

AJR INFORMATION

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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AN ACT OF SOLIDARITY

THE manifold bonds between the emigrated German Jews and the Jewish survivors in Germany have been repeatedly stressed in this paper. We have also reported on the practical co-operation between the AJR and the "Council of Jews from Germany" respectively and their corresponding organisations inside Germany. There is, however, also a practical way by which the individual can be of assistance. As readers will see from this issue, latest West Berlin regulations provide for the release of up to DM. 300 from blocked accounts for the benefit of the Berlin Jewish community.

We wish to associate ourselves with the appeal of the Berlin Jewish Community and we do hope that Jews from Berlin will express their solidarity with their former community by making use of the new facilities whenever possible. We are well aware of the fact that especially the elder ones in our midst are looking forward to the time when they may use their restituted assets for their own livelihood. On the other hand, they as well as all those who have been able to build up their lives anew in this country will certainly wish that their much less fortunate Jewish brethren in Berlin should also have a small share in the recovered estate. Every visitor to Berlin will have been impressed by the efficiency with which the community, re-established out of ruins, is again running its social institutions. He will, however, also have seen the hard struggle of the community and the regrettable economic and psychological position of most of its members. Everybody should lend a hand to help.

ADMINISTRATIVE AND CONSTRUCTIVE WORK

ONE of the misunderstandings which frequently come up, when the work of organisations is under discussion, arises from the distinction between expenditure for "administrative" and "constructive" purposes. Whilst, in the balance sheet, the appointment of an official in charge of placing people in employment appears as an "administrative" expenditure, it is, under a wider aspect, the most constructive work one can think of: If an employment agency works successfully it relieves the burden of those welfare organisations who have to maintain unemployed persons.

This issue contains a report on a meeting of the recently established AJR Committee on Employment. It shows that not only any decrease of AJR activities would be fatal, but that on the contrary an increase—which also involves an increase of expenditure—will be necessary if the AJR is to live up to its obligations towards the community. It will depend on the spirit of solidarity amongst our friends whether, by their help, the AJR can fulfil its social tasks to the same extent as, in other fields, it has always safeguarded the rights of all members of the community, whatever their individual social and financial position may be. Fortunately, many of our friends have been able to settle down successfully in this country; they will certainly keep in mind the fate of their less fortunate co-refugees, who look to the AJR for help and encouragement.

E. G. Lowenthal:

EUROPE'S STEPCHILDREN

Between July 1, 1947, when the International Refugee Organisation replaced UNRRA, and the end of 1949, IRO helped more than 1.4 million people in Europe, mainly D.P.s and refugees in Germany, Austria and Italy. During those two and a half years about 69,000 displaced persons were repatriated, while almost ten times as many, viz. 690,000, were enabled to emigrate to a new home with the aid of IRO.

The new little country of Israel held second place on the scale of receiving countries; her 116,338 immigrants were only exceeded by 150,843 admitted into the vast territory of the U.S.A. There followed:

Australia	with 105,485 persons,
U.K.	83,106
Canada	77,703
France	36,886
Argentina	28,065
Brazil	23,354
Belgium	22,183
Venezuela	13,287
Other Countries	32,955

By April 1, 1950, the number of IRO emigrants had increased to about 800,000, which would leave a remainder of about 600,000 D.P.s and refugees in Europe. These, it should be noted, are practically all victims of the War and of the Nazis.

Early last year, the IRO Head Office in Geneva found that the number of Jews in IRO camps had decreased much more quickly than that of any other D.P.s, i.e. from 23 per cent. of the total refugee population in July 1947 to 10 per cent in November 1949. At that time—more than a year ago—the Jewish groups in Europe who came under IRO jurisdiction were estimated to total 33,900.

The American D.P. Immigration Law

The amended, or liberalised, American D.P. Immigration Bill had to be passed finally by June 20, 1950, because the "old" law of the autumn of 1948 expired on that date; thus after two years of long and heated argument in Congress, among the parties and in the press its final version emerged in June 1950. Both Houses of Congress gave their "O.K.", and shortly afterwards President Truman by his signature made the bill into law. What was the issue in these long and heated debates?

The first was the postponement to June 30, 1951, of the final date for D.P. immigration as additional to the normal quota immigration; the second was the increase in the number of D.P.s admitted from 205,000 to

341,000; the third was the removal of discriminatory restrictions; and the fourth was the postponement of the qualifying date of residence in a European camp from December 22, 1945, to January 1, 1949.

By the end of June 1950 as many as 150,000 D.P.s, including an estimated 36,000 Jews, had immigrated into the U.S.A. even under the old less favourable D.P. legislation; the present amendment will enable a further 190,000, including probably about 25,000 Jews, to go to the U.S.A.

IRO Programme Restricted

June 30, 1950, has been significant in the lives of the many D.P.s and refugees not only because of the decision about the American law; on this date also a large part of the IRO work in Europe was concluded. It is true that IRO will continue its work for all categories of displaced persons registered for emigration and living in transit camps; but all those who have no or only a slight intention or hope to emigrate, or who are too old, too weak or too unskilled and who will therefore have to find their place in the German or Austrian economy, will be handed over to the care of the administration of those countries. As far as is known, purely Jewish camps have, with two exceptions, so far not been affected by this arrangement.

IRO is making special attempts to assist to a certain extent the old and weak to go abroad. For example, training centres for these categories have been established, and the governments of various countries were requested to make the conditions for immigration easier and, for the sake of humanity, to admit small groups of the less favoured

Continued on page 2

AJR FUNCTION

Sunday, 18th February, 3 p.m.

Embassy Theatre, Swiss Cottage,
N.W.3

IRENE EISINGER

(Soprano)

JOSEPH PLAUT

(Farewell Performance prior to his return to the Continent)

ERNEST and LOTTE BERCK

(The well-known Dancers)

Admission: £1.1s., 10/6, 7/6, 5/-, 3/9, 2/6
Tickets should be ordered as soon as possible from
AJR Headquarters. Order forms are attached to this
issue.

Continued from page 1

D.P.s. As early as the beginning of 1950 Belgium declared herself ready to admit sixty of the older men and women who had been in the care of IRO as Nazi victims in Austria, and to place them into old age homes of the Catholic Caritas Union. Shortly before that, the Norwegian government had offered to look after 100 blind refugees for life. But with the exception of Israel, the country of unlimited immigration of Jews and Jewish refugees, the rest of the world, so far as we know, has not followed these examples. The representatives of IRO will try their best to move other countries, too, to practise humanitarian principles.

The programme of aid for the victims of the Nazi regime, that is to say the displaced persons and the refugees, is not finished yet. This also refers to the Jewish sector, small as it may be in comparison with the present vast refugee problems of the world in general. Considerable means have been made available during the last five years, especially by the Jews of North America. But now, within sight of the goal, a noticeable decrease in generosity seems to have set in. Some contributing causes to this tendency have no doubt been the feeling of the gradual internal consolidation of the State of Israel (although her enormously increased population is causing serious economic, social and financial difficulties), or the intensive effect on the world of the Korean War (or more exactly incomes, prices and taxation in U.S.A.), or again the belief that Jewish relief work in Central Europe and elsewhere is about to be completely liquidated. Possibly, too, the organisation for Jewish relief is still not sufficiently centralised and unified, and its cost excessive.

