

# AJR

Vol. VI. No. 6

JUNE, 1951

# INFORMATION

ISSUED BY THE  
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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## IT CAN HAPPEN TO ANYBODY

In his famous annual message to Congress in January 1941 Roosevelt, in the middle of a world catastrophe, defined the foundations on which the post-war world was to rest: Freedom of speech and expression everywhere in the world, freedom of the individual to worship God in his own way, freedom from want and freedom from fear. These four freedoms are the corner stones on which is built up the life of the individual in this century. The policy that drove us from Germany denied us the first, the freedom to express ourselves without hindrance in thought and speech, and we have found this freedom here. But there are many amongst us who have not achieved, or at least not completely achieved the last two freedoms, freedom from want and

### WARNING SIGNALS

THE growth of neo-Nazism in Germany, indicated by the election results in Lower Saxony and by various other symptoms, will be considered with great anxiety especially by those who, in their own lives, experienced the effects of the Nazi regime. The sudden success of the Hitler movement was underrated and ridiculed in the early thirties, and thus the foundations were laid for a development of which we became the first victims and which, eventually, led to a world-wide catastrophe.

Is 1951 another 1930? Will Bonn repeat the mistakes of Weimar? Will peace, in a world which is anyhow full of international tension, again be destroyed by a ruthless, militaristic and aggressive Germany? It would be futile to indulge in prophecies, but it would be suicidal to ignore facts and just to wait for what might or might not happen.

Times have changed with unbelievable speed. Immediately after the war, former Nazis tried to deny or to minimise their record. Gradually, their political past ceased to be considered as a dark spot, and now it may, in the view of wide sections of the population, even be an asset. The climax of this transformation is symbolised by the fact that the man who may boast of having suppressed the anti-Nazi resistance movement, Major-General Remer, qualifies for party leadership last not least on account of his action on July 20, 1944.

Not many readers will accept the view of a correspondent whose letter is published in this issue and who believes that things would have taken a different course if the refugees from Germany had been more active in the denazification of Germany and if they had given more assistance and encouragement to the occupation authorities in their search for genuine anti-Nazis. On the other hand, it will be agreed that we Jews, the classical victims of generalisations, have added reason for abstaining from sweeping statements. So far, the neo-Nazis are still a minority, and it depends not only on the Allies, but in the first place on the democratic forces inside Germany, whether the warning signals will be heeded before, again, it is too late.

freedom from fear. Fear is a worse scourge than anything else, it overshadows the life of the individual and poisons the very air he breathes. More lasting and devastating even than the fear of physical violence, of suppression and injustice at the hands of such institutions as the Gestapo or other state police organisations is the subtler fear of the days to come, of a lonely uncared-for old age, of an insecure future. We are here concerned with people who suffer from this type of fear and whose suffering often grows to such an extent that they commit suicide in order to escape it.

### Lost Security

There is nothing that weighs a person down like insecurity. People who like the German Jews of the last hundred years have known security and who for generations have lived a life that was more or less shaped for them by tradition and environment are exposed to this gripping fear more than anyone else. We cannot go into the question as to whether this sociological background has rendered them more helpless when they were torn up by their roots and shifted to unknown and insecure surroundings in an endless day-to-day struggle. We want to look into the lives of those who for fifteen years now have lived from one day to the next, in constant fear of what the following morning held in store for them, who woke up to the thought that the grey morning would hold for them nothing but bleak

insecurity and worse news. We are concerned with those who cannot find employment either because they are too old or because they have no special knowledge or abilities with which to earn a living, or because their fighting strength and their power of resistance have been lost in years of petty struggles and—even worse—pointless waiting. They started a new life, torn from the background they had known and by which they had been protected, without any financial resources and thus unable to wait for a job that would have suited their abilities and background. They had neither the time nor the money to train for new jobs, living as they were, from hand to mouth, until eventually the hand fails them. The knowledge of their failing strength weighs heavily on them, making them even more uncertain and restless. Poverty not only makes people unsure of themselves, but cowardly and timid as well. Unemployment gives people a feeling of redundancy, of not being needed by anybody, of being a burden to the community and in the last resort to oneself, because one has lost the sense of one's own value.

We are concerned here with those Jewish men and women who consult our Employment Agency, asking the bitter question whether there will ever be a job for them, with those who dread the end of the week because they might be given notice then, and notice to them would be tantamount to a death sentence. We are concerned with those who, to put it bluntly, are difficult to

*Continued on page 2*

## ADDRESS TO OTTO M. SCHIFF

The AJR has dedicated a hand-written address with the following wording to Mr. Otto M. Schiff, C.B.E. :-

10th May, 1951

Dear Mr. Schiff,

The work of the Jewish Refugees Committee has now come to a close. Its achievements have left their mark on the history of our Community. Tens of thousands would have shared the plight of their brothers on the Continent if they had not been helped by British Jewry to find refuge in this country.

Your name, Mr. Schiff, is inseparably linked with this gigantic rescue work. When peril befell us, the care of our people became your vocation. To this task you devoted all your strength, your energy and your experience. No sacrifice of comfort, of health, or of time was too dear for you. You were our spokesman, and the doors were opened to those, whose lives were in danger. You knew our past and you understood our hopes and our wishes. Whenever we approached you, we could rely on your sound advice and on your unreserved assistance.

Words cannot repay your immeasurable help. But as your Committee has now accomplished its mission, it is our desire to try and express to you a little of our deep-felt gratitude. The labours which for almost two decades stood in the forefront of your thoughts and which enabled us to build up our lives anew, will never be forgotten by us.

Yours very truly,

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. M. Behr, F. R. Hienenfeld, W. Breslauer, H. Capell, H. J. Feist, P. Goldschmidt, A. Horowitz, E. G. Loewenthal, M. Pottlitzer, H. Reichmann, W. Rosenstock, R. Schneider, A. Schoyer, L. Ullmann, A. Wechsler

## ELECTIONS IN LOWER SAXONY

### Dangerous Trends

The elections in Lower Saxony on May 6 resulted in stupendous increase of the neo-Nazi Socialist Reichs Party (S.R.P.) and of the Party of Expellees (B.H.E.). The S.R.P. obtained 16 seats (against 2 in the previous Diet) and the B.H.E. 21 seats (against 1 seat). The Social-Democratic Party had a slight increase of its proportional share in the total number of votes, but will be represented in the new Diet by 64 (against 66) deputies. The Free Democratic Party obtained 12 mandates (against 11). As two radical right-wing splinter parties, the German Reichs Party and the German Socialist Party obtained 3 and 1 mandates respectively, there will be altogether 20 extreme right-wing deputies amongst the 158 members of the new Lower Saxon Parliament; furthermore, the B.H.E. (21 seats), which comprises supporters of various political shades, has also a strong nationalist wing. Seventy-five per cent. of the voters went to the polls.

The German Press is greatly alarmed at the result. In a leading article by Paul Sethe, the "Frankfurter Allgemeine Zeitung" of May 8, 1951,

*Continued from front page*

employ, and often well nigh unemployable, too young to enter an old-age home for the rest of their days, and too old to find employment in the open market where the laws of competition apply.

