

ISSUED BY THE  
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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## JEWS AND GERMANS

Long enough the Jewish people were complaining about the lack of any statement by the German Government on the Jewish question. Such a statement has been made some weeks ago, both by Dr. Theodor Heuss, President of the West German Federal Republic, and by the Chancellor, Dr. Konrad Adenauer.

In pre-Hitler days, Dr. Adenauer has been a member of the pro-Palestine Committee of the Keren Hayesod in Germany, and Dr. Heuss had on many occasions taken a courageous stand against anti-Semitism. There is no doubt that both men are sincere in the propositions they put forward.

The need for establishing new relations between the German and Jewish peoples is mutual. The Western German Republic will, no doubt, soon become a member of the Western family of nations and whatever resentments might be felt against the quick promotion of the German State without a long apprenticeship, will have to be adapted to the new reality. The continued existence of nationalism and anti-Semitism in Germany is common knowledge, but the policy of the Western Powers is directed towards strengthening the democratic and liberal forces. By supporting these forces they hope to avoid the mistake which was made in the Weimar Republic, when the help withheld from the democratic Government fostered unemployment and thus the emergence of Nazism.

The caution with which the Jewish people is treating the announcement of a new German policy towards the Jews is only too comprehensible. But if one has reconciled oneself to the stark truth that no policy whatsoever can recompense for the mass murder by the Nazis, that no step will bring the dead to life and that the only restitution which can and must be made lies in the field of repairing material damage, one will have to resign oneself to the fact that life has to go on and demands a new set of values and valuations.

Progressive elements all over the world have always declined the dangerous generalisation that all Germans are guilty. The Jewish people, which has been for many bitter centuries a victim of such generalisations, should be the first one to take a cautious view of the matter. Dr. Heuss, in a masterly formulation, has substituted the dogma of the collective guilt by that of collective shame. "I reject most emphatically," he said, "the idea that the German people as a whole can be held collectively responsible for the atrocities committed, but I do accept the opinion that

the German people should feel collectively ashamed." No responsible statesman could go further than that.

The reaction of Jewish public opinion towards the statements of Dr. Heuss and Dr. Adenauer was varied. One body of opinion, led by the "Jewish Chronicle" and the "Anglo-Jewish Association," stressed the hope that the assurance of the two German statesmen would result in a measure of justice being done to the surviving remnant of the Jewish population in Germany, and noted with satisfaction the determination of the Federal Government to ensure respect for the rights and dignity of all its citizens without distinction of creed and race, and to devote particular attention to making good the losses suffered by the Jews under the National Socialist Regime.

On the other hand, there is a no less vociferous number of Jewish journals and other institutions who voiced their indignation at Dr. Adenauer's offer to give Israel 10,000,000 Deutschmarks worth of goods as a first gesture of Germany's desire to make good the injustices committed against the Jews. Although the Chancellor stressed that this was meant only as a first step towards the larger problem of restitution, there was an outcry that the German offer was an insult to the Jewish people, that it tried to recompense for every murdered Jew with the payment of 6d. and that it would be undignified for the Jewish Agency to accept the offer.

Everybody, including the German Government, agrees that the injuries inflicted upon the victims of Nazi persecution are irreparable, but to treat the German statement in such a way seems either hysterical or frivolous. A certain hysteria is also noticeable in the discussions going on in Israel about the future relations between the two States. The editor of the liberal daily, "Haaretz," Mr. G. Schocken, in an article, "We and the Germans," suggests, for instance, that each Israel citizen should be forbidden to take up residence in Germany or even to visit Germany; that every Jew, who after a certain time limit, would reside in Germany, should forgo the right to emigrate to Israel; and that each social contact between an Israel citizen and a German citizen should be banned, including correspondence. Suggestions made by others mention the invalidation of Israel passports for Germany, although some voices speak of the huge Jewish capital which is frozen in Germany, and say that no

## JERUSALEM

WHEN, in November, 1947, the United Nations voted in favour of the establishment of a Jewish State in Palestine, and set the area of Jerusalem aside as an international enclave, the vast majority of the Jewish people understood that the world wanted to give a special status to the city holy to three creeds. But soon after, Jewish faith in the international protection of Jerusalem was badly shaken. For weeks without end, guns of the Arab Legion thundered away over a hundred thousand Jewish civilians cut off from the rest of Israel, without food or water, and only the utmost courage of people for whom there was no alternative saved them from a fate similar to that of the settlers of the nearby Kfar Etzion bloc. Never again would these men leave their women folk and children undefended, trusting upon an international regime lacking reality.

It was this lack of reality which prompted the British and American Delegations at UNO to try to sway the Assembly vote against placing Jerusalem under international statute. The British representative, Sir Alexander Cadogan, warned the Assembly that such a decision would undermine the authority of the United Nations as it disregarded the recalcitrant parties. However, the solid block of Catholic and Moslem votes, joined throughout by the Soviet group, gained a large majority.

Mr. Moshe Sharett, Israel's Foreign Secretary, emphasised in a persuasive statement that the bond between Israel and the people of Jerusalem could not be dissolved without plunging the city into disaffection and chaos. The Israel Government was ready to conclude any reasonable agreement for United Nations supervision of the Holy Places, but he asserted this unique opportunity was being frittered away. It must not be imagined, he warned, his Government would be at the service of the international regime, and if the people of Jerusalem made the establishment of any other authority impossible, then there would be no effective organ to protect the Holy Places.

For the Jewish people as a whole, be it within or without Israel, the decision of the United Nations comes as a severe shock. For almost five hundred years, Christianity's holy shrines were in the custody of the Moslems, without the Christian world fearing that their sanctity might be endangered. To presuppose that a Jewish State would not be able to respect and protect those places of Christian worship in spite of its definite pledges, is an insult to Jewry. The Israel Government can be assured of the moral support of Jews all over the world in their stand against this humiliation, and it is hoped that the joint efforts of Great Britain and the United States might finally succeed in bringing about an acceptable compromise.

Jewish boycott of Germany could operate as long as this capital was not free.

It will be, of course, a matter for the Israel Government to decide about the future relations between Israel and Germany and it will have to consider if, in the narrow sphere of international co-operation, one State can ignore another. It is up to the Israel Government to accept or reject such proposals as put forward by Mr. Schocken which would impose upon its citizens restrictions designed to violate the right of the individual.

But there is one development in which every Jew, wherever he may live, has an

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# RESTITUTION NEWS

## "Soforthilfegesetz" and Restitution.

A new Directive to the Immediate Aid Taxes Law (Soforthilfegesetz) of the Bi-Zone grants certain alleviations to owners of restituted property. If the Restitution Agency (Wiedergutmachungsbehörde) have legally recognized the validity of a property claim and issued a statement to that extent, the claimant may apply for respite of payment of Immediate Aid Taxes. In case the claim has not yet been legally recognized respite may also be granted provided that the claimant submits a certificate by the Restitution Agency according to which his claim is liable to be recognized. The claimant who wishes to obtain respite has to give security either by pledging or, if the Finanzamt agrees, by issuing a revocable order for payment to the Finanzamt.

## Austrian Restitution Law

The time limit for the third Austrian Restitution Law which was due to expire on 31st December 1949, has been extended until 31st March, 1950.

## Compensation in U.S. Zone

The first claims under the Compensation Law ("Entschädigungsgesetz") for the American Zone have been made in the German states of the Zone. Compensations up to a total of 3,000 Marks have already been paid in a small number of cases, but only to persons who claimed more than twice that amount and who have been residing in Germany continuously since January 1st, 1947.