More than three years ago the familiar five letters UNRRA disappeared from the scene. IRO, the organ of the United Nations which replaced UNRRA, will cease soon. What then?

During the August session of the Consultative Assembly of the European Council in Strassburg the creation of a European Refugee Office was proposed "as a solution of the German displaced persons problem." One of the German representatives declared, *inter alia*, that international organisations like UNRRA and IRO had indeed helped many refugees, but had not got to the bottom of the problem, because they excluded from their welfare work Germans and nationals of countries allied with Germany during the War. It was therefore necessary to pool all the efforts of European governments towards a solution of the problem, and the Refugee Office was to be empowered to look after "all homeless persons without regard to nationality, religion or race."

It is an open question whether the mixing up of relief measures for genuine Nazi victims and for Germans and other European expellees, represents a favourable and workable solution, and whether the co-ordination of these forces and these means will serve as a sufficient substitute, e.g., for the decrease of the well-tried Jewish self-aid.

The history of Jewish relief and emigration policy of the last 70 years has shown anyway that wherever a specifically Jewish need exists or arises, self-help of the Jewish community is simply indispensable.

GERMANY

VISAS FOR GERMANY

The Allied High Commission Office in Princes Gardens has been closed, and visas for travels in the German Federal Republic and the Western sectors of Berlin are now obtainable at the Visa Department of the German General Consulate, 1 Great Cumberland Place, London, W.1. The Visa Department (which is not yet on the phone) is open throughout the week, except Saturday afternoon.

RELEASES OF WAR CRIMINALS

The following four war criminals, who served their sentences in Landsberg, have been prematurely released for reasons of health: Franz Schlegelberger, former Secretary of State of the Ministry of Justice, sentenced to life imprisonment; Wilhelm Keppler, Economic Adviser to Hitler, sentenced to 10 years imprisonment, and two officials of Krupp, Eduard Houdremont and Max Ihn, sentenced to 10 years and 9 years imprisonment respectively.

DEMONSTRATIONS AGAINST DEATH SENTENCES

About 3,000 persons took part in a public protest rally against the pending execution of several war criminals who had been sentenced to death. There were clashes with 300 D.P.s. who had come to this meeting, when some of them called the sentenced prisoners "murderers." They were removed by the police and cries "Juden raus" could be heard. The "Zentralrat" of the Jews in Germany protested against the plan to relieve the war criminals. "Men like Ohlendorf, Pohl, whose hands are stained with blood have no claim for mercy," the resolution says.

GERMAN-JEWISH EX-SERVICEMEN

In a letter to the Editor of the *Tagesspiegel*, an officer of both world wars states that the real defamation of German soldiers took place during the Third Reich, when "thousands of fallen soldiers of the first world war were described as cowards on account of their ancestry. One also seems to have forgotten that thousands of former soldiers, who became cripples during the first world war, perished in the deportation camps."

BADENWEILER MARSCH AGAIN IN FASHION

According to the Socialist Rundschau (Bielefeld) the Badenweiler Marsch, which used to be played to announce the arrival of Hitler, can now be heard in several Bavarian resorts. It is said that the tune always attracts a large audience.

CATHOLICS AGAINST ANTI-SEMITISM

The recently published pamphlet "Catholic Reality" contains a summary of the 74th German "Katholikentag." Referring to a discussion under the heading "Our Responsibility for Faith and Church," it is stated that anti-Semitism is to be condemned not only for reasons of humanity but also for the sake of faith. The duty of indemnifying the Jews for the wrongs inflicted upon them is also recognised.

BUNDESPRAESIDENT'S MESSAGE TO CENTENARIAN

Herr Philip Falkenstein, who, as already mentioned in the previous issue, recently celebrated his 100th birthday in Berlin, and who is the oldest inhabitant in Berlin and, at the same time, the oldest Jew in Europe, received a cordial congratulation from President Heuss. "A cruel fate," the President writes, "for a long time darkened the eve of your life and will have left its marks on you; yet still I hope that you may celebrate this day without being hampered too much by the unavoidable afflictions of a high age, in an atmosphere of friendship and care and, in spite of everything, in gratitude to God."

The AJR which had also sent a congratulation, received a letter of thanks from Mr. Falkenstein's daughter, who writes that her father is in a satisfactory state of health and in good spirits.

RESTITUTION

BLOCKED ACCOUNTS FOR CHARITABLE PURPOSES

As already reported in the previous issue of the AJR, amounts up to DM 300 in each case may be released from blocked accounts in Berlin for the benefit of the Jewish Community.

In an urgent appeal the Board of the Berlin Jewish Community asks the emigrated Jews in Berlin to make use of these facilities, thus supporting their former community in its hard struggle for the social welfare of the Jews in Berlin.

"An active Jewish Community," the report continues, "has been established again, but most of its members who have gone through the terror of persecution are old and sick and unable to build up their lives anew. It is therefore urgent to maintain the Old Age Homes, Hospitals and to secure the wellbeing of their inmates." The appeal stresses the active part taken by the Jewish Community in the endeavours which ultimately led to the promulgation of the Berlin restitution law.

"We would be tremendously hampered in fulfilling our tasks if we could not rely on the solidarity of our former members."

Applications for the release from the blocked accounts have to be submitted to the Berlin Zentralbank, Abteilung Aussenhandel und visenbewirtschaftung, Berlin - Charlottenburg, Leibnizstr. 7-8.

ADMINISTRATION OF REAL ESTATE IN BERLIN

The Board of the Berlin Jewish Community appeals to former German Jews, to whom real property in Berlin has been restituted, to appoint as administrators, whenever possible, members of the Jewish Community. In accordance with suggestions the Community has compiled a list of qualified Jewish Real Estate Administrators. This list may be obtained from URO, 8 Fairfax Mansions, London, N.W.3 (stamped envelope to be enclosed).

FRENCH COURT OF APPEAL

According to a recent Amendment Order newly created Court of Appeal for the French Jews is also dealing with appeals against decisions which have already become final ("rechtskräftig") provided that the appeal is being lodged before March 12, 1951.

INVESTMENTS OF BLOCKED ACCOUNTS

The General Licence No. 42 contains particulars about the use of blocked accounts for investments in real estates and bonds ("Wertpapiere").

UNUSED TRAVEL EXPENSES

According to General Licence No. 47, residents outside Germany are now permitted to pay German bank institutes amounts in D.M. which they have not used up during their temporary stay in Western Germany or Western Berlin. This money will be kept in blocked accounts.

FRENCH DECISION ON STATELESSNESS

The Supreme Court of Appeal (Paris) recently decided that the German Nationality of stateless persons of German origin had not been revived as a result of the abolition of Nazi legislation in Germany. This decision clarifies the legal position of such persons, mostly Jewish refugees, in France and frees them from the disabilities imposed on enemy aliens.

ISRAEL CENSOR BANS GERMAN PERFORMANCES

"The use of the German language in plays, recitations, films, operas and vocal recitals antagonize a large section of the people who do not forget that German is the language of a people who, a few years ago, brought disaster to one-third of the Jewish Nation," said the Minister of Interior, Mr. Moshe Shapiro, in the Knesset to Dr. Herzl Foerder, who asked why the Censorship Board prohibited the American bass Kenneth Spencer from singing German lyrics of Schubert, Mozart and Brahms. The Minister emphasized that German cultural values had not been suppressed and were still being taught in schools. "A ban has been placed on the language only," he stated.