It is for those people that the AJR feels specially responsible. We are trying a number of ways to help those who are practically unemployable, and to find work that will give them new courage and, with the ability to make a living, a new lease of life. It is envisaged to set up a *needle-woman service*. The women who participate are mostly widows and elderly people who have done alterations, repairing and mending work (clothing and underwear) for years in their own or their customers' homes, but have difficulties now in finding enough clients. If wanted, the articles could be collected at the employers' homes. This is just one way, a minor one, in which to help this part of our refugee community. But there are greater tasks to fulfil, and in order to do so, we need the co-operation of all our members, of all those who have been privileged in that they could build up a new life over here and make use of their training and faculties. There is a saying that all Jews are by nature inclined to be charitable and to alleviate the needs of others. Our appeal goes out to all those able to do so to provide work in their offices and work-rooms for their fellow-refugees who are willing to work, but unable to find employment for the reasons stated. It is no good to calm one's conscience by giving money or help in kind. Money would not solve the problem of these people, it may temporarily help them, but it does not give them a purpose in life and a sense of independence. In these days of insecurity there is nobody who can say: It cannot happen to me. It can happen to all of us, to everybody and everybody's wife and child and brother. In these days when the young state of Israel makes immense sacrifices economically and individually, to make possible the gathering of all Jews who are acutely suffering or living under a constant threat, in these days when one atomic bomb can shatter the security and the very existence of hundreds of thousands of living people, in these days our appeal to the solidarity of our friends, will, we feel sure, not go unheeded.

M. P.

analyses the reasons for the growing right-wing tendencies, which are attributed *inter alia* to the years of hunger, to the denazification methods, and to the internment of Nazis. Notwithstanding these explanations, the article severely criticises the fact that the Germans have forgotten the atrocities of Auschwitz, the experience of the nightly air-raids and the lessons of the collapse. The detrimental effect of the election results on Germany's foreign policy are also stressed by various papers; the "Koelnische Rundschau" publishes its comments under the heading "Germany's position in Europe in danger."

The Chairman of the victorious neo-Nazi S.R.P. is Major-General Remer, who owes his reputation to the fact that he suppressed the plot against Hitler on July 20, 1944. In its political propaganda, the S.R.P. has taken up the aggressive slogans of the Nazi Party; it denies Germany's responsibility for the war and attacks denazification. Civil Servants who have been appointed or re-appointed after the war are sneered at as "45ers." In the organisational field, the S.R.P. with its "Fuehrer-Prinzip" and its associated Youth and Women's Organizations is also a true copy of the former Nazi Party. Under the heading "Goebbels has many successors," the "Welt" compares the climate of the election meetings with the Nazi gatherings in 1931/32. There were party emblems and uniformed stewards.

The S.R.P. "Reichsfront," a kind of S.A., has been prohibited by the Federal Government. The question, whether the Party itself is to be considered as unconstitutional will, according to a statement of the Bonn Minister of Interior, be decided by the Constitutional Court.

In a "poem" against "the traitors of the Reich," which was circulated during the election campaign, the first letters of each line add up to the word "Hitler."

#### "OLD GUARD" REUNITED

At the Municipal Election meetings in Schleswig-Holstein, the "German Block" made arrangements reminiscent of the old Nazi gatherings; there was uniformed "Saalschutz" and on one occasion the former Mayor and founder of the local Nazi-Group expressed "his satisfaction" that the "Old Guard" was reunited. In Luebeck, the arrival of the chairman of the Party, Karl Meissner, was preceded by the intonation of the "Badenweiler Marsch," which, in the past, used to be played to announce the arrival of Hitler. By his propaganda methods Meissner intends to "conquer" Schleswig-Holstein and, from there, the other "Laender" of the Federal Republic. "Die Welt" warns against underestimating the danger: "It is not too long ago that a comedy which was not taken seriously marked the beginning of an unsurpassed tragedy."

#### "N.S.D." PARTY

A recently founded Party in Bavaria called "National Sammel-Party" uses in its propaganda work the "well remembered" initials "N.S.D." Its founder and first chairman Erwin Berner stated in a Press interview that the "Fememord" of leading personalities of the Bonn Republic was in the interest of the National cause. The Bavarian Minister of Interior instructed the authorities to prohibit the activities of the "N.S.D."

#### ADENAUER AGAINST NEO-NAZISM

At a CDU-Rally in Mainz, Chancellor Dr. Adenauer declared that he would fight against the growing right-wing radical elements with utmost energy. He also stated that the political apathy of large sections of the German people was the greatest danger for the Federal Republic.

#### LESSONS OF WEIMAR

In a leading article, the "Neue Zeitung" warns the Bonn Government not to repeat the mistakes of the Weimar Republic. "Whoever abuses the fundamental rights of the Constitution in order to destroy the political foundations of social life must be prevented from remaining in action and deserves severe punishment. . . . The first signs of the gathering storm in Schleswig-Holstein and Lower Saxony cannot be overlooked. Democracy must be given the authority to safeguard its position."

## RESTITUTION

### INDEMNIFICATION LAW RHEINLAND-PFALZ

By a law of March 23, 1951, the Indemnification Law for Rheinland-Pfalz (French Zone) has been amended. The alterations refer *inter alia* to the time limit for the submission of claims and to the categories of claimants.

The time limit for the submission of Indemnification Claims has been extended to September 29, 1951.

For emigrated and deceased victims the old Law required that the victim was outside Germany on January 1, 1948, or that his death had occurred before that day and that he had his residence in Rheinland-Pfalz at the time at which the damage was inflicted. Now, as in the American Zone, the decisive date has been altered from January 1, 1948, to January 1, 1947, and the victim must have had his last German residence in Rheinland-Pfalz.

The new Law also provides for the payment of annuities to orphans up to 18 years old (not, as before, up to 16 years).

It is stressed that the extension of the time limit for the submission of claims only refers to Rheinland-Pfalz and not to the other two Laender of the French zone (Baden and Wuertemberg-Hohenzollern).

### AUSTRIAN AMORTISATION LAW

The Austrian Amortisation Law (Kraftloserklaerungs-Gesetz) has been re-stated and re-promulgated in B.G.B.I. No. 86, issued on April 28, 1951.

### DUTCH "ENEMY PROPERTY"

It is understood that a bill is now under discussion in the Dutch Parliament, by which a person being "Enemy" at present shall lose the possibility of obtaining a "non-enemy declaration" from the Dutch Authorities; such a declaration is required for getting property released by the State of the Netherlands. "Enemies" in the meaning of the Dutch Law are all Jewish Refugees from Germany who had not lost their German Nationality before May 10, 1940, individually, irrespective of their domicile.

"Enemy" claimants to property in Holland, who have not already applied for a non-enemy declaration at the Nederlandsche Beheersinstaat, The Hague, are therefore advised to do so immediately.

### UNCLAIMED BOOKS

The alphabetical list of names inscribed in books which were found in Germany (see previous issue of "AJR Information") is being published in instalments in the "Jewish Chronicle" as well as in the "Aufbau." London readers are reminded that the list is also on view at AJR Headquarters.

