

AJR INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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PROGRESS IN RESTITUTION

THE promulgation of the Berlin Indemnification Law is an important step towards the completion of legislation in the field of restitution and compensation. Apart from certain shortcomings, which, it is hoped, will be overcome by amendments, the new law is as little unsatisfactory as could be expected under prevailing circumstances. There are, of course, many general deficiencies arising out of the peculiar present political position in Berlin, and the new law reminds us again of the unequal treatment of former residents of pre-war Germany.

The organisations which represent the Jews from Germany do everything possible towards a reduction of the injustice from which those former German Jews have to suffer who are not covered by present legislation. It will be an indication of the good will of the German Federal Republic whether and to what extent it helps to remove hardships which exist for a great number of Nazi victims. In these days, when the criminal promoters of the catastrophe are treated with clemency, their victims are entitled to expect justice.

The gap should also be narrowed by an early promulgation of Indemnification Laws in the Laender of the British Zone. Readers will see from this issue that the "Council of Jews from Germany" has again taken up this highly important matter with the British Authorities.

Furthermore, steps have to be taken in order to speed up transfer facilities, without which restitution and compensation are meaningless for the vast number of Jewish Nazi victims who are living outside Germany.

In all these and many other questions the Jews from Germany themselves have to take up their case through their appropriate representative bodies. Every claimant, whether he is able to employ a lawyer or whether, being indigent, he entrusts his case to the United Restitution Office, must realise that the legal settlement of his claim depends on general developments which call for permanent action and vigilance. Therefore, under the aspect of restitution as among so many others, every Jew from Germany has a vested interest in the successful work of the AJR and of the "Council of Jews from Germany," of which the AJR is an integral part.

MEET YOUR NEIGHBOUR

THE announcement of the intended creation of a club of "the over 40s" has met with an unexpectedly large response. It was interesting—and perhaps also somehow distressing—to learn how many in our midst are feeling isolated and are anxious to come into closer contact with others, whose background and situation are similar to their own. A preliminary gathering revealed a great keenness to start work as soon as possible, and details about the next Meeting are published in this issue.

Again a new task has arisen for the AJR, and it is hoped that due to the devotion of the voluntary helpers the newly founded club will fulfil its very important function within the Community.

BERLIN INDEMNIFICATION LAW

The Berlin Indemnification Law which had been adopted by the West Berlin "Magistrat" as early as October 30, 1950, has now been approved by the Allied Kommandatura, and was published in the Berlin "Verordnungsblatt" of February 8, 1951. The delay of the approval is mainly due to the fact that in certain important points the Law has fallen short of the corresponding regulations of the Indemnification Laws in the American Zone. When it gave its approval, the Allied Kommandatura, therefore, asked the Municipal Authorities to remove these shortcomings by future amendments. The three deficiencies which are of special importance to Jewish victims of Nazi persecution, are the following ones: the maximum indemnification for property losses is fixed at DM. 40,000 (as against DM. 75,000 in the American Zone); the D.P.s who had been staying in Berlin camps are (with certain exceptions) excluded; contrary to the American Laws, the Berlin Law does not expressly name the Jewish Successor Organisations as beneficiaries of certain types of claims.

The "Council of Jews from Germany" of which the AJR is a constituent member, had already drawn the attention of the Allied Authorities to these setbacks, but had, at the same time, suggested that the Law should be put into effect as soon as possible on the understanding that it should be improved by way of future amendments. This attitude of the "Council" was guided by the idea that in the interest of the great number of claimants any further delay should be avoided. It is gratifying that this procedure has been adopted by the Allied Authorities and that now a Berlin Indemnification Law has come into force which, apart from the setbacks mentioned above, corresponds in its main points with the Indemnification Laws in the American Zone.

As in the American Zone, not all types of damages are indemnified at once; the Law lays down three categories of claims which, according to priority, have to be settled one after the other.

The time limit for the registration of claims is February 9, 1952. On the other hand, claims cannot be registered at present because, so far, no claims registry has been set up, and the necessary forms have not yet been issued. Readers are, therefore, asked to refrain from enquiries and to wait for further announcements in this paper.

The Law itself, which consists of 55 articles, is rather complicated, and the summary of its contents, as given below, cannot give a full picture of all its implications. As soon

as the implementing orders and the forms have become available, claimants will in many cases have to seek individual advice before registration.

Amongst the groups of claimants, defined in Art. 8, Par. 1, the following two categories are of main interest from the Jewish point of view: Persons who had their domicile in Berlin on January 1, 1947, and persons (and their heirs respectively) who died, emigrated, were deported or expelled prior to January 1, 1947, if they had their last domestic residence in Greater Berlin. Furthermore, for damages to landed property in Berlin indemnification will be granted irrespective of the domicile of the injured person (Art. 8 Par. 2).

According to Article 55, the Indemnification Law shall not be valid in that area of Berlin in which the "Magistrat" are prevented from the exercise of their rights and duties. The view has been expressed by well-informed quarters in Berlin that this restriction is meant merely territorially and that, therefore, it may reflect, e.g. on damage to real property in "Berlin" (Art. 8, Par. 2), but not on the claims of people who emigrated from East Berlin (as part of "Greater Berlin") and who no longer reside in Berlin at all. It can, however, not be foretold whether this view will be accepted by the Courts.

The Law lays down three main types of damages for which indemnification may be granted: Damages to life, body, health and freedom, damages to property, and damages to profession or occupation.

Under the first category indemnification may be granted to widows, minor children and grandchildren of persons who *lost their lives* during the Hitler regime as persecutees. Furthermore, indemnification may be granted to persecutees who have *suffered bodily harm* or whose health has been impaired. Indemnification for *loss of freedom* may be granted at the rate of DM 5 per day, if the persecutee was detained for at least one month.

Under the second category indemnification up to DM. 40,000 may be granted for *damage to property* including special dues (e.g. *Judenvermoögensabgabe*) and emigration tax (*Reichsfluchtsteuer*).

The third category of claims refers to persons whose *career* had been impaired by Nazi legislation. *Civil Servants* who are still capable of work, are entitled to claim preferential re-employment; a special article stipulates that emigrated Civil Servants need not resume work if in view of their personal circumstances they cannot be expected to return to Germany. The Law also contains detailed regulations about pensions.

Continued on page 2

RESTITUTION NEWS

NEGOTIATIONS WITH FOREIGN OFFICE

The "Council of Jews from Germany" was represented at a delegation recently received by Lord Henderson, Under Secretary for Foreign Affairs. The delegation consisted of Mr. Barnett Janner, M.P., Mr. A. G. Brotman, Sir Henry d'Avigdor Goldsmid, Mr. C. Kapralik and, on behalf of the "Council of Jews from Germany," Mr. F. Goldschmidt. A memorandum which was submitted to Lord Henderson, asked *inter alia* for binding and enforceable agreements to safeguard the implementation of the Restitution programme after the revision of the Occupation Statute. The delegation also stressed the urgency of a Compensation Law to be promulgated by the German Federal Republic, or, if this should not be feasible at present, by the Laender in the British Zone. Furthermore, questions arising for Nazi victims in connection with the Equalization of Burdens Law (*Lastenausgleichsgesetz*) were discussed.

Lord Henderson replied first to the statement that the British Zone of Germany was somewhat behind the American Zone in the matter of dealing with various aspects of Restitution. He stated that he was considering the establishment of an independent body to examine the machinery in the British Zone.

He could not predict how long the Occupation Statute would remain in force. At present, negotiations took place between the Allies. After the conclusion of these negotiations it would be necessary to come to an agreement with the German Federal Republic.