Some of the texts, whose recital in the original language had been forbidden, were by Heinrich Heine.

A. J. Fischer:

THE JEWS IN LUXEMBOURG

I knew from my schooldays, that Luxembourg had only 300,000 inhabitants but holds seventh place among the steel producing countries of the world. The pamphlet "Luxembourg Tourist Information" told me more about the beauty spots of the Grand Duchy. Under the heading "Church services" I found repeatedly the word "Jewish."

I decided to go to Luxembourg to hear something about the Jewish community there. Prime Minister Dupong, Foreign Minister Bech, Chief Rabbi Dr. Chanan Lehrmann, Edmond Marx, the President of the Jewish community and Dr. Henry Cerf, for a long time the World Jewish Congress representative, received me for interviews and supplied me with valuable information.

First documents relating to the presence of Jews in Luxembourg and Echternach date from the year 1086. Emperor Karl provided them with Letters of Protection. In 1470 there was a pogrom and the Jews found refuge for a short period in the underground parts of the fortress, the ruins of which can still be viewed to-day. Later they also had to leave these uncomfortable hideouts. Until the Spanish rule, which closed all doors to Jews for 10 years, admittance and expulsions alternated.

During the 18th century, the toll keepers' books mention many Jewish names. They had to live in the open country but were allowed to enter the cities for trading purposes during the day. With the French revolution came new immigration waves from Germany and France. Originally, they were assimilated to the community of neighbouring Trier (Western Germany), but in 1839, Luxembourg proclaimed her independence and as a result the Jewish community was recognised by the state. The first rabbi was Dr. Samuel Hirsch, a native of Posen, who later went to America like so many of his successors.

Before the German attack in 1940, roughly 5,000 Jews lived in the Grand Duchy. There were various independent communities—in Luxembourg, the industrial city of Esch, Grevenmacher, Ettelbrück, Belvaux, Medernach, Remich and Mondorf. After the Saar plebiscite of 1935, many Jews from the Saarland found their first asylum here. As they were able to bring with them all their property, by virtue of a League of Nations stipulation, they represented no financial burden to the community. The situation was, of course, different in the case of some 300 Austrian Jews who, one morning, found themselves in front of the synagogue. They needed immediate help.

Jewry held a certain position in the life of the country. Thus the Chief Rabbi holds the rank of a courtier and is invited to all official functions of the Government. He also receives his salary as a civil servant, in addition to a subvention from the community.

After the German Attack

On May 10, 1940, Luxembourg was occupied by the Germans. A few hundred families, making a total of about 1,000, including that of the present community President Edmond Marx (then Vice-President) managed to escape. Approximately 900 Jews from Esch and surroundings were evacuated by the French army between May 10 and May 12, 1940. The German Military Government had the ambition, to make the Grand Duchy "Judenrein" at the earliest possible date. Thus, all those who disposed of valid visas, were permitted to leave legally. About 2,000 Jews were helped to cross illegally the demarcation line to Southern France. But some missed the boat, while others lacked the necessary funds. (The Germans immediately confiscated all the community property and the financial provisions could be made.)

Countries of emigration were mainly France and North and South America. With the *de facto* annexation of Luxembourg to the Greater German Reich, emigration came to an end, and the deportations of the small remaining Jewish community were soon completed. Luxembourg's beautiful old Jewish synagogue was levelled to the ground. A two-day car park occupies the site. Nine hundred and seventy-five Luxembourg Jews have returned; 1,000 others who resided in the Grand Duchy on May 10, 1940, now live in Belgium, France, Portugal,

the Western Hemisphere and Israel. This figure originates from the former Chief Rabbi Serebrenik, whereas the estimates given in Luxembourg are much lower.

A number of Jews were saved through mixed marriages, and very few returned from Terezin.

During the years of trial, the population had shown great sympathy for the Jews. A high-ranking police official furnished them with forged papers. The fact that young Jewish Luxembourgers returned with the armies of liberation as parachutists, increased those friendly feelings.

Renaissance

All Jews who had been long-term residents of Luxembourg were immediately re-admitted. On the other hand, the Government did not abide by its promise made in New York to keep the doors also open for other Jewish returnees. In contrast to Denmark and Norway, some cases of hardship have arisen here.

The state financed the building of a modern synagogue at Luxembourg. All plans have already been authorised.

The synagogues of Esch, Ettelbrück, Grevenmacher and Mondorf were left intact. Ettelbrück has ten Jewish families. No Jewish family survived in Mondorf. This famous spa has, however, a first-class Jewish hotel with kosher cuisine.

The Consistory of the Luxembourg Jewish community has eleven elected members, and the Chief Rabbi is an ex-officio member in a consultative capacity. The Grand Duchess is an outspoken philosemite. On the National Holiday or outstanding Jewish events such as the first sermon of a new Chief Rabbi she is represented at the Synagogue service by the Lord High Steward.

The present Chief Rabbi is Dr. phil and lic. Chanan Lehrmann. He was born in Poland, came to Germany when still a child and studied there until 1933. He graduated at the University of Lausanne, where he held later the Chair of Jewish Literature until his call to Luxembourg. His books "L'élément Juif dans la Pensée Européenne," "L'élément Juif dans la Littérature Française" and "The Jewish Influence in Bergson's Philosophy" have brought him international fame. In 1946, he accompanied a group of Jewish refugee children to Israel. He summarised his positive impressions in "Stacheldraht um Jakobs Zelte." Closely tied to Israel—he gave many lectures about his visit—Dr. Lehrmann was very happy, that Israel's Minister for the Benelux countries Dr. Amier and the Brussels General Consul attended his first sermon. Like the Christian clergymen, he alternately preaches in French and German.

Social and Economic Structure

The Luxembourgers had never been an anti-semitic people. But the almighty Catholic church prevents non-Catholics from gaining ground in certain professions. Thus, with one exception, Jews, who stuck to their faith, could not join the civil service. Academic careers, too, were not exactly encouraged. The two lawyers and the three doctors are to-day amongst the busiest of the whole country.

The oldest and, for a long time, most influential section of the community consists of cattle-dealers. From the social viewpoint, they have now been surpassed by the textile merchants and industrialists. Within the predominant middle class, the average economic situation is favourable. Nevertheless, the Jewish welfare department under the chairmanship of Dr. med. Henry Cerf has to provide some 250,000 francs (£1,785) annually. There are no old-age homes. Elderly people prefer to live in French boarding-houses, where they can enjoy a much better life with their superior Luxembourg francs.

Via Radio Luxembourg, which owns the strongest transmitter in Europe, the community of this small country is calling World Jewry. Dr. Chanan Lehrmann introduced a fortnightly Jewish programme "The Eternal Light," which is broadcast in English, French and German.

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ANGLO-JUDAICA

The Shadows of Edward I

When that fantastic commando of unmitigated Scots boldly descended on Westminster Abbey to liberate the Coronation Stone which had been in English captivity for 654 years, some of our easily and habitually frightened co-religionists may have felt gently relieved at the thought that at least this was not the work of Hebrew zealots. Yet such is the irony of fate that it might well have been so. For the Stone has been credited with as many Jewish as Scottish associations. Pious legend has it that this is the Stone on which our father Jacob dreamt his famous dream, and when the first Temple was destroyed some devout exiles carried the same Stone to John Bull's Other Island. Thence it made its way easily to Scotland where the English Edward I captured it six years after he had (the first European monarch so to do) banished all Jews from his realm. Whether on that score the Scottish Nationalists feel entitled to more than ordinary Jewish sympathies, is uncertain, though steadfast, even absurd, determination to treasure one's own distinct tradition can never fail to be respected among Jews.