### MEISSNER ON TRIAL

Secretary of State, Dr. Otto Meissner, who held office under Ebert, Hindenburg and Hitler, was classified under Group 2 (offender) by the Munich Denazification Court. He was sentenced to one year's hard labour (which is considered to have been served during his internment after the war), confiscation of 30 per cent. of his estate, and 30,000 DM. costs for the proceedings.

### JEWISH BONN DEPUTY

One of the two Jewish members of the Bonn Parliament, the Social-Democrat Jakob Altmaier, is among the Delegates chosen by the Western German Federal Parliament as its representative at the Consultative Assembly of the Council of Europe.

### HEINE WITHOUT THE POET

For more than half a century the erection of Heine Statues has given reason for controversies. As early as 1888, the Municipal Authorities of Duesseeldorf, the poet's birthplace, selected a site for a Heine Monument. Their decision was revoked shortly afterwards. Various subsequent schemes were not carried out either. It has now been decided to display the last work of the French sculptor Maillol, "Harmony," at a suitable site in Duesseeldorf in order to honour the memory of the City's great son. An article in the "Duesseeldorf Allgemeine," by Dr. E. G. Lowenthal, questions the wisdom of commemorating Heine in this somewhat disguised way instead of erecting a proper statue.

## LONDON AS A FUR TRADE CENTRE

Due to the racial persecution of the Nazis a great number of refugees who were important exporters came to this country and built up new businesses, especially in London. Apart from the democratic tradition of Britain, the deciding factor in resettling whole branches of refugee trades in London was the fact that this was the biggest port in the world and the greatest centre for the exchange of goods.

Many of those who sought refuge from Nazi

### LETTER FROM JERUSALEM

Jerusalem, May, 1951

**Dr. Baeck's Visit:** It was indeed a great pleasure to meet Dr. Leo Baeck in Jerusalem; he looked young and alert after his journey from the States, although he told me that he had not had a holiday for two years. Dr. Baeck had been invited by the Hebrew University to deliver the Orde Wingate Memorial Lectures (in English), for which he chose the theme "The Psychological Social and Religious Roots of the Law."

I understand that Dr. Baeck also visited President Weizmann at his home in Rehovot and although the President was not quite well and confined to bed he urged Dr. Baeck to stay on much beyond the scheduled time. As to the language in which they conversed—both of them found it most convenient to talk in German. That Dr. Baeck is also a fine Hebrew speaker was proven at a reception given in his honour by the Hebrew University at the Touring Club in Jerusalem, when tributes were paid to him by Prof. S. Brodetsky, President of the Hebrew University, and by Prof. Sukenik. Among the many distinguished guests was Mr. Pinchas Rosen, Minister of Justice. In his charming reply, Dr. Baeck said that he would carry with him the spirit and the atmosphere of Israel wherever he would go. He seemed indeed to be greatly stimulated by his stay in this country and he was especially invigorated by his visit to Jerusalem.

**Festivals instead of Panic:** There is no doubt a war is going on in Israel's northern frontier, but people do not take notice of it. Although each part of Israel is somehow near a border, and although the fighting in the north has already caused casualties, this war is of a particular making. It is not so much governed by the military developments in the actual battle-area, but by political machinations far away. It has a kind of an eerie quality, for whatever happens at the Huleh seems like a puppet show—although a bloody one—while the real acting is done at Lake Success, in Washington and London. Victory and defeat will not ensue from guns and military bravery but from lobbying and diplomatic persuasion.

Indeed, the tragic incidents at the Upper Jordan coincide with a series of festivals which manifest a spring-like mood. Within a span of thirty days there was a week of Passover, the first of May celebrations, the Memorial Day of the ghettoes of May 3 and the festivities of the *Yom Ha'atzmaut*—the Independence Day—starting on May 9 and extending for three days. Perhaps most indicative of the spirit in which the border incidents are taken, was the Music Festival at Ein Gev, the settlement on the Eastern side of Lake Kinnereth, where just under the very nose of the troublesome neighbours 5,000 people converged for open-air performances.

**Revaluation of Zionism:** It has often been said that the young generation of "Sabras" growing up in Israel does not know sufficiently about the history of Zionism and of the Jewish people in the dispersion. Perhaps, one of the most typical rephrasing of a word is that of the term Zionism. For many decades this word has had the connotation of vigour, renaissance, pride and courage. In all corners of the world it had rallied under its magic spell young and old. Not so in Israel to-day. If somebody talks too long and too abstract, too vague and too bombastic, then in the terms of the young "Sabra," "he talks Zionism." What a de-generation of a word in a state which has been created by everything connected with that very word. It has been hauled down from its pedestal and has almost become an insult. Berl Locker often quotes in his speeches that the Jewish people are like all other people—only a bit more so. It seems that the matter-of-fact attitude of the young "Sabras" also overshoots the mark.

HERBERT FREDEN

oppression brought productive abilities to this country. They had reason to be grateful to the country which had given them shelter and put all their professional skill into their new undertakings. These included the trade in and manufacture of furs, diamonds, ladies' gowns, leather goods, plastics, toys and chemicals.

Until the Nazis came to power in 1933 Leipzig was the world centre of the fur trade. Its history was connected with the ancient "Leipziger Messe." In 1933 the Nazi economic authorities issued an order to all trade organisations to get rid of the Jews from their boards of management. For some time the "Aryanisation" could not be accomplished in the Association of the German fur trade, as too many hon. officers of the board were Jews and too many Jewish firms were in the trade. In due course this changed, and the fur trade and its Association were "gleichgeschaltet."

### Goerdeler's Warning

The late Lord Mayor of Leipzig, Dr. Wilhelm Goerdeler, who was later to be hanged by the Nazis, predicted to the German authorities that this "Gleichschaltung" would mean the decadence of the Leipzig fur trade, and that the emigration of all the Jewish furriers and fur merchants from Leipzig would be a great loss for the German economy. His warning fell on deaf ears.

The majority of the Leipzig furriers came to London, and with the assistance of the old established English furriers London soon rose from the second place in the world fur trade to the first. Together with the fur trade, the fur manufacturing and dyeing industries also came to London. Until then the latter had only been a seasonal industry in this country, but since the arrival of the former Leipzig dyers with their excellent trade processes, dyeing has gone on all the year round.

The Leipzig techniques were introduced in London and the manufacturing industry grew in a remarkable way, giving employment to many workers. The agents and brokers brought with them their connections with all parts of the world, and many buyers from abroad came to London for every fur auction of the Hudson Bay Company. So London became the world fur centre in spite of the competition of New York, Montreal, and Milan. The many refugee firms in the home market found the introduction of purchase tax a great hindrance.

Years ago the *Neue Zürcher Zeitung* already pointed out that the Leipzig fur trade had fallen more than ten times after the emigration and that it had a deficit of 12 to 15 million Reichsmark. Meanwhile, the paper said, the British export of furs had increased by nearly 100 per cent between 1933 and 1938.

A great part of this development is due to the refugees. Apart from the Leipzig furriers, small groups came from Vienna, Berlin and other continental towns. All of them brought with them a very high standard of business ethics, and there was not a case of bankruptcy.

In the Germany of to-day, Frankfurt am Main has become the leading centre of the fur trade. Its buyers have been constant visitors at the London auctions since the end of the war.

