

AJR INFORMATION

ISSUED BY THE ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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STATE AND RELIGION IN ISRAEL

The following two articles deal with a highly topical question. As a strictly impartial periodical, AJR Information is not entitled to take sides in this controversy and has therefore opened its columns to protagonists of both conflicting conceptions. It is stressed that the articles solely express the views of their authors.—THE ED.

THE "SECOND FREEDOM"

By Herbert Freedman

Roosevelt's four freedoms have become the criterion of a genuine democracy. Without the freedom of speech and of religion, the freedom from want and fear, the rights of citizens are crushed and no people can be free. The question whether there exists in Israel freedom of religion may sound at first paradoxical. Where else, if not in their own country, should the Jews be allowed to uphold their rites and to enjoy unhindered their cults? When, on Shabbat eve, one glances through the wide open windows into the brightly-lit synagogues; when the recitals of the prayers echo in the streets; when the Yom Kippur men walk in their prayer shawls to the divine service, or when the sound of the Shofar is heard up and down the towns, then one becomes acutely aware of the difference between Israel and the countries of the Diaspora. Wherever Jews live in a minority, their rituals have to be observed behind closed doors, removed from the eye of the public. In Israel, there is, for the first time after thousands of years, again freedom of religion, at least for all Jews who live according to the postulates of the Law. But how about those who do not feel themselves bound by religious tradition, but consider themselves first and foremost as national Jews?

Freedom of religion is not only the unhindered and open expression of religious sentiments—a breach of this freedom is no less apparent when men are made to participate in rituals to which—rightly or wrongly—they do not feel attached. The pressure to take part in a religious ceremony is as much an infringement on the "second freedom" as the ban of a religious ceremony.

In the recent municipal elections in Israel the orthodox parties altogether received just over 12 per cent of the votes. The other 87 per cent of the population, as in any other nation, show a hundred different nuances of religious thought and sentiment. Among them are atheists, agnostics, sceptics and the innumerable many who live by their own version of religion, including those who, without being orthodox, wish to preserve and to develop the spiritual values of Judaism.

This overwhelming majority lives, no doubt, under severe pressure from the religious sector. Mr. Ben-Gurion's Government, which resigned a short while ago and which is carrying on only until the forthcoming elections, was, in the main, based on a coalition between the socialist Mapai and the religious Mizrahi. In order to uphold this coalition, Ben-Gurion was ready to compromise on several issues. Only now, after the breakdown of the coalition, did he introduce to the Knesset a law for the conscription of girls into a two-years'

HELPERS WANTED

IT is now, in the first line, the moral duty of the refugees themselves to keep their house in order and to look after those in their midst who require help and encouragement. The expansion of the AJR Social Services Department is therefore an urgent necessity. It would be a great relief if volunteers who are interested and experienced in social work, devoted part of their spare time to the well-being of their fellow-refugees. There is a variety of tasks to be fulfilled, and those who are prepared to lend a hand should get in touch with the AJR Social Services Department.

National Service. The religious bloc accepted the challenge and asked all-its followers to disobey this law, even at the risk of being imprisoned. This attitude has been backed not only by the extremists but by the Chief Rabbinate of Israel. The question, therefore, whether there are two kinds of law in Israel—the law of the State and the law of the Torah, as interpreted by the rabbis—has become topical indeed. The parting of the ways poses a problem in all clarity: Is Israel to become a secular State or a theocracy?

Rabbinical Jurisdiction

Matters are more difficult as there is no clear demarcation line between State and "Church." Some fields of law, for instance, are outside the jurisdiction of the State. There is neither a civil marriage nor a civil divorce in Israel. The whole marriage legislation is in the hands of the clergy. In the case of entering a marriage, it is only a matter of submitting to the religious ceremonies but in the case of divorce, the problem is much more serious. The rabbinical law is based on the moral code of the Middle Ages which deprives women of equality. Thus it is, for instance, impossible for a wife to institute divorce proceedings against the will of the husband. The legislation on inheritance, too, is administered by the clerical hierarchy and it limits the self-determination of the testator to such an extent that his last will is not always identical any more with his free will.

The opinions and customs of the orthodox deserve high respect. Alas, in Israel one often misses sadly the same respect, or at least some consideration, on their part towards people who do not share their interpretation of religion. The effects of this attitude may sometimes be trivial, but this is not the point. Important is the principle, and the right of man to take or to leave, as he thinks fit.

THE MEANING OF TRADITION

By Dr. E. Lichtigfeld

With the establishment of the State of Israel a most difficult problem was created which does not seem to have a parallel in legal history, that of providing the new State with the constitution and a legal system adequate to do justice to the long history and the great tradition of the Jewish people. In the existing states, Law has developed against the more or less uniform background of a continuous national culture based on an autonomous territory. The Jewish position is entirely different. The Jewish people is heir to a great culture which has been maintained without the support of a national territory and a uniform population. It has survived in the conscience of the various sections of the Jewish people with varying degrees of intensity, recognition and loyalty.

For the religious Jew the establishment of the State of Israel means the necessity and the possibility of reinstating Jewish culture and Law into its old rights. For him, it is an article of Faith that on the ancestral soil of the Holy Land no other law can be valid than the Jewish Law.

The long exile and the terrible persecutions the Jewish people had to suffer are regarded by the religious Jew as the price which had to be paid for keeping classical, traditional Judaism alive. It is only due to the extraordinary position which was given to the Jewish people by becoming the bearers of such a culture, demanding so much in duties from its followers, that the Jewish people had to suffer

Voltaire's maxim: "I hate what you say, but I would fight with my life for your right to say it," this maxim has obviously no validity in Israel.

Whoever is dependent on restaurants will have to walk far every Friday night until he finds an open café—a procedure which is repeated at lunch-time on Shabbat. Many have friends and relatives who would wish to invite them—but to accept an invitation in another town, or in a settlement, is difficult indeed, for there are no means of traffic on Shabbat. Shabbat, the day of freedom, has become very much a day of coercion. When one drives in a car one runs the risk of being stoned in some orthodox districts. One might wait for important news—but telegrams are not being delivered. Medical help is, especially in rural districts, almost unobtainable—let alone the services of hospitals and ambulances. On Friday eve, the evening before the only day on which one can sleep longer, one cannot attend entertainments such as concerts, theatres, pictures.

A majority must go without meat, or if it comes to the best, with very little meat, because only kosher meat is being imported, the price of which in the world market is sky high. Chickens are rare but many a family must go without because the birds are sold only alive and not a few housewives are unable to stand the nauseating sight of the slaughterhouses. People who consider the eating of Matzot not as an indispensable expression of Judaism cannot obtain bread during Pessach.

These are a few of the many instances in which a majority has to submit to the will of not even 13 per cent, and not only in matters of religion. For the religious rites cut deeply into the public life of the community and into the private life of the individual, and hand in hand with the infringement on the freedom of religion goes the infringement on individual freedoms as such. At the time of the French revolution it was said: "To the Jews as individuals everything, to the Jews as a nation nothing." The orthodox front in Israel has reversed this principle: "To the Jews as a religion everything, to the Jews as individuals nothing."

isolation and persecution. If the Jewish people would have been a nation like the others, it could have merged with them as the Greeks and the Romans did and could have left to the working of history how much of its literature and culture was to remain. No doubt such an attitude would have been welcomed, especially by the Western world. It was precisely for the reason that they were not prepared to give up their practical loyalty to Judaism that they had to incur the hostility of their non-Jewish neighbours. To do this now when, in a miraculous way, the establishment of the State of Israel has been made possible seems to be a senseless disregard of the long history of the Jewish people.