Scottish Jews' Festival

Actually in Scotland Jews are at present preoccupied with their own affairs. Between February 4 and 25 the Jews of Glasgow propose to hold a Festival of Jewish Arts, which has been advertised as the largest Jewish project ever attempted either north or south of the border. Paintings and sculptures by Jewish artists will be exhibited, so will Hebrew and Yiddish books, and newspapers published by Jews in the concentration camps. Concerts will be given; the "Dybbuk" is to be presented by local talent, and among a few lecturers will be Professor Martin Buber.

The famous scholar, who is now here on one year's vacation from the Hebrew University, is to deliver a series of lectures on the Bible, both to the universities and Jewish audiences at Oxford, London, Edinburgh, Manchester and Leeds. His visit has occasioned some critical attention from Mizrachists and Agudists who refuse to regard the professor as "a suitable exponent of the Bible for religious Jewry." The attacks were strongly countered by the former Director of Anglo-Jewish Education, Dr. Nathan Morris, now the Jewish Agency's Director for Education in the Diaspora, who described the criticism as "an attempt to impose political control on education in the guise of religious concern."

Kulturkampf Rumblings

The charge against Dr. Buber has been part of a wider campaign. The Annual Conference of the Torah va-Avodah organisation passed a resolution of No Confidence in the Department of Education and Culture of the World Zionist Organisation. Similarly, the National Council of the Agudas Israel of Great Britain issued a statement strongly opposing "the attempt by the Zionist Organisation to lay hands on the education of Jewish youth and children in the Diaspora."

Disagreements in the T.A.C.

Another cleavage of opinion was revealed when the National Chairman of the Trades Advisory Council, Mr. Alec Nathan, decided to resign because of "a difference of views in regard to facts and principle within the organisation." Some uneasiness had long been felt at the Council's precise status—is it (as it should be) an agent operating under the Board of Deputies, or is it (as it often appears) a principal? Plausible allegations have also been made that in dealing with matters other than commercial, its chiefs are overstepping their authority. A more vexatious grievance was recently redressed when the Council's Communist representatives on the Board were withdrawn.

New Year Honours

In the wider national life, distinction was attained by a number of Jews. Mr. S. E. Karminski, K.C., President of the Board of Guardians since 1947, is a new Judge of the High Court. Sir Henry Cohen, President of the British Medical Association, is to be Chairman of a committee appointed by the Central Health Services Council, to study general medical practice under the National Health Service. A former colleague of Prof. Einstein, Dr. E. F. Freundlich, from 1919 to 1933 in charge of a research observatory in Potsdam, is the first occupant of a newly created Napier Chair of Astronomy in the Scottish St. Andrews University.

C. C. A.

RECENT PUBLICATIONS

I. MAYBAUM: "THE JEWISH MISSION"

Reading this book (James Clarke & Co., 10/6), there came to my mind the mottoes Franz Rosenzweig prefixed to the three parts of his "Stern der Erlösung." The "Third Destruction"—"six and a half million Jews were murdered"—separates Maybaum from Rosenzweig. These six and a half million Jews are the chorus behind Maybaum's "In philosophos!" No philosophy can conjure away this ghastly reality and no Utopia save us from its challenge. Thus the theologian Maybaum hurls his "In theologos!" against all pseudo-religious escapism, against Jewish or Christian fatalism for which the living record of the Bible becomes a "Koran" or a theology that "unctiously assigns the Jew the honour of dying" as it is written. Finally, this chorus of six and a half million murdered Jews roars behind Maybaum's "In tyrannos!" to confound those who identify "politics" and "salvation."

It is an "old" and yet new experience to witness this "Götterdämmerung" of ideologies, this effort of clearing and paving the way for the people and its God. "History," "philosophy," "theology," as if purified of their totalitarian claims no longer obscure but serve Jewish self-understanding. For Maybaum this self-understanding is identical with the re-affirmation of the Jewish mission. The end of an epoch is only the beginning of a new phase of this ancient way. We survey the past and the confusion of its many byways with its many bylaws and see them issue all into the main road. In their way all generations contribute their share to the building of the main road. Messianism is the heart and mind of the Jewish Mission redeeming the past and binding it to a future in which we hope. The survivor of the Third Destruction, fully "engaged" and yet "seitenblicklos," full of that understanding which is beyond apologetics, struggles to lead his reader in the face of the living God of "The Fathers of all generations" out of the shadows of the valley of death on to the broad Way of Hope.

In a short review of this kind it is hardly possible even to indicate the wealth of material and the

soberness of vision that went into this re-affirmation of the Jewish Mission, nor to criticize or register any disagreement. I rather follow an urge that is rarely experienced these days: To pay tribute to the unifying power that formed this book. This unifying power is essentially Jewish and its presence makes the book as such—a missionary deed.

DR. W. ISAACSON

THE JEWS IN BAGHDAD

One of the merits of a recently published "History of the Jews in Baghdad," by D. S. Sassoon (Alcuin Press, Letchworth, 18/-) is its timing. The son of the late author released it at a moment when the majority of Iraqi Jews are on the way to Israel. Though the Jews in Baghdad may gradually become a matter of the past, they are, fortunately, very much alive. They will be integrated into the life of Israel together with returnees from many other countries. Their customs and thoughts, therefore, are no longer a matter of comparative curiosity but something both administrator and educationist must take account of. The author provides a wealth of information in this regard, incidentally, without sparing the superstitious beliefs which have crept in during centuries of practical isolation in Islamic surroundings.

Advisedly the publisher has called the book "A History," not "The History," because the manuscript left by his late father dwells mainly on the literature produced by Baghdadis and their internal spiritual factions as reflected in published and unpublished documents for which the Sassoon collection is famous.

For reasons which will be presently evaluated the late author did not have time to add political, economic and statistical substance.

Quite a few factual inconsistencies remain (such as two different dates for what must be one and the same Turkish Military Tax Assessment; three different dates for Benjamin of Tudela's visit to Baghdad; Jews in Bombay recorded as 1,400 while they numbered 10,849 according to the 1941 Census). However, this note of warning is sounded only for future scholars who, guided by Sassoon

must go back to original sources in any event. The reason why the author during his last few years could not himself revise and amplify the text is that those years were devoted to relief work for Jewish Refugees from Hitler persecution. There is another link between the community of German Jews and that of Baghdadis from which the learned author hailed. It is very little known indeed, but Sassoon deservedly retrieves it from oblivion. Ninety years ago, David Sassoon of Bombay commissioned Moritz Steinschneider and others to compile a Hebrew primer for the use of Oriental youth as well as reprints of medieval Hebrew moralists. The present writer had a great surprise when these volumes were shown to him in Bombay and he was understandably touched when he read "A. Asher & Co., Berlin, 1859" and "1860" on the outer cover of these booklets.