KURT SABATZKY.

### HIGH COMMISSIONER FOR REFUGEES

In answer to a written question by Major Beamish, Mr. Younger stated on behalf of the Foreign Office that good progress had been made in solving the problem of the so-called "hard core" Refugee cases. After the International Refugee Organisation closes down, Governments and private organisations will still be able to arrange for the repatriation of persons formerly on the books of IRO. The principal functions of the United Nations High Commissioner for Refugees, who was appointed by a decision of the United Nations General Assembly last autumn, will be to provide legal protection and advice, and he will not be responsible, as IRO has been, for resettlement. He will, however, advise and assist States and private organisations in their activities relating to repatriation and resettlement.

## ANGLO-JUDAICA

1851-1951

"The purpose of the Festival of Britain," said Mr. Morrison, its proud begetter, "is to enable the British people to put themselves on the back and say to themselves, 'Bravo, the British go ahead.'" This, too, was the purpose of the earlier Festival, called the Great Exhibition, in 1851, which displayed the bulging confidence of the age that progress lay securely in the mechanism of science. That confidence now looks rather the worse for the wear and tear of a most unorthodox century, and perhaps the *Manchester Guardian* of such Liberalism as still survives, is right in feeling that what we have to offer to-day is faith in social and economic invention—the application of the scientific attitude to the organisation of human society."

Jews above all have cause to reflect on the changes. A hundred years ago they were struggling for their civil emancipation which was not won till 1858. In the very year of the Exhibition, Alderman David Salomons, having been duly elected for Greenwich, audaciously entered the House without taking the oath "on the true faith of a Christian," and to the great scandal of one half and the evident delight of the other, managed to vote in the division before the Sergeant-at-Arms removed him.

### Jewish Exhibition

The rise and the decline of that belief might fitly be one subject for the Festival Exhibition which Anglo-Jewry is now planning. Its purpose is to present the Anglo-Jewish way of life, mainly during the last 100 years, in the spheres of religion, social welfare, literature and arts. The opening will be on July 8 at University College, London.

A similar exhibition of more local significance is due to be held in Manchester, where the Jewish community is co-operating with the Council of Churches to show the contribution made to the city's life during the past 100 years by the churches and the synagogues. The Jews in particular will also hold a festival of drama and music.

### Artists at the Festival

Apart from these specific Jewish functions, a number of Jews have distinguished themselves in the organisation of the great Festival now flourishing on the South Bank. The designer of the very Festival symbol (Britannia surmounting the four points of the compass) is a Jew, Mr. Abram Games, who also designed some of the new stamps (though their artistic value has not been uniformly appreciated). At the head of the Design Research Unit is a co-religionist from Russia, Mr. Misha Black, and the '51 Restaurant is the work of Mr. Leonard Manasseh, a Sefardi from Singapore. Many refugees, too, have been employed in the various sections, one of them, Mr. Reifenberg, being responsible for the Power and Production Building.

A handsome success was scored by two Jewish artists whose paintings were purchased by the Arts Council of Britain for an exhibition to be held, as part of the Festival, throughout the country. They are Messrs. Lucian Freud and Claude Rogers, who share the honour with three non-Jews. Another feature of the Festival, arranged by the Arts Council, an exhibition of "Masterpieces of Victorian Photography 1840-1900," also has a certain Jewish interest. All items are from the collection of Mr. Helmut Gernsheim, a German refugee who came to London in 1937 and is now considered the foremost authority in this country on the history and art of photography. Though not brought up as a Jew, his father having been baptised, he declared his strong attachment to the Jewish people; he also mentioned that his great-great-grandfather, Michael Gernsheim, had been the last *Judenbischof* of Worms. C.C.A.

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## Lutz Weltmann:

## KARL WOLFSKEHL'S POSTHUMOUS WORK

In his latest book, "Der Friede," the German poet and philosopher Rudolf Pannwitz (who was 70 on May 29) mentions the tragedy of the Jews and the fact that the State of Israel will not be able to absorb them all, even if they wanted to emigrate there. He firmly believes in their mission in the diaspora as an element to bring peoples together.

Karl Wolfskehl, who died at Auckland three years ago at the age of 79, may well have been one of those whom Pannwitz had particularly in mind. He translated and edited Old German poetry, keeping faithfully all the vigour of its alliteration; he gave us a version of De Coster's *Till Ulenspiegel* and made us hear the Flemish melody beneath the author's French; and he was both the disciple and the prophet of Stefan George, for which he is best known. He was not the only one under George's spell; there was also Rudolf Borchardt, who was, however, more artistic, even artificial,

in his poetical use of the German language, while Wolfskehl's approach was elemental and "earth-bound." Karl Wolfskehl could be compared with an elm living in danger of being smothered by the embrace of ivy. His drama "Saul" is hardly more "Jewish" than the biblical play of the Italian classicist Alfieri, or, for that matter, the modern "Saul" of the Austrian Lernet-Holenia. Yet Wolfskehl was a faithful Jew, positive in his attitude, whereas Borchardt forgot, wanted to forget and only remembered in his sub-conscious mind. The problem of cultural assimilation seemed completely solved for both.

But something strange happened with Wolfskehl. When 1933 came, he stood up as a Jewish prophet. "It" spoke through his mouth, his voice became the expression of all those who had lost the ground under their feet. His poems, "Die Stimme spricht . . ." an appropriate title, became for a generation of German Jewry a message of comfort

comparable with Isaiah's words, "Comfort, comfort ye my people!" There was much—often well-meant—mediocrity among Jewish versifiers at that time, depressing because it lowered the standards. But Wolfskehl, who reached full stature just then, maintained the highest quality, with biblical pathos permeating his German verse. He was a Yehuda Halevy of our time and wrote an epilogue of Jewish poetry in the German tongue. What Wolfskehl's poetry did for a spiritual Zion, Ludwig Strauss, inspired by Hoelderlin's vision of landscapes, his ideas of community and his metres, fulfilled in the reality of the land of Israel.

## Prophet in the Wilderness

And now Wolfskehl speaks to us again. His posthumous book, "Hob oder die vier Spiegel" has just been published by Claassen Verlag of Hamburg with a most valuable postscript by Willy Haas. Spending the last years of his life half-blind outside Europe, Wolfskehl speaks to the diaspora as a prophet in the wilderness, with Germany his old love, and his new one in his mind's eye. His judgment is harsher than in "Die Stimme spricht . . ." One can hear a poet's lonely wrath, meditating about the Jewish destiny. He tries to find an answer for Hieb's suffering—our suffering, and as a comfort he shows us four metamorphoses of Hieb in the mirror: Hieb Israel, ready to give up the last treasures of his oriental heritage; Hieb Samson believing in salvation through his own strength; Hieb the Prophet, with two reflections, the wrong prophets pronouncing false values, and the people not listening to the true ones; finally, Hieb the Messiah, posing the anxious questions whether we are ready for his coming and what we have done to prepare for it.