Israel's Specific Role

The ingathering of the exiles, though being a historical event of the first importance, is not the main aim of the rebuilding of the Jewish people in Israel. Israel is not yet a nation, it is a nation in the making. The problem is, which is to be the unifying creative influence in the re-creation of the Jewish people. The various sections of the Jewish people which have gathered there have naturally brought with them their ideas and the ways of the nations they have come from. These reunited parts of the Jewish people can only be welded into an harmonious national community if the Jewish element is made to be the common denominator for all of them. It seems to be strange to assume that the sole result of this mighty and historical effort should only be another variation of a small Levantine State.

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The sections of the Jewish people who have come from Europe should begin to reflect that they have not come to Israel to carry on where they left off. They should remind themselves that the nations in whose midst they had been living did not only possess those noble and admirable qualities they remember and admire and want to have transferred to Palestinian soil, but also the recrudescence of barbarism which has brought them to Israel. If they accept the brighter side of that culture they have also to reconcile themselves to its darker side. This demonstrates that progress and the respective level of culture can only be judged as a whole. Of course, it does not mean that one has to exclude the infusion of new ideas and new stimulants into an existing culture to help it to ascend a higher level. However, problems look quite different, if they are approached with the cautious reserve induced by such reflections.

A legal system must be judged by the part it plays within the whole of the culture to which it belongs and which forms its background. It has to be submitted to the analysis which purpose it is intended to serve, and what are its general ideas on the relations of man to man and to his creator. It is certain that in such a test Judaism will not be found wanting. In fact it is the first culture which recognised the dignity of the human being by making him a being, created by God and endowed by him with a soul. Above all, by proclaiming one origin for the whole human race, racial prejudice and artificial divisions within the human race are automatically excluded. The progressive and humane nature of Jewish social legislation is too well-known to call for elaboration here. Notwithstanding all these great advances, Jewish Law has come under the fire of our intellectuals as, on account of its religious character, it intrudes into the private sphere more than is accepted or permissible by Western standards.

Jewish Ethical Standards

Jewish Law does not recognise any distinction between civil and religious laws. Western minds, trained in the conception of a strict separation between religion and State, are apt to regard this as a certain backwardness. They forget the specific reasons which have led to the emancipation of the State from the supervision of the Church and also that Jewish culture is essentially the culture of the Jewish religion and that Judaism, as a religion, is different in its structure from the religions which have sprung from it. From the viewpoint of the development of mankind, the Jewish conception is at least equal to any modern idea of the purpose of man. It is indeed, so the religious Jew assumes, of superior value on account of its higher conceptions of human rights and duties, mutual responsibility and social inter-relation. The intrusion into the private sphere, in consequence of the religious law, is not the result of a lower conception of human dignity, but of the higher value, which is placed upon man as human being and bearer of religious truths. A legal system must be judged by the purity of its inherent aims and tendencies and the generality of its ideas; also, of course, by the absence of bias and prejudice in favour or against certain classes.

There is no clear definition as to what legitimately forms the province of the activities of the State and how far the power to legislate can reach. Therefore, from the viewpoint of objective legal theory, nothing can be said against the inclusion of religious matters into legislation. Every State can decide and does so, how to regulate the conduct of human affairs in accordance with its basic constitution and the requirements of its self-preservation. So long as this is done in an objective legal manner and the rule issued as a general norm binding for everyone and not singling out individuals or classes for oppression, there is nothing to be said from the legal viewpoint against such a procedure.

When the Government of Israel had to be formed, the majority party MAPAI found itself placed before the alternative of either combining with the left-wing MAPAM or with the religious bloc. The alliance with the religious bloc was not an unnatural one. It was determined by the wish of MAPAI not to be drawn too far to the left and so automatically to be forced into an orientation towards the East. This was not merely a political question but it concerned eminently cultural values as well. Both parties, the Religious Bloc and the MAPAI, at least a large section of it, have views on basic Jewish cultural tendencies which can at least be co-ordinated, whereas a turn to the East would, in the long run, have meant to

RESTITUTION

LONDON AS CENTRE OF BLOCKED ACCOUNT BUSINESS.

Since the publication at the beginning of March of the new German regulations concerning transfer of Blocked DM Accounts, London has become the main market in Blocked Marks. Dealings in Blocked DM accounts are not only brisk but English residents can also obtain much better prices than holders of Blocked DM accounts living in the States, in Israel, Switzerland or other foreign countries. The reason for this is that, under certain conditions, British residents can benefit from the fact that the DM is tied to the dollar and that German currency is therefore dealt at a 10 to 20 per cent higher price against sterling than against dollars. At the time of going to press the London price is about 57-60 per cent of the official DM-£-rate, whereas the dollar quotation for Blocked Marks is less than 50 per cent.

Another big help for dealings in Blocked DM Accounts is the decision of the Bank of England (by Foreign Exchange Committee Notice No. 391) that any of the big banks can give the permission for the purchase or sale of Blocked DM Accounts, whilst the authority of the Bank of England is only required in special cases. The big banks give the permission within 24 hours.

As far as one can see there are no longer any difficulties regarding the transfer in Germany itself, at least as far as the authorities are concerned. The transfer of a blocked account from one bank to an "acquired Blocked Account" of another bank can be achieved within 2-4 days after the order has been given. Only in a very few cases clients complained that some banks were reluctant in the transfer or tried to keep larger amounts for another few days so as not to forgo interest.

From a Special Correspondent.

UNCLAIMED BOOKS IN GERMANY

Amongst the cultural treasures confiscated by the Nazis and recovered in Germany under the auspices of the Jewish Cultural Reconstruction Inc. were a number of books which bear the names of their former owners. Whilst, legally speaking, the Jewish Cultural Reconstruction Inc. has received these unclaimed books for distribution amongst public Jewish libraries all over the world, it is intended, as a voluntary action, to return them to the original owners or their heirs, as far as their addresses can still be traced, provided that claims are filed with the Jewish Cultural Reconstruction Inc. (1841 Broadway, New York, 23, N.Y.) by June 30, 1951.

An alphabetical list of the names will be published in instalments by the *Jewish Chronicle*. The AJR has also received a copy of this list and will, in the course of the next few days, inform those persons whose present whereabouts could be ascertained.

Readers are requested to refrain from written inquiries to the AJR and to follow up the publication of the list in the *Jewish Chronicle*. A copy of the list is also on view for personal callers at AJR Headquarters, 8 Fairfax Mansions, Finchley Road, London, N.W.3.

abandon Jewish culture as the basic factor altogether. There is no doubt that within MAPAI there is a solid majority against such developments. The demands conceded therefore by MAPAI to the religious bloc were in general not at variance with their own outlook, at least in the essentials. The Religious Bloc, on the other hand, in insisting on the fulfilment of these conditions did not drive a political bargain, but was genuinely and sincerely representing Jewish tradition in a question which, according to Jewish belief, was the concern not of one group, the Religious Bloc alone, but of the whole Jewish people.

No doubt, Judaism requires a certain austerity. However, it is inappropriate to deplore the restrictions consequent upon the enforcement of Jewish rules as a retrograde development, which is only possible by ignoring the deeply human and religious aims of tradition. Is it too much to ask of our intellectuals, to acquaint themselves better with the contents of Judaism and so to bring themselves into a position where they can have the vision to appreciate, with the necessary sympathy, the part in world history which Judaism has been called upon to play? It is regrettable that the State has to apply compulsion in matters which are more the concern of the private individuals, but at the present level of morality and culture no system could survive without a certain measure of compulsion when in fact one would wish that the stage was reached where compulsion could be replaced by persuasion.

GERMANY

NAZIS IN FREEDOM

The Jewish *Allgemeine Wochenzeitung* (Düsseldorf) publishes a list of Nazis in high offices who are again free. Amongst them are the Gauleiters Florian (Düsseldorf), Kaufmann (Hamburg), Weirich (Kurbessen), Grohé (Cologne-Aachen), Scheer (Salzburg), Wahl (Schwaben), Wegener (Wesertal), and Lauterbach (South Westphalia); Ueberreither (Styria) and Hofer (Tirol) escaped and are assumed to be in South America.