HANNS REISSNER

EMIL BERNHARD-COHN'S LAST WORK

A book, entitled "Das Panterfell" is the last work of Emil Bernhard-Cohn, who died in Los Angeles some months ago. It is the last salute from a man who in numerous sermons and speeches, as author and as publicist, taught, stimulated, and awakened his public.

Eight persons, under ordinary conditions probably polished ladies and gentlemen, are shipwrecked, flight during the war and save only their own lives on a desert island. Those of them whose culture had barely gone skin-deep drop their masks and show violence and wickedness underneath. Others appear as the unhappy, driven type, suffering in need of sympathy; in the midst of this hopelessness with no way out only one or two continue to receive the light of the spirit. From the burning sun and the infinite ocean, from the sand, rock and jungle of the island, the primitive forces and innate drives of nature enter the men and rule them as they ruled Cain and Esau, the judges and murderers of Socrates, the High Inquisitor, and those stiff-necked, muscular "Herrenmenschen" who put on the panther's skin, a wild, barbarous and unbridled nature.

It is in the accounts of Harry Gordon, however, who adds parable to parable by the camp fire, that we meet the other type of man, Abel and Jacob, the sage and the prophet, him whose existence justifies God's creation. This is not a "Jewish book" as far as its action goes; but all that Judaism tells about justice, the eternal argument between spirit and force, has been mastered here by a poet and has much significance for a generation which has lived out this terrible dialogue and therefore understands it.

H. KLEE

*Steinberg Verlag Zurich, fr. 14.80

INTER-ALLIED REPARATION AGREEMENTS

A recently published little book of 43 pages by Rudolf Graupner ("Interalliierte Reparationsabkommen ueber die Liquidation des Deutschen Auslandsvermoegens," London, 1950) contains a rather comprehensive, exact and scholarly survey of this very topical subject matter. It comprises surveys of the development of the reparation policy prior to the Paris Agreement of January 1946, of the Agreement itself, of the activities and decisions of the Inter-Allied Reparation Agency, and lastly of problems arising from the fact that, under certain circumstances, the Custodian of Enemy Property of different Allied States may claim the same German external asset. The book is written in German and, in the first instance, for the use of interested parties in Germany. This is a matter of course, for property which belongs to refugees who left Germany before the War is not subject to liquidation as German foreign property. However, Jewish refugees from Germany have sometimes a special interest in the release of assets blocked in the Allied Custodians of Enemy Property in cases where the owner had escaped from Germany after the outbreak of war, or where the owner perished in Germany and left successors-in-title who are refugees. Graupner deals with the Rules of the Agency which have formed the basis for the "gratia" release of such assets by H.M. Government (and other Allied Governments) and rightly emphasizes that the restrictive interpretation of these rules by the authorities concerned has already noticeably without appreciable effect.

W. B.

LAW and LIFE

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

JOINT AND MUTUAL WILLS

In some Continental countries, especially in Germany, many married couples made their last wills jointly. The German Civil Code contains detailed regulations about such joint wills. They partly refer to that type of joint wills where it can be assumed that the dispositions made by one spouse would not have been made if the other partner had not laid down certain dispositions in his will. The German law presumes such "mutuality" of the dispositions especially if the husband grants a benefit to the wife and if the wife makes a disposition in favour of relatives of the husband—in case she is the survivor—or the other way round.

Such a "mutual" will may be revoked

(a) as long as both spouses are alive: by either of them, but only by declaration to the other partner and not by a unilateral new will, and

(b) after the death of one spouse: by the surviving partner, but only if he or she disclaims the benefit given to him or her.

Many lawyers have regularly advised against making such mutual wills. They have pointed out that circumstances may change and that husband and wife, who really trust one another, should not bind the other party to dispositions which cannot be altered any more, after one of the spouses has died, and which may well prove disastrous at a later time.

What is the position under English law? Joint wills are very rare in English practice, and though, provided that the usual testamentary formal requirements are observed, they are not invalid, they should not be made if only for the reason that uncommon forms may easily lend themselves to doubt and dispute. However, there are a few cases of joint and mutual wills which have come before the Court, the first one as early as 1769, and the last one just the other day. According to English law, a last will is always revocable, whether it has been made solely or jointly. But if the surviving party

to a joint will has taken the benefit conferred upon him or her in accordance with an agreement expressed in the will, he or she may be considered as a trustee; in this capacity he or she is under the obligation to hold that benefit and to dispose of it as agreed.

In the most recent case, e.g., Mr. Green and his first wife made not even a joint will, but mutual wills in like terms in 1940. In the husband's will it was expressly stated that the wife had agreed to leave him all her property on his undertaking to carry out the terms of her will of even date. The wife died in 1942. The husband inherited her estate in accordance with the mutual will. He remarried in 1945, made another will in 1946 and died a few days later.

The High Court was of the opinion that "the matter was not free from difficulty." It came to the conclusion that the husband was free to dispose of that part of the estate which was to be considered as "his own personal estate." As to the other part, however, which according to the 1940 will was to be "considered as equivalent to any benefit I have received by the previous death of my wife," the terms of that earlier will had to be carried out by him as a trustee.

How easily such "mutuality" of wills, being uncommon in English legal practice, may lead to doubts can be taken from the "difficulty" the Court experienced in deciding the case. Moreover in a similar case, decided in 1925, the decision was that the surviving husband was not bound as a trustee to carry out the mutual will, because there was "no evidence of an express agreement of the spouses to that effect."

The advice is to avoid making joint and mutual wills wherever possible and to make the legal position quite clear if there is really an absolute wish and intention to bind the survivor to the disposition mutually agreed upon.

Kenneth Ambrose :

TWO WARS

Some publicity was recently given to a book entitled "I Understand The Risks," in which Norman Bentwich sets down some of the experiences of German and Austrian refugees in the British Forces during the last war. As one of those about whom the book was written I naturally read it with interest. At the same time I picked out of my father's library two books written in German, both relating to the first World War, and both issued by the Reichsbund Juedischer Frontsoldaten. One is a collection of "Letters from German Jews who Fell in the War" ("Kriegsbriege gefallener Deutscher Juden"), and the other is entitled "Jewish Airmen in the World War," and written by Felix A. Theilhaber.

Perhaps one may be forgiven for assuming on the spur of the moment that there should be certain similarities between the three books. This impression is reinforced if one looks at the photographs with which "Jewish Airmen in the World War" is so amply illustrated. For many of the faces of the proud young airmen in there seem to be the very image of the sort of fellows about whom Norman

LETTER FROM ISRAEL

Jerusalem, January, 1951

International Crisis and Israel: Ben Gurion's re-affirmation of Israel's policy of non-identification and the gathering storm clouds on the world horizon has given rise to many comments and discussions. *Ha'aretz*, "the daily Hebrew" compares the position of Palestine during World War II with the likely position of Israel if war should break out again, and comes to the conclusion that while the Allied powers were, for strategic reasons, interested in keeping Palestine supplied, no power will be concerned to secure the vital needs of Israel. The paper does not believe the situation would be easily remedied if Israel decided to join one of the two blocs since "it is not certain whether the West regards the Middle East as a defensible area whose population it will be necessary to preserve during the period of hostilities." Pointing out that the West is no stronger in the Middle East than in Korea and that there is no power able to prevent a Soviet drive through Persia, the paper says it is impossible to feel assured that the power holding the Middle East would again be victorious. In the face of this difficult situation there is, the paper admits, little Israel can do—"a pawn in the struggle between the world blocs"—except prepare herself for an emergency; and it advocates that stocks of essential commodities be increased as speedily as possible despite the present difficult financial position and that every effort be made to increase agricultural and industrial production. In conclusion, *Ha'aretz* considers it not improbable that the hardships certain to follow the outbreak of war may break down the barriers between Israel and her neighbours and fuse the whole region into one economic entity. "Israel must be prepared for this eventuality," it states, "from the economic as well as the security point of view."