Heine, a Baal Teshuva before Wolfskehl, enriched the German language with a new pliability and elegance; Kafka became a master in selecting his words sparingly, restraining himself like a "stranger," and considering himself almost an intruder who must not touch the mysteries of the German language. Wolfskehl, surrounded in New Zealand by people who did not speak German, descended into the deepest shafts of this mine of language to express what was almost ineffable, the final word of his Jewish experience. Wolfskehl's bequest is a symbiosis of German and Jewish poetry that will never occur again: Jewish prophetic thought enshrined in a German work of poetic purity not heard of since Hoelderlin's day. Not heard of, indeed, for Wolfskehl, I am sure, spoke these poems before writing them down.

## A CONSUL

Listening to the Opera "The Consul" at the Cambridge Theatre the other day, I was deeply aware how closely this moving drama depicts the experiences of many Jews of Central Europe during the years 1933-1940. Anxious to flee from Hitler-dominated Germany (and, later on, from other countries), they were frantically looking for a visa to whatever country would be prepared to issue one, and many of them had to experience that frightful and polite indolence embodied in Menotti's opera—in the Consul's secretary with her perpetual smiling reply of "documents" or "tomorrow" or "next week." Many of these Jews never did see the Consul and had to perish in the gas chambers. But there were very notable exceptions, and confronted with that Kafka-esque imaginary and invisible Consul of the play, I could not help thinking all the time of one of the noblest and most humane men that ever occupied such a position, namely, Captain (now Major) Frank Foley, who was main British passport officer in Berlin in those crucial years. He was the very opposite of Menotti's consul, as he was always accessible for suffering people in their plight, and eager to help as much as he possibly could. In a matter of emergency, one could apply to Foley at any time direct day or night. True, his powers were limited, but I cannot forget that day when, on his insistence, he got authorisation to issue an additional number of 200 Palestine visas, and in reply he sent a cable to his superior saying simply, "God bless you." When human beings despair in their struggle with red tape and with the "paper world" cursed by Menotti's heroine, one should not forget that there were also "consuls" of a different type who belonged to the "Zidikej kol ha'umoth."

ROBERT WELTSCH.

## LAW and LIFE

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

## IN THE MAGISTRATES COURT

Unfortunately, a considerable proportion of ordinary people like you and me come into contact with Magistrates Courts or, as they still are called, Police Courts. You may be called as witness or may even have committed a technical motoring or trade offence; therefore it is always good to know what the procedure is in these Courts.

In the Metropolitan Police Area, there is one salaried Magistrate who is a professional lawyer with seven years' experience as a barrister. In the country, at least two Magistrates sit who are laymen and receive no pay for their services; they are assisted by a clerk who is a lawyer, usually a solicitor.

How does the legal machine start against the offender? An information usually by the offended person or by the Police is laid before the Magistrates. They then decide whether to issue a Summons requesting the offender to appear before them, or in more serious cases, to sign a warrant of arrest which is carried out by the Police. A warrant is also issued if the offender fails to appear on a Summons.

The hearing takes place in open Court to which the public as well as the press have access. The prosecution is either represented by the person against whom the offence has been committed or by the Police, but both can employ a solicitor or barrister. The offender can either conduct his defence in person or with the aid of a solicitor or barrister.

Every offender has to appear before the Police Court be it a trifling technical offence or be it a most serious crime. In misdeeds of a lesser character the Magistrates Court is entitled to deal completely with the offence and to pronounce the punishment.

Dealing with major offences, the Magistrate can only decide whether the case is of such a nature that on the story of the prosecution alone a jury could convict. If he does not think so the accused is discharged there and then. If the Magistrate thinks that the defendant has a case to answer, he commits the defendant to a higher court with a jury, and the defendant can choose whether to put his defence before the Magistrate or whether to wait with it for the higher court. In short, in such cases the Magistrate acts as an "Untersuchungsrichter" with the difference that, on the Continent, this preliminary enquiry is conducted in secrecy and that the defendant does not know the full extent of the prosecution's evidence, while, in England, this preliminary enquiry is conducted in full publicity; the defendant exactly knows what the evidence of the prosecution will be and can prepare his defence accordingly for the higher court.

In certain cases which are of a graver nature but not so serious that a jury is a necessity, the defendant can choose whether to be tried by the Magistrate or by the higher court.

In every case the procedure starts with the question put to the defendant whether he pleads

guilty or not guilty. In a plea of guilty the procedure is shortened, the Magistrate hears the prosecutor and the defendant on the circumstances of the case and pronounces punishment.

In a plea of not guilty the prosecutor opens the case by shortly explaining the circumstances; the person against whom the offence has been committed goes in the witness box and states on oath the facts in his knowledge. Thereafter, the witnesses or the prosecution are called and give their evidence. Here usually ends the serious case in the Magistrate's Court. The defendant is either discharged or committed to appear before a judge and jury.

In cases fully dealt with by the Magistrates, the defendant can choose now whether he wishes to make his statement on oath from the witness box, or whether he prefers to make it from the dock without having been sworn. In the latter case the defendant has the advantage that he cannot be submitted to cross examination by the prosecutor but obviously his statement carries less weight than if he had made it under oath in the witness box with all the risks of a cross examination.

He is entitled to call witnesses in support of his case, and if he has not succeeded in bringing them into court, the Magistrate can issue a Summons for their appearance and, in the case of their non-appearance, a warrant for their arrest may be issued.

Frequently there is not enough time to complete the case in one session, and it is adjourned for a further hearing. The defendant until the new date is either allowed to go home on bail, or is remanded in custody. If bail is allowed usually one or two persons of a fixed residence have to state on oath that they will forfeit a certain amount of money if the defendant does not appear at the next hearing, and the Magistrate has to be satisfied that these persons are in a position to raise this money.

If bail is not allowed the defendant is brought to a prison until the next hearing, but he has the right to appeal to a High Court Judge against the refusal of bail.

When the witnesses on both sides have been heard, and in certain circumstances speeches have been made, the Magistrate decides whether he finds the case proved or not. Only after he has pronounced the defendant guilty and only then, the Police are heard on previous convictions and character of the defendant. This is one of the most important differences from continental procedure, where the case starts with reading out previous convictions which may influence the decision accordingly. In England nothing to the disadvantage of the accused is made known until he is found guilty. The Magistrate then pronounces the punishment which consists either of imprisonment up to six months or of a fine, or of both. The convicted defendant at once starts his prison term. If a fine is pronounced the Magistrate can allow time for payment.

An appeal to a higher court can be lodged immediately and the accused can apply for bail pending the appeal.

Olga Somers Phillips :

# THE WANDERER IN OLD JEWISH HAMPSTEAD

If the record of old Hampstead Jewry was not a spectacular one it stood for solidity of the first rank. In the words of the late Chief Rabbi, Dr. Hertz, in his sermon on the fiftieth anniversary of the Hampstead Synagogue: "You have survived prosperity!"

The plan of this sketch is to select a number of leading Hampstead Jewish inhabitants and maybe some who perseute it are actually living in what were once their dwelling-places. Of course it must be appreciated that some of the house numbers may have changed.