The former head of the Organisation for Nazism Abroad, Bohle, and the former Cabinet Member Schwerin von Kroskig, Ohnesorge and Schacht are also free.

"STAHLHELM" RE-ESTABLISHED

At a secret meeting in Frankfurt whose outcome has become known only now, the "Stahlhelm" was re-established. Karl Simon, a close associate of Theodor Duesterberg, the deceased chairman of the former "Stahlhelm," was elected "Bundesführer." A similar organisation, called "Bund der Frontsoldaten," is active in Berlin and several other places. At one of the meetings the former Colonel Schmidt declared: "It might be difficult to judge what was worse, the shooting of 1,000 Jews or the destruction of peaceful towns."

MUNICH INDEMNIFICATION OFFICE

The successor of Dr. Philipp Auerbach as President of the Munich Indemnification Office, Dr. Zdrlek, was Mayor of Reichenbach (Silesia) until 1933. He was deposed by the Nazis as "politically unreliable." The Vice-President Heinz Meier is a Jew and member of the Board of the Munich Jewish Community. He was in several concentration camps. The second Vice-President Heinrich Pflueger, a member of the Christian-Social Union, was active in the Anti-Nazi Resistance Movement.

WHO POISONED GOERING?

The 29-years-old journalist Peter Martin Bleibtreu claimed some time ago that he had provided the poison which Goering used for his suicide. Bleibtreu is now under arrest, and, so far, the American authorities in charge of the investigation have found no proof for the correctness of Bleibtreu's statement.

CHURCH CONFESSES GUILT

At a meeting devoted to the subject "Church and Judaism" Dr. Rudolf Pechel stated: "The treatment of Jews by Hitler and his henchmen is the point where we Germans as a Nation have lost our honour." The speaker also recalled the contributions of German Jews to German culture.

PASSOVER RECALLED

The *Frankfurter Rundschau* recently published an article under the heading "Days of the Unleavened Bread" in which it recalls the days when this festival was celebrated in Frankfurt, and when also non-Jews enjoyed the consumption of Mazzot.

MENUHIN CHARITY CONCERT

In April, Yehudi Menuhin spent two weeks in Germany; he gave concerts in fourteen different towns and was celebrated wherever he appeared.

In spite of his heavy engagements, the Hamburg Jewish Community was fortunate enough to welcome this world-famous, brilliant Jewish violinist from America at a charity function the proceeds of which will go to the welfare fund of the Gemeinde. In the "Kammerspiele," owned by the Jewish actress Ida Ehre, who had put her theatre at the disposal of the Jewish Community, Menuhin, in superb style, played Beethoven, Vieuxtemps and Paganini to a most attentive and appreciative audience of several hundred people. The storm of applause was an obvious proof of sincere gratefulness to a great Jewish artist, both from an artistic and human point of view.

Mr. M. Robert Levin acted as a remarkable congenial accompanist.

Amongst those attending the concert was the Hamburg Senatsdirektor E. Lueth, whose name in some time past has been closely connected with the fight against Veit Harlan's re-appearance in Germany. E. G. L.

Heidelberg. On the occasion of the opening of an Old Age Home a ceremony took place at which addresses were given by the Chairman of the Community, Mr. Adolf Loebel, and the Chairman of the Women's Organisation, Mrs. Rositta Oppenheimer-Kramer.

Robert Weltsch :

The Jewish Reparation Claims

The question of German reparations for the wrong suffered by the Jewish people from German hands has reached a decisive stage. After prolonged hesitation, two Notes were addressed to the Allies of World War II by the Government of Israel. As there is little hope that Soviet Russia will be interested in this matter or that any payments can be extracted from Eastern Germany, the problem is reduced to a claim on Western Germany and has, therefore, to be seen against the background of the relations of the principal Western Powers to the German Federal Republic.

Jewish public opinion is naturally supporting Israel's claims as everyone feels that even the maximum payment of reparations would be no real compensation for the unspeakable horror which the Jews had to endure from the hands of the Nazis. But apart from this sentimental approach a diplomatic step—such as the handing in of official notes to the governments of the Great Powers—must conform to the realities of the political situation. It seems to me that these realities have been disregarded to a high degree, and if I am right, an ill-conceived procedure would affect the prospects of satisfactory results.

Most of the Jewish comments on the Israeli demarche miss the crucial point, namely, that the present policy of the principal Allies, and especially of the U.S.A., is not favourable to the Jewish demands, while the German Federal Government in Bonn seems much more inclined and more interested to come to some kind of settlement of this formidable problem. The Allies are now building up the Western German economy and want to make Germany, in the not too far distant future, a sovereign state and an ally under the North Atlantic Pact on equal footing with the other members. Ironically enough, the victors have been pouring money—including Marshall aid—into the country whose unconditional surrender they achieved six years ago, and the remark made by the *Manchester Guardian* on March 14 that the money for the Jewish reparations would have to come from the pockets of the Western (not the German) taxpayer could be heard many times before from Allied sources in Germany and elsewhere. Moreover, Western Germany is just facing an economic crisis which again may require some action of the Allies. Except in general expressions of sympathy for the Jews, no encouragement has been given by the Allies to the Jewish claims.

A German Offer

On the other hand, some prominent Germans made a tentative offer to discuss a settlement of the Jewish claims, as far back as a year ago. As these offers were snubbed by the most vociferous part of Jewish public opinion, and in any case no representative Jewish body tried to take them seriously, nobody can be surprised that the offers were not repeated. A few weeks ago I happened to be present at Bonn at the meeting of the Federal Parliament where the Socialdemocrat Professor Carlo Schmid introduced a resolution in favour of a German initiative in this matter. Professor Schmid emphasized the moral and political responsibility of Germany towards the survivors of the Nazi persecutions, and he went even so far as to say that this reparation remains a German duty irrespective of what the other side says, i.e., that the Germans should pay even if this does not lead to some form of conciliation of the Jews.

The problem has reached a crucial stage because the Schmid resolution is now being discussed in the Legal Committee of the Bundestag and if it takes a form which could be accepted as a basis of discussion with responsible Jewish bodies, some real progress could be made. Professor Schmid told me in Bonn that he hopes the matter can be carried through unless the Allies object. The general belief in informed circles in Germany is that the only effective way to get the matter off the dead track would be direct negotiations with Germany which should include the practical questions of payment, as these may prove technically the most difficult aspect of the matter. Even the old "magician" Dr. Hjalmar Schacht last week published a plan of financing German reparations for the Jews, which even he described as an in-

escapable moral necessity (his idea is the issue of Bonds based on mortgages on the German shipping and negotiable in dollars).

It should not be overlooked that private restitution has been effected in Germany in innumerable cases and this process is still going on. But in many of these cases where the creditor lives outside Germany the payments are being made on blocked accounts and no satisfactory solution of the transfer problem has so far emerged. This problem of transfer is the most important aspect of the Jewish "collective" claim and especially of any claims from Israel. Obviously transfer is possible only in the form of goods, and in this respect the Jewish creditors encounter in a growing degree the obstacles of Allied policy. The interview which Dr. Nahum Goldmann had with General MacCloy about a month ago does not seem to have carried the problem of transfer much farther. Actually, Jewish public bodies such as JRSO (a combination of the Jewish Agency and the Joint) are now in possession of considerable sums as JRSO concluded an agreement with the government of Hesse according to which the State of Hesse has to pay 24 m. Deutsche Mark, and five millions have been already paid, but the question is how this money could be used. Most of the commodities manufactured in Germany which would be of value for Israel are now under an export embargo issued by the Allies. The last weeks brought a deterioration of the situation as the American rearmament drive and the policy of stockpiling increased the American demand for German goods, and export to other countries is prohibited—moreover unrequited export. Machines, tools, pipes, etc., are now practically unobtainable, and two or three weeks ago the American Office (called Allied Bank Commission) stopped the export of prefabs to Israel which had been going on for a while for the reason that Israel took over most of the D.Ps from Germany and these have to be housed.