As readers will have seen from the September issue of "AJR Information," the American Compensation Law also applies to persons now living outside Germany, if they had their last domicile in one of the "Laender" of the American Zone. For them, special accounts will be opened by the various provincial Restitution Offices as long as a transfer is not possible. All claims must be filed by March 31st, 1950, and must include an affidavit that the applicant was living in the "Land" on or before January 1st, 1947. The forms are to be ordered from the Restitution Offices of the Laender whose addresses were published in the December issue of "AJR Information."

## Death Certificates

A Sonder-Standesamt has been established at Arolsen, Kreis Waldeck, U.S. Zone for the issuance of death certificates in such cases in which the International Tracing Service (IRO), Arolsen, is in the possession of authentic documents about the death of a person. The records of the International Tracing Service to which the application for a death certificate has to be submitted refer in their majority only to persons who died in German Concentration Camps such as Bergen-Belsen, Dachau, Buchenwald and Flossenburg.

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interest. That is the possible discrimination against the Jews residing in Germany. On the principle that every human being should be able to resolve for himself where he wants to live, any pressure on emigration into Israel should be resisted. The Jewish Agency should be encouraged in their efforts of enlightenment, information and education, but whoever, for personal reasons, comes to the decision to remain in Germany, should be treated with respect and consideration. Whether someone is a good Jew or not cannot be measured by his country of residence, and the right of the individual to make his choice is in keeping with the respected Jewish values of the dignity and freedom of man. Whether there is a future for Jews in Germany and for Jewish communal life there, is a matter of personal opinion. But it is a matter of principle not to take over the arguments of Nazism into our own relations with our people and with other peoples.

## Use of Blocked Accounts

The United Restitution Office has been informed that it is not necessary for a resident of this country who holds Deutsche Marks on a Blocked Account with a German Bank to notify the Bank of England of such a holding, but that it is necessary to apply for their permission to make use of such funds.

## A Dangerous Proposal

The German Free Democratic Party proposed to the Bundestag the promulgation of one single new Restitution Law for the whole of Western Germany which is to replace the existing laws in the three Western Zones. The proposal also contains the provision that all restitution proceedings should be stayed until such a law has been introduced.

The United Restitution Office has already contacted the appropriate authorities and raised its objections against this proposal.

## Assistance to Returnees

According to a decree in Northrhine-Westphalia returning emigrants in need are to be given immediate assistance (Emigranten-Soforthilfe). The amount has been fixed at 500 DM for the head of the household and 250 DM for each further member of the family.

## "Wertpapierbereinigung"

In order to meet with the requirements of the "Wertpapierbereinigungsgesetz," persons who have securities (Wertpapiere) with a Bank in Western Germany or Western Berlin, should get in touch with that Bank, if and as far as they have, not yet done so.

## Please be Co-operative

The number of enquirers to whom the United Restitution Office has to give information is steadily increasing. In order to be able to devote the necessary time to each claimant, interviews can, as a rule, only be given by appointment. The work of URO is, however, seriously hampered by the widely spread opinion that queries can be settled over the 'phone. Frequent telephone calls do not only interrupt the advisers in their work, but are in fact also detrimental to the enquirer himself. People often do not realise that so-called "short questions" involve highly complicated legal problems. A short answer would thus, sometimes, be a wrong answer, whereas a lengthy discussion over the 'phone is impossible.

Therefore: please be co-operative. If you want to discuss your case, ask for an appointment, which will be given to you at the earliest possible date.

## DEPORTEES FROM FRANCE

There are several ways of establishing proof of the death of a person deported from France during the war.

(1) A "Certificate of Death" can be obtained from the Ministère des Anciens Combattants et des Victimes de la Guerre, 37 rue de Bellechasse, Paris, 7e, in the comparatively very few cases, where "certain identification" can be given, i.e. where evidence can be supplied not only for the fact of deportation, but also for the actual death of the deportee (e.g. by declarations of at least two witnesses).

(2) In the great majority of cases a "Declaration of Death" has to be obtained from the competent "Tribunal Civil" of the last residence in France of the deportee. This procedure—originally established for persons of French nationality—has been extended to deportees of German, Austrian and Polish nationality.

A "Declaration of Death" may be applied for by any "interested person," i.e. by the spouse of the deportee, or by a near relative or a person benefiting from a deportee's will. The fees for the procedure have been specially reduced. Evidence has to be submitted for the fact that the deportation took place from France, and that the deportee has not returned. Evidence for the deportation is usually easily obtainable, since in almost every case the deportation took place from the camp at Drancy, and complete lists of all deportations from Drancy—with dates—are in the hands of the "Ministère des Anciens Combattants." A so-called "acte de

# IN PARLIAMENT

## VISITS TO UNITED KINGDOM

Mr. Mayhew stated that since May 1948 14,500 visits by Germans to this country were allowed. Mr. Skeffington-Lodge drew attention to the fact that the currency regulations in Germany made it impossible to Germans to pay their own fare to this country and that the regulations here made it impossible for British hosts to pay the money. "Does that not make nonsense," he went on, "of the permission which has been given for Germans to come to this country on a private basis?"

Mr. Mayhew: "Germans are still coming to this country. I am considering the question of fares, but British hosts can still send sterling for subsistence expenses when they are coming here."

(Further particulars on the present regulations may be obtained from AJR Headquarters.—The Ed.)

## SEIZED BERLIN MAIL

According to Mr. Mayhew on the night of November 16-17, Soviet Officers on the Interzonal border impounded and removed a wagon containing parcels on the regular German Post train from the British Zone to Berlin. After a protest by the British Commandant in Berlin, the wagon with the mail was returned. Part of the mail had been opened and examined.

## NAZI TRENDS IN GERMANY

In answer to a question by Brigadier Medicott, Mr. Mayhew stated that the main initiative for combating Nazism should now come from the Germans themselves, but that H.M.'s Government would not hesitate to take appropriate action where necessary. He promised to look into a recent publication known as "Bridge for the Germans of the World" which, according to Brigadier Medicott, "appears to have features of an anti-Semitic nature which are characteristic of the worst features of pre-war Nazism." He also admitted that a lot of material was infiltrated from Brazil.

## COMMUNICATIONS BETWEEN GERMANY AND AUSTRIA

Mr. Mayhew stated *inter alia* that there are no special travel restrictions from Western Austria to Western Germany. Applications by German nationals for Austrian visas have, however, to be submitted to Austrian representatives. No air-services are in operation apart from two lines between Frankfurt and Vienna.

There is no parcel post between the two territories, and the telegram service is restricted.

## EASTERN REFUGEES

According to a statement by Mr. Mayhew the number of Refugees from the Soviet Zone who had entered the British Zone between the end of the war and October 1, 1949, was approximately 513,200. The present average monthly influx is estimated at 3,000.

disparition" issued by the "Ministère" will suffice for the "Tribunal Civil" as evidence for the deportation. The local police will supply a statement to the effect that the deportee has not returned.

The date of death has to be fixed by the "Tribunal" for the day of the deportation from Drancy, unless special circumstances can be proved according to which death took place at a later date.

(3) In cases where—for special reasons—a "Declaration of Death" cannot be obtained, the deportee can be declared "absent" by the competent court, and the presumptive heirs can be given temporary possession of the estate. It is also possible to have a custodian appointed. In these cases a "Declaration of Death" can be obtained five years after the declaration of absence and the heirs will then be pronounced fully entitled to the estate.

Where several persons belonging to the same family were deported at the same time, the question arises whether they are to be considered to have died at the same time, or whether the special regulations of the "Code Civil" on "presumption of death" have to be applied. This question has not yet been definitely decided.

DR. F. HERZFELDER (Paris).