History on Coins: Six new Israel coins consist of an aluminium 1 prutah piece, a cupro-nickel 10 prutah piece and 4 silver-type alloy coins of 25, 50, 100 and 250 prutah denominations. All the coins carry on one side the value of the coin in figures with the Hebrew word "prutah" and the Hebrew year of coinage in Hebrew letters.

The symbols on the coins are taken from ancient coins of the people of Israel during the periods of its sovereign statehood and its wars for political independence: the period of the Maccabees (137-37 B.C.E.); the period of the Jewish war against the Roman Empire (67-70 C.E.) and the period of the Bar Kochba Insurrection (132-135 C.E.).

What's in a Name? An Arab of a village in Upper Galilee has called his newly-born child Herzl as expression of his loyalty to the Jewish State. Herzl, however, is not the only son of his father, and his brother, seven years older, was born at a time when the German armies were poised for the final attack in North Africa, and the Arabs in Palestine assumed and wished that they would break through. So it happens that Herzl's elder brother has been called Kommel. Kommel and Herzl—loyalties change quickly, but names remain.

HERBERT FREEDEN

Bentwich writes. Think away the old-fashioned German uniforms and the aeroplanes which invariably reminded me of the trainers (1925 model) we used in the R.A.F., and you might be looking at Pte. Oppenheimer, Lt. Cohn, or Sgt. Ambrose.

However, we will not long be deceived by these superficial similarities. After all, they only prove that we are the sons of our fathers, and nothing more. The moment we start reading, instead of just looking at the titles or the pictures, we become aware of the vast differences in the social conditions within which the English and German books were written.

"I Understand the Risks" is a factual account of what the author calls in his Preface "a process in making use, in extraordinary circumstances, of a body of men yearning to give full service, who for some years had to be an anonymous and a hand-maid ally, but who were able in the end, after going the hard way, to justify themselves and make a specific contribution to the struggle against the Nazis." Its sole purpose appears to be to put on record one small facet of the last war which deserves to be remembered along with many other more important—if not necessarily more significant—aspects. There are no heroics, and quiet understatement, in the best English tradition, is considered more effective than blustering. There are touches of humour, too, such as the account of the Tischler who would have become a Thistlethwaite had he not been persuaded in time to be satisfied with plain Thompson (p. 47).

Apologetic Approach

There is no humour in the two German books. They were written for a purpose, and a dead serious one at that. "Jewish Airmen in the World War" is openly polemic throughout. Its author is concerned solely with the fight against the detractors of the German Jews. He shows by example after example how in spite of obstructions at all levels of the services and discrimination outside, numerous German Jews became heroes of the air, all too often only in order to lay down their lives for what was then believed to be the grateful Fatherland. Throughout the book Theilhaber addresses himself directly, and often violently, to the German antisemite. Yet he knows that those with whom he most wishes to argue are not prepared to listen, let alone answer back reasonably, and consequently a tone of bitter resentment runs through his accounts. The whole tragedy of German Jewry is foreshadowed in this book: the violent antisemite is arraigned, the petty social antisemite is scolded, a German officer writes a verbose, vaguely sympathetic, but patronising introduction, and all the time the German Jews feel compelled to stress ostentatiously their identity with their environment.

The "Letters from German Jews who Fell in the War" also illustrate the different way in which patriotism was expressed in Germany. It is full of passages like these: "You can be sure that I shall fight for my Fatherland with love and enthusiasm. . . . You, my beloved parents, can be proud to have three sons in the forces to the honour and for the liberation of the German Fatherland." And again, "It is worth while to sacrifice one's life for this country and this people. . . . When you receive this letter the time of the Maccabean Festival will be near and the thought of our brave ancestors will move us more this year than at other times. . . . I think I shall only celebrate Chanukkah inside myself this year and shall celebrate Christmas with my comrades, not as a Christian but as a German festival." These feelings may sound strange, or at least extravagantly expressed to us in this country, but this kind of exaggerated patriotism, then shared by German Jews and non-Jews, is more typical of Germany than it is of Britain.

In Prof. Bentwich's book the questions of anti-semitism and of patriotism simply do not arise. Most people in this country take a more common-sensical view of problems like that than the Germans have done for the last century or more. That is at least one of the reasons why the task of the Reichsbund Juedischer Frontsoldaten was so radically different from that of the Ex-Service (N.B.) Association, which sponsored "I Understand the Risks," notwithstanding any apparent similarity at first sight.

Old Acquaintances

Fairy Tales:—Four years ago the late Dr. H. L. Bohm introduced us to a young relative of his. She was the daughter of the well-known Viennese singer Rudolf Bandler, who died in Auschwitz, and that is where Suzanne had also spent part of her life. She had survived the hell of the camps and escaped to England. A little later we saw another young girl acting the "Queen" in a production of Oscar Wilde's "Salome" at the Rudolf Steiner Hall; her name was Renee Goddard, and so faultless was her English that we never suspected that she hailed from Berlin. Her previous name was Scholem, and she is the daughter of the former Reichstag Member Werner Scholem, who perished in a concentration camp. Now these two young ladies are newcomers to the little "Blue Danube" cabaret, appearing together with writer-actor Peter Herz, comedian Fritz Becker and Omri Marlé. For the first time Suzanne Bandler and Renee Goddard have a part in German; it is not very difficult to predict a great future for them. Educated in England and on the British stage, they also succeed in this little cabaret. The show is called "Fairy Tales," a sequence of songs and scenes, written by Peter Herz and produced by Rolf Carston, and the full house enjoyed every minute of it. Renee Goddard is perhaps the better actress, but Suzanne Bandler knows how to display a real cabaret personality.

Writers in Revolt:—The P.E.N. club is one of the few associations without any political bias, although its members belong to all nations. It has been left to the German section to introduce a change of this tradition. A few weeks ago three authors, Plivier, Guenther Birkenfeld and Dr. R. Pechel, protested against sitting together with Johannes R. Becher who represents, so to speak, East Berlin. They accuse him of threats against Koestler and Burnham and refuse to belong to an association which has Becher as one of its chairmen. Another member of the German P.E.N., Axel Eggebrecht, is of the opinion that it is still better to have talks with one's enemies than to fight against them. Erich Kaestner and Professor H. Friedmann—the latter is a delegate of the German section in exile—say that the international secretary in London, Hermon Ould, has to decide whether it is still permissible for democratic writers to co-operate with Communists. Plivier has already resigned.

