

M. Kreutzberger :

## BEGINNING OR END?

It is one of the ironies of history that after the breakdown of the Nazi Reich Germany again became a transit land for Jews. Some kind of community Jewish life sprang up in the camps with international and Jewish assistance but no one, except a very few, envisaged a new existence on German soil. The camps have been cleared and most of the inmates have gone either to Israel or the United States. However, a remnant of 20-25,000 consisting of former D.P.s and of German Jews, have decided to remain in Germany.

What were the reasons that motivated those Jews to take this step? What sort of people are they and what are the activities in the German Jewish communities now?

I think the Jews have been staying on in Germany both for economic and linguistic reasons. Some of them succeeded within a few years to find again a basis of existence and have become part and parcel of Germany's economic organism. People of the free professions, especially lawyers, found it relatively easy to re-establish themselves. Others felt too old to leave the country and to start anew in surroundings of which they had no knowledge and they were afraid to take up the struggle with a new language. In some cases, however, people were so uprooted that they could not return to a normal life any more and therefore had not the strength to emigrate.

If one disregards the Jewish partners of mixed marriages, the number of German Jews who want to remain in Germany is infinitesimally small, and not more than two thousand. The vast majority of Germany's present Jewish population are partners of mixed marriages or Jews who came to Germany for the first time with the vast migration after the war. The number of genuine returnees, that is the emigrants who spent the war years, or even the whole time since 1933 in an allied country and came back to Germany, is no more than three to four hundred.

Germany's Jews are living in a number of major communities, such as Berlin (7,000), Munich (3,000), Frankfurt (1,200), Stuttgart (1,000), and the remainder are scattered over a large number of tiny congregations, especially in the British Zone. In some communities, such as Berlin, 50-60 per cent. of all members are partners of mixed marriages. There are few Jewish children, for the children from mixed marriages are in the majority Christians and there is hardly any need for Jewish schools. Wherever some

endeavour in this direction is made, the number of children is so small that the establishment of a Jewish school is not feasible.

Community life cannot be compared with that in the former Jewish communities, although the standard might not be below that in other countries of the Continent. There are no central institutions, no teachers and theological seminaries and it is not to be expected that such institutions will be established. All this cannot be taken as a continuation of the history of German Jewry which has come to an end once and for all. At best, one can say that again a settlement of Jews in Germany has begun, and with it a new history—for long or short, who can foretell.

Strange theories have been brought about to give some kind of psychological background to this Jewish "renaissance" on German soil. One of them maintains that the Jewish communities in Germany must be rebuilt and strengthened through returnees so that there will be Jewish centres to receive Russian Jewry if the mass flight should start from there. Another theory, even more absurd, is that the history of Antisemitism in Germany has finally come to an end, that the German people have learned their lesson and that the Jewish communities in Germany might at a future date become vital positions for American Jewry whose downfall is forecast by that "school of thought."

The last word about the existence and the form of Jewish communities in Germany has not yet been spoken. On the one hand, Jews want to remain in Germany and on the other hand, they leave the door open for emigration. Or the other way round—they confess privately and publicly their close link with Israel and, at the same time, go on building their economic existence in Germany. All these are symptoms of a lack of confidence which is only natural as such attempts are still in flux and have not yet found their final formulation.

World Jewry will have to reconcile itself to the fact that some Jews will remain in Germany. Theirs will be a complicated and problematic existence, weighted with memories which will not disappear with time, and with elements of friction dating back from the recent past. Out of their own strength—especially in financial respect—they will not be able to rebuild their communal life. It does not seem fit either for world Jewry or for the Jews in Israel to appoint themselves

## A GERMAN MYTH

IT is no coincidence that Hitler was declared dead in 1945 and is now said to be alive. At that time, a living Hitler would have been a symbol of defeat and disaster, and some rumours in the early days after the war that he might not have perished in the Chancery, died for lack of popularity.

The five intervening years have not only transformed the face of Germany, but the faith of the Germans. In a world hopelessly divided between East and West, they have made the most of nationalism and neo-Nazism under the disguise of killing the bolshevist bogey. The rampant revival of Antisemitism which manifests itself in word and deed, the failure of denazification, the miscarriage of justice in German courts—all this forms a suitable background to the new Hitler myth.

Hitler is, in all probability, as dead and buried today as he was in 1945, but his spirit is at large again. The latest story that he is hiding in a Tibetan monastery and marking time, is therefore indicative of the change of the political climate. The vague hope that Hitler may live somewhere in a modern Kyffhaeuser waiting for the day of resurrection, must be oil in the flame of a new Nazi movement. The sooner such a rumour is squashed, the better for the peace of the world.

## TEN YEARS AGO

THE complete change in the status of Jewish immigrants from the Continent is not better illustrated than by recalling the events in summer 1940, when they shared with the British people the sorrows and anxieties of Hitler's blitzkrieg, and yet, in many instances had to suffer the fate of "enemy aliens." Looking back, it appears that in spite of some aberrations the policy of the British Government towards Jewish refugees even then was more constructive than that of any other European country. The setting up, in the early days of the war, of the category "Refugees from Nazi oppression" was an unprecedented step which made a clear distinction between victim and aggressor.

Nevertheless, in June, 1940, thousands of Jewish refugees were interned and there were ugly incidents such as the "Arandora Star," and some very rough improvisations of camps in this country blotted the record of British hospitality. Soon, however, the deportations ceased and the accommodation in internment centres was vastly improved. Even while the bombs were falling around Westminster, Members of Parliament attacked heatedly the wisdom of the internment policy, and after a few weeks releases commenced according to priorities. Those who were behind barbed wire were allowed to join the Pioneer Corps or to take part in other essential war work, and the errors of June, 1940, were soon repaired.

as judges over those who have decided to stay on in Germany. It is difficult to judge an individual, it is much harder to pass sentence on thousands. Life nowadays is so complicated that logic alone does not give any guidance. The terrible happenings of the recent past have hardened and formed people, and have shaken and weakened others. It is not for us to judge, but to help.

# RESTITUTION NEWS

## GENERAL LICENCE

A general licence has been issued for the British Zone, which, *inter alia*, authorises all transactions necessary to the prosecution and settlement of claims. It also authorises retroactively any amicable settlement which was executed after May 8, 1945, as well as the payment of fees and costs arising in Deutsche Mark from the prosecution of the claims.

## AUSTRIAN PENSIONS

An important judgment of the Viennese Arbeitsgericht was published in the official "Wiener Zeitung" of May 3, 1950.

The legal problem concerned was that a doctor, employed by the "Gebietskrankenkasse," who was forced to emigrate in 1938. He claimed about 2,000 shillings for pensions in arrears. The Krankenkasse took the view that the plaintiff was living in England and that therefore no payment could be made to him. Even if the claimant was no longer in possession of Austrian nationality, he had no claim for pensions at all, except if the permission to acquire another nationality had been especially given. Moreover, the Ministry of Finance would never give its consent. The plaintiff referred to a judgment of the Austrian Supreme Court, according to which a rejection of the application for transfer was described by the Supreme Court as contrary to the principles of good faith. The Arbeitsgericht decided for the plaintiff. The Krankenkasse appealed. Now the Court of Appeal decided to ask for information as to the increase in pensions since 1945.