Kenneth Ambrose :

## YOUR NEWSPAPER

... And that paper gets the widest circulation which is the most amusing, the most interesting, and the most instructive. . . . The writer? Lord Palmerston, addressing Queen Victoria in 1861. (Report of the Royal Commission on the Press, Section 573.) The paper he referred to then was none other than the now venerable "Times." This was the period when the "Times" was not only the most reliable but also the fastest and flashiest newspaper in England. Look at the top of the leader page of the "Times" today, and you will see a clock face showing five minutes past six. That is because in 1785 John Walter, its first publisher, determined to bring his paper out at 6 a.m. each morning with accurate and up to the minute news. Such a punctual and exciting paper soon made good. Think of it, 5,000 copies sold each day at the end of the Napoleonic Wars. Further dizzy successes were ahead: a poll tax on papers had made these so expensive that few people of the minority who could read actually bought them; many rented them for a penny an hour. When the poll tax was repealed at the middle of the last century, the circulation of the "Times" reached the astronomical figure of 50,000 at a time when no other English paper sold more than 10,000 copies.

If some of the readers of the "Times" of that period could come back to earth, they might not be surprised to learn that their paper has multiplied its circulation five-fold in the last hundred years. What would stagger them is rather the fact that in spite of this increase the "Times" is now the smallest of all the London morning dailies, and that its circulation of a quarter million is a mere fraction of, say, the "Daily Mirror's" four million. We are so used to these proportions that we hardly remember the revolutionary change which has made the British Press into one of our major industries. Before this could happen it was necessary for the masses to become literate. In 1876 elementary education became compulsory in this country. Exactly 20 years later Alfred Harmsworth, later Lord Northcliffe, founded the "Daily Mail" with the avowed object of writing for the new semi-literates. His enemies said his paper was written by "office boys for office boys." Far from being offended, Harmsworth agreed with them and adopted the slogan. Others entered the

## A CHILDREN'S VILLAGE

Haifa, December, 1949.

I could witness a typical example of renaissance of war damaged agricultural settlements. The well-known children's village "Ben Shemen" had to abandon its site occupied for many years near Lydda, as it had been surrounded by enemy forces and badly damaged. The children, their leaders, and teachers found refuge near Nathanya, on the coast between Haifa and Tel-Aviv, scattered in several villages. After its evacuation by British troops, one of their large camps was acquired: a typical soldiers' camp with long halls, some smaller wooden and corrugated-iron buildings, wide roads, otherwise bare and empty.

This is gradually becoming a very attractive village, with the special tendency of producing aesthetic effects, as the educational value of every kind of art is part of the village's pedagogic system. Prosaic and sober halls have been turned by constructions and decorative embellishments into fine dining room, library, and concert hall, smaller buildings to class-rooms, and workshops. ORT has furnished the means for girls to practise artistic weaving and dressmaking, whilst in other classes boys are educated in technical, carpenters', and agricultural trades.

Roads have been built, the old ones lined by trees, flower beds and grass plots laid out. An adjacent former police station, resembling a small fortress, has become a friendly and healthy boys' dormitory with play grounds and an open air aquarium. Some of the wooden small houses from Ben Shemen's old site have been moved *in toto* to the new one, and stand now complete with electricity and water, surrounded by small gardens. All this has been accomplished within a relatively short time, and though still far from being perfect, the village offers to the numerous children, several hundred, amongst them many refugees, attractive homes and cultural centres.

HANS MOSBACHER

field, among them a certain Max Aitken, now better known as Lord Beaverbrook, and it has become usual to distinguish between the large "popular" press and the smaller "quality" press.

The main problem of the newspaper to-day, and especially of the "popular" paper is that in order to sell to the masses it must sell below cost. In the words of the Royal Commission on the Press, "The penny newspaper . . . is remarkable value for money. We can think of no other product equally expensive to produce, which is sold for so small a sum." (Section 551.) The gap in the newspaper's account, roughly half its budget, is made up out of advertising revenue. But the advertiser is only interested in a paper with a large circulation; so the publisher is under continual pressure to appeal to wider circles and increase the number of copies sold in order to attract enough advertisers to help pay for his larger circulation, and so on *ad infinitum*. At one stage between the wars competition for readers between the popular papers went to quite absurd lengths. In 1933 the four then leading popular papers spent £3 million on canvassing and free gifts. Only the war with its extreme shortage of newsprint put a stop to this race for readership.

Apart from canvassing and high-pressure salesmanship, much the most successful way of increasing circulation is to give the public to read what it wants to read in the way it wants to read it. Now the majority of newspaper readers in this country are either unwilling or unable to follow current events intelligently. Strap-hanging their way to work, they cannot easily take in articles running into several columns of small print. They want to see a large headline—and the proportion of headline space to news space has increased considerably over the last 20 years—and to read sensational and trivial aspects of the news which even a tired mind wedged in between a multitude of bodies and shaken up in a train or bus can grasp.

## First with the News

A frequent cause of mistakes is the obsession of every paper with the necessity of being first with any given piece of news. How dreadful if your reader were to look over his neighbour's shoulder on the bus and see a startling headline about something which his own paper does not mention! This craze of being first is most violent in the U.S.A., where the latest "news" is often printed before it has actually happened. Many papers were found out as "cheating" when they boldly announced Mr. Dewey's election as President before they had heard the unexpected result. Perhaps we may take comfort from the fact that at least on the sports page they will always have to wait for the announcement of results. The old *Times* came out at 6 a.m. in a leisurely fashion, but the modern daily has a number of editions often starting at 10 p.m. and going on all through the night. Under the conditions of frantic rush in which even the most honest newspaper is produced nowadays speed is all important and accuracy has to go by the board.

It is only too easy to mislead people by the way in which even straight news is presented. It is not even necessary to lie. With the present shortage of newsprint every paper is a marvel of condensation. It is only natural that of the masses of material which have to be left out every night the editor should choose those which agree least with his outlook or that of his directors and that he should stress in his headlines what is nearest to his heart.

And the result of all this? A press which is first and foremost an industry, relying on commercial success, but certainly not devoid of some sense of public responsibility. It is run not by any mysterious force, but by the private individuals, companies and trusts who own them, people and bodies whose views and prejudices are well known and openly admitted by all. It is not corrupt and not dependent for its income either on individual politicians nor on the state but on a multitude of advertisers who are mainly interested in the number of copies sold. Like so many things in this country, it is hardly an ideal institution, certainly not a tidy one—but by and large it works better than in many other countries.

## ANGLO-JUDAICA

It does not happen very often that the "Jewish Chronicle," which prides itself on being The Organ of British Jewry, is rebuked by the Chief Rabbi. It is an occurrence about as frequent as, and no less memorable, than the shocking case of "The Times" being dubbed by a Prime Minister, "the threepenny edition of the 'Daily Mail.'" Yet it has just happened, even twice within four weeks. The foremost spiritual authority in Anglo-Jewry gravely criticised an article by the head of the Liberal Movement in England, Rabbi Mattuck, on the Liberal Jew's view of marriage. Its "unfair generalisations and non-Jewish approach" were branded as a variety of that "Higher Antisemitism" which the late Dr. Schechter had found in certain schools of Bible criticism, and a dayan of the Beth Din denounced the Liberal opinions as "a recommendation to what is, in Jewish law, wholesale adultery." While the Editor's freedom to publish what he pleased was undisputed, the occasion seemed faintly reminiscent of those fierce encounters 100 years ago when Orthodoxy sought to excommunicate Reform. It also revealed again the full force of feeling which, on the very issue of Jewish marriage, had caused the Liberal Synagogue to withdraw from the Board of Deputies.