Top of the Bill:—Fifty years ago the German cabaret was born; only the eldest ones amongst us remember the "Elf Scharfrichter," Nelson's "Chat Noir," with Schneider-Duncker singing his famous songs. For the generation living between the two wars in Berlin, Kurt Robitschek, whose death at the age of 60 was announced recently, was the man who gave a second lease of life to this form of entertainment. Born in Prague, grown up in Vienna, where he wrote for instance, "Im Prater bluehn wieder die Bäume," he came to Berlin in the early 'twenties, and appeared as a comper in the good old "Charlott-Casino." Shortly afterwards, Robitschek—together with the late Paul Morgan, who died in Buchenwald, and Max Hansen—founded the "Kabarett der Komiker," a mixture of variety, theatre and cabaret; he was the first who, in his production "Quo Vadis," attacked the Nazis from the stage. He built his own house on Lehniner Platz in Berlin. Long is the list of names connected with Robitschek: Otto Wallburg, Ilse and Kurt Bois, Bressart, Ehrlich, Arno, Willy Rosen, Paul Nikolaus, Hoerbiger, Szakall, and Max Hansen, to name only a few. Robitschek left Berlin in 1933 and went to Vienna, where he took over "Kammerspiele"; later on he opened in Paris "A.B.C." and "Alhambra." In the Coronation year he opened London's "Victoria Palace" with Florence Desmond. Finally he proceeded to New York.

PEM.

MELITTA HEIM

Melitta Heim suddenly passed away. This sad news has caused deepest sympathy in London's musical circles. The New Liberal Jewish Congregation loses one of its best assistants. She helped to make it possible to perform hundreds of artistic entertainments in the past years. She used to play the organ at the services. Her modesty and her art gave her many friends. In former times she was an outstanding singer in Graz, Frankfurt-Main and Vienna. When she suddenly lost her voice she settled down as an accompanist and in this profession she acted for ten years very successfully in London. All who knew her are deeply moved. M. D.

Letters to the Editor

REPLIES TO DR. ZEITLIN'S ARTICLE

Sir,

Your issue of January 1951 makes rather bewildering reading, publishing on the front page the article by Dr. Leon Zeitlin "German Jews or Jews from Germany," and on its third page the "Eye-witness" account by L. Schachne. These two just do not fit. May I be allowed a few remarks on Dr. Z.'s article? I do not know in which part of Germany the author was brought up but I cannot see any justification for the remark "the unique standing which was once the pride of German Jewry." There was certainly nothing to be proud of as far as Prussia was concerned, the contrary being the case. Dr. Z. should know about the humiliations and discriminations every Jew proud of himself and his ancestry and not willing to cast off his Judaism had to endure in the days before the first world war, whether at the universities, in the Civil Service (if he was allowed to enter it at all), from the judicature, in the professions, and in the army. When, in the middle of the nineteenth century, in some parts of Germany serious anti-Jewish riots took place (f.i. the so-called Hepp-Hepp Unruhen) only very few voices were raised by the Churches or other spiritual or secular bodies in defence of the Jews. And in Zoellner's and Treitschke's time? In those days even Bismarck gave some consideration to the resolution signed by thousands of German students in which they asked to deprive the Jews of the franchise, and for other restrictions, and the only outstanding personality set against it and voicing his opinion in public was Th. Mommsen in his famous essay "Auch ein Wort ueber unser Judentum" (Weichmann, Berlin 1880)—but, then, Mommsen was not German-born. And was there any public outcry when in the early 1890's again Anti-semitic riots started, and, at the beginning of this century, at the occasion of the "Ritualmordprozess Winter"? The memory of the bad record of the war years 1914-18 culminating in the notorious "Judenquete" is, I think, still rather vivid in many of us. The short honeymoon between the Germans and the Jews after the 1914-18 war came to an abrupt end immediately after the Kapp Putsch in March 1920.

I am, Sir, well acquainted with the great achievements by Jews in Germany in science, arts, literature and otherwise, but these did not affect the relations between Germans and Jews; unfortunately, many Jews did not or did not want to realize this, thus evading the real issue.

One should not dismiss all these happenings with a shrug of the shoulder, and I, Sir, for one, am not of the opinion that the emotionally phrased statements by the German Church-leaders coming after the events of April 1, 1933, when the hot war against the Jews started in continuation of the "cold war"—not as many people believe or are made to believe in November 1938—should be taken with too great hope. They would certainly carry more weight if such words would have been heard in March or April 1933—even if they would have been of no avail. There were only the lonely voices of a few men like Cardinal Faulhaber, Bishop Galen, and, to some extent, Pastor Niemöller, but no public protest was made by either spiritual or secular bodies. And I could not find any real change of heart among the many hundreds of German P.O.W.s whom I met after the war, and I do not think that there is any real change now anywhere among the German people.

May I conclude, Sir, by stating that Jews—whether hailing from Germany or any other part of the globe—should not be appeased by any further declarations from Germany; these would seem futile to me. The Germans might feel that they are absolved once and for all by having pronounced a few admonitions to their people without having done something which could be looked upon as a solid proof of a change of heart in their attitude towards our people. Let us wait for their deeds or it might easily be said of us that we have forgotten everything and learnt nothing, and that would, in all probability, lead to another disaster for the remnants of Jewry.

I am, Sir,

Yours faithfully,

Dr. Walter Elksch.

Flat 1,
11 Craven Hill,
London, W.2.

Dear Sir,

It was enormously pleasant and refreshing to read Dr. Leon Zeitlin's calm and noble-minded statements concerning the relations between German Jews—or Jews from Germany—and the German people, and I think we owe Dr. Zeitlin much gratitude for his excellent point of view.

There is no reason to contribute to more tension and discord and hatred in these critical times, and we Jews should be the last to perpetuate hatred or a curse against a whole nation, however we have to complain bitterly of the vile and indescribable atrocities. Of course, the first steps for a genuine reconciliation have to be taken by the Germans, and even a Jew of finest and noblest disposition may be disappointed at the poor response, which resulted so far from the appeals of the churches and some other quarters in Germany, confessing the errors and sins, and showing true willingness to repentance and reparation, as far as that may be possible.

It is still too early to estimate the pros and cons within a possible, and I think, probable reconstruction of a better Germany and a real German culture. Too many problems are to be solved within the whole structure of German life. But some features of efforts however small, are standing out against the horizon, and we Jews could not do any better than to encourage them in a cautious way. When, according to tradition, once upon a time a whole big capital town was saved from destruction because of ten righteous within her walls, we should not, as human beings, ask for more. We should try to detach the whole question from individual fate and seek the universal lines of judgment and understanding. It may be comfortable to sit back and pose as "Realists," or rather as sceptics, but just as Theodor Herzl was right when he said to the unbelievers: "If you wish, it will be no fairy tale," we should not shrink from offering a helping hand at the right moment and in a tactful way for reconciliation without any loss of our dignity.

74 Holden Road,
London, N.12.

Yours faithfully,

H. Perl.

UNESCO AGAINST HARLAN

In a published statement the German Committee for UNESCO, "the most representative Union for German cultural activities," expresses its regret at Harlan's reappearance as a producer.

FAMILY EVENTS

Entries in this column are free of charge. Texts should be sent in by the 15th of the month.

Births

Levy.—A daughter (Ann Irene) was born on December 29, 1950, to Hannah (née Holzer), wife of Otto Levy, 164 Kimberley Road, Leicester, grandchild to Dr. and Mrs. Martin Levy, Leicester, and Rabbi Dr. and Mrs. Paul Holzer, London.

Balsam.—A daughter (Nancy Esther) was born on December 16, 1950, to Ilse (née Manasse), wife of Suesskind Balsam, of 23 Highcroft, North Hill, London, N.6.