This decision, according to the official "Wiener Zeitung," means that the Court of Appeal confirmed the judgment of the first judge. The "Wiener Zeitung" ends its report with the following remark: "For a considerable number of emigrants, who had served in Austria up to the age when their pension was due, and who do not want to return from their country of emigration, this judgment is of decisive importance."

## NON-GERMAN SECURITIES

Some time ago, certain categories of persons, who own non-German currencies or securities not of German issue, were invited to submit applications for the recognition of their title. This regulation refers, *inter alia*, to German citizens residing outside Germany since before September 1, 1939, who did not aid Germany during the War. The time limit for the submission of the application, to the occupation authorities, has now been extended to June 30, 1950. Further particulars may be seen from the "Board of Trade Journal" of April 29, 1950.

## COSTS FOR PROCEDURE

According to the Compensation Laws for the American Zone the procedure before the Registration Agencies is free of charge. Furthermore, the Minister of Justice in Hesse has authorised the Law Courts to cancel charges for death certificates, banns (Aufgebot), certificates of inheritance, copies or excerpts from files, certifications of signature, and sworn statements, always provided that the documents are needed for compensation purposes.

## GERMAN ENEMY PROPERTY

The President of the Board of Trade stated that Sir John Morison will act as Chairman of the Advisory Committee on the distribution of German enemy property. The other Committee members will be as follows: Mr. R. G. H. Buxton; Mr. E. H. Lever; Mr. D. M. Oppenheim; Mr. J. A. Pollen; Sir Edward Reid, O.B.E.; Mr. R. Willis; Sir Henry S. Gregory, K.C.M.G., C.B.; and Mr. A. W. McKenzie.

## REGISTRATION IN U.S. ZONE

According to the Implementary Orders to the Compensation Laws for Bavaria and Hesse, a Compensation Claim is also considered as properly registered if it had erroneously been filed by the Claimant as a Restitution Claim with the Zentralmeldeamt Nauheim before January 1, 1949, provided that the Claimant informs the Compensation Office in writing by September 30, 1950.

## BLOCKED ACCOUNTS FOR TRAVELLING

Some months ago it was announced that 35 DM. per day may be drawn from blocked accounts as travel expenses by the owner of the account and, in addition, by each accompanying family member. According to a recent amending order, only a total amount of 35 DM. altogether may be drawn per day. In case the account owner himself does not take part in the journey, his wife or family members are entitled to his travelling allowance of 35 DM. altogether, if they have a Power of Attorney.

## CONFISCATED SILVER IN HAMBURG

Part of the silver delivered by Hamburg Jews to the Authorities, as requested by the order of March 31, 1939, has been rescued. The objects are now scrutinised and individual inquiries cannot be dealt with before the beginning of next year.

In any case claims for the return of confiscated jewellery, etc., should be registered until June 30, 1950, according to the Restitution Laws for the British Zone and for Berlin.

## IN PARLIAMENT

### PASSPORTS AND CONSULATES

According to a statement of the Foreign Office Spokesman, a United Kingdom Passport must be impounded whenever there is good reason to believe that the holder possesses it wrongfully. Foreign Service Officers may also be instructed to impound any specific passport which may come into their hands if the Foreign Office considers such step as desirable.

Any British subject may apply for a passport, but as no one has a legal right to it, this facility may be withheld. Passports are not withheld from British subjects abroad, except on the most substantial grounds and in no circumstances may a British subject be denied a travel document to enable him to return to the United Kingdom.

### EXAMINATION OF LETTERS

The Postmaster-General said that letters to Overseas destinations are liable to be opened at the request of the Customs Authorities. Asked whether this was not the destruction of the whole tradition of the inviolability of the mail and too high a price for any benefit it may give to the Customs, the Postmaster replied that this was an old-established practice.

### GERMAN NATIONAL ANTHEM

Mr. Ernest Davies stated on behalf of the Foreign Office that the Federal Chancellor Dr. Adenauer had been informed by the Allied High Commission that they were disturbed by the controversy which has arisen over the singing of the third verse of "Deutschland ueber alles." Asked by Mr. Emrys Hughes, whether the Foreign Secretary was aware that the third verse of "Deutschland ueber alles" is as innocuous as "Lead, Kindly Light" and less belligerent than "Rule Britannia," Mr. Davies replied: "Because of the past association of this national song in Germany it was considered that the controversy which it aroused was not to be endorsed."

### EMIGRATION TO DOMINIONS

According to a statement by Mr. Gordon Walker the number of British emigrants to the Dominions by sea (not by plane) during the period January 1, 1948, to December 31, 1949, is as follows: Canada, 55,095; Australia, 87,504; New Zealand, 16,188; South Africa, 39,093.

The Minister added that, with the exception of New Zealand, there is no appreciable delay in securing passages for those who are eligible to participate in the migration schemes set up in conjunction with the Governments of these Dominions.

### DEPRIVATION OF CITIZENSHIP

The Home Secretary stated that he has under consideration three cases involving deprivation of Citizenship which will be referred to the Committee of Enquiry appointed under the British Nationality Act 1948.

## The Time Limit

for filing claims for restitution of identifiable property in

### West Berlin

(British, American and French Sector) and in the British Zone

expires on

### 30th June, 1950

Forms which have to be sent in Duplicate to the "Treuhänder der Amerikanischen, Britischen und Französischen Militäerregierung fuer wvanguesbertragene Vermoegen," Berlin, W. 30, Nuernbergerstr. 53-55, resp. (for the British Zone) in Triplicate to the "Zentralamt fuer Vermoegenverwaltung," Bad Nenndorf, Land Niedersachsen, British Zone, are available at the "United Restitution Office."

### ADMISSION OF REFUGEES

Mr. H. Wallace asked the Home Secretary whether, in view of the early winding up of the International Refugee Organisation and the appeal made to Member Governments, to help the Organisation to complete its work, he will make a statement in regard to the Government's intentions as to admitting any further Refugees and Displaced Persons into the United Kingdom.

Mr. Ede: "The United Kingdom has already made a very large contribution to the solution of the Refugee problem. In addition to Refugees from Germany and Austria admitted during the late thirties, to the number of 80,000, over 200,000 aliens have during and since the war been admitted, and we are bound to have regard to this in judging what further contribution we can make."

It has been decided, the Home Secretary went on, to admit up to 2,000 D.Ps. and Refugees, now in the care of IRO in Germany and Austria, for whom accommodation and maintenance can be provided by relatives, friends, private persons or voluntary organisations who are prepared to take continuing responsibility for them.

### FEES FOR MILITARY PERMITS

According to a statement by the Under-Secretary of State, Mr. Ernest Davies, the scale of fees for permits for Germany and Austria is as follows: transit 7/-, repeated transit 14/6; entry 14/6, repeated entry 28/6. The validity of permits for Germany is 120 days and for Austria 60 days. In Austria extensions up to 15 days are granted without charge.

Mr. Davies promised to consider the suggestion of reduced fees for students.

### DISCLOSURE OF ADDRESSES

Mr. Crouch asked the Home Secretary why his Department had refused to forward a letter to an Italian subject visiting this country, despite the fact that his Department knew the address of the visitor; and whether this is the normal practice of the Home Office.

Mr. Ede replied that the address given by an Alien, who registered with the Police under the Alien's Order is treated as confidential and that it is the practice to refuse to forward letters to him. In exceptional cases, such as when there are compassionate grounds, the police are asked to give to the Alien the name and address of the person who is seeking to get in touch with him, making it clear to the Alien that he is under no compulsion to respond. The case to which the question refers did not seem to justify action on these lines.