## "Anglo-Jewish Background"

It was no doubt true that, as the Chief Rabbi said, Dr. Mattuck's article had "deeply offended many conscientious Jews," for the overwhelming majority of British Jews are probably orthodox in the sense that they are not Liberal. This somewhat negative complexion was vividly portrayed in another article to which the Chief Rabbi took pointed exception. The Assistant Editor of the "Jewish Chronicle," Mr. Charles Solomon, had written some rather flippant notes on the "Anglo-Jewish background" of his youth 40 years ago when "we were so busy being 'Anglo' that we had little time to be Jewish."

One did not care much for Jewish life outside the synagogue, even there one suffered "agonies of boredom" through ignorance of Hebrew. One did not marry a Gentile, but envied his "unmistakable Englishry." "They had their roots in the country; they were not under the necessity (as we were) of continually proclaiming their loyalty and patriotism." And, indeed, Mr. Solomon had made no mean exertions to turn himself into a faithful imitation of a Gentile—even to the point of playing tennis on Yom Kippur. He believed that if in spite of the most favourable conditions, he did not cease to be a Jew, it was because of the emergence of Zionism which he explains, in characteristically oblique fashion, as "an expression of patriotism to a Jewish ideal in the best sense of the term, and patriotism, as all Englishmen know, is a peculiarly British virtue." Also he feels he has been preserved as a Jew by—Adolf Hitler.

Now, this was of course not one man's story: it was the story of a generation, nor was it entirely a tale of the past. It was a "live piece of unpleasant contemporary reality," the *Mizrachi* Jewish Review remarked, defending the "Jewish Chronicle" against the charge of irresponsibility because such articles might "arouse Anglo-Jewry to a greater awareness of its spiritual disintegration."

## How (and How Not) to Fight Fascism

But if such Jews are problem children, they are not our only ones. The oft-discussed "43 Group of Ex-Servicemen" has just come back into the news by announcing a "drastic overhaul" of its policy. It will be remembered that they originally seceded from the official Association of Jewish Ex-Servicemen because they had their own strong views on how to fight Fascism. They practised what they preached, meeting violence with violence, though a brief debate in Parliament produced such evidence of Fascist incitement to murder as must have seemed discouraging even to these intrepid spirits. With growing support, the "43" have also encountered strong opposition within the community. Having sought to by-pass that opposition, they have now decided first of all to win for themselves larger Jewish sympathies. They openly join issue with the Board of Deputies and the "Jewish Chronicle" for advocating a policy which they denounce as "appeasement." Actually the "Chronicle" had declared that "the only fundamental opposition to Fascism consists in helping to maintain the nation's prosperity."

Lutz Weltmann :

## MAX BROD

Max Brod celebrated his sixty-fifth birthday last year. He was awarded the Bialik Prize for his new novel "Galilei in Gefangenschaft" (Mondial-Verlag, Winterthur Fr. 19-), but there was some criticism against this decision, because the book was not a work of Hebrew Literature, having been written in German.

The native of Prague (the "ideal Jewish city," as deutschen Stämme und Landschaften") is now Josef Nadler put it in his "Literaturgeschichte der literarischer der Theatre Habimah. At the time of his fiftieth birthday he published a novel "Die Frau, die nicht enttäuscht," a love story and, at the same time, a high-levelled discussion about the position of a Jewish writer after the great change which had taken place in German history. It was a work born out of a spiritual crisis of the author who had confessed once that both language and culture had made him a friend of the German people, but not a German writer. He cherished what he called a "Distanz-Liebe" for Germany.

This attitude of distance, he remarked to me in a letter, requires a great deal of elasticity, and he commented upon his Zionism, that, among other things, it was a complementary colour, something stable and unmistakable to fall back upon. When we resumed our correspondence after an interval of almost one decade and a half, he wrote as a citizen of Israel: "Sometimes I have the feeling as if I started here to exist anew, to live and feel in the proper sense of the words." How does this show in the works he has finished lately?

All of them have their roots in his earlier writings. The historical novel "Galilei in Gefangenschaft" is the last part of the Renaissance trilogy to which "Tycho Brahes Weg zu Gott" (which made him famous) and "Reubeni" belong. In the first, Rabbi Löw is, however important, an episode; in the second, the false Messiah Reubeni is a Renaissance character himself; in the new book the Jew Delmedico is a pupil of Galilei's, which is not the author's poetical invention, but corresponds with the facts. The destinies of men such as Uriel da Costa and Spinoza and those of Giordano Bruno and Galilei have many features in common. Persons like Delmedico were the links between the Jewish and the non-Jewish world.

Some plays about Galileo have been written, recently—one by Brecht, one by Kelly ("Error in

the Universe") and one by Stavis. Brod, as a novelist, unfolds a broad panorama, not unlike Mereshkowsky's "Leonardo da Vinci." His re-birth in the Holy Land made him a lively narrator of Renaissance scenes, and, where the era is termed "Baroque," his love of truth made him a most reliable historian and enabled him to see the great drama; the wisdom of age gave him the necessary detachment when interpreting the famous trial. The struggle for truth is being fought within Galilei's own soul, even the question of vanity was put before him, but his adversaries were not mere scoundrels, they were involved in a rearguard action for what they believe to be an eternal truth, they employed questionable means, and in the end they were defeated in spite of Galilei's renouncing attitude. Truth was to prevail in a struggle which showed both the frailty and the endurance of the human heart. The inner monologues of the hero which make up a large part of the book are accomplishments of both a mature technique and a poet's intuitive mind.

The struggle for truth is the topic of Max Brod's great philosophical work "Diesseits und Jenseits." (Two volumes — Mondial-Verlag, Winterthur: Fr. 19.60 each). The first volume is called: "Von der Krisis der Seelen und vom Weltbild der neuen Naturwissenschaft," the second: "Von der Unsterblichkeit der Seele, der Gerechtigkeit Gottes und einer neuen Politik." Both are, in a way, a sequel to his previous work "Heidentum, Christentum, Judentum," the questions of which he raises again in the light of the new experience he went through in an apocalyptic world. But this is not the whole story. Job's eternal question was to be put before us again, and our century was to answer it in another spirit than the age of Leibnitz. Brod's arguments are as challenging as they are profound. He questions whether Nature can be a proper guide to goodness. Even the most unselfish instinct we know of, a mother's love for her child, is not entirely altruistic—for an impulse of self-preservation, that means, preservation of her own kind, is blended with it. More than that—we meet wickedness, and its worst form, violence, in the rulings of the Universe, as Jeans found out, in the circuit of the stars. The principle opposed to "Natur," has developed as one hostile to life. But "Geist," properly applied, helps Man overcome the limitations of Nature: he is able, when he wishes, to interrupt the law of cause and

effect, and that alone makes him divine. Man living up to the DSC ("disruptio structuræ causarum") comes nearest God, when he uses this gift for the good. This is Man's co-operation with God, both in his private actions and in his shaping of community life, and without this support God's justice does not work.

As author in his own right, Max Brod allowed himself to become temporarily overshadowed by two of his friends, Franz Werfel and Franz Kafka. He furthered Werfel's literary career in his lifetime, he established Kafka's world-wide fame after the friend's death. First, he discovered the "Expressionist" as a master of German prose, then he deciphered the symbols of Kafka's introspective psychology and their religious meaning—as a Jewish counterpart of Pascal and Kierkegaard. Brod wrote the essential biography of Kafka and tried now to deepen our understanding through a study "Franz Kafkas Glauben und Lehre" (Mondial Verlag, Winterthur: Fr. 8.50) whose subtitle is: "Kafka and Tolstoy." The biography and the study, though self-contained, complement each other, and without Max Brod's guidance Kafka's life and work cannot be seen in their true perspective. Only an intimate knowledge of both helps us to see the positive side of his analytical mind, the metaphysics behind his psychology, the philosophy of life which ruled the esoteric aspirations of his "Geist." Like Tolstoy, Kafka considered as the main task of contemporary Man to alter his life, but, unlike him, he did not preach this in his work. This was the struggle of his life, and at its early end, he had almost achieved what he desired—to come through renunciation to harmony, after finding his way through the abyss of Nihilism to the ground of Life. In this sense it is exemplary.