Transfer Facilities

While the Allies are reluctant to grant appropriate transfer facilities which would help Israel to get valuable goods from Germany, the Germans themselves understand that without transfer all talk of reparation remains meaningless, and they were prepared to examine the question in detail and to make concessions. Professor Schmid in his speech before the Bundestag explicitly said that the reparation must include transfer. A year or so ago, German industry was eager to secure contracts for this purpose. This position has been changed by the Korean war and its consequences. It was a grave mistake that Israel did not see the problem in its proper perspective one year ago. But even now there seems to prevail much illusionism in this respect, as is shown by the drafting of the last Note.

It is more likely that the Germans will persuade the Allies to assist at an acceptable settlement than the other way round. For the Germans, at least for some Germans who always were anti-Nazi and in some cases sufferers in the concentration camps, this is a question of conscience. They would be prepared to make some sacrifice for moral reasons, even without Allied pressure. As far as the technical and economic side is concerned, they would be willing to pave the way, presumably because they hope it would also help the rehabilitation of Germany. But such delicate problems, where physical power cannot be applied, cannot be solved otherwise than with a prospect of some kind of advantage for both sides.

Unfortunately, precious time has been lost. The time is running out. Germany is on the way to almost complete sovereignty and the actual political problems of our days overshadow the memory of the past. It is to be feared that Notes to the Allies will not help very much. The chance to negotiate a settlement in connection with the Resolution now prepared in the Federal Parliament should not be missed by responsible Jewish bodies, and there should be no misapprehension of the plain fact that at this stage, rather late in the day, the problem is unlikely to be solved without German co-operation.

ANGLO-JUDAICA

"Jewish Morality"

The Gates of Zion, a journal issued by the Central Synagogue Council of the Zionist Federation, recently published an intriguing article on the subject of "Jewish Morality." It was not a humdrum Droscha, one of those too many sermons where, the writer says, "everything at the moment in favour with the mighty ones is greeted as being in agreement with Jewish morality." In fact the author was bold and original as he asked some startling and severely awkward questions: "Why is it that the Archbishop of Canterbury takes upon himself to defend the Red Dean and not one Rabbi or Minister is in need of such a defence by the Chief Rabbi?" He (the writer) would not like any rabbi to imitate either the Archbishop or the Dean, but, he goes on, seeing that Jewish leaders regard the behaviour of the Archbishop as an example of righteousness, "why has no Jewish Minister copied the Dean of Canterbury?" After all, "living morality must come into conflict with reality."

It is not surprising that in presenting these unusual thoughts, the Editor saved his conscience by declaring his disagreement; such views can hardly hope to be popular in so highly respectable a community as Anglo-Jewry. The remarkable thing is that an Anglo-Jewish journal printed them at all ("as a contribution to free discussion only"), and the Editor deserves to be earnestly commended on a display, for once, of a broad and independent mind which has been sadly missing in Anglo-Jewish affairs recently.

The Challenge of Apartheid

Whether it is desirable for us to assimilate to the point of enduring our own Red Dean, must seem open to argument. But assuredly keen and sincere regret will be felt that our Rabbanim have been unable to produce a Michael Scott to denounce the wickedness, as well as the folly, of the racialism now practised in South Africa. No Jewish Action was launched comparable in kind or calibre to the Anglican Christian action. Not one representative Jewish voice has been raised in protest.

There appears to be in fact a notion that because Jews are not (yet) directly affected, because Jews are (still) permitted to enjoy the reflected privileges of a "European" *Herrenvolk*, no protest is due.

Similarly, all Anglo-Jewry passed by on the other side when General Peron made an outrageous onslaught on the freedom of the press by striking down the famous *La Prensa*. Only a few words appeared in the Glasgow local paper which felt that "when any bastion of freedom falls, the Jews must draw a sigh of apprehension."

The State of Israel

No criticism at all was aroused by the astonishing observation of Mr. Ben Gurion (during the recent dispute with Syria) that Israel would not abide by a certain decision of the U.N. of which she might not approve. Neither the *Jewish Chronicle* nor the *Zionist Review* had the space to comment on this threat of defiance to international authority. It is possible the charitable discretion on this occasion was part of a larger attitude towards the State of Israel. Mr. Neville Laski spoke about it the other day when he said that the religious, educational and social fabric of the community was being starved because of the diversion of funds. Can it be that in our true and strong desire to uphold the Jewish State, we are prepared not only to give our material possessions but also to surrender our moral judgment? If so, then it was not on such foundations that Jews taught the enduring greatness of kingdoms is built.

C. C. A.

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BLOCKED GERMAN MARKS

ENQUIRIES INVITED

L. Schachne :

RUTH HOFFMANN, A GERMAN AUTHORESS

German post-war literature might be said to be in ruins as well as German houses and towns. Very few flowers indeed grow on these ruins and fewer still can be of great interest to readers outside Germany.

There is however one exception to this rule if we discard the phenomenon of the somewhat shady Ernst Juenger. This exception is the poetess and novelist Ruth Hoffmann. She gained her reputation in and outside Germany not by her literary achievements alone, but strangely enough by her predominant fixation on the Jewish question.

The life of Ruth Hoffmann, who is herself "Aryan," was always and until the tragic end, related and bound up with the fate of the Jews in Germany. She was born in Breslau, Silesia. The charm of this formerly German town, its dark stream, the Oder, its innumerable churches, the lovely forests and meadows, the deep-rooted and very Silesian background of legends and fairy tales, gave the poetess an intellectual foundation of limitless romantic resources. There she grew up, surrounded by Jewish friends and relations by marriage, and her insatiable love for the place of her birth and her affectionate love for our people made up the two predominant strands in her mind and fate.

In 1929 she married Dr. Erich Scheyer, a Jew, and found a happiness unsurpassed at his side until 1933, when she bravely and unflinchingly shared

our fate. In the year 1935 she published her first book "Pauline in Kreuzburg," which was banned two months after its publication. Since then danger and oppression grew year by year. Despite all German promises to treat mixed marriages indulgently, Dr. Scheyer was in 1943 ordered to the Gestapo and transported to Auschwitz. Of all her happiness nothing remained but the laconic note by the authorities: "On the 15 July Erich Scheyer died of pneumonia in Auschwitz." And now all her prayers are for the note to have been true. It was in his memory that she wrote an unforgettable volume of poems: *Dunkler Engel* (Dark Angel).

Since 1945 when she first published her book: "Meine Freunde aus Davids Geschlecht," a steady flow of letters has filled four big folders with mail from quite different people in many countries. There were letters from Bombay, Capetown, from Israel, Brazil, England, France and last, not least, Germany. "Meine Freunde aus Davids Geschlecht" is a quiet and restrained little book. It simply narrates in a moving and human language Ruth Hoffmann's recollections of her Jewish friends and relatives in her native town, Breslau. Possessing a great gift for creating atmosphere as well as living human beings, Ruth Hoffmann is a storyteller by nature. She never states a case, but genuine philosophy is brought to life by action

LAW and LIFE

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

CONTRIBUTORS TO THE NATIONAL INSURANCE

Some weeks ago we inspected the building that houses the National Insurance with its various departments, and we have seen what benefits are paid by them. We will pay another visit to-day and look at the various people who enter the building in order to get the benefits in case of need. We will notice first that nobody under the age of 15 is entering, but we see the youth as well as the man of ripe age, the young girl as well as the matron.