As long as the Occupation Statute was in force, Restitution, Lord Henderson stated, would remain a reserved power. The interests of victims of Nazi persecution would afterwards be secured by contractual obligations of the German Federal Republic. Should it not be possible to enact satisfactory Compensation Laws before the expiration of the Occupation Statute, the contractual obligations would comprise the promulgation of such laws.

TIME LIMIT IN FRENCH ZONE

Readers are reminded that the time limit for the submission of indemnification claims in the French Zone expires on May 30, 1951 (Baden), May 29, 1951 (Rheinland-Pfalz), and May 26, 1951 (Württemberg-Hohenzollern). Claims have to be submitted to the "Amt für Wiedergutmachung" of the district where the claimant has or had his last domicile or residence, or where he suffered damage, if he had neither domicile or residence in the land.

GENERAL LICENCE FOR FOREIGN ENTERPRISES

By the second amended version of General Licence No. 21/49, all foreign currency restrictions have been removed from economic enterprises which are entirely, or partly, under control of foreigners in the meaning of the currency laws ("Devisen-Auslaender"). The condition is that these enterprises have been registered in Germany as juristic persons or companies and that they are liable to commercial bookkeeping as required by German law.

Continued from page 1

Indemnification is also provided for employees and workers in *public administration* and, under certain conditions, for persons who lost their position in the *liberal professions* or in industry, agriculture and forestry.

Finally, annuities ("*Versorgungsrenten*") are to be paid again to persecutees who have emigrated, also if they have changed their nationality, and *insurance claims*, with the exception of those falling under social insurance, may be submitted as well. At the end the Law states that claims arising from *social insurances* are to be regulated in detail by special future legislation.

The last chapters of the Law deal with the order in which the claims have to be settled and with questions of procedure.

W. R.

TRADE MARK APPLICATIONS IN AUSTRIA

The Austrian Temporary Trade Marks Act (*Markenschutz-Ueberleitungsgesetz*) of May 9, 1947, provides that trade marks registered in Austria or with the Reichspatentamt remain in force in Austria only if an application has been made for their registration in the new Austrian Trade Marks Register, such application to be filed within a time limit to be fixed by an Order of the Austrian Ministry for Commerce and Reconstruction. This time limit expires, according to an Order recently issued, on June 30, 1951. Trade Marks owners who wish to maintain their trade marks in Austria must, therefore, file the respective applications by that date. Under Section 9 of the Sixth Restitution Act (*Sechstes oesterreichisches Rueckstellungsgesetz*) that period can be extended if the business concerned has not been restituted up to April 30, 1951, in which case an application for extension must be filed by June 30, 1951. Interested people are advised to take the necessary steps as soon as possible.

AUSTRIAN DEATH DECLARATIONS

The Austrian *Bundesgesetzblatt* No. 23, published on January 26, contains a restatement of the enactments now in force in Austria concerning missing persons. The publication is to be referred to as "*Todeserklarungsgesetz 1950, Bundesgesetzblatt No. 23.*"

GERMANY

INVESTIGATIONS AT MUNICH ENTSCHAEDIGUNGSSAMT

The office of the Bavarian "Landes-Entschaeidungssamt" has been occupied by the Police, and the staff, including the President, Dr. Philipp Auerbach, has been forbidden to enter the building. The object of this measure is to investigate certain alleged falsifications of documents on the strength of which claimants are suspected to have wrongfully obtained indemnification. At the time of going to press the investigations were still going on. According to statements of the Bavarian Cabinet and of the Occupation Landcommissioner Shuster, the Police action is directed neither against the restitution work nor against Dr. Auerbach personally.

STUDENTS AGAINST ANTI-SEMITISM

The students of the Free University in Western Berlin have proposed to arrange public lectures about Jewish culture and Jewish history. They also advocate the establishment of a Chair for Jewish culture.

GERMAN DOCTORS CONFESS GUILT

The World Union of Doctors decided with 33 against 3 votes to take the necessary steps towards the affiliation of the German and Japanese Doctors' Associations. The German Doctors' Association had submitted a declaration in which it acknowledges that German members of the medical profession had taken part in the atrocities and experiments performed under the Nazi regime, and that they had therefore acted against their professional ethics. The German Association also expressed its regret that it had not at that time protested against this abuse of medical science.

OLIVER TWIST PERFORMANCES

It is intended to perform the J. Arthur Rank production "Oliver Twist" in Western Germany. The *Allgemeine Wochenzeitung der Juden in Deutschland* recalls the incidents on the occasion of the attempted performance in Berlin in 1949; it expresses the view that the German public might misunderstand the real meaning of Dickens' work and abuse the plot for anti-Semitic propaganda.

HISTORY OF GERMAN JEWS UNDER HITLER

Mr. Hans Lamm has just completed a history of the German Jews under the Nazi regime. The book will be duplicated or printed early in the summer. In order to assess approximately the demand, the author would be glad if interested readers would write to him. Their communication would not be treated as a definite order. The price of the book has not yet been fixed but will be as low as possible. The address of Mr. Hans Lamm is: Nuernberg, Erlentegenstr. 44.

IN PARLIAMENT

"LASTENAUSGLEICH"

Mr. Harold Davies asked the Secretary of State for Foreign Affairs (1) what exemptions from the capital levy under the German Tax Bill will be granted to United Nations nationals; (2) if he will endeavour to secure preferential treatment with regard to the proposed West German capital levy tax for Nazi victims naturalised and domiciled in this country.

Mr. Younger: I assume that the capital levy to which my hon. Friend refers is the proposed Equalisation of Burdens Tax now under discussion in the German Federal Parliament. His Majesty's Government regard this tax as designed in part to meet charges arising out of the war. In so far as it has this character, they do not consider that it should be paid by United Nations nationals. Discussions on the subject of this exemption are at present proceeding between the Allied High Commission in Germany and the German Federal Government. In this connection His Majesty's Government have also in mind those persons whose naturalisation in the United Kingdom was delayed on account of the war.

In answer to a question by Mr. Janner, Mr. Younger stated: Where successful restitution claimants are United Nations nationals, they will enjoy any benefit conferred upon such persons. I am advised that the tax liability of other successful restitution claimants depends upon a proper construction of certain provisions of the Zonal Internal Restitution laws and of the Equalisation of Burdens Law itself, which has not yet been finalised. The point will be kept under review by the United Kingdom High Commissioner.

SPONSORS FOR NATURALISATION

Lieut.-Colonel Bromley-Davenport asked the Home Secretary whether, in view of the public interest which has been caused by his refusal to disclose who were the sponsors of Professor Fuchs for naturalisation, he will undertake that henceforward arrangements are made for a register to be kept of all such sponsorships which can be open to inspection by interested persons.

Mr. Ede: I do not think that any useful purpose would be served by adopting the course suggested by the hon. and gallant Member.

ALIENS

On February 1 the Home Secretary, Mr. Ede, gave the following figures about aliens: "On December 31, 1950, the number of aliens over 16 years of age registered with the police as having been in the United Kingdom longer than two months was 429,329. From January 1, 1945, to December 31, 1950, 53,710 aliens were naturalised and on January 1, 1951, approximately 2,650 applications for naturalisation were under consideration."

WAR CRIMINALS

In answer to questions by Mr. Janner and Mr. Albu, Mr. Ernest Davies stated on behalf of the Foreign Office that a pronouncement of the British High Commissioner in favour of a review of the Nuremberg sentences was not official. "We are reviewing all sentences"—Mr. Davies went on—"but this does not imply a revision or reduction."