On a further question, why there should be any harm in forwarding such a letter, Mr. Ede said that many Aliens are fleeing from some form of persecution and that it would be very undesirable that the police should be used to convey a letter that might contain a threat to them.

Leo Baeck :

## HERITAGE AND TASK

Every human being is a link between past and future generations. If we realise the heritage we have received from our ancestors, we become aware of the task we have to fulfil. It is the endowment of a spiritual heritage which distinguishes cultured communities from savage tribes. Only the man of culture is able to look backwards.

Jews have the privilege that they may look back to an older history than others. Their outlook has been shaped by a legacy of 3,000 years. A sub-

## FROM GERMANY

## POLITICIANS AGAINST ANTISEMITISM

In a broadcast on the occasion of May 1, Dr. Heuss expressed disgust about recent outbursts of Antisemitism. "It should be our first duty," he said, "to prove by action our sincere sympathy with the Jews."

After the antisemitic incidents during the Harlan trial, when *inter alia* a half-Jewish witness was called "Judensau," Federal Chancellor Dr. Adenauer expressed his deepest regret at the attitude of some Germans towards their Jewish fellow citizens. "We have to act with energy against such happenings." A similar statement was made over the Radio by the Federal Minister of the Interior Dr. Heinemann in his capacity as Praeses of the Synode of the Evangelical Church, and by the German Peace Society in Hamburg.

At the Congress of the German Protestant Church in Berlin, Bishop Otto Dibelius condemned the mounting wave of Anti-Jewish incidents, particularly the desecration of Jewish holy places.

## ANTISEMITISM AND PRESS REPORTS

The "Deutsche Presse Agentur" (dpa) asked its officials in a special circular to formulate reports on antisemitic speeches in a way which left no doubts that the Press Agency did not identify itself with such statements. In some cases it might even be better not to report statements of this kind, because they might incite uneducated people to similar demonstrations. Furthermore the formulations of reports must not be apt to lead to Antisemitism. "There is no 'Jewish thief,' just as there is no 'Polish murderer' or 'Teuton Bandit.' If, for instance, somebody speaks of a 'Jewish blackmarketeer,' in case there were also some Jews amongst a group of arrested blackmarketeers, he neglects his duty as an objective reporter."

## PROSECUTION OF ANTISEMITES

In a strongly worded circular to the prosecutors the Hesse Minister of Justice, Dr. Erwin Stein, called for energetic steps against any antisemitic incidents. If the crimes have been committed by youngsters or children, the prosecutors should investigate whether the culprits had acted under the influence of adults. When pleading for punishment, the prosecutors should take into account not only the grief inflicted upon the insulted persons, but also the harm done to Germany's reputation abroad.

## HARLAN ACQUITTED

The second Harlan trial in Hamburg ended with the acquittal of the producer of the "Jud Sues" Film. The judge expressed the view that the extermination of the Jews was not yet foreseeable in 1939/40, when the film was produced. "The trial had to be conducted in the same way in which it would have been conducted in 1941, if a more favourable fate had liberated the German nation from the Nazi régime already at that time, i.e. before the extermination started." Antisemitism as such, the judge pointed out, need not be criminal; there was a kind of Antisemitism which remained within the laws of humanity.

## DEATH FOR EXTERMINATOR

The former "Gasmeister" of the Concentration Camp Sobibor in Poland was sentenced to death by the West Berlin Criminal Court. He was, *inter alia*, accused of having gassed 250 young Jewish girls on the occasion of Himmler's visit to the Camp.

stantial part of their history, more than one millennium, was connected with German territory. The attitude of the German Jews, of the "Ashkenasim," is therefore influenced by the German environment in the same way as many characteristics of the Spanish Jews, of the "Sephardim," are due to their residence on Spanish soil. The geographical position of both countries was a determining factor for the philosophy of Spanish and German Jewry: Spain is a country between the oceans, Germany is a country between the rivers, all of which are running from South to North, dividing the territory into equal portions. Thus, the Spanish Jewish philosophers were bound to think in wide spaces, whereas German Jewish scholars excelled by a sense of orderliness.

## Three Legacies

This sense of orderliness also finds its expression in the organisational field. Effectively working Jewish Communities were amongst the outstanding assets of German Jewry. In the old days, there were the three Communities Speyer, Worms and Mainz, each of them well organised internally, and all three of them united and co-ordinated for common activities. Similarly, those German Jews, who went as colonisers to the then backwards Eastern territories, established Communities and Federations of Communities. There was always a readiness for voluntary centralisation, which left room for dissenting opinions and, at the same time, preserved unity. It is no accident that the word "Einheitsgemeinde" has become an untranslated term in the Anglo-speaking Jewish world. The voluntary basis of this unity is also characterised by the way in which the Ghetto authorities kept discipline. They had jurisdiction, but no executive power, they had law courts, but no police which might be able to enforce court findings. Nevertheless, there was justice and order within these communities. The sense for organisation on a broad and, at the same time, voluntary basis is therefore one legacy left to German Jewry of our days.

The second legacy of German Jewry is a strong sense for pedagogical, educational tasks. Rashi's commentary is a typical example of this didactic approach. When in the 18th Century, at the beginning of the emancipation period, Jewish thinking was confronted with Western European culture, and when German Jews had to bring their own heritage into harmony with the spiritual values of their environments, the establishment of new Jewish schools was amongst the first actions they took. The importance of education was realised by Moses Mendelssohn and his Jewish contemporaries in the same way as it had been realised by Rashi centuries before.

The third legacy of German Jewry is the specific piety they developed. Charity was considered as a religious function, actually as the foremost religious function. Whenever help was needed, it was not delayed by long discussions, but granted immediately. In a way, all German Jews were conservative, whatever their specific religious outlook may have been, for also a genuine Liberal has to be conservative, has to have a sense for the past, just as the genuine Conservative has to be liberal in his approach. German Jews combined a sense for tradition with a sense for practical work.

These three elements of our past, the sense for voluntary unity, for the importance of education and for a deeply rooted urge to help are the foundations of the tasks we have to fulfil and of the tradition we have to hand over to future generations. In the same way, as there are now, after more than 400 years, Sephardic Communities all over the world, there should be Ashkenasic Communities in 500 years time. By trying to preserve the values of German Jewry we do not segregate ourselves from the Jewish Community at large; on the contrary, our specific contribution will enrich all sections of Jewry. The fate of the individual is inseparably linked up with that of the Community, and Jews from Germany have added reason to be faithful to the Community from which they hail and which suffered so heavy losses during the past. They have been entrusted with a great heritage and they have to be conscious of the duties which are lying ahead.

From the address at the General Meeting of the AJR

## ANGLO-JUDAICA

## Anglers' Judaica

The variety of our social life was appreciably increased the other day when a bunch of Jewish anglers decided the time had come for them to form a club—a Jewish Anglers' Club, operating under the expressive name of "Hadagim" ("The Fishes"). No doubt due regard will be had to the opinion conscientiously voiced by champions of orthodoxy that angling is a Jewish occupation only when attended by a Shochet. But with this proviso firmly fixed in mind, few will question the desirability of the happy venture, and none, at all sensible of the traditional glamour of gefilte fish, will underrate the angler's importance in Jewish affairs.