We see them enter three different visiting rooms— for Class 1, Class 2 and Class 3. Class 1 comprises employed persons who work for an employer under a contract of service, that means people who work for wages or a salary. Class 2 are self-employed persons who are in business on their own account, or who are working for gain but not under control of an employer. Class 3 is for those who do not fall under Class 1 or Class 2.

Three categories of people, although over the age of 15, will not be accepted as contributors to the scheme; men who on July 5, 1948, were aged 65; women who at that date were aged 60, and married women who do no work outside their own home.

Employed men, if under 18 years old, have to pay a weekly contribution of 2s. 10½d. and their employer contributes 2s. 5½d. Men over the age of 18 pay 4s. 11d. per week while the employer has to pay another 4s. 2d. Women in Class 1 pay 2s. 4d. under the age of 18 and the employer 1s. 11d., while the contribution after that age is 3s. 10d. and 3s. 3d. respectively.

People in Class 2 (self-employed) under 18 pay 3s. 7d. when men, 3s. 1d. when women; over that age 6s. 2d. and 5s. 1d. respectively.

The Class 3 people under 18 years: 2s. 9d. male, 2s. 3d. female; over 18: 4s. 8d. or 3s. 8d.

The contributions are paid by stamps to the value of the whole contribution composed of what the employer and what the employee pay; therefore, the stamp for a Class 1 male over 18 is 9s. 1d., to which the employee has paid 4s. 11d. and the employer 4s. 2d. In the case of employed people the employer will usually deduct the employee's contribution from the weekly pay packet, add his own contribution and buy the stamp, fix it on the contribution card and write the date on the stamp.

A lady who gets married will have to make up her mind whether she will be a contributor or rely on her husband's contributions. In case she wants to take up or continue work as an employee she has at least to contribute 3d. weekly and in that case she can only rely on her husband's benefits. The contribution of 3d. is solely meant as insurance for

industrial injury. If she wants to contribute as an Insured Person at the full rate as shown above she will draw the benefits in her own right. Thus, for instance, she will receive 26s. per week in case of sickness, whereas at the contribution of 3d. only neither she nor her husband will receive any extra benefit while she is ill, and the same applies in case of her unemployment. The maternity grant of £4 at the birth of a child and the attendance allowance of £1 per week for four weeks after confinement are independent of the wife's contribution and payable on the husband's insurance.

If a married woman is insured in her own right she will receive a retirement pension of 26s. per week after achieving the age of 60; but if she is not a main contributor her husband's retirement pension will be increased by 16s. on her behalf only after she reaches the age of 65 as long as she is under 60; thereafter she will receive the 16s. in her own right. At the time this paper goes into print the new budget is just considered by the House of Commons and an increase of these old-age pensions will certainly be passed.

She can make her choice within 13 weeks after marriage, then she has to notify her local Insurance Office whether she wants to be a main contributor or not, and a special form is provided by the Ministry for that decision. She can carry on work for a time, and thereafter concern herself with her home and family, and continue to be insured in her own right as Class 3 if she notifies the Insurance Office within eight weeks after leaving work. The law has even provided for the female prerogative of changing one's mind. A married woman can give up paying contributions at any time by taking her card to the Insurance Office, but she cannot re-start until she has again taken up work.

We have finished our inspection of the Insurance Building, we have scrutinised its departments and its visitors. There was one door we did not enter because it was marked "Staff only." Just one glimpse while the door swings open shows us that all the people engaged in the execution of the Health Service have their special Insurance Scheme—the doctors, dentists, nurses, midwives, etc. For their benefit a Superannuation Scheme has been introduced and their contributions and benefits are calculated on a percentage basis.

We have seen that the benefits are as different and manifold as the contributors and their contributions. We leave the building with a general impression of the Scheme but we know that when in doubt about a special problem, be it benefit or contribution, the local Insurance Office is the best place to put us right.

reflection and atmosphere. Her men and women come from all walks of life, the petit-bourgeois, the bohemian, the great physician and the good old aunt. She speaks of love and death as well as of cooking recipes, and all she tells actually happened and moreover happened to Jewish people. It is this last fact which gives to the book its character and its outstanding merit and importance among German books of this post-war period. It is not in its setting a book which attempts to fight anti-Semitism—Ruth Hoffmann has no political, racial or sociological ideology. She relates the private reality of her own past and by doing so reveals the tragedy of our people. And these tragic stories unfold as well the chain of vexation, worries and final tragedies.

The success of this little book was enormous not only in Jewish circles, as might be expected, but it also found an echo in German circles to whom the Jewish question had been utterly unknown until then. In all these letters which the authoress received from inside Germany there was no negative reaction at all. In some interesting cases there could even be found what has up to now still been missing in public German statements: *mea culpa mea maxima culpa*.

In 1948 she wrote the stories of her brother children who emigrated to the U.S. since he, too, was married to a Jewish wife. These little stories *Umgepflanzt in fremde Sommererde* (Transplanted into strange beds) are moving incidents out of the lives of uprooted children who have to find a new footing in a foreign country. Her latest book "Schlesische Barmherzigkeit" (Silesian Charity) is a great story showing the sorrow and lack of loving kindness in the last two decades. In this work the authoress has reached a climax in her work so far. She never shuns the possibility of resentments of all sorts arising (not only with regard to the Jewish question but with regard to the lost home, Silesia, too, composing everything in a vast epic of offence and atonement). But she keeps all resentment at bay by her absolute truth and her outstanding warmth. Like Franz Werfel she possesses what is most seldom to be found in Germany: a noble heart.

The work of Ruth Hoffmann closes a real gap in German literature. There have been countless "Apologiae pro vita nostra," always too many anti-Semitic shockers and lots of appreciations of the Jewish genius in general, but there are, with few exceptions of some small genre pieces like G. Herrmann's "Jettchen Gebert," no books which show the Jew in his normal setting, in normal relations as friends and neighbours.

Without sentimentality and without criticism Ruth Hoffmann speaks of Jews, friends and relations with sincerity and truth. She is to-day living alone and uprooted, all her relations are either dead or emigrated—her son and her brother in America, but she still fights the fight—perhaps in a lost position.

RECORD OF AN EPISODE

Most of us have already forgotten the days when we were guests of boarding houses at the Isle of Man or inhabitants of racecourse stables. Therefore at first sight it may seem a little odd that now, after 10 years, a book on the internment of aliens is being published (Eugen Spier, "The Protecting Power," Skeffington, 10/6). Whilst, however, the majority of the then enemy aliens the funny aspects of the internment episode stand in the foreground of their recollection, Mr. Spier belongs to that unhappy minority, whose experience was more serious one. He was interned as early as September 1939, when Nazi and anti-Nazi internees were not, or not sufficiently, separated from each other. In the eyes of many British guards, he was the "German prisoner," whereas his haughty anti-Semitic Nazi fellow internees teased him on account of his Jewishness and his pro-British attitude. Finally, after many vicissitudes, including a voyage to Canada, he was released.

The book, the proceeds from which are being put at the disposal of the Council of Christians and Jews, would certainly be more impressive if it were shorter. Many readers might also have preferred a smaller amount of quotations from the Bible and the Prayer Book. On the other hand, it is to be welcomed as a record of an important period in our history. Even those who might not agree with the writer on all points, will have shared his feelings that in those days, when we were neither German nor British, Judaism was the only power, which could protect us against a spiritual breakdown.

W. ROSENSTOCK

Dr. J. Jacobson:

SELMA STERN: "THE COURT JEW" (II)

Continued from last issue

Most of these Court Jews and their business partners, in all countries of Germany as well as in Prussia, utilised their means and connections also in the complicated and risky job of mint masters. Not all of them were successful, and suspicion was focused upon these men who undertook to supply the mints with the metals and to provide the State with the coins it urgently needed. None of these enterprises is better known than the company of Veitel Heine Ephraim of Berlin. It cannot be denied that the monetary transactions of this company caused inflation and consequent hardship and impoverishment. It would, however, be unjust to blame only Ephraim; the adulteration of the metal of the coins, the so-called "Ephraimites," had met with the approval of Frederick the Great and his Ministers and helped the King through the Seven Years' War. Moses Mendelssohn, however, significantly refused the temptation of lucrative rewards and decided not to be associated with the scheme.