In a written reply Mr. Davies pointed out that there could be no question of an amnesty to people who had been convicted of brutal crimes against humanity. "The U.K. High Commissioner is, however, to undertake this year a review of sentences of all War Criminals sentenced by British Courts and new imprisonment in the British Zone. This review will be taken on clemency grounds and to remove any existing inequalities in penalties which may still exist."

Asked by Dr. King whether in view of the recent American release of leading Nazi War Criminals the Foreign Secretary would make clear that His Majesty's Government did not intend to release leading Nazis under its control before they had served the sentences passed upon them, Mr. Ernest Davies replied: "Yes, Sir, it is the general intention of His Majesty's Government that all War Criminals for whose detention they are responsible shall serve their sentences, account being taken of the normal remission for good conduct." Mr. Davies also said that Britain had no right of interference with what the Americans or the French chose to do in this matter, and that there had been no consultation with Britain about the decision arising from the review in the American Zone.

Professor Franz Boehm (Frankfurt a. M.):

A GERMAN ON ANTI-SEMITISM

Those Germans who are not content to acknowledge the existence of anti-Semitism in Germany but who query its cause, often like to answer that the cause of hatred of Jews is to be found in the Jews themselves. Therefore anti-Semitism will stop only when the Jews change.

When these same people talk in one breath of certain injustices of the restitution law and its application in some instances, and of the terrible consequences of anti-Semitism for the Jews, then they are trying to compare two incomparable things. If the surviving Jews wanted to retaliate in kind, they would have to avenge the destruction of their families, the murder of millions of innocent men none of whom had committed a crime punish-

GERMAN SONGS IN ISRAEL—YES OR NO ?

The recent banning by the "Cinematographic Censorship Board" of the use of German in public performances has aroused the liveliest discussion in the Israel press. The ban had resulted in striking from the programme of Kenneth Spencer, the American basso, songs by Brahms and Schubert. The majority of the papers expressed the view that the Board had exceeded its authority.

Ha'aretz thought that the Germans should be judged according to the standard of their great poets and not that these should be judged by the abominable deeds of a disgraceful generation. "In the classical songs of Germany the poet and the musician become one, and with this fusion it becomes impossible to separate the two elements. The world is empty enough of all forms of spiritual expression. There is no need to drag poetry through the law courts or to shut the ears of mankind to the innocent beauty of the poet's utterances."

The *Jerusalem Post* voiced somewhat similar views: "The ban of the performance of the German language has caused much concern on the part of a vigilant Israel public. Such a ban, we feel, is distasteful both for its echoes of totalitarianism and its futile application. . . . Spleen of that kind will not advance our cause among the nations. Instead it may hold us up to derision, particularly in the world of the arts and invite challenge of our sincerity when we profess to be counted among the defenders of basic freedoms."

The evening paper, *Hador*, however, thinks that, if there is no absolute necessity for them, displays in German should be prevented. "When one local citizen talks to another in German, it is one Jew talking to another and he does it because he must. But what compulsion is there to sing Brahms in German and not in another language? We have not much means at our disposal nor many opportunities for preventing the world crusade of appeasement towards the sons of the Third Reich, who look forward to the revival of that regime. Let us at least not be parties to this universal crime. For, indeed, such crime always begins with 'trifles.' To-day—a concert in German; to-morrow—trade with the Germans; and the day after—the approval of political relations."

Here are two of the numerous letters to the Editor:—

"When Dr. Goebbels and his henchmen in 1933 burned books of Jewish authors, Jews and non-Jews all over the world regarded and condemned this action as foolish and as a crime against civilisation. The recent action of our Censorship Board in banning songs, etc., in the German language in public performances is of a similar pattern."

"Whereas Goebbels was solely animated by blind, murderous hatred of the Jewish people, Israel public opinion is motivated by the very normal and commendable human resentment of watching public performances in the language spoken by those who have looted, tortured and murdered one third of the Jewish people with utter impunity and without the slightest show of remorse."

Mr. Frank Pelleg, Director of the Music Department at the Ministry of Education and Culture, said in a statement that "such a ban can only deepen and prolong grievous reminiscences, and that can't be the purpose of the humanitarian education of a new generation. The arts, and especially music, should be used to neutralise the bad feelings thousands of Israelis may rightly have against the use of German."

H. F.

able by death or had even been tried, terrible atrocities, torments, tortures, insults, degradations, robbery, immeasurable misery. If they did avenge that, it would be unpleasant. They would repay one crime with another. But they would only just be quits with us.

We accept anti-Semitism as unalterably given. We should like to see it disappear, but we believe this to be impossible so long as Jews exist whose presence may appear obnoxious to any of our fellow-citizens. We should like it best if the Jews would completely disappear for 200 years so that anti-Semitism would die of its own for lack of subject matter to feed on. After that they might slowly and carefully reappear—but only very gradually. It would be better if they disappeared once and for all. We should then have plenty of time to make them into saints post mortem, like Joan of Arc, who was also first rendered harmless and burnt, just to be on the safe side.

That, of course, would be an ideal solution.

There is an example which is often recounted to show how we discriminate against Jews; I refer to the Poles. It is quite clear that the Poles have revenged themselves quite differently from the Jews for the wrong done to them. They have not only conducted a few exaggerated restitution cases, but have chased millions of Germans, men, women, children and invalids, from their homes across the frontier without means of subsistence, and this without regard to their guilt or innocence. What would have happened if the Jews had done that?

Now another point about the Restitution Law.

This law follows on a robbery, an injustice. The Restitution Law intends to return what has been robbed. The restitution of thousands of cases of political mass injustice is always a tricky and difficult matter, especially when one or two decades have passed and when each individual case is different. It is practically impossible there to proceed exactly according to right and justice. We will probably all admit that 90 per cent of all "aryanisations" were unscrupulous rackets. But in a number of cases, more or less fair prices were paid. Yet even in these cases we have to remember that after all the Jews did not sell out voluntarily, but because a terrible capital levy had been imposed on them and because they had to flee from the country to avoid being sent "up the chimney."

The real reasons of anti-Semitism are superstition, obsession, hatred of the stranger, intolerances against neighbours and fellow-citizens who want to live their own lives, whose faith, habits, traditions and customs are different from our own. In the Ancient World Jews were persecuted because they refused to worship the gods of the peoples among whom they lived. In the Middle Ages, especially at the time of the Crusades, they were persecuted because a terrible superstition caught hold of Christians which had no connection with Christian faith or teaching: the superstition, that is, that the Jews were cursed by God because they had crucified Jesus and that all those who had dealings with the cursed were themselves damned. We do not believe that any more; but a remainder of the superstition survives to this day in the notion that there is something queer about the Jews. We moderns are by no means as enlightened and unprejudiced as we like to imagine.

There is a further point: With every obsession and superstition there combines a cruel trait of human nature, the hunting instinct, the desire to chase the helpless and the outsider. Of course these people know in their innermost hearts that they are doing wrong. But these pangs of conscience make their anti-Semitism only more wild and determined. It is an old fact that man inclines to love him whom he has done good and to hate him towards whom he feels guilty. The injustice which men have done to the Jews nags them inside and makes them even more anti-Semitic than they were before.

That is why it is not a matter for the Jews to deprive anti-Semitism of its foundation. If they all turned into angels, that would make no difference to anti-Semitism. It would only incite it all the more. The cause of anti-Semitism is inside ourselves. That is where we must find it and destroy it.

From *Die Gegenwart*

ANGLO-JUDAICA

The German Challenge

The air of spring is not too pure this year. When "bygones are bygones" in Germany, then in fact bygones are come-backs everywhere. It seems strange to think that the record of the German horrors which was discounted once because it was not believed, should be discounted again because "worse things are happening now," as was painfully argued by reviewers of the recent English translation of Dr. Eugen Kogon's famous book "Der SS Staat." The restoration of German arms and war criminals is now considered a matter not of principle but of expediency, though British Jews too appear to be somewhat divided on the issue.