While thus in every way commending the spirit of enterprise to which the new club is due, one may nevertheless conjecture that our angling co-religionists did not associate entirely of their own free will. It seems fair to presume that they first sought admittance to one of the general clubs, and it would not be without precedent if as Jews they had found themselves unwanted. At least these were the origins of one of the oldest, largest as well as most successful Jewish golf clubs, the Moor Allerton Golf Club, Leeds, which in an all-Jewish tournament last year defeated fourteen rivals from both Britain and Ireland. There are probably very few golf clubs in this country which care for Jewish membership, and though tennis clubs on the whole appear to be more enlightened, the larger ones, it seems, prefer to be "exclusive."

## Discrimination at Schools

This odious subject of racial discrimination was recently discussed in a public speech by Mr. Ashe Lincoln, Chairman of Association of Jewish Ex-Servicemen, who particularly criticised the practices of some schools. Many big public schools and a number of others not so well known had, he claimed, a "quota of Jews." Now that may be so, though possibly also a little exaggerated, but it is equally true that many British public schools are denominational—Anglican, Roman Catholic, Free Church—and to that extent Jews are not perhaps always justified in complaining of undue disabilities. A few months ago, too, a Jewish public school was opened, Carmel College (under a non-Jewish headmaster). Still it seems doubtful whether a Jewish school of this kind is to be considered entirely in the same category as the rest; the Brandeis University in Boston, for example, was founded admittedly because of a widely prevailing "quota" system. Actually prejudice in British schools, though perhaps tending to increase, is by no means a cause for concern as it is in America. Jewish parents are frequently inclined to be sensitive when they find their child is not admitted for the perfectly straightforward reason that a school is overcrowded, as many are.

Conditions are often different in business. Jewish parents not infrequently have difficulty in placing children as apprentices in non-Jewish establishments, while on the other hand some Jewish employers are known to have also refused Jewish staff for fear of offending the tender susceptibilities of customers. Particularly insurance companies have long indulged in anti-Jewish prejudice, by either barring Jews outright or charging them higher premiums.

## At the Seaside

Some progress appears to have been made among landlords and ladies at the seaside and elsewhere. Though the Colour Bar persists, few cases of anti-Jewish discrimination have been reported since three years ago the Food Minister informed certain hotels that he had powers to ensure an "equitable distribution of food stuffs." A Gentile, wife of the Director of the National Gallery, left her hotel at the time in disgust at the clumsy antisemitism, and the "Evening Standard" denounced the practices as "a direct attack on the traditional basis of British life."

A fine example was set recently by the British Ambassador to Italy, Sir Victor Mallet, who in protest against similar behaviour, instantaneously resigned his membership in an aristocratic Roman club. H.M. Government, of course, have repeatedly, last in the case of Mr. Seretse Khama, declared themselves "entirely opposed to racial discrimination."

Lutz Weltmann:

## HOMAGE TO THOMAS MANN

Thomas Mann will be seventy-five on June 6. This year is also the fiftieth anniversary of his novel "Buddenbrooks." The young author sent it to the publisher, S. Fischer, handwritten, the back of the pages filled as well, protesting in advance against any cuts. At the age of twenty-five, he felt sure of its value and its place in German literature. To the world he is still chiefly the "author of the Buddenbrooks," and when he was awarded the Nobel Prize in 1929, this work was particularly mentioned.

When he was fifty, and wrote "Der Zauberberg," there was a "Bruderzwist im Hause Mann," and the literary world was divided into two camps: which was the greater, Thomas or Heinrich? At that time, literature still mattered and was an exciting affair in our lives. Reconciliation between the two and their followers seemed quite impossible. Nobody can read the "Betrachtungen eines Unpolitischen" today without being deeply moved: the fraternal rift went right through Thomas Mann's heart.

When he was given the Nobel Prize, the rightists, the so-called "national" press disavowed this honour, an honour paid to Germany, a fact which would have been possible nowhere else in the world. But brother Heinrich spoke for his brother over the wireless, and both fought on the same front after the September disaster in 1930.

When he was sixty, Thomas Mann was in exile. His prophecy had become true which he wrote on occasion of the reward of the Nobel Prize to Iwan Bunin, the exiled Russian author: that he felt some

"sympathy in advance for him, as he might share his fate one day."

There is a Lessing touch in Thomas Mann! Like Lessing, Thomas Mann refuses the epithet of "Poet." Like him, he wrestled hard with his reserved disposition in order to communicate to others what it yields. Like Lessing, he has been fighting against intolerance throughout his life. When he set out to write his "Joseph and His Brethren" he was called upon by the heritage of Goethe. When he finished the "Joseph" novels during the years of Hitlerism, he kept that German tradition alive that had created the noble figure of "Synagogue" at the Strassburg cathedral, and of that High Master of Marienburg who, when receiving a Jewish delegation, wore his cloak in a way that it did not show the cross. That is why, quite apart from its artistic perfection, his "Joseph" is particularly dear to our community.

The "Buddenbrooks" begin with the period of Hagedorn's Rococo and its Anacreontic songs—and the inroad of barbarism threatens the conservative humanistic way of life at the end. Schopenhauer, Nietzsche and Wagner emerge as leaders and tempters. They proved to be dangerous teachers—and yet: has Socrates been responsible for Alkibiades and Kritias? Thomas Mann, at that stage, gave no answer. Would he have endorsed Nietzsche's maxim: "Civilisation, perhaps, needs, from time to time, to be thrown back into barbarism lest it perish through the means of civilisation." Thomas Mann's attitude is that of Ibsen: "My calling is to question, not to

answer." Ibsen's problem of the artist fascinates him, and with him he believes that writing poetry means to be a judge in one's own trial. "Buddenbrooks"—a novel of decadence, *fin de siècle*, conceived by a man who was attracted by the phenomenon of decadence. He was destined to develop into an artist, to mature in liberty, and yet, to know of the claims of citizenship and of our responsibility towards the community. Realising that the days of bourgeoisie were numbered, he portrayed "Goethe als Dichter des bürgerlichen Zeitalters." Whereas he re-examined Goethe again and again (in various essays, lectures, and in "Lotte in Weimar"), he visualises a future where a "synthesis of Marx and Hölderlin will be found." In spite of his early, impressive warning of the "Commissary"—Naphtha in "Der Zauberberg"—he never fell for bogey slogans and reserved his independent mind in a period of Russophobia just as Goethe did at a time when hatred of Napoleon swayed his contemporaries.

"My calling is to question, not to answer." Are not the very origins of his art a great question-mark? Don't they belie any racial theory? Thomas and his late brother have the same blood-mixture, Creole from their mother's side. And yet: in Thomas the "Germanic" element prevailed, Heinrich's outlook essentially Romantic. Thomas is always an unmistakable German epic writer, and, for all its discussions, "Der Zauberberg" belongs to the "ewige Melodie" of "Entwicklungsroman" and is the finale to "Rudlieb Parsival," "Simplicius Simplicissimus," "Wilhelm Meister" and "Der grüne Heinrich."