Two problems which incidentally have still not lost their significance in our own days present themselves: How did these well-to-do Court Jews, who were in contact with Court circles, with Ministers, army officers and high ranking officials react upon the way of life and the ideas of their non-Jewish surroundings? And was cultural assimilation their aim? No doubt, the Court Jews of the Baroque and the era of early capitalism were not unaffected by the spirit of their epoch and competed in display of luxury and splendour with Princes and noblemen. But on the whole they had not yet indulged in feverish desire for cultural and spiritual assimilation. They were deeply rooted in the traditions and ideas of Judaism.

They were proud of being Elders of their Jewish Communities and leaders of the Unified Corporations of the Jewry of their territories. As "Shtadlanim," intercessors, they resolutely put their influence and their means at the disposal of the Jewish Communities. When for instance the publication of the libellous work of Professor Eisenmenger "Judaism Unmasked" seemed to threaten the position of the German Jews or when in 1745 the Empress Maria Theresia expelled her Jewish subjects from Prague and Bohemia the Court Jews combined their efforts to lessen the danger and to secure the help of influential Princes, among them the King of Britain.

The development of Jewish teaching is unthinkable without the generous assistance of the Jewish upper class and its predominant representatives, the Court Jews. They spent large sums for printing enterprises, for instance for a new edition of the Talmud, and they founded and aided talmudical academies and similar institutions. They offered Jewish scholars, especially Rabbis of the East, refuge, substance, and renewed opportunity of teaching in their Yeshivoth and "Klausen." And as their counterparts founded churches so the Court Jews erected synagogues, built in the architectural style of their epoch. They were really benefactors corresponding to their wealth, their pride or vanity and in obedience to the religious commandment that tells a Jew to donate a tenth of his income to good causes.

Marriage Policy

There was deliberate policy in their marriage arrangements, not at all unlike the strengthening of dynasties by careful selection amongst the eligible Princes and Princesses. Through this interdependence wealth and influence were increased. It always has been the pride of the richest to be related to most learned representatives of Jewish cultural teaching, as it then was, and to find sons-in-law among the most promising pupils of the talmudical academies. It was their pride, too, to be learned themselves and many of the Court Jews devoted their spare time to talmudical studies. It might surprise one, however, to find rabbis renouncing their rabbinical vocation to become Court Jews or combining both occupations, as it sometimes happened. It is more easily understandable that the Court Jews used their influence to procure rabbinical positions for their relatives. The Liebmann family offers one of the most striking examples of this procedure. Jost Liebmann had his brother Benjamin Wolff Liebmann appointed Rabbi of Landsberg, Neumark, Pomerania and Kurmark, whilst his son Abraham was installed as

Rabbi of Halberstadt, Minden, Ravensberg and Magdeburg. Benjamin Wolff's son, married to a daughter of Jost and Esther, due to the influence of his mother-in-law, the "Liebmannin," was appointed Rabbi of Berlin in 1709.

Since the Thirty Years War a remarkable movement of the Jewish population in Germany had taken place. In this process the Court Jews played their part as community founders. As a reward for their services they obtained permission to settle in towns which for long periods had been closed to Jews. From such settlements of a few privileged Jews and their families and staff many Jewish communities developed, e.g. Vienna, Dresden and Leipzig, Kassel, Hannover and Brunswick, Stuttgart and Munich, Halle and Schwerin.

The Jewish Communities were not always satisfied with the leadership of the Court Jews. They considered their interference too autocratic. The absolute State, according to its principles, did not desist from interfering in the internal affairs of the Jewish Communities and often installed its Court Jews as masters in their communities, responsible for law and order and—last not least—the punctual delivery of the taxes. In Berlin the Court Jews who acted as Superior Elders were not freely elected according to Jewish rules and regulations but appointed for life by the King.

The Real "Jud Sues"

An exceptional position among the Court Jews of the 17th and 18th centuries was occupied by Joseph Sues Oppenheimer of Heidelberg, better known as "Jud Sues." Court Jew of many German Princes and Financial Counsel of Karl Alexander, Duke of Wuerttemberg, he exercised all the functions of a typical Court Jew, but beyond this he was a statesman, the first Jew who—according to Selma Stern—"influenced, even if only to a limited extent, the course of German history." He was the first among the Court Jews who consciously stepped out of the barriers of the Ghetto, the first who dared to strive after an equal position in Society to the point of accepting the Court's way of High Living, without, however, severing his ties with the Jewish Community. He was a highly gifted, but very complicated, personality, and undertook to transform the economically rather undeveloped Duchy of Wuerttemberg into an industrialised and capitalistic country, striving for unification and centralisation of the administration and thereby strengthening the absolute power of the Duke. By this attempt, however, he was necessarily involved in violent conflict with the "old liberties" of the Wuerttemberg Estates, guilds and corporations. Their enmities wrecked Sues's career. When the Duke suddenly died Sues was arrested, and after long, detailed and disgracefully indiscreet trials, he was sentenced to death and hanged in a cage in 1738.

His death was terrifying, his memory overshadowed even in our present days by the hatred his political actions and some of his methods had planted in the minds of his contemporaries. No doubt, he was a stranger in Wuerttemberg and favoured the interests and ideas of the Catholic Prince against the traditions and privileges of his Lutheran subjects. From this complicated state of affairs nothing could emerge but deadly hatred. Even so one is tempted to ask whether Sues could have met a better fate, had he not been a Jew. Selma Stern indeed stresses the point that Sues was sent to the gallows because the time then was not yet ripe to tolerate a Jew influencing and openly directing German political affairs.

One does not need to agree with all of Selma Stern's formulations or opinions, nevertheless one must admit that her book is a scholarly one and written in a fluent and reflective style—so fulfilling all that Leopold von Ranke demanded from a perfect historian.

Only one would have wished that as an addition to this valuable book an index had been included of all the important dates of European and Jewish history and literature of the period from 1648 to 1789. Likewise an index of the Court Jews mentioned in the book—with relevant dates—and a map of Central Europe—with regard to the historical development—would have been of great benefit for the reader.

Old Acquaintances

Where East and West Meet:—Of course, you can still go into the Eastern sector of Berlin, and in fact a lot of people are going daily to do their shopping because it's cheaper to buy there. The frontiers are not marked, and there are no controls at all, but no exchange of newspapers exists. Nobody will stop you from going to the theatres beyond the Potsdamer Platz while a good seat around Kurfuerstendamm costs 12 Marks or one pound. It's different meeting your friends. Although everybody can go where he wants to go, people in the Eastern part don't want to be seen with their acquaintances from the West because they are afraid it might harm them. They ask you not to talk to anybody about their meeting you. When the "State Opera" in Admiralspalast was in trouble, very few in the West knew it. Ernst Legal, who runs the Russian controlled opera, accepted Bert Brecht's new opera "Das Verhoer des Lucullus" with music by his friend Paul Dessau, but after only one performance the authorities stopped it, and nobody knows why they accepted it in the first place. Herrmann Scherchen, the conductor, left for Switzerland on the day after the first night, and director Wolf Voelker went to Duesseldorf, but nothing happened to Brecht and Dessau although the work was condemned as "formalistic." On the other hand, Horst Lommer, one of the most successful playwrights in the Eastern sector went over to the West a few days later. Lommer was a bit-player during the Nazi years; he became famous after the end of the war as author of "Das tausendjaehrige Reich," and still wrote in the Communist press a few days before he left for the West. Although he was accepted and found asylum, people resent strongly his desire to continue his activities as a writer. They want to stop people changing sides and still remaining in the limelight. They tell you that former Communists are not always the best fighters against the Communists, and the example of Koestler and Burnham isn't always valid. When Director Barlog wanted to produce "Born Yesterday," Mr. Laski, editor of the U.S. controlled monthly, "Der Monat," objected because the comedy had a slightly anti-American flavour. But he stopped protesting when Langhoff of Deutsches Theater started to put the same play on, and the Schlosspark Theater in Steglitz presented it with nearly the whole cast from the East.