The thoroughly reprehensible suggestion by the British High Commissioner that the murderers at Landsberg had been convicted by "hate and revenge," was vigorously denounced by the Anglo-Jewish Association even before the Prime Minister disowned it (three weeks later). The "Jewish Chronicle" observed a tactful silence on Sir Ivone Kirkpatrick, ventured some "astonishment" at General Eisenhower, but passed severe strictures on the fellow-Jews at the Board of Deputies whose protest against certain proposals to rearm Germany it dismissed as "unhelpful platitudes."

These strictures received support from the Anglo-Jewish Association, while the Board was upheld by the "Zionist Review" and probably a majority of British Jews.

Anti-Semitic Propaganda

A correspondent of the "Catholic Herald" some time ago complained he had found this propaganda in a number of books lately as well as in a journal issued under Catholic auspices; soon afterwards too he reported evidence which he said assured him that "the anti-Jewish campaign has taken a strong hold on the Catholics in this country." Where this campaign is not the result of ancient prejudice, it may well be due, in part, to the inspiration of refugees from Iron Curtain countries. One of these, V. L. Borin, a leader of the anti-Benes Czechs in London during the war, has just launched a vicious anti-Semitic newsletter.

Friends of the Jews

It is gratifying to note that when the anti-Communist Jew-baiters appeared in Devon, the local newspaper at once took up the challenge in forthright words: "Our Jewish population in this part of the world is very small. They are accepted without question as members of the community and stand on their own merits as individuals. Any attempt to single them out would no more be tolerated by public opinion than it is by the law. We fought a ghastly war against this sort of thing, and would-be Himmlers will receive short shrift."

At the same time, guard must be taken against outbreaks of anti-Semitism, particularly in Hampstead, as the Hampstead Council of Christians and Jews were told by the Rev. Copland Simmons, of Froggnal. Speaking of the Nazi atrocities, he said: "We are inclined to think that these things could not happen here, but those who live here know that they could—if not physically, mentally." Nevertheless, the Rev. Simmons felt that the quiet understanding between Christians and Jews in the Council was gradually making it impossible for anti-Semitism to assert itself in the borough.

It was also encouraging to read a new judgment on Shylock in a prominent Catholic paper. "My sympathies are all with the Jew," a critic exclaimed in a note on the "Merchant's" recent performance at the Old Vic. Antonio was described as a Christian whose greed "would have enraptured, and indeed may have inspired, the late Reichmarshall Goering." Shylock, it was said, despised the persecutors of his nation "with understandable, almost laudable, ferocity." The words had rather a topical ring in the hubbub around the war criminal C. C. A.

HEINRICH STERN

Heinrich Stern suddenly died in London at the age of 66. He took a leading part in Jewish life and was prominent in the Jewish Liberal Movement in Germany as well as, after his emigration, in this country. For several years he was chairman of the "Repräsentantenversammlung" of the Jewish Community, Berlin. As a Board Member he took an active interest in the work of the AJR. By his deeply-founded religious outlook, his wide Jewish and general knowledge and his gift as a promotor and organiser of many Jewish causes he has left his mark on the history of German Jewry.

Lutz Weltmann:

TWO STORIES FROM JEWISH HISTORY

The two stories under review here are taken from recent history, their heroes are anonymous, and both authors are Gentiles.

John Hersey who wrote the story of the Warsaw ghetto ("The Wall"—Hamish Hamilton: 15s.) is an American, thirty-six years old, and made his name with the novel "A Bell for Adano" (which was turned into a film) and the Penguin Documentary "Hiroshima."

"The Wall" is a novel under the disguise of a documentary, not easy to read, which is a great pity.

And yet, it ought to be read by many. There are still many amongst us who lament the loss of home, wealth, language and profession, which is only human; but what is this compared with the suffering of those Jewish martyrs in Eastern Europe? It is a great thing to emulate men such as Field Marshal Smuts and Pandit Nehru, who were able to forget the past, but the magnanimity required from Jews is the greatest ever asked for in history: not to forget, which is impossible, nor to forgive, which is superhuman, but just to bury hatred, which one side must start doing.

John Hersey's book fights the inertia of the heart, both of Jews and Gentiles. He gives a story of "Jewishness," which belongs to our history as much as the glory connected with great names such as Spinoza, Disraeli, Mendelssohn and Heine. It is an epic of the human heart, of its foibles and of its endurance. There are those amongst our community, who are not only deserters, but even profiteers in the hour of darkness. There is the "Judenrat," established by the Nazis, the best

elements of them willing to help, and yet doomed to be collaborators in the destruction of their brethren. Some served, after realising what they were doing, in order to prolong the lives of their next of kin.

The author's studies have been very thorough, his psychological insight is profound, and he has a great gift for portraying both the "Group" and Jewish, Polish and German individuals. Great conflicts take place in human souls: once the Germans come with the white flag, and the Jewish guerilla fighter who had enjoyed some Western education hesitates for a moment, in case hostilities could be finished in a sportsmanlike manner, but his Eastern fellow-Jew has none of those inhibitions and shoots the negotiator. Hersey, with Anglo-Saxon fairness, makes us understand both characters. And there is a Zionist, who learned from the happenings in the ghetto that the movement was threatened by the same nationalism against which they were fighting, that there was a danger that the Jewish heritage, a pillar of Western civilisation, might perish on the very ground where it had sprung from.

This is the topic of another book: "Come Like a Storm," by E. G. Cousins (Ernest Benn: 10s. 6d.). The author of this novel is at least two decades older than Hersey: he was born in China, went through the Boxer Rebellion, fought with the New Zealanders in the first World War and served with the Royal Pioneer Corps in the second. As O.C. Troops on British transports in the Eastern Mediterranean he was an eye-witness of the illegal immi-

grants from Eastern Europe and instrumental in their transport from Haifa to Cyprus.

Cousins has a story to tell which is tragic and unpleasant at the same time. The sad story begins in Rumania where the Jews cannot make a living any longer. A manifesto signed "Zionist Forces in Europe" offers them transport to Erez Israel, free of charge. As they have nothing to lose and as Zion was a desire kept alive in their hearts, they go aboard one of the notorious hell-ships. The squalor and death during this crossing equals the torments the inhabitants of the Warsaw ghetto underwent. But in their case they were the victims of an unholy alliance between Western Jews who supplied the money for relief and, as the author suspects, Communists who intended to brew trouble in Palestine by transporting them. Driftwood misused in the struggle of the great powers.

The English officer whom we may identify with the author of the story is confronted with an unenviable task. He faces a new world of "Yiddishers" in humiliating circumstances. What happens in Palestine and Cyprus has repercussions in Britain, rousing resentment among Jews and Gentiles. A world of prejudice, red tape, officialdom, incompetence is shown, pandemonium is let loose with human beings as sufferers—our fellow-Jews as the sport of the gods. But there is a conciliatory conclusion. The British officer learns from his psychological experience, and already in Cyprus one of the victims is able to see the British side of the case. Here we Jews must act as a Smuts and a Nehru did.

BUBER'S NATIONALIST THEOLOGY

Buber's new book "Israel und Palästina—Zur Geschichte einer Idee" (Artemis Verlag, Zürich) has both a German and a Hebrew edition. German Jews living now in English-speaking countries and having become acclimatised to English empirical thinking will probably realise how estranged they have become to Buber's German argumentation. But the Hebrew edition of this book will—it is to be feared—find a wide public in Israel; there the readers will be happy to be given an interpretation of Zionism which is a justification of 20th Century nationalism and of the negation of the diaspora.