### Break with the Past

In "Betrachtungen eines Unpolitischen"—a sort of prelude to "Der Zauberberg"—Thomas Mann still sided with the "Deutsch-Dichterische" against the "Europäisch-Zivilisatorische." It was a last manifestation of it—just as the "Germanic" revolted against conversion to Christianity in ancient times. Only a man who fought this tendency in his own soul and was able still to fall back upon it in his chastising addresses to his people as a *Praeceptor Germaniae* during the war, another Abraham a Sta Clara—only such a man could boldly break with this past and lead into a common West European civilisation. We must not forget that something is to be given up that will remain inarticulate within the comity of nations, something like Welsh, Breton, or Catalan, on a larger scale, a remnant from pagan ages which had been a compound of German language and art. Certain passages of the "Betrachtungen" are still sometimes quoted against Thomas Mann. His development and change rather do him honour. Conscious of the dangers of the Chthonic-Irrational forces, he became a critic of Fascist Italy already at a time when some democratic politicians were still flirting with Mussolini, in "Mario und der Zauberer," in that picture of Italy which was no longer the Italy of "Death in Venice," of "Italienssehnsucht" and of Heine.

Fully aware of the fact that German poetry had to sacrifice something essential by renouncing irrational paganism, he took the lead with his "Joseph," and showed the way. A great division exists in contemporary (not only German) literature. The shibboleth was "The Myth." The "Myth" was almost entirely left to the reactionaries who claimed that the "Myth" was superior to "Humanism." Even some of the literary critics who meant well, maintained that those believing in "Myth" were greater poets than the preachers of humanism because their creative powers rooted in a deeper stratum of human existence. It was Siegmund Freud who discovered the importance of the "Myth" for exploring the human soul, and of all writers who paid tribute to him, Thomas Mann was the most grateful and the wisest disciple. In "Joseph," Thomas Mann descended, for the first time, into a world where demons dwell, where angels and devils fight for the human soul. But the human soul struggled through for its freedom, and Thomas Mann told the story of this struggle, as if he had witnessed it himself. It is the story of Israel's way to God, the story of Joseph, child of enchanting, half-heathen Rahel and of Jacob, who wrestled with the angel; the story of the lost brother, who became the provider for a community in a foreign land.

In the clear air of the patriarchs Thomas Mann felt at rest; here he found the synthesis of his quest and endeavours. I am sure that posterity will call him: Thomas Mann, author of "Joseph and His Brethren."

E. S.

## LAW and LIFE

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

### AN INDISPENSABLE PUBLICATION

Foreign Office: *Manual of German Law, vol. I, Civil and Commercial Law*, H.M. Stationery Office, London, 1950 (£1 5s.).

To those members of our group who were lawyers on the Continent, the far-reaching dissimilarity between English and Continental Law is but too well known. Actually, it has often proved a decisive factor in the shaping of their lives in this country. All of them, when reaching these shores, were attracted and fascinated by the bewildering (though organic) growth of the English legal system. Only a minority, however, found a chance of assimilating and mastering it. Emigrant members of the legal profession had to cope with a heavier handicap than scientists, doctors, and other professions.

In a very different way, a number of English lawyers found themselves in the reverse position through the aftermath of the war. The Control Commission for Germany contained a Legal Division consisting at various stages of between 150 and 250 lawyers, confronted with what was to them the maze of German Law and shouldering the responsibility of directing, supervising, and re-shaping it.

To provide them with the indispensable background, a set of treatises (modestly styled memoranda) covering the various branches of German Law was prepared in the Foreign Office. Taking the main differences between the two systems as a starting point, the authors gave a general introduction, followed by "a glimpse at the political organisation of Germany," at German legal and constitutional history, and other introductory chapters. The main body of the memoranda consisted of systematic manuals of the individual branches of German Law.

Out of these elements, there has developed the "Manual of German Law," the first volume of which, containing a German Introduction, Civil Law, and Commercial Law, has just been published. Except for the sponsoring Foreign Office, no author is given on the title page. For refugee lawyers, it is, however, no surprise (if rather a reason for pride and satisfaction) when they take it from the preface that the editor and main author is no other than *E. J. Cohn*, of Breslau fame, who for many years has been working in, and for, the Foreign Office. But there is indeed a pleasant surprise for many of us: that old master, *Martin Wolff*, of Oxford, is a co-author. He has contributed the part dealing with Commercial Law.

In its final shape, the book has very much outgrown its initial aims. As Sir Eric Beckett, Legal Adviser to the F.O., puts it in the foreword, "here is an elementary explanation of German Law, written in a form to make it most intelligible to English lawyers, and it is, therefore, offered to the English legal profession as a whole."

However, the purpose of the present writer is to offer the book to the *refugee* members of the legal profession. Applied to its present form, the term "elementary explanation" is a typically British understatement. The refugee reader need not mince his words. In German academic language, this book might be styled "Cohn-Wolff, Institutionen des Deutschen Buergerlichen und Handelsrechts." It is not restricted to bare outlines nor does it miss any essentials. It rather represents the type of a "kurzgefasstes Lehrbuch" (not a "Kompendium"), radiant with mastership and authority. While reading it, the present writer re-experienced the thrill, the keen enjoyment he once felt when listening to Martin Wolff's lectures. Whoever wants to brush up his BGB or his HGB "without tears" and even with gusto, could not find a better medium than the "Cohn-Wolff." The consultant who wants to set a restitution case against the background of the general concepts of the BGB (say that of "unjust enrichment") will find this book most helpful. It is a matter of course that he will also find the amendments the BGB underwent during and after the Nazi régime such as, i.a., the "Testamentsgesetz," the "Ehegesetz," the new rules on declaration of death, etc.

From the linguistic angle, the "Cohn-Wolff" is fascinating as well. Many of the English terms coined for German legal concepts and institutions will permanently enrich legal language. Comparative lawyers, too, are offered a wealth of material. Throughout, the basic similarities hidden under technical differences, and differences veiled by apparent similarity are lucidly pointed out.

Even the human touch is not missing altogether. While discussing the commercial sale, Martin Wolff gives an example concerned with a consignment of cigars. The brand is Maria Mancini. Not every smoker may remember it. Admirers of Thomas Mann will, it is the brand so persistently indulged in by Hans Castorp, that friend of our youth, in the "Magic Mountain."

## Alfred Joachim Fischer: JEWISH LIFE IN NORWAY

On August 29, 1945, Oslo's Jewish community celebrated a remarkable event. Their synagogue was re-consecrated. Christian dignitaries—Norwegians, Americans and British—filled the house of worship, and for the first time in Norwegian history, a member of the Royal Family—popular Crown Prince Olav—visited a synagogue.

Compared with almost all other countries, Norway is still a paradise for Jewry. Individual Jew-baiters are very rare exceptions and there does not exist any organised Antisemitism. On the other hand, friends of the Jewish people have joined forces to accomplish certain tasks. The Israeli-Norwegian Society is very active in arranging lectures, film-shows, etc. Its 250 members are mainly composed of intellectuals. At the unveiling of the memorial stones for Norway's Jewish victims at Auschwitz, the Speaker of Parliament Per Mønstad, the Minister of Church Mr. Evensen and Mr. Paal Berg, Supreme Judge and leader of the resistance, were present as well as Dr. Sven Oftedal, then Minister of Social Affairs. The latter saved thousands of lives in the

### TWO YEARS OF ISRAEL

Haifa, May, 1950

The State of Israel has just celebrated its second birthday, and if on the occasion of the first anniversary, the American Ambassador said that the Israelis seem better qualified to win battles than to organise celebrations, not only this year's arrangements were excellent—and especially so in Haifa—but the general spirit of the great masses was proof of a common pride in all that has been achieved so far, the beginning amalgamation of the various elements, and a growing consciousness of citizenship.