Georg Kaiser play in London:—Beginning on May 1, the little Gateway Theatre will show Georg Kaiser's "Die Spieldose" in German. Heinz Goldberg will produce it with Anthony Differing and Carmen Blanck-Sichel. It will run for a week only, and I hope it's not too late to remind you.

London News:—Julius Gellner returned from directing in Israel's "Habimah."—Karl Stepanek acted "Napoleon" in Shaw's "Man of Destiny."—Leo Bieber played a leading part in "Waters of the Moon" at the Haymarket.—Martin Miller and Lilly Kann are appearing in "Collector's Item," which opened in Manchester with Francis Lederer as star.—Peter Ebert, Carl's young son, produced some operas in Glasgow.—Frederic Valk and Ferdy Mayn will be in Basil Dean's production of "Hassan."

Obituaries:—In Switzerland, Countess Coudenhove-Calergi (the former actress Ida Roland) died at the age of 64. She gave up her career after marriage although Ida Roland was one of the most gifted actresses of her time.—The novelist Hermynia zur Muehlen, aged 67, died near London; she wrote good fiction in a socialist vein. The artist Viktor Tischler, the Viennese painter who returned to Europe only a few months ago from exile in the States, died in France.

PEM.

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FROM MY DIARY

Every collector knows that the value of a collection cannot be mechanically assessed by adding up the value of the pieces of which it consists. This holds good for stamps, pictures and libraries alike.

It is the achievement of the Wiener Library (19 Manchester Square, London, W.1) that it offers two advantages at the same time. It is unique, as far as the subject matter is concerned, and it is, as far as this is humanly possible, complete. Not everybody, however, has the opportunity of paying a visit to Dr. Wiener's institute and of looking upon the shelves whose volumes contain a wealth of material on facts and problems, directly or indirectly connected with contemporary Jewry. It is therefore gratifying that the library has started a catalogue series in which certain sections of the library are methodically listed. Whilst, some time ago, the first issue gave a survey on "Books on Persecution, Terror and Resistance in Nazi Germany," a newly published second issue deals with Germany 1918-1933 ("From Weimar to Hitler," price 6s.). Under the subheading "Legacies of World War I," "Structure of the Republic," "The Vanguard of National-Socialism" and "The Rise of National-Socialism" this inventory of the library may, at the same time, serve as a comprehensive bibliography. The catalogue is enhanced by biographical notes on the authors and a most helpful index. Dr. Wiener and his Institute deserve every praise for this publication.

None of us would be very happy if he had to come downstairs to answer the front-door bell only to be told that it was not meant for him. The occupiers of 8 Fairfax Road are sometimes in this unfortunate position. They have to persuade callers that they are neither in charge of the AJR nor of the United Restitution Office, but that the offices of these organisations are at 8 Fairfax Mansions. If you have to come to our place for the first time, please

JEWISH REFUGEES COMMITTEE

The Jewish Refugees Committee and the Committee for the Care of Children from the Camps moved to:—

5th Floor, Woburn House, Upper Woburn Place, London, W.C.1, telephone: EUSton 3925/6, 3979, and the Overseas Settlement Department to:—

Jews' Temporary Shelter, 63 Mansell Street, Aldgate, London, E.1, telephone: ROYal 4711/2.

The Committee considerably reduced its staff and the remaining activities at Woburn House will include the administration of the records of individual refugees, and the maintenance, welfare and general supervision of the young people brought to this country since the war. The office at the Shelter will be in charge of emigration questions.

LIST OF FORMER COMMUNITY MEMBERS

The Jewish Trust Corporation, which has been set up for claiming heirless, unclaimed and communal property in the British Zone of Germany, would greatly appreciate it if emigrated Jews from the British Zone would send in any lists (complete or incomplete) of former members of their communities they might possess. This would considerably facilitate the tracing of property originally owned by Jews who have not survived the Hitler terror. Any information on community property (scrolls, chandeliers, etc.) would also be very helpful.

Communications should be sent to the Jewish Trust Corporation for Germany Ltd., Hamburg 36, Prien Building, Alstereck, Jungfernstieg.

Berlin At a meeting under the auspices of the Jewish Community, Rabbi Dr. Freier spoke on the philosophy of Hermann Cohen.

The President of the West-Berlin "Landgericht," Dr. Siegfried Loewenthal, has died at the age of 76 years.

do not canvas in the Fairfax Road houses but turn to the gangway which starts immediately at the Finchley Road corner (top of Fairfax Road); it will lead you straight to the entrance of No. 8 Fairfax Mansions. **NARRATOR**

PERSONALIA

Dr. Ismar Freund recently celebrated his 75th birthday in Israel. Dr. Freund took a leading part in the work of the Jewish Community in Berlin and of the "Landesverband" of the Jewish Communities in Prussia. He is also the author of several standard works about legislation concerning the Jews in pre-Hitler Germany.

Dr. Willy Katzenstein (formerly a lawyer in Bielefeld) suddenly passed away in London. For twenty years he was Chairman of the Bielefeld Community; he also was chairman of the Provincial organisation of the Jewish Communities in Westphalia, and a member of the Council of the "Reichsvertretung." After his emigration he actively co-operated with a number of German-Jewish organisations including the B'nai B'rith Lodge and the A.J.R. All those who had the privilege of knowing Dr. Katzenstein will deeply regret the sudden death of this man whose life was devoted to the well-being of his fellow-Jews.

Justizrat Dr. Ludwig Heilbrunn (formerly Frankfurt a.M.), recently died on a visit to Germany. Justizrat Heilbrunn was a member of the Prussian Diet and Deputy Chairman of the Frankfurt Municipal Council. He was also a member of the Board of the Frankfurt Anwaltskammer which after the war, made him an honorary member. Dr. Heilbrunn, who lived in London as a refugee, was also a member of the AJR.

Dr. Arthur Prager (formerly Vienna) passed away after an accident. Dr. Prager was for some years a member of the A.J.R. Executive, which will always gratefully remember his services.

Hugo Stein, formerly a lawyer in Karlsruhe, recently died in U.S.A. Before his emigration he held leading positions with Jewish organisations in Baden, and was also a member of the "Reichsvertretung."

Mr. Julius Bamberger (formerly Bremen) died in Los Angeles at the age of 71. In Germany he took a leading part in Jewish activities, especially in the defence work of the Jewish Central Verein.

FAMILY EVENTS

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

Birth

Weiss.—A son was born on March 19, 1951, to Carla (née Moos), wife of Dr. Otto Weiss, of 14 Warrington Crescent, W.9.

Birthdays

Mrs. Martha Koslowsky of the Grove House, Hemsterley, nr. Bishop Auckland (formerly of Stein and Koslowsky, Breslau), celebrated her 75th birthday on March 30th, in good health.

Seewald, Mrs. Anna, née Cohn, formerly of Hachenburg and Koeln, celebrated her 70th birthday on March 29, 1951, at 44 Anlaby Park Road South, Hull.

Death

Dr. Willy Katzenstein, of 18 Canfield Gardens, London, N.W.6, passed away suddenly on April 8, 1951, deeply mourned by his wife, children, relatives and friends.