Because peasant life was the background of the prophetic centuries, Buber demands that the Jewish people must again have its peasants in order to understand fully the prophetic teaching. The word "peasant" stands here for Buber's German word "Bauer." But neither the English word "peasant" nor the other English word "farmer" convey what Buber's "Bauer" is. With the German word "Bauer" Buber fully accepts the Romanticism with which the Germans surround it; the Communists to-day are trying to destroy a neolithic peasantry; Roman Catholicism in the Middle Ages tried—not quite successfully—to christianise the pagan countryside; in the Anglo-American civilisation there are no peasants; there the farmers, farm owners and farm labourers, are part and parcel of an urban civilisation.

Against this urban civilisation of the Western world Buber employs the Marxist argument. The word "parasite" (p. 196) which the Nazis used against the Jews, is also used by Buber, and it becomes one of his arguments against Jewish existence in the diaspora. By his "blood and soil" theory he wants to amend the proposition that "Jewry broke out of the cosmos" ("aus dem Kosmos gebrochen"). Buber puts the clock back. But he does it, robed in the mantle of the scholar, quoting Bible and Aggadah, calling the whole Jewish history as witness in his indictment against Non-Zionism. We hear that the commandment "Be thou a blessing" means "Be thou a blessing in the land of Israel," implying that only there can the Jew be a blessing to mankind. Many more examples of such "exegesis" are presented to the reader.

Buber, the author of "Das Königtum Gottes," also speaks in the pages of this new book. But not often. When he does, we are reminded that once he was the co-worker of Franz Rosenzweig. In those bygone days—and up to the time when Buber left Germany, we listened to him. He gave us "Das Königtum Gottes." How the author of this great book could also write the book under review, I fail to understand.

IGNAZ MAYBAUM

LAW and LIFE

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

NATIONAL INSURANCE BENEFITS

Let us always bear in mind that this is an insurance in the proper meaning of the word and that the benefits are not welfare payments out of a charitable fund.

Let us imagine that the National Insurance is a building in which a number of special insurances are housed, similar to a comprehensive householders' policy which covers different kinds of damages, i.e. by water, fire, theft, burglary, etc. The National Insurance house contains three floors. On the ground floor we find the insurance for inability to work on medical grounds; the first floor houses an insurance for inability to earn a living for other than medical reasons; the top floor contains the departments covering special allowances granted under special personal circumstances.

The insurance for inability to work on medical grounds provides free medical treatment, free medicines, etc., free treatment in hospitals, in other words the Health Scheme which should by now be familiar to everybody. But while the patient is treated under the Health Scheme he may be unable to work, and in English Law there is no compulsion for the employer to continue payment of wage or salary during illness. The Insurance pays to a person over 18 years of age (but not to a married woman who is not separately insured) the amount of £1 6s. per week and a further 16s. for an adult dependant (i.e. the wife who has no separate income) and a further 7s. 6d. for the first child under school leaving age. A youth of 18 is entitled to 15s., an insured married woman to 16s.

If the inability to work is caused by industrial injury or industrial disease (these are specially enumerated in the Act) the rates for the adult are £2 5s. per week for 24 weeks. Thereafter the Disablement Benefit takes its place at the rate of between 9s. and £2 5s. according to the grade of disablement. This part of the National Insurance takes the place of the Workmen's Compensation Acts and special allowances are granted in case the industrial injury or disease results in death.

An expectant mother who has to give up her work before the childbirth is entitled to a maternity allowance of £1 16s. per week for 13 weeks beginning 6 weeks before the expected confinement. If she has not worked before she is only entitled to £1 per week for 4 weeks after the baby is born, but she will in any case receive the maternity grant of £4 for each baby.

After having visited all offices on the ground

floor of our insurance building we inspect the first floor, where we find insurances against inability to work not caused by medical reasons. The first door is marked "Unemployment Insurance." We find here that the rates of benefit are the same as those for sickness except for a married woman who receives £1 per week (4s. more than in case of sickness), but the insured must have been a contributor for at least 26 weeks. The benefit is paid for 180 days, but may be extended according to previous contributions to 1 year. On the other hand there may be no benefit for the first 6 weeks if the insured has given some cause for her unemployment.

The next door on this floor is marked "National Assistance," and there payments are made to persons who for some reason or other are not covered by the Insurance, e.g. unemployed whose unemployment benefit has expired. The National Assistance is not part of the National Insurance but a supplement to it. On this floor we also find the "Retirement Pension." Men over 65 and women over 60 are entitled to 26s. or 16s. respectively. The pensioner who has a wife under 60 receives a further 16s. and 7s. 6d. for one child under school leaving age. But if the retired earns up to 20s. per week, this will not affect his pension, for every further 1s. earned one shilling is deducted from his pension until the man is 70 years old, the woman 65; thereafter no reduction for earnings takes place.

The top floor of the Insurance Building houses insurances under certain special conditions. The family allowance, the guardian's allowance, the widow's benefit and death allowance. Under the first, a grant of 5s. weekly is paid for every child after the first one, a benefit intended to encourage larger families. The guardian's allowance represents a payment of 12s. per week to anyone who takes an orphan into his family, provided that one of the parents of the orphan was a contributor to the Insurance.

A widow under 60 whose husband was a contributor receives £1 16s. and 7s. 6d. for the first child under school leaving age for 13 weeks, thereafter the Widowed Mother's allowance of £1 13s. 6d. Under certain conditions a widow's pension of £1 16s. per week may be granted in place of the former allowances. On the death of an insured person or his wife or husband or child respectively, a grant towards the costs of funeral becomes due, which for an adult amounts to £20.

Paul H. Emden:

THE ARRIVAL OF THE ASHKENAZIM

When Menasseh ben Israel came to London in September 1655 to plead for the re-admission of the Jews, the terrible plight of his Russian-Polish co-religionists was uppermost in the Dutch Rabbi's mind. Between half and three quarters of a million Jews had been slain by Cossack hordes under their Hetman, or Fuehrer, Bogdan Chmielnitzki and in 1648 a wave of Jewish emigration started westwards.

Menasseh ben Israel himself had informed Cromwell that the Jews were "in great straits in Poland, Lithuania and Russia," and urged their misfortunes as a reason for granting his petition for the re-admission of his brethren to England. Herein the Rabbi had not succeeded and only those "as sit in the inquisition" could count on meeting no obstacle when settling in this country. They had fled from the stakes of the Peninsula and, belonging to the Spanish-Mediterranean-Levantine group of Jewry, were Sephardim and generally highly cultured and wealthy people. Distinct from them were the Ashkenazim who, of German-Franco-Polish origin, were confined in narrow and miserable ghettos, forcibly separated from the culture of the countries in which they lived, or rather vegetated.

What actually happened in 1655, and what in Anglo-Jewish history is called The Re-admission, was that no interference was put in the way of those Sephardim who might care to remove to England. Those Ashkenazim, however, who in Hamburg—according to a contemporary description "full of fugitive Polish Jews"—and other ports waited to hear that they might come over to England, waited in vain and had to take up their staff once more to seek refuge elsewhere.

Poor Refugees

To exclude them completely would have been both impossible and illogical once the others were admitted and, bidden or unbidden, there arrived in process of time sufficient to lay the foundation for an Ashkenazi community in London. These poverty-stricken refugees remained for over a century an unending source of annoyance and embarrassment to the Sephardim who looked with contempt upon these *tudescos*, as they termed them. Their majority had no proper surnames, spoke but Yiddish and after years of residence in this country were still ignorant of all but the vaguest rudiments of the English language.