Marriage

Leven—Shindel. The marriage took place on January 19, 1951, of Ilse Leven, 78 Compayne Gardens, London, N.W.6, to Adrian Shindel, 33 Birchington Court, West End Lane, N.W.6.

Death

Dr. Anne Singer, née Gottschalk, of 8 St. Cuthbert's Road, N.W.2, formerly Nuremberg, passed away on January 5, 1951, deeply mourned by her husband, son, daughter, brothers and relatives.

CLASSIFIED

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MISSING PERSONS

Enquiries from AJR

Salwitz, Alice (Lisa), born 28.6.02, from Berlin, for Elisabeth Weckmann, Berlin.

Cahen, Richard, born 1875, from Berlin-Grunewald, Kronprinzenallee, for Milli Roeger, née Preukschat, Berlin.

Westheimer, Horst, born 23.1.27 in Berlin, for Jewish Community, Berlin.

Personal Enquiries

Kaufmann, Miss Charlotte, of Kattowitz, Upper Silesia, dental surgeon, believed to have stayed in this country early in the last war and left for America. Replies to Dr. F. G. Salomon, 5 Bladud Buildings, Bath, Somerset.

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AJR AT WORK

AJR EXECUTIVE MEETING

It has been suggested that more information on the work of the AJR Executive should be given in this paper. Meetings of the Executive are taking place at about monthly intervals, unless some urgent business calls for an emergency meeting. It is the main object of these meetings to determine the general policy of the AJR and to advise the office on questions arising out of the day-by-day work. Whilst space does not permit to give a full report of these meetings, a few points dealt with at the January Executive Meeting might indicate the variety of problems with which the Executive is confronted. Some questions arose out of the recent Plenary Session of the "Council of Jews from Germany," whose organisational work is to a great extent carried out at Fairfax Mansions. The Executive nominated friends of the AJR in Israel and U.S.A., who are to serve as representatives of the AJR on the newly established "Council" Committees in these two countries; as soon as these representatives have accepted their offices, their names will be announced. Another question arose from the meeting of the Committee on Employment; it was decided to convene a joint meeting of the Employment Committee and some members of the Executive in order to discuss ways and means of extending the work of the AJR Employment Agency. The Old Age Home Scheme was also dealt with under various aspects and steps were considered to speed up its materialisation in connection with the restitution of heirless former German-Jewish property.

Furthermore, the possibilities of forming a Club for the "over 40s," as suggested in "Letters to the Editor" of "AJR Information," were explored, contacts with the interested friends will be made. Two other items on the agenda were the Clothing Campaign for Israel under the auspices of the AJR Relief Department and the preparation of the General Meeting which will be due soon.

CLUB FOR THE OVER 40s

Any readers who are interested in the establishment of a Club as suggested in the letters of a Mrs. Haase and Dr. Feldmann, published in the two preceding issues of this paper, are asked to write as soon as possible to AJR Headquarters, 8 Fairfax Mansions, N.W.3; an invitation to the first gathering will be sent to them as soon as the details have been fixed.

THE HYPHEN

For details and particulars of activities write to Mr. Peter Johnson, 8 Grove End Gardens, N.W.8, enclosing s.a.e.

AJR EMPLOYMENT COMMITTEE

The Committee on Employment Questions, about whose establishment a report was published in the December issue of AJR Information, recently held its second meeting under the chairmanship of Mr. W. Rosenstock. In her report, Miss A. Levy told the audience that several committee members had sent in lists of firms who might be approached as prospective employers. Furthermore, publicity had been given to the work of the AJR Employment Agency by a report in the *Jewish Chronicle*. Miss Levy also described some cases of special hardship, and various valuable suggestions were made by the committee members with reference to them. Furthermore, some committee members volunteered to call on the AJR Employment Agency at regular intervals in order to go through the particulars of applicants and to give advice on their placement.

Whilst the efficient work of the AJR Employment Agency was greatly appreciated, it was felt that much more could be done if the work was not hampered by lack of staff. It was decided that at the next meeting ways should be discussed to extend the scope of the activities of the AJR Employment Agency.

MANCHESTER REFUGEES COMMITTEE

The Manchester Branch of the Jewish Refugees Committee closed its offices at 1 Brazennose Street, Manchester, 2, on January 1, 1951. All communications should for the time being be addressed to Miss L. Philip, c/o The Association of Jewish Refugees, 5 Amherst Road, Manchester, 14, Tel. Rusholme 1799. Further announcements will be made when arrangements are completed for the transfer of the case work.

INFORMATION ABOUT BERLIN POLICE CAPTAIN WANTED

Any readers who can give particulars about Polizeihauptmann Schneider, the former Chief Officer of the Police Station Grolmannstrasse, Berlin, are asked to write to AJR Headquarters as soon as possible.

It will be remembered that, *inter alia*, it was for some time the practice in this police district that Jewish looking persons, who had allegedly disregarded the traffic regulations when crossing the Kurfuerstendamm, were taken to the police station for further hearing.

TRAINING IN BAST PLATING

Those who are interested in an evening training course in bast plating (Bastflechten) at the London ORT School (N.W.3) should phone MAI 4449.

PERSONALIA

Dr. Eduard Strauss (formerly Frankfurt, now 226 West 70th Street, New York 23), will be 75 years old on February 18. He was a close friend of Franz Rosenzweig and took a leading part in the work of the "Freie Juedische Lehrhaus," Frankfurt. He was also well known in German Jewish life as a lecturer on Jewish subjects and as a contributor to periodicals, such as "Der Jude," "Der Morgen" and "Die Kreatur." He is now active in the German-Jewish Congregation "Habonim," New York.

Dr. Leon Zeitlin will be 75 years old on February 23. As a member of the Prussian Landtag, of the preliminary Reichswirtschaftsrat and of several political and cultural organisations he took a prominent part in many fields of public life in Germany. His present activities include cooperation with several Jewish papers in this country and abroad. The AJR which only recently had the privilege of publishing his topical article on Jewish-German relationship, wishes him many years of unimpaired health and vigour.

Dr. Fritz Schwarz (formerly Berlin, now Hindhead), celebrates his 60th birthday this month in Berlin, where he was a well-known lawyer, he was the Chairman of the Jewish "Eltern-Hilfs-werk," a social institution to facilitate Jewish youth education. In this country, his house in Hindhead has become a centre for many people from the Continent who are enjoying the hospitality and congenial atmosphere of "Furzedown," whose tenth anniversary coincides with the birthday of its owner.

Mr. Max Wetzler (formerly Duesseldorf) recently became 75 years old. The AJR with whose work he has always been closely associated as a Board member wishes to extend to him its most cordial congratulations.

Rabbi Dr. Paul Lazarus (formerly Wiesbaden) died in Israel at the age of 62 years. By his manifold Jewish activities he was well known in German Jewish life. In Israel, where he went after the November pogroms, he took an active part in the work of the Organisation of Immigrants from Central Europe.

Mr. Ludwig Landsberger, formerly Berlin, died in London at the age of 73 years. In Germany he held responsible positions with the Jewish Centralverein and with the Jewish Ex-Servicemen Association. He took an active part in the work of the AJR since its inception. All those who had the privilege of co-operating with Ludwig Landsberger will always gratefully remember his devoted services to the Community.

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