Dr. Cecil Roth compiled a pamphlet entitled "The First Jew in Hampstead"; he derived his information from a series of letters between 1820 and 1830 presented by Dr. D. A. H. Moses. The correspondence concerns one Aeliezer Isaac Keyser (born in Amsterdam 1746), who settled in Hampstead. Much light is shed on life in the district; but it is hard nowadays to realise that no other Jews besides Aeliezer lived in the borough. It is interesting to read in one of the letters that the first Jew in Hampstead laments his loneliness on the Day of Atonement.

### German Jewish Families

To-day, the Hampstead Synagogue, Dennington Park Road, has a goodly attendance of Continental people; and this is not inconsistent with the fact that about 80 years ago there came a settlement of wealthy Jews from Germany. Fitzjohns Avenue was one of their great residential areas and was aptly termed the Park Lane of Hampstead. These families were great patrons of the arts and although many of them were not deeply steeped in the practices of Judaism, they were yet proud of their Jewish identity. Some of them had not attended synagogues for generations, although they mixed socially with their co-religionists and they inter-married amongst themselves to a large extent.

But of course this generalisation did not apply to all of them. One can quote as an example of synagogue and communal enthusiasm the late Carl Stettauer, Father of Lady Nathan of Churt. He was one of the pillars of the Hampstead Synagogue, acting as financial representative 1901-03 and warden 1903-07. He was born in the year 1859 and educated at Fuerth and the University of Bologna, and represented the Jewish Board of Guardians at Frankfort in 1904. One need not enumerate all his communal activities here. But anyone of foreign extraction living in Hampstead to-day may hear with pride of this good Hampstead Jewish citizen's work as Chairman of the Russo-Jewish Committee. In 1905, the Anglo-Jewish Community was acutely distressed at the pogroms in Russia and the sufferings of its Jewish brethren. It became essential to organise relief work and to ascertain the true conditions. At great risk and personal sacrifice Carl Stettauer willingly accepted the invitation to undertake the mission. He reported conditions with perfect judgment and initiated proper relief. His going to Russia in that November of 1905 made Anglo-Jewry indebted to him permanently. London, Berlin, St. Petersburg and New York respected his wise counsel. In 1906 Carl Stettauer became a member of the Alien Appeal Board for the Port of London. Although a wealthy businessman in the leather trade, apart from his philanthropic activity he was highly intellectual and became Vice-President of the Hampstead and St. John's Wood Literary Society. A keen student of Old Age Pensions and Free Trade, he wrote and lectured on both subjects.

Taking into consideration that many musical people must read this survey, it may be interesting that a Jewish inhabitant of the vicinity was the founder of the Music Traders' Benevolent Society. One recalls with pleasure the name of Alfred Jacques Makower, a great chamber music enthusiast born in 1876; he died in 1941. Communal activities interested him the last few years of his life and he rendered invaluable services on the Education Aid Society and on the Jewish Refugees Committee. A skilled electrical engineer, amongst other distinctions he had was that of research engineer in the Union Electricity Company, Berlin, in 1900. He resided the earlier part of his life at 37 Maresfield Gardens and attended the University

College School, proceeding to Trinity College, Cambridge. His married life was passed at 37 Aberdare Gardens.

Will Rothenstein, the well-known Bradford Jewish painter, lived at 26 Church Row. Amongst his pictures were "Aliens at Prayer" and "Jews Mourning."

Two great lights of English learning adorned the Hampstead Jewry of an earlier decade. Both had the degree of M.A., and both were ardent communal workers. Samuel Moses lived at 100 Greencroft Gardens and Augustus Kahn at 113 Goldhurst Terrace. From 1889-94 Moses was Assistant Examiner in Classics at the London University. Amongst his educational distinctions was a Common Law Scholarship at the Inner Temple. He received his education at Jews' College School, the City of London School and the University of Oxford. He was seven years Warden of the Hampstead Synagogue, where he was formerly financial representative.

Augustus Kahn was an economist, being head of the Commercial Department of University College School and lecturer on commercial methods at University College, London. These were but a part of his educational qualifications in the world at large; but he was on the Council and Education Committee of Jews' College as well as on the Jewish Religious Education Board. He will be well remembered by refugees as the Head of the Education Department of "Bloomsbury House."

Two of our essentially Jewish scholars who resided in Hampstead were Dr. Adolf Buechler, appointed Principal of Jews' College 1907, and Dr. Arthur Marmorstein, also an eminent Jewish theologian. Buechler lived at 261, and Marmorstein at 36 Goldhurst Terrace. One can mention, too, a third scholar at Jews' College, Dr. Charles Duchinsky, of 257 Goldhurst Terrace.

One of the founders and the first warden of the St. John's Wood Synagogue was Hyman Abraham Abrahams, of 7 Belsize Park. Born in London 1834, he belonged to one of our very old Anglo-Jewish families and his wife (née Emma Davis) was of similar stock. Apart from his many strictly Anglo-Jewish activities he was a member of the London Chamber of Commerce and founded its Secret Commission Committee.

### Two Distinguished Women

Let us now speak of two distinguished Jewish women of Hampstead. Curiously enough, both were residents of Fellows Road, one being Mrs. D. Lindo Henry, of 135, and the other Mrs. Louis Model, of 105. Mrs. Henry may be remembered as a writer of books for Jewish children. With her sister, Mrs. Morris Joseph, she wrote "Tales and Teachings from the Pentateuch" over fifty years ago; her brother-in-law the Rev. Morris Joseph, was the distinguished minister of the Reform or West London Synagogue where many of our Hampstead co-religionists have migrated.

The name of Alice Model was a household word amongst the Jewish poor, and her work for such institutions as the Jewish Day Nursery and the Domestic Training Home are immortal. The Union of Jewish Women was another cause dear to her heart and her whole life was one of self-sacrifice.

Dr. Anghel Gaster, born in Rumania 1881, is remembered as a physician. He was a brother of the famous Moses Gaster, spiritual head of the Sephardi Jewish Community and lived at 68 Greencroft Gardens. Amongst his many medical distinctions was that of House Physician to the City of London Hospital for Diseases of the Chest, and he was Honorary Medical Officer for the Domestic Training Home for Girls, Hampstead. Wags of the period distinguished Dr. Anghel Gaster from his ministerial brother by referring to "the doctor who preached and the doctor who practised."

Dr. Jacob Snowman, physician and communal worker of the same generation, is happily still with us. For many years he had a Brondesbury address; but he was at one time warden of the Hampstead Synagogue. Apart from his general medical qualifications he was known far and wide as a Mohel or practitioner of the rite of circumcision; and even members of the most exclusive Gentile families courted his services in this connection.

(To be concluded next month)

## Old Acquaintances

**London News** :—Ludwig Charell, brother of showman Eric, will present a Toulouse-Lautrec exhibition in London's "Burlington Gallery" on August 1.—Dr. H. J. Reifenberg, Gabriele Tergit's husband, is not the only refugee who helped to make the "Festival of Britain" a success. The architect Fritz Marcus designed the kitchen in the Home Pavilion on the South Bank; he hails from Dessau and worked in Berlin before he went to Tossa near Gerona in Spain, where he ran his famous "Marcus Bar" before the civil war.—Gina Falckenberg, daughter of the late Munich theatre director Otto F., made her appearance when the "Rialto" cinema showed the Italian picture "Unwanted Women."—Don't miss "La Ronde," Schnitzler's "Reigen," directed by Max Opuls with Anton Walbrook in one of his best performances in the lead; this is now showing at the "Curzon" with tremendous success.

