish, Hebrew, wants congenial position in organisation. Box 906.

BOOK-KEEPING IN ALL CURRENCIES, PAYE, INVOICING, ETC.

Are you without help in keeping your accounts?
Is your book-keeper ill? Is he on Holiday?
Whatever your requirements, they will be met promptly and you can rest assured of the best attention. Write to Box Nr. 890

ENGINEER, 29, G.I.Mech.E., 13 yrs' experience in tool-room and production; at present development engineer and tool-designer; seeks position of responsibility in light engineering or similar anywhere. Saturdays off required. Box 904.

CHEMIST indst. & pharmac. German orig. is seeking a job in London. Box 909.

SHORTHAND TYPIST, good at figures, wanted by small progressive wholesale chemists. Interesting work. Good prospects. Every 3rd Saturday free. Terminus 9333.

Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept.

PROFESSIONAL GENTLEMAN requires large room in quiet good home, with telephone and partial board, in London S.W. — L. H., 40 Nine Elms Lane, S.W.8.

Miscellaneous

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

PRIVATE COMPANY near London manufacturing Chemical Products for technical purposes has surplus Factory space and capital available for sound projects and invites propositions. Apply Box 902.

FULLY QUALIFIED and experienced nurse offers to take invalid or child(ren) to Israel in September or October. Terms on agreement. Box 901.

Personal

FOR RELATIVE, Lady, intell., good appear., business exp., wishes to meet bus. owner (or willing to open up a new bus.), refined, 48-55, object matrimony. Strict conf. Box 905.

LADY (tall and slim) with own home in London, would like to marry again. Gentlemen in good position age between 45-55, are asked to write under Box 910.

ATTRACTIVE YOUNG WOMAN

(formerly Viennese)
tall, slim, very capable, with 6 year old nice little boy, wishes to meet personable gentleman up to 50 years of age, in comfortable position.
Agent welcome. Confidential.
Write to: Box No. 17194, Advert. Office, 63, Lancaster Grove, N.W.3

MISSING PERSONS

Inquiries from AJR

Sheldon, Ralph (formerly Rudi Sender), from Hennweiler, for August Gass, Hennweiler.

Brach, Dr. Max and Grete, née Gutmann, from Berlin-Wilmersdorf, Uhlandstr. 126, for Guido v. Kaula, Konstanz.

Hallitscher, E., M.D. (or Hollitscher), who was assistant medical officer at Crumpsall Hospital, Manchester, June 1942 to October 1943 for AJR.

Heirs of Scholem, Hermine, of Kirchheimbolanden, for AJR.

Inquiries from URO

8 Fairfax Mansions, N.W.3.

The present addresses of the following persons, whose last known address is mentioned after each name, are wanted by the United Restitution Office:

Haber, Ludwig Fritz, 85 Carmel Court, Kings Drive, Wembley Park.

Lax, Hans, Rue Jolly 135, Bruxelles-Schaerbeck, Belgium.

Lisser, Ernst, 49 Hall Mead, Letchworth, Herts.

Schiller, K. F., Highcliffe, Mundesley-on-Sea, Norfolk.

Friedlander, Heinz-Siegfried, Cross Roads Camp, V/Hoogts, Pretoria, S.A.

AJR ANNOUNCEMENTS

AJR EMPLOYMENT AGENCY

This time we bring a list of people who are specialised and have difficulties to find work in their line :-

Elderly lady makes portrait sketches in small sizes or similar work.

Widow makes handmade model flowers, designs for embroideries, textile repeat, etc.

Young man wants work as a 2nd machinist for ladies' coats or advertising job.

Elderly woman makes pearl work as homework.

Special Cases of Disabled Persons

Deaf woman with bad eyesight wants unskilled homework.

Ex-serviceman with light heart disease (cannot carry things for a long time) wants job as packer, warehouseman or storekeeper.

Elderly lady who came from Shanghai, not very strong, wants light housework or cooking, caring for children, etc.

FAMILY ANNOUNCEMENTS

The diligence with which readers follow up "AJR Information" is mirrored in the great number of communications which reach AJR Head Office as soon as a new issue has been despatched. Some readers give the address of persons whose names had been published under the column "Missing Persons," others are anxious to contact an artist who had been mentioned in the "Old Acquaintances" column, and many letters of felicitations pass through the office in response to the announcement under "Personalia."

So far such announcements had been restricted to personalities who, in one way or another, have taken an active part in public life. To strengthen the bonds between members of a community now scattered all over the world, a special column will now be opened in which—free of charge—birthday and wedding jubilees and other personal events will be published.

Entries should be sent to the Editor not later than the 15th of each month.

FRIENDSHIP CLUBS FOR LONELY PEOPLE

The League of Jewish Women has opened Friendship Clubs in the Synagogue halls at Dunstan Road (Golders Green) and at Dennington Park Road (Hampstead).

The meetings are taking place in Golders Green on Wednesday and in Hampstead on Thursday afternoon from 2.30 to 5.30. Arrangements have been made for concerts and games (cards, etc.), and tea and cake is served at a charge of 4d.

It is one of the objects of these gatherings to give lonely people some friendly atmosphere and to make them acquainted with each other.

INQUIRY HOURS

The United Restitution Office wishes to inform readers that inquiries over the 'phone can only be answered from 10 a.m.—1 p.m. and from 2 p.m.—6 p.m. It would considerably facilitate the efficient work of the office if readers would kindly refrain from making inquiries outside these hours.

THE HYPHEN

Readers who wish to be informed about the "Hyphen" should contact Miss Ilse Leven, 78 Compayne Gardens, N.W.6.