It was, perhaps, Kafka's life which inspired Brod's philosophy, but, just as well, Brod could have created the "Gestalt" of Kafka to illustrate it. Both the Kafka in Brod's work of fiction, "Zauberreich der Liebe," and the real Kafka, whose work and life he interprets so devotedly, live to-day as characters of his own making.

## PERSONALIA

On January 1st, Rabbi Dr. M. Warschauer (now Woking, Surrey) would have celebrated his Golden Jubilee as a Rabbi of the Jewish Community Berlin. He impersonates the best qualities of a German Rabbi. He found the right approach to people of different views because his deeply rooted conception of Judaism was linked up with an open mind for the cultural and philosophical trends of our times. He impressed his audience from the pulpit not by cheap rhetorical phrases or political speeches but by the high level of his discourses and the beautiful language of his sermons. He was venerated by members of the community for his sincerity and his understanding for the sorrows and hopes of everybody. In the course of several decades, the terms "Dr. Warschauer" and "Oranienburger Strasse" almost became synonyma.

His friends, now scattered all over the world, wish him health and happiness for many years to come. Siegfried Trebitsch is eighty years old in Zurich this month. Bernard Shaw's faithful translator since the earliest days of his fame, is also a playwright in his own right.

Mr. Salomon Unna (formerly Altona) recently died in London. In his home town, he was well known by his manifold public activities; he took a leading part in the work of the Hamburg B'ne Brith Lodge. After his emigration he worked for several years in an honorary capacity with the AJR Office, thus making a most valuable contribution to building up the organisation. The AJR will always gratefully remember his selfless services.

Mr. Ernst Goldschmidt (formerly lawyer in Berlin) suddenly died at the age of 64. He had taken an active interest in the work of the AJR and was, before his removal to London, the Chairman of its Branch in Stoke-on-Trent. His solidarity with our Community and his personal friendliness will always be remembered by those who knew him.

## Hebrew University and Unesco.

Prof. Leo Pickard of the Hebrew University, Jerusalem, was among the group of twelve experts who, under the chairmanship of Dr. Walter C. Lowdermilk, held a conference in Paris on reclamation of waste lands and development of backward areas.

## LAW and LIFE

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

## REFUGEE STATUS

There was a time when the minds of Jewish Refugees in this country were strongly agitated by the problem of their "legal status." Could they, having been deprived of German nationality by Hitler Germany, now claim to be stateless, or were they still to be considered nationals of a Germany with which they had no links any more as far as their present life and their future was concerned?

In this country it is no longer necessary to discuss the legal niceties of the problem, after every refugee who applied for it and had not made himself personally objectionable to the authorities has become a British subject. The same position exists in the two other principal countries of Jewish emigration from Germany and Austria: Israel and U.S.A. But the problem is far from being solved in many of the other countries.

Switzerland, for instance, a country which has admitted some thousands of Jewish refugees, is most reluctant to grant them citizenship. The question of their status has come before the highest Court, the Bundesgericht. The immediate cause was the necessity to determine the status of a Swiss woman who had married a Jewish Refugee from Germany. According to Swiss law, a woman loses her Swiss nationality if she marries a foreign national and acquires his nationality, but not if she marries a stateless man.

The Bundesgericht decided in this case on October 8th, 1948, that the husband was to be considered stateless and that therefore the wife remained Swiss. The Court took the view that

according to the German law, as it stood at the time of the marriage, the Jewish refugee was expatriated and therefore stateless.

Recent developments in German law have strengthened the weight of this decision: Article 116 of the Bundesverfassung gives to the refugee an option to reacquire German citizenship, thus making it clear that statelessness exists as long as the option has not been made use of (there is, however, a sort of presumed option in case of people who settle anew in Germany).

Unfortunately, the very reasons which led to a satisfactory result in the case of Refugees from Germany, had the opposite effect in the case of those from Austria. By a recent decision of September 23rd, 1949, the Bundesgericht has decided that a Jewish Refugee from Austria was now an Austrian again and that his Swiss wife had lost Swiss citizenship. This had happened because Austria, in its "Staatsbürgerschaft - Ueberleitungsgesetz" of July 10th, 1945, has stipulated that persons who had been Austrians on March 13th, 1938, are still to be considered Austrians (regardless of their expatriation by the Nazis), unless they have lost Austrian citizenship, e.g., by acquiring the nationality in another country.

There are weighty doubts whether, from the point of view of public international law, Austria could thus force citizenship on unwilling persons who do not even live on Austrian territory. However, the Bundesgericht has brushed aside these doubts and has given a ruling which, whatever its legal merits or demerits, is apt to cause disappointment to a number of our friends.

## Alfred Joachim Fischer :

# FRITZ KORTNER'S CHALLENGE

Crowds of spectators, reporters and press photographers waited in front of Frankfurt's West End cinema "Luxor" to welcome the actor and author Fritz Kortner, whose "Challenge" (Der Ruf) had just been acclaimed with such enthusiastic applause. Each one said it in his own way, "Bravo Kortner"—these were the Germans. "Hello Fritz" was cordial robust and American. "Shalom" came from grateful hearts and deeply touched the creator of the great humanitarian film, chapters from a life rich in human experience.

"The Challenge" is the story of a Jewish professor, who after his return from America perishes because of the intolerance and anti-Semitism of his students, clad in poetry but nevertheless a true to life portrait of the post-war epoch. (We think of such incidents in German universities as in Erlangen and Göttingen.) The public reaction was anticipated with great tension. Some anxious distributors feared riots because of the aggressive and sometimes shockingly clear language spoken which is again taboo in Germany today.

At his own request, Frankfurt's progressive Lord Mayor Kolb took over the patronage of the film. This was no empty gesture. Solemnly he received the actor and author in the town hall and presented him with the Goethe book.

Kolb himself introduced the first showing of "The Challenge" with a dignified and forceful speech: this film—he stressed—came at the right moment as a moral admonition. The conditions which he described were in no way exaggerated. The majority of the audience was composed of so-called dignitaries, who are not easily inspired. Nevertheless calls like "Stay here Kortner," "Bravo Kortner," marked the end of the Frankfurt first night. It was Lord Mayor Kolb's idea to insist that all the 10,000 civil

servants in his city, the administrative centre of the Bizone, should see the film.

Perhaps even more dramatic was the Berlin premiere. Here, too, numerous calls tried to persuade Kortner to remain. The revue in the American licensed "Tagesspiegel" appeared under the headline "Thanks Kortner, thanks". Also the other papers surpassed each other in superlatives. For once Berlin was unanimous—West and East. This fact gave Kortner particular satisfaction.

After the performance in the "Marmorhaus" under the patronage of Lord Mayor Ernst Reuter, two discussion evenings were arranged in the America House. The great hall was filled to capacity with students. Endless ovations welcomed Fritz Kortner. In a very cordial speech of welcome, he was told: "When German students hail you in this way, it cannot be so bad with anti-Semitism here."

In spite of his inner emotion, Fritz Kortner remained sober and replied: "I am moved and grateful for your applause, but it cannot corrupt me. I am well aware of my privileged position. To identify it, however, with that of the Jewish people be wishful thinking.

"I hope you will understand my viewpoint: I am supporting every Jewish D.P. black marketeer, as long as he is treated as an outcast in Germany. The conception that a Jew displaced by the Germans should love this country more than her farmers resident here for centuries, is just too fantastic."