**E. A. Dupont's Come-back** :—His father was the first editor of "Berliner Illustrierte Zeitung," and E. A. Dupont was the first critic who took films seriously. Afterwards he became a director, and was responsible for such pictures as "Variété" with Jannings, Lya de Putti, and Warwick Ward, and "Atlantis" with Kortner and Lucie Mannheim. As a refugee in Hollywood he edited first an independent film weekly which refused to accept any advertisements from the industry, and went broke. When he directed his first picture there, he slapped one of the "Dead End Kids," and was put on a black-list. For years Dupont wasn't permitted to work in pictures at all until another former German, I. Goldsmith, gave him a chance again. Dupont wrote and directed "The Scart," which should come your way one of these days; it's his come-back at last. Not only books have their fates, film directors too, so it seems.

**Obituary** :—The man who gave the late Ernst Lubitsch his first chance as a film actor once, died in London after a long illness. Paul Ludwig Stein, the director-producer of "Lisbon Story" and "The Twenty Questions Mystery," has passed away; he was only 59 years old. He started as an actor in Vienna, but came to Berlin already before the first war to become a pioneer in the then young film industry. It was here that he produced a short "Ernst skats" with Lubitsch in the leading part. Stein went to Hollywood very early, and directed many pictures mainly with Constance Bennett in the lead. But he didn't like life in California; he was an eternal European, and returned later on to England to work here. "Lulu," as he was called by his many friends, belonged to the few Continental directors in Elstree who made a name for themselves in new surroundings.

**This and That** :—Rudolf Loewenthal, who made the publicity for the German picture "Maedchen in Uniform" twenty years ago, has produced a remake of that classic film in Mexico which he will show during the Film Festivals in Berlin in June.—Kurt Hirschfeld, who started with Hartung in Darmstadt and helps to run Zurich's "Schauspielhaus," married Thessa Scharf in Kempten.—Sybille Binder has recovered from her long illness and started playing again in Duesseldorf.—Leo Blech celebrated his 80th birthday in Berlin; he was in exile in Scandinavia.—Robert Siodmak is coming to London to direct "Crimson Pirate" with Burt Lancaster in the lead.—Marlene Dietrich has filed a damage suit against "Paris-Dimanche" and the author Curt Riess for publishing her autobiography without her consent; she wants 50,000 dollars.—Kingsley Martin, editor of the "New Statesman," tells the story of a British visitor who tried to explain to a German the austerity of British economy, and the German said "Well, you won the war didn't you; you can't expect to have everything. . . ."

PEM.

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# FROM MY DIARY

"The Thames—London's Stream, not London's Border."—This is the lesson of the Festival for those visitors, whose movements are mostly restricted to the North-Western region of this big city. It is a unique experience to admire the floodlit buildings from St. Paul's Cathedral via Somerset House and Savoy to Westminster. London with its river is as ideal a Festival town as Salzburg with its mountains or Berlin with its lakes. There is only one difference: the climate. Memories go back to the Salzburg Festivals 20 years ago, when, in the middle of the "Jedermann" open-air performance, it suddenly started to rain. Max Reinhardt stood next to the Dom and watched his public deserting him in search of drier regions. How often would he have had to go through the same ordeal if the play had been staged in London? But Britain can take it, and her inhabitants, moving from queue to queue, enjoy the colourful sites all the same.

In a competition for the best essay on "My first year in England," arranged by the London Branch of the Yiddish Scientific Institute (YIVO), the first prize of £30 was divided and one half was awarded to Mrs. Charlotte Singer, wife of Dr. Robert Singer, Birmingham. Mrs. Singer, who is a member of the AJR, vividly describes her experience during the fateful months after her arrival in this country, her struggle to get her child over from Germany, and her brave endeavours of making a living under difficult and unaccustomed circumstances. Her observations are a truthful record of a period through which more or less most refugees had to go at that time.

If you are an admirer of Kurt Tucholsky but, for the sake of your personal freedom, burnt his books in 1933, you need not any longer rely on your memory when trying to quote from his innumerable essays. In two volumes ("Gruss nach vorn" and "Na und —?") Rowohl has again made them available to the public. As publishers are not supposed to be philanthropists, it seems that there is a demand in post-war Germany for the works of this Jewish intellectual. So, after all, the "Jewish Asphaltish spirit" (to quote Werner Finck) was not as "artfremd" as we were made to believe by non-Jewish and also by Jewish critics.

The fact that the contents of the two volumes are still (or again?) topical to-day, testifies to the literary and political stature of their author. To some extent, it is a terrible experience to realise now, how clearly he foresaw the catastrophe. Will his warnings be ignored again as they were under

# Letters to the Editor

## Freedom of Press in Israel

Dear Sir,

In your May issue, C.C.A. ("Anglo-Judaica") complains that "no criticism was aroused by the astonishing observation of Mr. Ben Gurion that Israel would not abide by a certain decision of the U.N. of which she might not approve." This statement may be true as far as it goes, namely, as far as the Jewish press in this country is concerned, but it may interest your readers that in Israel itself the speech of the Prime Minister did not pass unchallenged. An editorial in "Haaretz" of April 8, the day after the speech, put several questions to Ben Gurion. The meaning of which was unequivocal. As the Hebrew press is almost completely unknown in this country, it may be appropriate to quote a passage of this very remarkable article which, in my view, deserves a place of honour in Jewish contemporary journalism. It said, *inter alia* :—

"... Have we a political interest in making things difficult for the Great Powers at this hour? Is our Foreign Office convinced that the United States will feel committed to supporting us at any price? ... Would it not have been wiser to try to settle the incident on a local level instead of submitting it to the Security Council? And as we have appealed to the U.N.—how does it make sense for the Prime Minister to make a public statement to the effect that we shall not submit to the U.N. if they decide against us?"

This short quotation suffices to show that there is still freedom of the press in Israel, in spite of considerable pressure. True, the attitude of "Haaretz" aroused indignation and the other press accused the liberal independent paper of a "stab in the back," in the familiar way of all nationalist polemics. But there can be no question that the view expressed in "Haaretz" represents the view of wide circles in Israel—and perhaps elsewhere—and that many consider the right of criticism essential to a democracy. This last conclusion, at least, should be accepted by everyone, whatever his view on the particular issue.

Yours, etc.,

Robert Weltsch.

London, N.W. 6.

the Weimar Republic? And yet we would not do justice to Tucholsky if we ended a tribute to him with such sad reflections. For the reading of his books does not only make you think, it also makes you laugh—and hope.

NARRATOR

## German Anti-Nazis

Dear Sir,

I very much enjoyed the article in the May issue of "AJR Information" on Ruth Hoffmann, whose books I have read with great interest ever since my first contacts with Germany were possible again after the war, but I am deeply disappointed at L. Schachne's remark "... she possesses what is most seldom to be found in Germany: a noble heart."