Particulars about outdoor activities may be obtained from Mr. Peter Johnson, 8 Grove End Gardens, N.W.8.

SOCIAL FUNCTION

The Dance, under the auspices of the AJR and the Hyphen on June 29th, was very well attended, and all those who were present spent an enjoyable evening at the Golders Green Refectory.

IN MEMORY OF BERLIN'S SYNAGOGUES

To commemorate the Berlin Synagogues which were burnt down in 1938, the Berlin Jewish Community issued stamps which are reprinted on this page. The proceeds of the sale are meant to be used for the educational, cultural and social work of the Community. The AJR agreed to organize the sale of the stamps in this country after the consent of the Currency Authorities had been obtained.

This is the first opportunity for immigrants from Berlin to express their attachment to their previous

Community and to give evidence of their solidarity with the Jews in Berlin, most of whom had to go through terrible hardships.

At the same time, the stamps will keep alive the memory of the destroyed buildings, which meant so much to former members of the Community.

A full set of stamps can be obtained from the AJR at the price of 8s., or on a beautifully made up cardboard "Schmuckblatt," 10s.; the price for single stamps according to choice is 1s. each (minimum 2s.).

A full set of stamps consists of illustrations of the following Synagogues: Oranienburger Str., Pestalozzi Str., Ryke Str., Levetzow Str., Prinzregenten Str., Fasanen Str., Markgraf Albrecht Str., Muenchener Str., Heidreuter Gasse, Kottbuser Ufer.



Blocks by Courtesy of the "Jewish Chronicle"

REVIVAL OF THE A.I.G.V.

The Academic Association for Jewish History and Literature ("Akademischer Verein fuer jued. Geschichte und Literatur"), founded in Berlin in the 'eighties, steered a healthy middle course between the K.C. (the Students' Group advocating the Central-Verein ideology) and the Zionist K.J.V. Among its honorary members and "Alte Herren" were men like Hermann Cohen, Moritz Lazarus, Ismar Elbogen and Leo Baeck. It was Dr. Baeck who welcomed former students of the A.I.G.V. in the rooms of the "Association of Jewish Refugees in Great Britain," at a gathering convened by the deserving committee members of this organisation, Dr. Martin Levy and Dr. Ada Levy.

Dr. Martin Levy commemorated in his address those members of the A.I.G.V. who had perished under the Nazis.

Dr. Franz Pollak moved the address of thanks to Dr. Baeck, leader of German Jewry, whose edifying words were spiritual food for a whole year, and to Miss Levy who, together with the "Frauengruppe," efficient and self-sacrificing as ever, has made the reunion such a success. The A.G.I.V., he said, had always been conscious of the perennial values of Judaism, less concerned with the political issues of the K.C. and the K.J.V. The unifying bond of friendship has weathered the storms of decades. "Alte Herren" in their sixties attended the meeting, the generation of the fifties met anew, and among the younger ones, not any longer young themselves, were already the sons of those men who had been "Alte Herren" when those who are fifty now were active students.

Letters were sent to fellow-students all over the world. Would those A.I.G.V. members whom these lines will reach, kindly communicate with Dr. Adelheid Levy, Association of Jewish Refugees in Great Britain, 8 Fairfax Mansions, N.W.3.

Dr. LUTZ WELTMANN.

ORT SCHOOL IN HAMPSTEAD

A Technical School is shortly to be opened in Belsize Lane, Hampstead, for the purpose of giving trade training to adult refugees living in North-West London.

FROM THE JEWS IN GERMANY

Berlin.—The new Board of the Community consists of the following members: Mr. Heinz Galinski, Mr. Albert Borchardt, Dr. Erich Simon, Mr. Julius Meyer and Mr. Bernhard Wollstein.—The Chairman of the Representatives will be Dr. Hans Freund, his Deputy Mr. Albert Goldkorn.

Members of the B'ne B'rith Lodge, who had survived persecution in Berlin, or who returned after the war, meet in monthly intervals in the premises of the Jewish Community, Joachimsthaler Strasse, in order to keep contacts amongst each other as well as with their brethren abroad. At a recent meeting, Amtsgerichtsrat a.D. Lewinski spoke about the subject: "What does the Bible mean to us?"

Hamburg.—Rabbi Ignac Oehlbaum was appointed Rabbi of the Community. In his welcome address the Chairman, Mr. Harry Goldstein, stated with satisfaction that now, for the first time after the war, Hamburg had again a Rabbi. Rabbi Oehlbaum had for 17 years held offices with communities in Czechoslovakia.

Frankfurt.—New Kindergarten premises of the Community were opened in the Gagern Strasse in the presence of representatives of the State and Municipal authorities and of the Jewish Community.

Dresden.—A new Synagogue was consecrated in the presence of representatives of the Saxonian Government, the Czechoslovakian and Polish Mission and the Ecclesiastical and Municipal Authorities. The cupola of the new building is adorned by the same Magen David which crowned the old Synagogue building. When, in 1938, the old Synagogue was burnt down, some courageous firemen saved the Magen David and took it into custody. After the war they returned it to the Community. In his address the Chairman of the Community, Mr. Leo Loewenkopf, stated that of the 6,000 members of the Community only 200 had survived Nazi persecution.

Bad Oeynhausen.—Dr. Walter Kronheim, Oberstadtdirektor of Bad Oeynhausen, suddenly died at the age of 54 years. He had survived Nazi persecution by living in hiding and was recently elected President of the German "Baederverband." He took an active part in Jewish life.

J. A. C.

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