Such words, fundamentally different from the usual Jewish utterances, made a deep impression. Only now the real topic of the evening came up for discussion. Did "The Challenge" provide a factual or an exaggerated account? Time and again, the following thesis was heard: "It could not happen here in Berlin. Perhaps in Western Germany." . . . These repeated assurances were suddenly interrupted by a German Jew. "Because of the persecution here, I am planning to emigrate."

### A Dramatic Climax

This brought about a dramatic climax. All those with goodwill promised to stand behind this student and make him change his plans of emigration. But this single case developed into much more. On the spur of the moment, the representatives of Berlin's Free University invited all Jewish students, who suffered persecution in the West to come there. Very seriously Kortner explained to the gathering, who promised to form a kind of bodyguard: "I am very happy about this action and will watch over it in future."

I was discussing "The Challenge" with Kortner. The tragic end of the professor had moved me: "There was no other solution," the author explained "Political fights of an individual are bound to fail, and therefore hopeless. Only the community can reach a goal. This does not correspond with the teachings of individualism, but it cannot be helped."

"First my status was not clear and I did not know whether I, as an American citizen, would be allowed to play at all. Then came the clash with Jürgen Fehling, the former Intendant at Berlin's Hebbel Theatre. Fehling produces today for the Bavarian State Theatre, and I therefore declined their offer. His remark 'I regret that no tombstone bears witness of Kortner's death in Auschwitz,' is well known in Munich, but he was engaged nevertheless."

"When the Fehling episode was behind me, preparations for "The Challenge" started. In view of technical difficulties like lack of electric current, the actual filming took much longer than was originally planned."

"Then followed the Munich first night of the 'Donauwellen' (Danube waves). I had written the play in America and directed it here—after many film scripts my first stage premiere as an author!"

Kortner's play "Donauwellen" which had its first night at the "Kammerspiele" in Munich, is being translated into Hebrew. Influential circles in Israel hope that his great artistic talent will benefit the Israeli stage and primarily the new film production.

Fritz Kortner himself would gladly devote himself to this task. He is a conscious Jew and in spite of the love for his new homeland America, an inspired friend and ardent admirer of the new state of Israel.

## FROM ALL CORNERS

### Germany

Under the auspices of the Berlin Community a meeting was held to celebrate President Weizmann's 75th birthday. Addresses were given by Mr. Heinz Galinski, Mr. Herbert Tworoger and Mr. Ernst Borchardt of the Jewish Community, Mr. Weltlinger ("Beirat fuer kirchliche Angelegenheiten"), Mr. Mendel Karger from Israel, Buergermeister Dr. Friedensburg and Bezirksbuergermeister Werner.

Dr. Christian Stock, Minister President of Hesse, sent a telegram of felicitation to Dr. Weizmann on the occasion of his 75th birthday. He recalled the period when Dr. Weizmann was a teacher at the Israelite Boarding School of Pfungstadt in Hesse, the birthplace of the Minister.

### Austria

The Vienna Jewish Community Council formed a special Action-Committee to combat revived Nazi propaganda. The Committee will keep constant touch with the Government and enlighten public opinion on the danger of Neo-Nazism.

### Poland

The Polish Government has issued a statement on its relations with the Jewish Community. It says that those Polish Jews who wish to depart for Israel are permitted to leave. After their departure, Zionist organisations will be closed down. The majority of the Jewish people in Poland, the statement goes on, appreciate the full equality of rights which they enjoy and have no intention of leaving Poland. Whilst organisations such as "The Religious Association of the Mosaic Faith in Poland" and the "Jewish Society for Culture," will continue to exist, the Government states that the services of the "Joint" are no longer required since Poland has integrated her Jews into the economic and physical reconstruction of the country.

### Greece

Over 1,000 Jews—one-eighth of the Jewish population of Greece—have left during the past sixteen months to settle in Israel.

## Old Acquaintances

**Our First Half of This Century:**—Do we celebrate the turn of this century on December 31st this year or in 1950? The men-in-the-know still quarrel about the exact date; we, however, sometimes doubt whether there is any reason at all to make a fuss about the fact that the first half is over. What memories are left? The Boer War was over when my mind began to register facts. Horses couldn't stand cars and went wild. The French pilot Janin made the first "looping the loop" in Johannisthal. We got gold pieces for our birthdays. Grown-ups went into the "Palais," and next door was the "Metropol," where Josef Giampietro and Fritz Massary appeared. Pictures didn't yet talk; as a matter of fact "it wasn't done" to go to cinemas. Otto Reutter, Robert Steidl, Anne Mueller-Lincke, and Schneider-Duncker were the talk of the town. The Kaiser rode over Unter den Linden. The people sang "Puppchen, Du bist mein Augensterne." One wasn't permitted to dance Tango in public, and the use of a lipstick was reserved for the demi-monde. Our sisters had Otto Weininger's "Geschlecht und Charakter" on their bed-table. "L'affair Zabern" made an end to peace, and the first world war started with numerous "school free" days for every victory. They taught us Lissauer's "Hate Song" against England. Claire Waldorff sang "Warum sitzt Du denn so traurig auf die Banke." They exchanged their wedding rings for iron ones with the inscription "Gold gab ich fuer Eisen." Food was short; the time of the "Kohlrueben" started. Gunnar Tolnaes was our idol, and Waldemar Psylander's song "Tanze, tanze, Du armer Tor" was on everyone's lips. And one day the war was over. We adored Rilke, read Hans Blueher, and listened to Magnus Hirschfeld. We queued for tickets to see every Reinhardt production, and Max Landa was "Joe Debbs," the film detective. Noske, Kapp, Rosbach, Schlageter paved the way to Hitler. Every Monday, Theodor Wolff's leading article, every Thursday the "Berliner Illustrierte" with a new Simmel cartoon, and of course, the little red weekly, "Die Weltbuehne." Celly de Rheydt was dancing quite naked. Anita Berber was the symbol of all our longings, and Walter Mehring wrote "In Hamburg an der Elbe." Bronnen, Brecht, and Zuckmayer were discovered and discussed. Everybody was reading Spengler's "Untergang des Abendlandes," and a First Night seemed to be more important than voting in the "Reichstag." The bands played "Wer had denn den Kaese zum Bahnhof gerollt?" Tiller girls, Inflation, Count Kayserling, and Weissenberg's "Hingabe." "Die Heilige und ihr Narr," Harry Liedtke, Eric Borchardt's Jazz, and the ladies with high boots in front of the "Kadewe." But I had better stop; the rest is too fresh in our memories. Did we see the writing on the wall in time? Did we fiddle while Rome was burning and Hitler came to power? We went into exile. And now we are getting older wherever we are. The second half of the twentieth century begins, and we are middle-aged. Rilke says "Ueberleben ist Alles." Is it really everything?

**L'Affair Baarova:**—Invited by film producer Herbert Silbermann, Anton Walbrook went to Germany last month, and was introduced to Lida Baarova, ex-wife of actor Gustav Froehlich and girl friend of the late Dr. Goebbels. He left the party and broke off negotiations. The actor was silent because he was hurt. Only when they wrote in Munich he had not agreed with his salary, he spoke up. They wanted to use a refugee to whitewash Lida Baarova, and that is just what he refused to do.

**London:**—Eric Pommer passed through London on his way from Germany to Hollywood; he will produce a two-versions picture in Wiesbaden with Marlene Dietrich and Hans Albers, directed by Billy Wilder.—Oscar Homolka got an invitation to play "Kreutzersonate" in the Embassy.—Ernest Berk gave a one-man dance recital for one week in the little Chepstow Theatre.—Julius Gellner, of B.B.C's German section, is planning a second trip to Israel to produce a Habimah production.—Peter Lorre finished his first British picture, "All on a Summer's Day."—Diana Napier, Richard Tauber's widow, is getting married again.—Otto Erhardt, born in Breslau, directed "Lohengrin" at Covent Garden.