Nevertheless the obligation to assist them could not be evaded but carefully the Sephardim saw to it that no poor Ashkenazi became a member of their Synagogue. The objection, however, was waived in the instance of Benjamin Levy, a merchant of Hamburg who settled in this country about 1670. He enjoyed a great standing and among the Ashkenazim was the first really rich man (of whom, and Judith Levy, "the Queen of Richmond Green," one day more may be said). He played, though unwittingly, an outstanding part in Anglo-Jewish history—in 1696 he bought a piece of land in Globe Road, off Mile End Road, to be used as a burial ground for the German and Polish Jews. This informal purchase marked the first step towards the organisation of the Ashkenazi body as a separate community.

Though the influx of Ashkenazim was in its first beginnings on a very small scale only, it attracted notice and in July 1677 the existence in London of a number of destitute aliens pretending to be Jews was reported to the Court of Aldermen, who immediately ordered "that no Jews without good estate be admitted to reside or lodge in London."

In order to stem further influx of poor Jews, iron rules were introduced. When, however, in 1744, the Jews of Bohemia and Moravia were threatened by Maria Theresa with expulsion, the problem got beyond control. In 1753 one half of the 8,000 Jews living in London were dependent on charity and the Synagogue tried to check immigration by refusing relief to all foreign Jews "who had left their country without good cause." But persecutions abroad continued; the Polish War of 1768 further swelled the immigration—and the burden. The financial position of the community had in 1772 become so strained that the Great Synagogue, an Ashkenazi house of worship, had to be mortgaged.

Still worse was the fact that the great number of new destitute refugees brought the London community into serious conflict with the Government. As most of them had never learned a trade, they either peddled on the highways or drifted into crime and so their condition became a public scandal. The Home Office remonstrated with the Synagogue authorities who replied that they were not to blame but the Government which made immigration too easy. The outcome was that the Synagogue petitioned to restrict the influx. Instructions were now issued that in future only such Jews who had paid their passages in full were to be permitted to disembark; to those who had pleaded poverty and received a half price, or even free, ticket, entry was to be refused. At that everyone wishing to immigrate had to hold a passport issued by one of the British Ambassadors or Ministers abroad. At the same time raids were made on Jewish pedlars all over the country and the Lord Mayor promised free transport from London to the seaports to any Jews wishing to return to their native lands.

Provincial Settlements

The order that Jews "without good estate" were not allowed to settle in London had in the meanwhile led to an interesting and important development: while the rich Sephardi merchants resided almost exclusively in the metropolis, the poor Ashkenazim were glad to settle wherever they saw a chance of making an ever so modest living. Within London that possibility had, at least for the time being, disappeared and as the unwelcome strangers had to turn somewhere, most of the ports, especially those on the south and west coast, had by the beginning of the 18th century a sprinkling of Jews. The small settlements increased during the century to such an extent that regular communities could be established at Plymouth (1740), Portsmouth (1747), Liverpool (1750), Bristol (1754), and Falmouth (1766). The absolutely destitute became pedlars, financed and equipped by Jewish shopkeepers who sent them inland. As soon as such a pedlar had saved some money, he would set up a shop of his own, preferably in the district he knew from his peregrinations. In the progress of time communities sprang up in Canterbury (1760), Exeter (1763), Manchester (1770), Birmingham (1770), Leeds (1772) and suchwise the formation of Jewish congregations in the English provinces was almost exclusively the work of the Ashkenazim.

The gradual relaxation of the vigilance of the Inquisition resulted in a progressive dwindling of Sephardim immigration. For the Jews on the Continent, however, there was without end and respite "good cause" enough to quit their homesteads. Even if free from actual persecution, they lived everywhere under more or less oppressive and degrading disabilities. The great attraction, the magnet, was England, brought into closer relation with Germany since the accession in 1714 of the Hanoverian George I. There was the land of freedom and toleration and, whether welcome or not, the Synagogue could always be relied upon to save the newcomer at least from starvation. So it came that by *circa* 1800—when about 20,000 Jews lived in London and 5,500 in the Provinces—the Sephardim, outnumbered by the constant immigration of Ashkenazim, formed but a fraction of Anglo-Jewry.

During the last seventy years the Ashkenazi branch of Anglo-Jewry has greatly increased. The savage persecutions in Russia started in 1881, and within a single generation something like 2,000,000 east European (Ashkenazi) Jews had to seek new homes. The vast majority settled in the United States and a fraction only in this country. Nevertheless the number of Jews in England, estimated in 1880 at 60,000 (of whom 47,000 in London), increased by 1905 to almost 200,000 (in London 150,000). Twenty-five years later, that is prior to the Nazi atrocities, there resided in this country about 330,000 Jews (London 180,000), and to-day 450,000 (London 185,000 and Greater London 280,000).

Old Acquaintances

"The Consul"—London's audiences have to make something good after showing so little appreciation of Menotti's two earlier operas. Already his "Telephone" and "Medium" showed the new and modern ways this gifted American-Italian composer goes; but it was a financial flop. Now Sir Laurence Olivier has brought his "Consul" from Broadway to the "Cambridge," and this time it depends on all of us to prove that we appreciate Menotti's courage and topicality. The writer-composer shows that he would still be an excellent playwright if he couldn't write one single note; his drama is Sartre at his best, full of thrills and excitement. People like you and me are filling the stage; it's the story of the eternal refugee trying to escape from dictatorship and tyranny, hunting through three acts for a visa. The waiting room of a consulate is the place, and "the Consul" who gives the name to the play never appears at all. It's grim, sombre, hopelessly sad, and wonderfully humane. Moving from the beginning to the bitter end, it's a "must" for you to see. Patricia Neway, a 26-year-old Jewess from New York, is the leading lady, and she sings so effortlessly that one has the feeling she isn't singing at all; she really lives her part, living and dying in the jungles of red tape and bureaucracy. She brings the fate and the tragedy of an epoch,—our epoch,—to life. Even people who dislike opera will be moved by "The Consul," and others who don't appreciate Menotti's music will still enjoy every minute of that unforgettable evening.

The End of a Famous Family—Eleonore von Menselssohn, who died in an unfortunate accident in New York, was born fifty-one years ago to become a friend of the famous. Related to the great composer and the well-known bankers, she was always in love with the theatre although she wasn't really a great actress. Married first to Edwin Fischer, and later on to Rudolf Forster, Eleonore's house at Ammersee was a meeting place of celebrities from all over the world. She was last seen on a German speaking stage when Max Reinhardt produced "Maria Stuart" in Vienna; in New York she was in the cast of "Madwoman of Chaillot." In her house Noel Coward wrote his "Operetta" for Fritzi Massary's only appearance in London. Toscanini belonged to her circle in the States where Eleonore von Mendelssohn lived and married the former German actor Martin Kosleck, who used to act "Goebbels" on the screen in many anti-Nazi pictures. Wherever she was, her house was open for everybody. As her only brother Francesco is quite ill in hospital, this seems to be the end of this branch of a great and once famous family.

Returnees—None of those who returned during the last few months from their adopted countries to Germany, intended to stay for good; but some will, I am sure. Playwright Hans I. Rehfish, for instance, arrived from the States to have a look around, but after so many theatres accepted his old and new plays, he is so busy, and feels surely at home again. His "Juckenack,"—a new version,—will be shown in Hamburg; his first novel, "The Witches of Paris," will be published by Cotta, and he even wrote the dialogues for Hans Albers "Bluebeard" picture in which Fritz Kortner, another returnee, has an important part. Trude Goliat who ran a well-known guest-house in Sussex during the last few years, produced in Munich's "Atelier-Theater" a successful cabaret-revue for which gifted Robert Gilbert, Jean's son, wrote the lyrics. Peter Lorre is directing and acting his first German post-war picture "Das Untier" in Hamburg, and Max Hansen returned from Scandinavia to start a tour with "Weisses Roessl" in Berlin. Ernst Deutsch will have his first appearance in Berlin when he plays "Danton's Tod," and Leopoldine Konstantin prepares a production of "Operetta without music," adapted by Alfred H. Unger. Of course, a writer like Leonhard Frank intentionally settled in Germany again, while all the others first explore their special field before they decide.