Looking back, the population has increased by about 60 per cent. since May 15, 1948, when the state was founded. There were then about 700,000 people, of which 93 per cent. were Jews; a year ago the figure had risen to 890,000, and it is now estimated at about 1,100,000, of which 87 per cent. are Jews. Considering the fact that large numbers of Arabs who formerly lived in the state area, have left, there is still a large absorptive capacity, provided that agriculture and industry will further grow. Large tracts of land, not only in the Negev, are still empty and bare, and must gradually be developed. This is not only a financial problem asking for the collaboration between the Yishuv and World Jewry, but also a psychological one to overcome the aversion of large numbers of the newcomers to settle in these empty spaces.

During these days, the Hebrew University celebrated its 25th Anniversary. Although still cut off from its site on Mount Scopus, and scattered in buildings in Jewish Jerusalem, it is the established centre of Jewish spiritual life. Its achievements in research and teaching, its contribution to supplying agriculture and industry with new methods, are no less recognised than was its outstanding part in the second world war and the Jewish war. The number of students has greatly risen, and many had to be refused entry, especially in the science faculty, owing to lack of space in laboratories.

Two political facts gave a special note to the State's Second Anniversary: the annexation of Arab Palestine, including the Old City of Jerusalem by Jordan; and the *de jure* recognition of Israel by Great Britain. The former, though not formally acknowledged by Israel, meets with the assent of the majority of Israelis who take a realistic view of the situation. The British *de jure* recognition is welcomed as a proof of the improved relations between the two countries, especially as it includes a *de facto* recognition of the occupation by Jews and Arabs of the two parts of the Holy City, thus confirming the undesirability and impossibility of internationalising the Jerusalem area. Unfortunately, this improvement of relations, already emphasised by the recent financial agreement, is still impaired by the problem of arms supply to Israel's Arab neighbours, and the difficulty encountered by Israel to obtain similar modern armament. As long as the Arabs refuse to discuss peace and to renounce their economic boycott, Israel is forced to maintain a strong and efficient army, in order to defend the existence and integrity of the State.

HANS MOSBACHER.

concentration camp of Sachsenhausen, through the medical service, which he founded and directed. Unfortunately, this great humanitarian and friend of the Jewish people has since died.

Probably no European country has carried through the restitution policy as generously as Norway, where Jews were given possession of their former flats and shops within a few hours of their return. The Norwegian government even made costly investigations in Germany, which resulted in some Jewish property being traced there, which was subsequently shipped back to Norway. In spite of strictly controlled import regulations, Jewish shopkeepers received priority deliveries to replace stocks, which had fallen into Nazi hands.

### The Oslo Community

Chief Rabbi of Norway is Mr. Zalman Aronson, formerly head of the Stockholm World Jewish Congress Office. He enjoys great popularity and succeeded in re-activating the younger generation. In 1946, Captain Koritzinsky was elected president of the Oslo community. He wrote a number of books, amongst them one about the Jews of Norway and their relation to Wergeland. (Henrik Wergeland, the Norwegian author and humanitarian [1808-1845] often chose Jewish motives for his poetry. He fought desperately for the readmittance of Jews to Norway.) The Vice-President, who keeps friendly contact with foreign Jews and informs them about all Jewish events is Axel Scheer. His name was once well known in the musical world.

The process of assimilation has not been as fast as in Sweden. On the other hand, the young, i.e. the third generation, speaks hardly Yiddish and attends only Norwegian schools. One hundred and sixty members form the Scandinavian Jewish Youth Organisation in Oslo.

Mr. Aron Grust, the founder of the Scandinavian Jewish Youth Movement, carries out the collections for the Keren Kayemeth, the Keren Hayesod, Haganah and the United Palestine Appeal. In 1948 the community of 600 (including children) contributed 225,000 crowns for Israel. (Trondheim: 66,000 crowns.) In view of the great efforts of the preceding year, the collections totalled only about 100,000 crowns in 1949. A small part of the money was transferred to Israel in cash, for the larger sum the government permitted the export of oil and fish.

Israel imported goods from Norway for 13 million crowns, while exports to Norway totalled only 180,000 crowns.

### Jewish Immigrants Admitted

The admission of Jewish immigrants in recent years had a brief prelude. Professor Nurok, of the World Jewish Congress, came to Oslo, where he was received in audience by King Haakon VII and by the Minister of Social Affairs. To both he submitted the suggestion, sympathetically received, that Norway should admit at least the same number of Jews, which she lost during the war. (About 600.) Two commissions were subsequently sent to Poland and to camps in Germany in order to select the first 400 immigrants. After some initial difficulties in adapting themselves, the majority has now found firm roots in Norway. Others could not bear to miss the intensive Jewish life to which they had been used and left the country for Israel.

In principle, the Norwegian government is still prepared to make up the old number of their Jewish compatriots. They are waiting, however, for an alleviation of the housing shortage, which was mainly responsible for the initial difficulties encountered by the first group of immigrants.

In Holmestrand, two hours by train from Oslo, the Norwegian "Europa Help" organisation has established a children's colony for 600 Jewish children from Morocco. (Transmigrants for Israel.) Twenty-nine lost their lives when the transport plane crashed which brought them from Marseilles to Oslo. The Norwegian people built them a wonderful memorial. For the total of a spontaneously organised collection, a children's village of 30 houses will be established in Israel, each bearing the name of one Jewish child. The large community hall is to be named after the Norwegian stewardess who was in charge of the youngsters.

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## Old Acquaintances

**Where West and East Meet:** It is, of course, impossible to give a picture of life in Berlin after only a few days' stay in that crazy city. Therefore let us just jot down a few impressions. Like everywhere else in Western Germany you can buy practically everything. The shop windows are full and the pockets empty. Money is short, and the people invest all they have in food. When I ordered a saddle of hare in one of Berlin's better restaurants, the waiters prepared the sauce on the table with lots of butter, lemon, cream, and French brandy. It is a fairy tale that you cannot risk going to the Eastern sector of the town. There are no frontiers, taxis are crossing the line without any control, and I met, for instance, by chance Annemarie Haase near Bahnhof Friedrichstrasse; she plays in Berlin's biggest hit, an adaptation of Lenz' "Hofmeister" by Bert Brecht. Even the critics and people of the Western sectors agree that this is the outstanding show in the city. You are free to enter the Eastern sector, and you notice at once the difference. You suddenly meet people shabbily dressed; they have brief cases and little parcels in their hands. Very little is in the shopwindows. No coffee houses anywhere, while Kurfuerstendamm and Steglitz are full of gay people sitting in the sun. On the other hand, there are fewer unemployed in the East. It is, of course, a torture for those without any income to see all the good things in the West, not being able to buy them. Newspapers printed in the Western part are unobtainable in the East and vice versa, and the black market in newspapers is the only one left in Berlin. Theatre directors and publishers are near bankruptcy, and they hope to get subsidies out of the profits of the "Pools." Yes, football pools and the taste for Virginia tobacco seem to be the only visible result of "re-education" in Germany.