PEM.

## FROM MY DIARY

"The Economist" wrote the other day under the heading "Refugees Abandoned":—

"The General Assembly has lost a golden opportunity of redeeming some of the futility to which most of its debates have been condemned by the cold war manoeuvrings of the big Powers. Confronted by the fact that the International Refugee Organisation must close down early in 1950, with about 200,000 persons still dependent on it for legal and material assistance, it has contented itself with setting up an attenuated successor in the shape of a High Commissioner's Office in Geneva. The High Commissioner is to be responsible for the legal protection and assistance—nothing more—of these refugees. Only his administrative expenses are to be provided by the United Nations; anything else he may do must be financed by voluntary contributions. Most of these refugees will be living in camps in western Germany, and when the IRO closes down they will become the responsibility of the German authorities."

"If the members of the Assembly had not been so pre-occupied with saving money they must have realised that, even on strictly practical grounds, they were taking a most retrograde step. The refugees exist whether the Assembly recognises them or not; and ignoring the problem will not make it disappear."

The other day a friend of ours was sitting on the No. 4 bus in Jerusalem and overheard a conversation between the driver and a passenger who sat near him. The man was a new citizen from Yemen, and in reply to the driver's question about how he was getting along, he answered that everything was fine, except for his feet. He explained that he had received new shoes upon his arrival which had caused him endless discomfort. The driver glanced down and explained to his passenger that the wrong shoe was on the wrong foot. The old Yemenite immediately changed shoes, breathed a sigh of relief, and profusely thanked his friend. "You know," he said, "when I got on the airplane I became very frightened, but then I opened my Bible and found the verse that says: 'On eagle's wings shall I carry you

## THE LAST DAYS OF KOENIGSBERG

After the burnings of the synagogues in November, 1938, the mass arrests of Jewish citizens, and imprisonment in various gaols (there were not enough concentration camps in East Prussia), their situation became more and more untenable. In September, 1939, at the outbreak of the World War, the Jews of Koenigsberg were sent to forced labour in the Koenigsberg Works. In 1940, the first, then still small, deportations commenced. Jews who were partners of mixed marriages and others who were capable of heavy work remained, for the time being, in the city. They were concentrated near the Vorstaedtische Langgasse, were given ration cards and one room per family, regardless of the number of persons.

During the years 1942-1943, deportations became more and more frequent. All Jews were forced to sign a declaration that they were enemies of the Reich. Thereafter they were deported to Terezin and others to extermination camps in the East. Officially they were told that they would be sent away for important war work. Only 60 families remained in Koenigsberg, all mixed marriages.

When, in the year 1944, the big bombing raids on Koenigsberg took place, and almost three-quarters of all houses were burned down, a great confusion and panic arose among the German population. The few Jews who were still in the town began to breathe again, and benefiting from the general confusion, got rid of their yellow stars and mixed unobtrusively with the Germans. Together with the other population, they were evacuated to villages in

to the Promised Land.' After that, I felt better. And you know, I've been searching through the Bible ever since but it says nothing about shoes."

Seventy-five per cent of the citizens of Israel are against the imposition of the death sentence, although more than 50 per cent think it should be carried out in cases of spying or treason, according to a scientific poll taken in September among representative 2,211 people by the Public Opinion Institute.

NARRATOR.

East Prussia. After a few days, they could return to Koenigsberg although it was difficult to find accommodation.

When, on April 8, 1945, after the siege, the Russians liberated the town, they did not differentiate between Germans and Jews. Everybody was ordered to march to camps in Cranz or Rauschen and was allowed to return to Koenigsberg on May 1. There was a terrific lack of food and all the necessary means of life. In certain exceptional cases, Jewish officers of the Red Army took interest in the Jewish civilians; they asked them for dinner and here and there gave them some extras. On the other hand, Jews had no opportunity for worship or any other ways of Jewish life.

In Spring, 1947, Jews, as well as Germans, were permitted to register for emigration, against certain payment, to places in the Russian Zone of Germany, with the exception of Berlin. All Germans and Jews had left Koenigsberg by the end of 1947 which was then officially renamed "Kaliningrad" and was under direct supervision of the Moscow Central Government, having been officially ceded to Russia. The system of collective economy was introduced, co-operatives were established and all shops were nationalised.

The Russians did not build a new city on the ruins. The administration took over some of the still undamaged houses in Regentenstrasse. Of the former Koenigsberg, there are only a few buildings left, such as Amalienau, Marauenhof, Hufen, Rosenau, Ponart and Schoenbusch. The tower of the castle still stands. The Russians have shown their respect for Kant and Schiller by re-erecting their statues opposite the damaged Neue Schauspielhaus. All other districts and streets, that is by far the largest part of the town, have been razed to the ground. The new cemetery is a heap of ruins. The old cemeteries are also destroyed. Nothing bears witness any more to the old Koenigsberg, which has suffered a specific fate: in contrast to other German towns, not only the Jews, but also the Germans were liquidated or removed through forced emigration. Here the Germans had to pay heavily for their crimes.

(FROM "MITTELUNGSBLATT," TEL AVIV.)

### 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 9096.

SECRETARY, RELIABLE, experienced shorthand-typist (English-German), book keeping, P.A.Y.E., cash & banking, desires responsible job. Best ref. Box 839.

GREETING CARD SPECIALISTS and Publishers of View Postcards have got vacancies for representatives in some parts of the British Isles. Applicants must have good connections with stationers and newsagents. Car essential. Excellent proposition for right men. Box 834.

HIGHLY EXPERIENCED Pattern Cutter, able to produce on modern lines. Ladies' Coats, Utility and General. Must be practical. Good salary and interest in production. Only those with these qualifications need apply. Box No. 833.

REPRESENTATIVES required by manufacturer of ladies blouses. Some areas U.K. Box 837.

COMMISSION AGENT calling on London wholesale seeks additional manufacturer's representation. Please write Box 838.

TYPING & TRANSLATING. Several men and women, able and willing to undertake this kind of work, are on the books of the AJR Employment Agency.

EX-LAWYER, perfect in German and English shorthand, typewriting and correspondence, some book-keeping, wants employment, clerical or otherwise. Box 835.

SHORTHAND-TYPIST (lady), own typewriter, wanted for Engl./Germ. corr., home work or part time. Box 844.

RELIABLE PLEASANT PERSON wanted, willing to keep household for young couple getting married end of January. Both out working. Small house 20 min. from Baker Street. Ideal job. Reply to: Mrs. Nathan, 29 The Ridings, Ealing, W.5.

LADY, GERMAN-SPEAKING, wanted for housekeeping and nursing elderly gentleman. Box 840.

AGENTS REQUIRED with own Car and good connections to leading Stores and Drapers for Birmingham/Midlands, S.E. Coast and Home Counties by Manufacturer of Skirts, Utility and General. Box 841.

YOUNG DRAUGHTSMAN, engineer, wants position. Box 842.

#### Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept.

TO LET for students: double or single room with partial board weekdays, full board week-ends. Every convenience. Near Southern Railway and bus stops. Tel. Gipsy Hill 2348.

IN LUXURY FLAT, 1-2 furnished rooms, central heating, own telephone, sep. W.C. Abbey Road. Ring MAI 3196.

BEDFORD. Elderly Jewish lady offers part of her cultured home to another as Paying Guest. No attendance but charwoman kept. Box 836.