London News—Peter Illing-Ihle will be in Carol Reed's new picture "An Outcast of the Islands."—Elizabeth Bergner hopes to play "Kameliendame" after the run of "Gay Invalid."

PEM.

FROM MY DIARY

The recently published 1951 edition of the Jewish Yearbook follows the steps of its predecessors. This means that it is just as indispensable as the previous editions have been. In the political sphere, the Yearbook records a decrease of Jewish M.P.'s after the 1950 elections and an increase of Jewish Peers by the elevation of Lord Morris and Lord Silkin (both former M.P.'s) and of Lord Greenhill; altogether there are now 11 Jewish Peers and 21 Jewish M.P.'s. Two new features of the present edition are an abstract of "British Legislation affecting Jews" and particulars about the Israeli government and administration, the parties and the consular system of the young State.

Under the heading "As if nothing had happened," the weekly "Hier und Heute," issued by the editors of the "Frankfurter Hefte," publishes an article by Walter Dirks which reads *inter alia*:—"One must be permitted to say quite a few things in Germany to-day, but where it smells of anti-Semitism, our patience has to end. There are in this country some ten thousand people, the remnants of several millions. They are 'hyper-sensitive' on the subject, and rightly so. We cannot bring back to life again the victims of Auschwitz, but the least we can do is to be 'hyper-sensitive' like these 'hyper-sensitive' survivors, . . . One cannot always be alarmed when generalisations are pronounced against Englishmen, schoolmasters or Germans. In the case of anti-Semitism, however, the matter is different, because here something incredibly terrible happened in our country, just recently, 17, or 12, or 6 years ago. Whoever speaks or writes as an anti-Semite to-day, gives his approval to these terrible happenings. A 'moderate' anti-Semitism may be debatable elsewhere. In our country, however, the right to such an anti-Semitism has been burned in the furnaces of Auschwitz."

FRANKFURT HONOURS FORMER MUSEUM DIRECTOR

To honour its former Director, Georg Swarzenski, on the occasion of his 75th birthday, the Staedel'sche Institute Frankfurt arranged an exhibition of the most important pictures and other art treasures acquired by Swarzenski in the course of his activities which, after 30 years, had to be terminated in 1933. Georg Swarzenski is now living in Boston.

Stuttgart. Rabbi Dr. Siegbert Neufeld has been appointed Land Rabbi for Wuerttemberg-Hohenzollern. Before the war, Dr. Neufeld was District Rabbi in Elbing. During the past 12 years he lived in Israel. Dr. Neufeld is also the author of Monographs on Jewish historical subjects.

Saarbruecken. A new Synagogue was consecrated in the presence of representatives of the authorities, Churches and Jewish organisations. Addresses were, *inter alia*, delivered by the Chairman of the Jewish Saarland community, Senatspraesident Alfred Levy, Mr. Shalome Kaddar, First Secretary of the Paris Israel Legation, and Mr. Grandval, the French High Commissioner. The two last pre-war Rabbis of Saarbruecken, Dr. Rothschild and Dr. Ruelf, who had come from Switzerland and Israel respectively, also addressed the audience. The new building is particularly beautiful from the architectural point of view.

There may not be too much similarity between Molière's "Malade Imaginaire" and the "Gay Invalid" at the Garrick Theatre. There is, however, hardly any difference (apart from the language) between Elisabeth Bergner of 1932 in Berlin and her Toinette in the present London performance. That she is still able to play a chambermaid of 20 years is already an achievement in itself and for those who had seen her on the Continent, her acting will have brought home many happy recollections. But also those who have met her for the first time are bound to come under the spell of this unique actress.

NARRATOR

Letter to the Editor

REVIEW OF GOLLANCZ'S ANTHOLOGY

Dear Sir,

It passes my comprehension how anyone could seriously suggest a parallel between Maimonides' "Guide" and the Anthology by Mr. V. Gollancz as your reviewer did in the January issue. It is surely not necessary for me to point out the difference between the great and comprehensive philosophical effort made by Maimonides and the composition of a mere anthology however meritorious such a compilation may be. It is no doubt tantamount to a falsification of spiritual and religious values to place these two on the same level by striking a parallel.

It is also more than obvious that in intention and purpose Maimonides' great work is essentially different to such a degree that one could hardly think of a greater difference. The propagation of vague religious generalities cannot take the place of a religious system for the simple reason that they are in fact non-committal and of doubtful application. They cannot give any positive guidance to the concrete problems which occur within a definite social milieu.

This is not the place to discuss difficult problems. It is only necessary to mention briefly these objections in order to show that the elation provided by the reading of the inspired utterances of great men must remain a mere aesthetic enjoyment so long as they are not definitely connected with a pattern of conduct and behaviour.

The writings of M. Buber about Chassidism are case in point. One can state without fear of contradiction that the Chassidic stories and representation of Chassidic ideas by M. Buber, in spite of the literary excellence, did not make any contribution to religious feeling or to a real understanding of Chassidism. They were just mere literature.

If any recommendation with regard to daily reading could be expected to help, one might think of classical Hebrew literature and even the Prayer Book as a more fruitful approach to a religious revival.

Yours sincerely,

137 Walm Lane,
N.W.2.

Dr. E. Lichtig

FAMILY EVENTS

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

Births

Morley.—A son (Steven Andrew) was born on January 26 to Lottie (née Apt), wife of Henry F. Morley, 1265 Gerard Avenue, New York 52, N.Y. (grandson to Mr. and Mrs. Rudolf Apt, London).

Tarnesby (Tarnowski).— On Sunday, January 21, 1951, at 11 St. Ann's Villas, Kensington, W.11, to Dr. Eleanor (née Ettlinger), formerly of Berlin, wife of Dr. Herman P. Tarnesby, formerly of Breslau—a sister (Sylvia Margot Dodette) for Ruth.

Erle.—A son (Ralph David) was born to Annie (née Moser), wife of Mr. Alfred Erle, 14 Ravenscroft Avenue, London, N.W.11.

Death

Mrs. Sophie Mahler, née Lang, of 34 Armitage Road, London, N.W.11, passed away on February 11, deeply mourned by her children, relatives and friends.

CLASSIFIED Employment

AJR EMPLOYMENT AGENCY (annually licensed by the L.C.C.) has on its register men and women (skilled and unskilled), also homeworkers of any kind, sitters-in. Report vacancies esp. for book- and storekeepers. Tel. MAI 4449.

IMPORT - EXPORT TEXTILE AGENCY wants capable person for contact London customers and sometimes for office, French, English, German necessary. Give full details to Box 976.

EXP. BARMAN wants suitable work. Box 985.

CHEF, highly exp. and reliable, wants position in Hotel in or outside London. Box 984.

EX-SERVICEMAN wants a job as storekeeper, despatch clerk or supervisor. Box 983.

EXP. PLUMBER wants congenial work. Box 982.

DENTAL MECHANIC wants position. Box 981.

SHORTHAND TYPIST PART-TIME required, German and English. Handwritten offers. Box 986.

Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept.

WANTED 3-4 rooms self-contained flat, would consider buying fitting and also do a few hours home-work. Box 978.