**What Matters:**—I do not believe it, but everybody told me proudly he never pays taxes. Every time I paid a bill, somebody asked me to let him have it for his income tax collector. "Why give the money to the Government?" they tell you, because they have apparently not the feeling that it is their Government. Night life is poor and expensive. A lot of little places are quite empty; in every street they grow like mushrooms. Valeska Gert has one in "Theater des Westens" where even the waitresses are singing and performing. But night clubs are only for the few, and a drink costs as much as a meal in "Café Wien." German books are more expensive than foreign ones. Frau Schoeller of the well-known bookshop on the Kuddamm (as the Berliners call the famous street now) told me they prefer buying and reading English editions. (An average German book costs 12 Marks or a Pound, while an English book costs only 12 shillings or 8 Marks).

**The Returnees:** Besides Bert Brecht who is the talk of the town, there is Berthold Viertel, who has two productions running, one in the Eastern sector, the other one in the Western. Attended by Lord Mayor Reutter, Viertel showed his adaptation and direction of "A Streetcar named Desire" with Marianne Hoppe in the Vivien Leigh part. First nights are still top-events in the life of the Berliner, and everybody who is somebody was present—from Therese Giehse to Erich Engel, from director Herzberg who used to be with Reinhardt, to Igl of "Mali und Igl." I saw Viktor de Kowa in "Harvey," here called "Mein Name ist Hase," directed by Hilpert with blonde Kaethe Haack in the cast. But altogether, theatre is no longer what it used to be in Berlin.

PEM.

AJR Members, their families  
and friends

are cordially invited to a

**DANCE**

under the auspices of the AJR and the "Hyphen"

on Thursday, June 29th

from 7.30 to 11 p.m.

at the

Refectory Restaurant,  
911, Finchley Rd., N.W.11

(opposite Golders Green Underground Station)

Tickets: 4/- in advance (to be ordered from  
A.J.R. Headquarters) and 5/- at the door  
Evening Dress Optional

## FROM MY DIARY

In these early summer days, my memory tends to go back to the last summer I spent in Germany. It was the time when the waiting rooms of Berlin's Jewish Organisations were full of men who, as one could see from their shaven heads, had gone through the hell of the concentration camps. All of them had to emigrate quickly, and the troop transports which one saw from the window of the "Reichsvereinigung" office next to the railway served as a permanent reminder that there was not much time to be lost. Discussions centred around distant and exotic places like Shanghai or British Guiana, and amongst the names which were symbolic for our plight was that of the Hapag ship "St. Louis," whose 900 passengers were not permitted to land in Cuba.

A few days ago, I received a book in which the captain of the "St. Louis," Gustav Schroeder, describes this adventurous journey ("Heimatlos of hoher See," Becker-Druck, Berlin, 1949, 2.30 DM.). I have, unfortunately, got used to read descriptions of Jewish sufferings, but this book moved me more than I had anticipated. It is written without literary ambition, and it is just the simple, brief language of the sailor, which makes us aware of the tragedy. The author does not make a political issue of the "St. Louis" case. As a decent human being, he suffered with those who had been entrusted to him as passengers. "I felt homeless myself," he writes, "and it seemed to me as if the whole 'St. Louis' had been cast out by the world, and as if we had to try to leave this inhospitable planet; for the crew could not expect the Government's recognition for its pro-Semitic attitude."

By energetic interventions, the Captain took a leading part in the feverish endeavours to find a refuge for the homeless passengers; he played for time by delaying the return to Europe and he even prepared a staged incident off the English coast, in case all other attempts should fail. At the same time he had the difficult task to keep discipline amongst the emigrants, many of whom would rather have committed suicide than go back to Germany. At last, the ship was allowed to land at Antwerp, and the refugees were granted admission to Belgium, Holland, France or England. Only those who, by intention or by a chance, came to England were saved whereas many of the others ended in the extermination camps after the invasion of Western

## PERSONALIA

**Mrs. L. Mendelsohn**, who was Administrative Secretary to the Israel Legation in London and served in previous years in a similar capacity with the Jewish Agency, died at the age of 51.

**Dr. A. Alexander** died on a visit to Switzerland at the age of 70; he left many friends among his patients in Berlin and London and among the members of the New Liberal Jewish Congregation where he played a leading part.

**Mrs. Ella Blau**, widow of Dr. Armin Blau, died recently in Tel Aviv. She took a prominent part in the Misrahi Women's Movement in Germany as Chairman of its local Hamburg Group, and President of its National Organisation. After her emigration she joined the movement in this country until she left for Israel in August last year.

**Mrs. Johanna Friedmann**, widow of Oberkantor Aron Friedmann (Berlin), will celebrate her 80th birthday on 3rd June. She assisted her husband in his musical research work, but is at the same time an authority in her own right by her numerous translations from foreign languages. She survived in Theresienstadt and lives now with her children in New York. It was one of her happiest moments when she could recently dedicate her husband's unique library, as far as it was still intact, to the Hebrew University, Jerusalem. Her many friends all over the world extend to her the most cordial felicitations.

**Dr. Georg Wolfsohn**, formerly Head Surgeon of the Polyclinic of the Jewish Community Berlin, now Surgeon at the Jerusalem Hospital, has been appointed Fellow of the International College of Surgeons in U.S.A.

**Dr. Ernst Grumach**, a former lecturer of the "Lehranstalt fuer die Wissenschaft des Judentums" and head of a research department of the Berlin "Akademie der Wissenschaften" has been appointed Professor for Ancient Philosophy and Greek at Berlin University.

Europe. The report is an important historical document. At the same time it will serve as a memorial for those who took part in this fateful voyage. Readers who wish to obtain the book should contact Dr. A. Hausdorff, 9 Adamson Road, London, N.W.3, who was one of the "St. Louis" Committee members. **NARRATOR.**

## NEWS FROM GERMAN JEWRY

### MEETING OF COMMUNITIES

At a Meeting of the "Interessengemeinschaft" of the Jewish Communities in the Western Zones at the Jewish Reconvalescent Home in Bad Nauheim, questions of co-operation between the Jewish Communities and of Restitution were discussed. A permanent legal Committee seated in Munich was established. Mr. A. Horovitz, Executive member of the AJR, conveyed the greetings of the "Council of Jews from Germany" and stressed that the emigrated Jews were anxious to strengthen contacts with the Jewish Communities.

### EDITOR'S VISIT

Mr. Karl Marx, Editor of the "Allgemeine Zeitung" (Duesseldorf), paid a visit to London recently and had various talks with representatives of the A.J.R.

### BERLIN

A memorial plaque for victims of Nazism was dedicated in the Jewish Cemetery at Weissensee. Amongst those who were present at the ceremony were Johann Dieckhoff, President of the Parliament of the East German Republic and a number of Protestant Clergymen.

An educational Committee of the Society for Christian-Jewish Co-operation was recently established. At the first meeting Professor Dr. Kurt Levinstein spoke about "Die Ringparabel aus Nathan dem Weisen." Professor Levinstein, who had survived the war in Berlin, just completed the fiftieth year of his educational activities. He started his career as a young teacher at the Franzoesische Gymnasium and is now its headmaster.

The well-known Kempinsky Restaurant was re-established at Berlin-Steglitz, Schloss Strasse.

**Munich.**—On the occasion of the fifth anniversary of the Liberation, a Memorial Meeting was held at the Jewish Cemetery. Addresses were delivered by the Minister of Justice, Dr. Mueller, Rabbi Dr. Ohrenstein and Dr. Philipp Auerbach.