#### Miscellaneous

ALTERATIONS, Remodels. Dress-maker, Mrs. Cohn, 158 Adelaide Road. PRI 7428.

LARGE WARDROBE TRUNK, dbl. key, to sell. Box 843.

A HAT has been exchanged at the AJR Meeting at Broadhurst Gardens. Inquiries should be made at AJR Head Office.

#### Personal

FOR WIDOWER, middle of 40, handsome appearance, good financial position, contact is desired with pretty lady in good position, object marriage. Strictest confidence assured. Photo appreciated, will be returned. Matrimonial Agents' service invited. Box 832.

#### Death

Ernst Goldschmidt. On Wednesday, December 21st, Ernst Goldschmidt (formerly Lawyer in Berlin) suddenly passed away in his 64th year. Deeply mourned by his wife (Leonore), daughter and son and a wide circle of relatives and friends.—79 Aberdare Gardens, London, N.W. 6.

## ANNOUNCEMENTS

of BIRTHS, BARMITZVAHS, ENGAGEMENTS, MARRIAGES, JUBILEES, DEATHS, Etc.

can now be published in

"AJR INFORMATION" FREE OF CHARGE

Texts should be submitted by the 15th of Month.

#### Blood relatives Schlesinger-Lasker.

Persons related by blood to MORITZ SCHLESINGER or his wife, ROSALIE LASKER, formerly of BRESLAU, Germany, who died about sixty years ago, being the parents of JACQUES BERTHOLD SCHLESINGER, who died at JOHANNESBURG, Union of South Africa on the 14th September, 1919, are invited to communicate with the undersigned before the 30th June, 1950. Certain monies are held in Trust for payment to such blood relatives as are in distress or want and the Trustees intend to effect final distribution as soon as possible after 30th June, 1950. Claimants should supply detailed documented statements in proof of their blood relationship and the measure of their distress or want. The Superintendent, Barclays Bank (Dominion, Colonial and Overseas), Trustee Department, P.O. Box 4, CAPE TOWN, Union of South Africa.

#### MISSING PERSONS

##### Inquiries from AJR

Bak, Dr. Dora, formerly Children's Hospital, Vienna, for AJR.

Leppmann, Dr. Franz, formerly Ullstein-Verlag, and wife Ida, née Weissbeck, or heirs for Karl Behrens, Hamburg.

Hirsch, Moritz, born November, 1895, from Mannheim, for AJR.

Hirsch, Dr. Walter, formerly Berlin, Tauentzienstr. 7, heirs wanted by Jewish Community, Berlin.

##### Inquiries from HIAS

1 Dryden Chambers, 119 Oxford, Street, W.1.

Moritz, Marianne, daughter of Bruno and Eva, née Oppenheim, for Bruno Moritz, Ecuador.

# AJR IN THE PROVINCES

A visit to the Provinces is always a thrilling experience for a representative from AJR Headquarters. It strengthens the contacts with friends outside the Metropolis and opens the eyes for problems of which one cannot always be aware in London.

Broadly speaking, in the Provinces people have more connections with their environment than in London. The effect is a twofold one: On the one side they are integrated into the local community at large, on the other side, they become more aware of the limits of this integration and are anxious to remain in touch with people of their own background.

Their economic position is also different. Without wishing to make sweeping statements, it seems that their economic basis is, if not broader, at least safer. The feeling of being settled is therefore fairly strong amongst most of them, and the number of those who work on their own in business or in the professions is comparatively high.

The groups in Glasgow and in Newcastle which were recently visited by Mr. W. Rosenstock, General Secretary of the AJR, have one fact in common: They were already in existence before the AJR was founded and they joined the AJR *en bloc*. Therefore they kept a certain degree of autonomy. In Glasgow, Club activities have been in the foreground, whereas in Newcastle the promoters of the group, many of whom built up new industries in this so-called "distressed area" have made the assistance to fellow refugees an important part of the local work. Both groups and their selfless honorary officers deserve praise for their manifold successful endeavours.

**Theresienstadt Committee.**—According to the Weekly of the Berlin Jewish Community, "Der Weg," the Theresienstadt Committee is collecting material for a work on the History of Theresienstadt. Former inmates of the Ghetto are asked to write down their own experiences from the date of their deportation to the date of their release; transport numbers should be mentioned and special events of general interest should be put on record. The material should be sent to the Theresienstadt-Komitee, Berlin W.35, Blumenthalstr. 16.

It is quite understandable that such autonomous groups sometimes put their local needs first and the general cause of the AJR second. In their eyes, London Headquarters is often not the centre of a large family, but a remote relative. Fortunately, however, the good attendance of both meetings revealed that the members are also anxious to learn what is going on outside their own local community. Mr. Rosenstock stressed that the main issues of the AJR, the representation in general questions and the advice and assistance in individual cases, is of equal importance to members in London and in the Provinces. Furthermore, permanent contact with all the members is being kept by "AJR Information."

He gave examples of discrimination which had necessitated steps by the AJR and he also dealt with the activities in the field of employment, restitution, co-operation with Jews in Germany, etc. His summary was meant to bring home to the members that naturalisation, important as it is, does not solve all the problems we have in common.

At the Glasgow meeting Dr. L. Loewensohn was in the chair, in Newcastle Mr. H. Knoblauch presided.

## LONDON MEETING

At an overcrowded meeting held under the auspices of the AJR at 1 Broadhurst Gdns., N.W., on December 19, Dr. F. Goldschmidt, Joint Manager of the United Restitution Office, expounded the main principles of the existing laws on restitution and compensation and dealt with the practical steps to be taken by individual claimants. He also mentioned the effects of the currency reform and of other general developments on the materialisation of claims.

Restitution, he concluded, is not only an economic but also a political issue, and without wishing to minimise the strength of new anti-Semitic tendencies in Germany, one has also to recognise the existence of progressive forces who wish to undo the wrongs as far as this is humanly possible.

In the course of a vivid discussion, many questions were answered.

## Werner Finck Performance

The final announcement of the date of the Werner Finck Performance will be made in due course.

## AJR Reception

Executive and London Board Members of the AJR were invited to a reception recently held in honour of Dr. Gertrud Luckner (Freiburg i. Br.), a leading member of the Catholic Caritas Movement, who had been in a Concentration Camp for two years because she had assisted Jews threatened with deportation.

In paying tribute to Dr. Luckner's courageous attitude, Dr. H. Reichmann, Vice-Chairman of the AJR, recalled that in those days, the persecuted, German Jews were apt to lose the belief in human decency. It is due to noble personalities such as Dr. Luckner, that this did not happen. In her reply, Dr. Luckner stressed that a new human attitude from man to man had to be the basis of German re-education.

In the course of an informal discussion, various questions, directly or indirectly connected with the Jewish situation in Germany were dealt with. One of the difficulties, it was felt, arises from the fact that the younger generation had been brought up under the influence of the Nazi ideology. The frank exchange of views made the function most interesting for all those who were present.

## AJR Legal Advice Hours

Until further notice, the Legal Advice Hours for people with limited means at AJR Headquarters will only take place on Sunday morning (11 a.m. to 12 noon). There will be no Advice Hours on Wednesday afternoons.

## "THE HYPHEN"

**Sunday, January 8, 7.30 p.m.** at 30 Buckland Crescent. Reginald Sorensen, M.P., on "British Parliamentary System and Privileges of Citizenship."

**Sunday, January 15.** Ramble in Surrey.

**Sunday, January 22, 7.30 p.m.** at 30 Buckland Crescent. Dr. W. Unger on "Trends in Modern German Literature."

Further particulars may be obtained from the Hon. Secretary, Miss Ilse Apt, 121 Broadhurst Gardens, N.W.6.

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