WELL - FURN. BED - SITTING ROOM, own basin, h.c., in superior home against 3 hrs. daily light help. Reliability and good ref. essential. Box 979.

OFFICES TO LET near King's Cross Station, comprising 3 rooms (1 room suitable for storing) and sep. W.C., all on one floor. Write Box 988.

Miscellaneous

ALTERATIONS, Remodels. Dress-maker, Mrs. Cohn, now 130 King Henry's Road, N.W.3. Please write for appointment.

YOUR RADIO or Television repaired quickly in your home. Moderate charges. Phone: MAI 3754, Dipl. Ing. H. Weinreb, 29 Compayne Gardens, N.W.6.

MANICURIST visits you. Box 987.

Personal

LONELY WOMAN, 39, wants to remarry; intellectual pref. Box 980.

MANCHESTER.—Ed. Lady (40) des. friend. Box 977.

AJR RELIEF DEPARTMENT

(Sponsored by the Central British Fund for Jewish Relief and Rehabilitation)

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MISSING PERSONS

Enquiries from AJR

Schindler, Hugo, born 26.9.1881 Bratslaw, lived at Vienna, for World Jewish Congress.

Jeremy, Everend and Gladys, Hocker, born on 19.7.86, for Walter Grube, Detmold.

Plaut, Selma, born 15.6.10 Frankenhause, lived at Essen, Adolf Zabel, Neumuenster.

LOOKING FOR

NEW CUSTOMERS

ADVERTISE IN "AJR Information"

Classified Adverts

(Employment, Accommodation, etc.) 3/- per line

Family Events: Entries free of charge

Display: 15/- per inch single column.

AJR AT WORK

AJR FUNCTION

The AJR Function on Sunday, February 18, at the Embassy Theatre was a very great success. Mendelssohn and Brahms were wonderfully and charmingly interpreted by Irene Eisinger, whose voice and expression were, as always, the delight of the audience. Mary Iveson was a very accomplished accompanist. Joseph Plaut's programme had a wide range from works by Daudet to Heine to amusing parodies. The pleasure of listening to this master of his art was only slightly mixed with sad feeling, because, at least for some time, it was to be the last opportunity to see him on a London platform. The dances by Ernest and Lotte Berk with music composed by Peter Ury revealed the great gifts of these artists.

On behalf of the AJR Mr. W. Rosenstock expressed the thanks to the artists, the patrons and the advertisers in the Souvenir Programme for their help and co-operation.

AJR EMPLOYMENT AGENCY

Due to the co-operation of our members and friends, we have been able to place more people in employment. If everybody would be kind enough to inform us of vacancies which he has in his own home or of which he hears, he would render a great assistance to his fellow-refugees.

Hardship Cases

- Elderly Engineer, highly experienced, nearly deaf, wants job as a designer of reinforced concrete or similar work.
- Widow of Doctor, who helped her husband in his practice, wants receptionist post.
- Reliable man, 47, healthy but not strong, very adaptable, seeks post as stockkeeper, packer, factory worker.
- Former Lawyer, who studied bookkeeping meanwhile, wants a post as a bookkeeper or manager.
- Former dressmaker, who had to switch over to clerical work, wants half-day position or work at home. Own typewriter.

TRAINING IN RAFFIA PLAITING

Those who are interested in learning Raffia Plaiting (Bastflechten) in an Evening Class of the London ORT Centre, should communicate with the AJR, MAI. 4449.

THE HYPHEN

For details and particulars of activities write to Mr. Peter Johnson, 8 Grove End Gardens, N.W.8, enclosing s.a.e. The envelopes should be marked "HYPHEN."

AJR Club

A preliminary gathering of those who had responded to the notices in the recent issues of "AJR Information," revealed a great enthusiasm at the idea of a Club "for the over 40s." Whilst hope was expressed that a more descriptive name for the Club might be found soon, it was the main concern of those who were present to start work without delay. It was decided that the Club should meet at fortnightly intervals on Sunday evenings. At the beginning the meetings are to be quite informal, as it is felt that people are mainly interested in getting into personal contact with each other. This, however, does not preclude that later on talks or musical recitals should enhance the meetings.

- All those interested are cordially invited to a Meeting on Sunday, March 18, at 7 p.m., at Zion House, 57 Eton Avenue, N.W.3 (near Swiss Cottage).

WHY YOU SHOULD ADVERTISE

It is gratifying to state that readers often express their appreciation of "AJR Information."

Many of them might, however, not know that, from the financial point of view, it is not easy to keep "AJR Information" going. Expenses for production have gone up whereas on the other hand AJR contributions are still on the 1945 level.

There could be a remedy which would not even involve a sacrifice. Part of the expenditure is to be covered by the proceeds from advertisements, and for many firms—manufacturers, wholesalers, retailers, restaurants, travel bureaux, and artisans—insertions would be of the greatest publicity value.

The rates are 15/- per inch, single column, for display advertisements, and 3/- per line for classified advertisements. Orders should be sent in, if possible, by the 15th of the preceding month. Every reader who becomes an advertiser acts in his own interest and is, at the same time, relieving the burden of the administration of "AJR Information" in these difficult days.

COMMERCIAL CORRESPONDENCE COURSE

The course announced in the January issue of the AJR had to be postponed until the middle of March. It will take place on Tuesday evenings and is free of charge.

Admission by application only. Application Forms available at the AJR, MAI. 4449.

PERSONALIA

Dr. Lutz Weltmann recently became 50 years old. In Germany he was well known as a critic, producer and author. In this country where he holds an appointment as schoolmaster, he is also active in various fields of cultural life. "AJR Information" has had the privilege of enjoying his expert co-operation for many years. The AJR expresses its thanks for his assistance and wishes him success and happiness for his future.

Sanitaetsrat Dr. Alfred Peyser recently celebrated his 80th birthday in Stockholm. In Berlin, where he lived as a well-known doctor until 1939, Dr. Peyser took an active part in Jewish communal work. He was for some time Chairman of the Jewish Reformgemeinde. At a Meeting held in his honour, Prof. Walter A. Berenson paid tribute to Dr. Peyser's achievements and present activities.

In connection with the Festival of Britain, 1951, the Arts Council of Great Britain commissioned an opera, "Beatrice Cenci," by the composer and conductor Berthold Goldschmidt.

The conductor Rudolf Schwarz, who has been in charge of the Bournemouth Winter Garden Orchestra, has been appointed Conductor of the Municipal Birmingham Orchestra. In Germany, Rudolf Schwarz was for some time Conductor of the Jewish "Kulturbund" Orchestra. During the war, he was in a concentration camp.

Dr. Friedrich Ollendorff recently passed away in Israel. As a prominent social worker, he first held important positions with the Berlin Municipal Administration. Later on, he became Head of the Central Welfare Board (Zentralwohlfahrtsstelle) of the Jews in Germany; in this capacity he took a decisive part in constructive Jewish welfare schemes launched before and during the Nazi regime.

Mrs. Amy Israel, widow of Mr. Berthold Israel and mother of Wilfrid Israel, died in her home in Hollywood on December 13, 1950. She was a daughter of Henry Solomon and a grand-daughter of the Chief Rabbi of England, Mr. Nathan Marcus Adler.

Mr. Hugo Marx (formerly a lawyer in Karlsruhe) recently died in London. He was associated with several Jewish organisations in Germany as well as in this country, and for some time worked with AJR headquarters in an honorary capacity.

Sunday, March 18th
7 p.m.

Zion House, 57 Eton Avenue, N.W.3
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Club Meeting

under the auspices of the AJR

(For further particulars see announcement on this page)

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