**Hagen.**—The Community Centre was re-erected recently. At the opening ceremony, the Vice-Chairman of the Community, Mr. Moritz Teichmann, thanked the Ministry of Culture and the Municipal Authorities for their support.

### FAMILY EVENTS.

**Norton-Dux.**—The marriage is announced of Margot S. Norton, M.B., B.S., eldest daughter of Dr. and Mrs. E. J. Norton, of 38 Canfield Gardens, N.W.8, to Eric F. W. Dux, M.Sc., A.R.I.C., only son of Dr. and Mrs. W. Dux, of 18 St. Georges Road, St. Margarets-on-Thames.

### 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.

GERMAN LAWYER, fully qualified and experienced, for temporary legal work in Germany sought. Box 889.

### Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept.

TO LET—Double bedroom and large well-furn. sitting-room. Use of kitchen and bath. Very well-kept house. Ref. exchanged. Free el. light and gas. £5 5s. Ring after 6 p.m. MAI 9619.

### Miscellaneous

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

CORSETRY. Made to Measure, repairs. Herta Herlitz, 264 West End Lane, N.W.6. HAMpstead 5757.

ELDERLY BUSINESSMAN with small capital wants partnership in a business where he can be active, or possibly to assist the principal. Write particulars to Box 887.

ON SALE. Mahogany bookcase 7ft. 6 ins. with round table, arm chair, 2 chairs, combined wardrobe 6ft. 8 ins., couch 4 ft. 5 ins.: 3 ft. 3 in. Tel. SPEEdwell 4037.

### Personal

MARRIAGE AGENCIES: please write your address to Box 888.

### MISSING PERSONS

#### Inquiries from AJR

**Alexander, Mrs. Ida**, last known address: c/o Mrs. Rosenbaum, 20 Florence Mansions, London, N.W.4.

**Cohen, Miss Hildegard**, last known address: c/o Mrs. Rosenbaum, 20 Florence Mansions, London, N.W.4.

**Katz, Rudi and Gunther** (brothers), age approx. 27 and 30, both of Berlin-Wilmersdorf.

**Weil, Hermann**, born 13.1.1924; **Weil, Egon Dieter**, born 3.3.1927, sons of the deceased Otto Weil of Berlin; last Berlin address till 1938: Berlin, W.30, Barbarossastrasse 38.

**Knobloch, Mrs. Annemarie**, probably of Berlin, last known address: 78 Brim Hill, Hampstead Garden Suburb, London, N.2. AJR received an important and urgent letter for her.

### Inquiry from HIAS

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

**Weinman, Otto**, formerly Vienna 7, Neubau Str. No. 2, last address Manchester, sought by Margaret Stein Klamper of Montreal, Canada.

## H E I R S

Possibly you have willed your property to your wife and have no other heirs. If you are contemplating that afterwards part of your property should go to a Jewish Organisation or Charity, then a Jewish Trustee Company is specially fitted to be the Executor of your wishes. K.K.L. Executor and Trustee Company Ltd. undertakes both Private Family Trusts and Public Charitable Trusts.

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# AJR AT WORK

## ENGLISH WITHIN LIMITS

"Somerset Maugham's dictum that only card sharpers and diplomats can speak several languages with the same proficiency, should make us aware of our linguistic limitations," said Dr. Ernst Perl at the AJR Meeting on 16th May at the "Blue Danube Club," where he gave a talk on "How to improve your English." Within the natural limits, however, much room for improvement is left to German Jewish refugees in England—and in Hampstead." He mentioned examples of misunderstandings arising from wrong grammar and wrong pronunciation and gave practical hints for overcoming some of the typical obstacles.

The audience, consisting to a high extent of his numerous former pupils, thoroughly enjoyed the witty and interesting way in which he dealt with this important and often neglected question of our everyday life.

## AJR LEEDS GROUP

At the well attended General Meeting of the Group, held on 14th May, Dr. F. Glaser gave a full report on the AJR Board Meeting in London, in which he had taken part on behalf of the Group. His account was received with great interest and led to a lively discussion on various points.

Mr. Lorand, Dr. Glaser and Mr. Ross have been re-elected to form the Executive, which will be supported by a Committee of six members.

## AJR SOCIAL SERVICES DEPT.

The AJR Social Services Dept. (Telephone: Maida Vale 4449) writes: For a 13-years-old girl from Frankfurt a Jewish family is wanted, preferably with a child of the same age, to give her a home in July or August, in or near London.

## AJR DANCE

As readers may see from this issue, a Dance will be held under the auspices of the AJR and the "Hyphen" at the Golders Green Refectory on Thursday, 29th June (not 2nd July, as previously announced).

By arranging this function, the AJR follows a suggestion which had repeatedly been made. It is therefore hoped that many AJR members and friends as well as their families may be welcomed.

## AJR EMPLOYMENT AGENCY REPORTS

Our report in the May issue has given new hope to our unemployed. They feel that everything possible is done in their interest. The response from employers was, however, not very satisfactory, and we ask them again to inform us on any vacancies, especially for the following types of work:

**Men:** We still want situations for accountants, bookkeepers, translators, stockkeepers, packers, unskilled and outdoorworkers.

**Women:** We want situations for typists, shorthand typists, bookkeepers, cooks, finishers, companions, sitters-in, homeworkers.

## Special Cases

Agent (middle 40), with long experience in business life, has to change over to indoor work for health reasons, wants position of trust; textile trade preferred.

Man over 60, healthy, own typewriter, wants clerical work, can also give lessons in ancient or modern Hebrew.

Young man, 24, wants a job as a shoe repairer or shop assistant. No Saturdays or Jewish Holidays.

Woman of 72 wants to do mending stockings or linen-repair.

## Letter to the Editor

### VISITS TO GERMANY

Sir,  
In your April "Diary" you expressed regret at the attitude of some Jews from Germany who, when visiting their former home towns, do not find it necessary to contact their fellow Jews. Your article very aptly reflects our feelings. We often experience that visitors get in touch with their non-Jewish acquaintances, try to settle their restitution claims but do not even say "How do you do?" to the Honorary Officers of the Community. Only if it is too late, they remember our address, and suddenly Mr. X. appears and simply tells us: "For half a year I have been here and could not achieve anything. Please, help me." The same mentality may be met in part of the correspondence we receive from abroad. When other attempts have failed, people ask the Jewish Community to look after their case; they do not dream to ask how the Community is getting on and what happened to its members.

Yours,  
Juedische Wohlfahrtspflege, Heinz Salomon,  
Kiel.

(Similar letters have been received from the Chairmen of other German Jewish Communities.—The Ed.)

### TELEPHONE SERVICE WITH ISRAEL

A direct telephone service with Israel is now available from 11.30 a.m. to 1.15 p.m. The charge for calls is at the rate of £1 a minute, with a minimum charge of £3 for a three minute call, and the Report Charge (where applicable) is 4s.

The Jewish Refugees Committee moved from 15 Sumner Place, South Kensington, to: 7 Endsleigh Place, Taviton Street, W.C.1. EUSton 7418.

**AJR London**  
Thursday, June 29, 7.30-11. DANCE,  
Golders Green Refectory (see special  
announcement).

**GARDEN FETE**  
at Mount Tyndal, Spaniards Road,  
N.W.3.

on SUNDAY, 18th June, 1950  
Stars of STAGE, SCREEN and  
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