Experience has shown me that there are very many "noble hearts" indeed in Germany, and immediately after the war they struggled hard to be heard. They did not succeed seems to me to a certain degree due to failure on our—the refugees' from Germany—part. Had we not indulged in sweeping statements like L. Schachne's and condemned the good with the bad, but held out a supporting hand and told of new surroundings of what they could not know, as we did: namely the existence of the good elements all the things we dislike so much in the new Germany might not have come to the foreground as they have now, and the development of Germany—and with it of Europe and the entire world—might have taken a different course.

Yours faithfully,

Anneliese Koerber.

Flat 7,  
49 Greencroft Gardens,  
London, N.W. 6.

(The leading article of this issue includes reference to this letter.—The Ed.)

## JEWISH ROEHM PUTSCH VICTIMS

During the so-called "Roehm-Putsch" of June 30, 1934, four Jews in Hirschberg (Silesia) were killed by local Nazis. Some of the accomplices were caught some time ago and put on trial at Schweinfurt. Two of them were sentenced to eight years and four years imprisonment respectively.

**Munich.** A new Old Age Home is going to be erected at the Reichenbach Strasse.

At the meeting of the Bavarian Communities, Dr. Julius Spanier, member of the Bavarian Senate, was elected President and Jean Mandel (Fuerth) Vice-President of the "Landesverband."

## MEMORIAL MASS FOR HITLER

A Memorial Mass for Hitler was read in the Roman Catholic San José Church in Madrid, to commemorate the man who defended Christian and Western Civilisation.

## FAMILY EVENTS

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

### Marriage

**Singer-Blumstein.**—The marriage was solemnised on May 6 at Montreal, Canada, of Eva, S.R.N. (late of London, 4 Thonet Lodge, Mapesbury Road), eldest daughter of Dr. and Mrs. R. Singer, 49 Lightwoods Hill, Birmingham 41, to Mr. S. N. Blumstein, 1555 Summerhill Avenue, Montreal, youngest son of the late Mr. and Mrs. N. Blumstein of Riga.

### Birthday

**Mrs. Elsa Cohn, née Schaefer,** formerly Berlin, of 23 Avenue Daily, Brussels, celebrated her 70th birthday on May 25 in good health.

### Deaths

**Siegmund Singer,** of 25 Belsize Park, London, N.W.3, passed away on April 27 after a short illness at the age of 84. His only son lives in Haifa, Israel, P.O.B. 789.

**Mrs. Therese Tilsiter, née Reiss,** of 4 Sheila House, North Circular Road, N.W.11, formerly Bromberg/Berlin, passed away on May 17, 83 years of age, deeply mourned by her son, daughter-in-law and grandchild.

Announcements of Family Events FREE OF CHARGE

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### Personal

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### MISSING PERSONS

**Enquiries from AJR** Katz, Hermann, abt. 64, from Berlin formerly Hanover, for Dr. Gumpel Berlin.

**Klein, Dr. Walter,** from Braunsberg East Prussia, later on Koenigsberg abt. 68, doctor for children's diseases for HIAS, Shanghai.

**Feige, Traute,** from Berlin, W.11 Saechsische Str., for Walter Schiller New York.

**Hirschberg, Hilde,** born on 31.3.1906 from Berlin, Nettelbeckstr., for Carl Hirschberg, Berlin.

**Littmann, Benno,** born on 2.3.99 Lodz, lived in Berlin, for son Manfred Ulrich, Berlin.

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Chairbound lady, English, German, French shorthand typist and correspondent, also exp. in aircraft, wants suitable work.

**JEWISH CHILD'S DAY**

At a Meeting of friends and supporters of Jewish Child's Day," Dr. Israel Feldman, the Chairman, reported that the total raised in 1950 was about £13,000. The Chief Rabbi and the B'nai B'rith have accepted invitations to become Honorary Presidents and Miss Joan Stiebel has been appointed General Secretary.

**AJR FRIENDSHIP CLUB**

Meetings in June every Sunday except Shevuoth, June 10) on Sundays June 3, 17, 24, and July 1, at 7 p.m., Zion House, 57 Eton Avenue, W.3. During the first part of the meetings there will be talks or musical recitals.

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**FOREIGN DENTISTS**

On April 26, Mr. Awbery asked the Minister of Health what steps were now being taken to utilise the services of experienced foreign dentists in this country who have been naturalised ; what discussions have taken place with the Dental Board on this subject ; and with what result.

Mr. Marquand : The Government intend at a convenient opportunity to introduce a Bill which will include proposals for new methods of assessing the qualifications of foreign-trained dentists.

Mr. Awbery : Is my right hon. Friend aware that there is a small number of foreign dentists who have been in this country for about 10 or 12 years, who have become naturalised, and who have been fully qualified to practise dental surgery for many years ; and will he act as speedily as possible to bring them into the scheme ?

Mr. Marquand : I am well aware of the problem and I have given it a good deal of personal attention. I am satisfied that within the existing law all that can be done has been done.

In answer to a supplementary question, Mr. Marquand stated that the number of dentists referred to was a good deal lower than 100.

Earl Winterton stressed that some of these dentists were brought over under the auspices of the Inter-Governmental Committee for Refugees of which he was at the time chairman. Many of them had brilliant qualifications and it was unfortunate that there was a certain professional feeling against foreign dentists. Mr. Marquand replied : " I can assure the Noble Lord and my Hon. Friends that I have the greatest sympathy with their point of view in this matter."

In a written answer to Mr. Janner, Mr. Marquand stated on May 10 that proposals with regard to amending the Dentists Act were under consideration and that, while it was not possible to introduce legislation in the present session, it was the Government's intention to do so at an early opportunity. (As readers will know, the AJR has, throughout the

**PERSONALIA**

**Rabbi Dr. Jakob Hoffmann** (formerly Frankfurt), who now lives in New York, recently became 70 years old. For several years, Dr. Hoffmann represented the Misrachi-Organisation at the " Reichsvertretung of the German Jews."

It is learnt with greatest regret that **Mr. Benno Stern** suddenly died in London. He always took an active interest in the work of the AJR and was particularly helpful in bringing members of the Fur Trade into close contact with the AJR. He was an AJR Board Member and will always be gratefully remembered by the Honorary Officers of the AJR and his numerous other friends.

**Mr. Albert Suesskind** (formerly Cologne) died in U.S.A. at the age of 62 years. He took a leading part in the work of the Jewish Ex-Servicemen Organisation in Germany as the chairman of the District Committee for Western Germany and as a member of the National Board. He was also one of the founders of the Sport Organisation " Schild." In U.S.A., he was Vice-Chairman of the Jewish Veterans Association and a Board Member of the American Federation of Jews from Central Europe.

**Dr. E. Richard Schuster** (formerly Aachen) passed away recently. He was widely known for his work as specialist for rheumatic diseases at Aachen. He was a member of the KC and of the B'nai B'rith Lodge in Germany. Here he practised first in the provinces and afterwards in London. His many friends and patients will miss him gravely ; he was especially known for his great devotion to his profession and for his profound humanity.

years, taken up the cause of those refugee dentists who, in spite of their qualifications, have so far not been admitted to the Dentists Register. In the light of the latest statements, various steps have been taken in order to safeguard the interests of the dentists concerned.—The Ed.)

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