CLASSIFIED Employment

EXPERIENCED BOOK-KEEPER seeks part-time work. Excellent references from satisfied clients. Box 1008.

INTELLIGENT LADY wants part-time job, 8-1 o'clock. Good dress-maker, cook and nursing abilities. Box 1009.

ELDERLY LADY wants full-time position; efficient in painting or light nursing. Box 1022.

ELDERLY STOREKEEPER or packer available; reliable and experienced. Box 1023.

FOREIGN CORRESPONDENT, fluent in French, German, English, Spanish, familiar with export work and office management, seeks responsible position. Full- or part-time. Box 1024.

WANTED. Efficient lady Shorthand-Typist, possibly part-time, for Hampstead office. Box 1025.

RELIABLE REPRESENTATIVE required. Salary and commission. Able to drive car. Apply Box 1010.

YOUNG ACCOUNTANT - BOOK-KEEPER seeks position. Box 1026.

COOKING, light attending, light housework, baby-sitting. Part-time workers available. Phone AJR, MAI 4449.

WOMAN CLERK, specialised in figure work, wants suitable work. Box 1020.

ELDERLY LADY Bookkeeper wants part-time work, in- or outdoors. Box 1021.

Accommodation

ACCOMMODATION of any kind wanted. AJR Social Service Dept.

LARGE FURNISHED ROOM, Maida Vale. Use kitchen. Business lady or gent. Box 1007.

WELL FURNISHED ROOM, h. & c. basin, in quiet superior home few min. Finchley Road Tube, for business gentleman. Box 1013.

ISRAELI GIRL STUDENT wants room against French or Hebrew lessons, baby-sitting or similar work. Box 1019.

MALE STUDENT at Westminster Technical College, S.W.1 (Hotel Operation), 17 years old, residing in North England, wants accommodation in London from 3.9.51 onwards in a hostel or family at moderate price. Box 1017.

Miscellaneous

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

"IDEAL" TYPEWRITER for sale. Faultless condition. £20.—Gladstone 2624.

BOOKS WANTED. "History of the Jewish People," by Dubnow or Graetz (German or English) and German "Propylaen," World History. Box 1027.

TYPEWRITER, secondhand, wanted. Box 1016.

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I WOULD LIKE my friend, doctor's widow, middle-aged, good-looking, domesticated, educated, good-natured, own home and income, to remarry. Gentleman over 50, healthy and cultured, longing for happy home, kindly write confidentially. Box 1014.

MISSING PERSONS Enquiries from AJR

Reich, Ida, from Vienna, seen in London in 1939, for Malwine Popper, Vienna.

Wolfsohn, Isak, from Vienna, later Prague, manufacturer of kitchen utensils, for Felix Popper, Vienna.

Goldberg, Rudolf, born at Ratibor about 26, last known address: 69 Coventry Road, Small Heath, Birmingham, 10, for Mrs. A. Baron, New York.

Bornemann, Ernst, about 30, from Berlin-Charlottenburg, for Armin Wegner, Positano (Salerno), Italy.

Roehl, Erna, about 60, from Berlin, same enquirer.

Enquiries from HIAS I Dryden Chambers, 119 Oxford Street, London, W.1

Fleischman, Lizzi, nurse, formerly Vienna, last known address Manchester for Mirko Rajs, Israel.

Ament, son and daughter of Herman (Hirsch), formerly of Koeln, born respectively 1931 and 1932, for cousins Herman and Wolf Ament.

Deadline for Adverts. in JUNE issue: May 18th

AJR AT WORK

AJR GENERAL MEETING

At the AJR General Meeting, which took place on April 16 at 1 Broadhurst Gardens, N.W.6, under the chairmanship of Mr. A. Horowitz, Dr. W. Rosenstock (General Secretary of the AJR) gave a survey of the activities during the past year. *Inter alia*, the AJR has safeguarded the interests of the Jews from Germany and Austria in legislative questions of restitution and compensation, contacts with Jews in Germany have been strengthened and several special questions regarding the position in this country have also called for action. The work of the AJR Social Services Department becomes increasingly essential, especially since the Jewish Refugee Committee has terminated its activities. AJR Information has now to face a rise of the production costs, which should be made up by increased proceeds from advertisements. A new feature is the recently founded AJR Friendship Club, which has met with a very great response.

Mr. M. Pottlitzer, Hon. Treasurer of the AJR, reported that during the past year the expenditure has been cut down to the utmost possible limit and that the solidarity of all members was required in order to enable the AJR to carry out its essential manifold activities.

The meeting placed on record the deep gratitude felt by the Jewish Refugees from Germany and Austria for the devoted services of the Jewish

AJR FRIENDSHIP CLUB

At the first April meeting of the Club a preliminary Committee was elected, which meanwhile took up its activities. It decided that, as a rule, the meetings should take place weekly (not fortnightly) intervals on Sundays at 7 p.m. at Zion House, 57 Eton Avenue, N.W.3. There will be meetings every Sunday in May except May 13 (Whitsun). At some of the gatherings the informal part will be preceded by short talks and musical recitals.

The monthly subscription fees have been fixed at 2s. for single persons (for AJR members 1s. 6d.) and 2s. 6d. for married couples (for AJR members 2s.).

The programme for May may be seen from the announcement in the first advertising column on this page.

HOLIDAY ADDRESSES

Offers for holiday accommodation, especially at moderate prices, should be sent to the AJR Social Services Dept., 8 Fairfax Mansions, Finchley Road, London, N.W.3. Tel. MAIDA VALE 4449.

Refugees Committee and its Chairman, Mr. Otto M. Schiff.

The members of the Executive and of the Board, whose names were published in the previous issue of AJR Information, were unanimously re-elected.

COUNCIL OF JEWS FROM GERMANY

The London Executive of the "Council of Jews from Germany" met on April 15 under the Chairmanship of its President, Dr. Leo Baeck, who had just returned from the United States and who, a few days later, left for Israel to deliver this year's Orde Wingate lecture at the Hebrew University, Jerusalem. Amongst the subjects discussed at the Council Meeting were the efforts of the Council to obtain an adequate share in the heirless, unclaimed and communal property which, according to the Restitution Laws, is now being restituted to the Jewish Successor Organisations operating in the various zones of Germany.

AJR EMPLOYMENT AGENCY

The AJR Employment Agency, 8 Fairfax Mansions, Finchley Road, N.W.3, tel. MAIDA VALE 4449, has on its registers: Elderly women for repair work (indoors and outdoors); temporary office staff for holiday period; copy-typists, translators, shorthand-typists and bookkeepers.

THE HYPHEN

Sunday, May 27, 7.30 p.m., at "Dorice" Restaurant, 169a Finchley Road (Basement), N.W.3: Anglo-Continental Brains Trust, with Kenneth Usherwood, John Hillaby, Peter Kingshill and Renate Born. Members 6d. Friends 1s.

Enquiries about Hyphen activities should be addressed to Hon. Sec., Miss Margot Fuld, Flat A, 2 Exeter Road, N.W.2, enclosing s.a.e.

AJR FRIENDSHIP CLUB

Meetings in May every Sunday (except Whitsun, May 13) on Sundays 6, 20 and 27, at 7 p.m., at Zion House, 57 Eton Avenue, N.W.3. During the first part of the meeting there will be a talk about a journey to Germany on May 6 and a Piano Recital on May 20.

AJR Glasgow

Sunday, May 27, 6 p.m., Grand Hotel. Dr. W. ROSENSTOCK (London) will speak on Current Events.

AJR Leeds

Sunday, June 3, at 3.15 p.m., at the Porton Room, Sheepscar, Leeds, 7. General Meeting. Reports by Dr. W. ROSENSTOCK (London) on AJR activities and by the local Chairman and Hon. Treasurer on activities and future work of the Leeds Branch; Elections.

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