

ISSUED BY THE  
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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## THE PRAGUE TRIAL

Much has been written on the riddle of the Communist Trial in Prague but of all the explanations offered none seems satisfactory to the average human mind. There can be no doubt that the trial was a travesty of justice and that the death sentences were simply a legal form of political vengeance. Though no certainty exists that the record as it was broadcast is a trustworthy version of the proceedings, the gruesome spectacle of a group of fairly intelligent people accusing themselves of crimes which they cannot have committed and which, by any legal standards, are no crimes at all, appears as a cynicism which shows complete contempt for the intelligence of the audience.

### Masaryk's Lost Heritage

The return to barbarism in a city which 30 or 40 years ago was known to many of us as a lovely civilised place with an advanced spiritual life is a shocking reminder of the impenetrable tortuous ways of history: noble and idealistic aims sometimes produce different results from what their promoters had in mind. The founder of the Czechoslovak Republic, Thomas Masaryk, whose motto was "Truth will Conquer," was a defender of justice and truth even against what was considered national prestige. His name is linked with at least three famous cases: the revelation of the forgery of the Koeniginhof palaeograph (1886), the protest against the ritual murder trial of Hilsner (1899), and the intervention in the Zagreb trial of Serbocroat nationalists (1909). All this was in "reactionary" Austria; such public action of an individual champion of justice would hardly be possible in a "People's Democracy." But in 1918, Masaryk believed he had led his people to freedom.

Now, in the middle of the 20th century, we have to experience some disappointing developments of idealistic movements which also attracted many Jews. In their later stages these movements have become fanatical and selfrighteous, and ultimately they have dropped any pretence of unbiased justice. Whatever appears to be a means to the desired goal is unscrupulously considered as justified.

Whether this conception alone was sufficient to induce people to make the "confessions" prescribed to them, or whether some other diabolical mechanism was at work, nobody can tell who has not penetrated this mystery. In any case, there is no doubt that these trials were staged for ulterior political reasons and that the accusations were prepared to serve political expediency.

This is one of the reasons for which the Prague Trial has aroused such deep feelings of apprehension in the Jewish world. It may be portentous for the Jews living in the countries of the Soviet Block that the Jewish extraction of most of the defendants was emphasised throughout the trial and that these Jews were called traitors because they allegedly subordinated their Czech and Communist loyalty to their superior Jewish interests. Moreover, as it was suggested that pro-Jewish and pro-Israeli activity actually implied subservience to America, these Jews were called "spies and agents of the United States." This is, of course, a distortion of the truth. As far as in some instances the accused collaborated with Israelis, they were guided by Czech and not by Israeli interests. At the time when they did it, they only followed the generally accepted political line of their country. Czechoslovakia, for instance, was desperately short of hard currency when she earned good dollars for the weapons sold to Israel.

### Tragedy of a Jewish Generation

The gallows of Pancras are the final chapter in the tragedy of a Jewish generation which, longing for social justice, started from an ethical impulse and later became entangled

in the paradoxes of popular movements of a more brutal character. The opposition against the bourgeois background of the first two decades of this century, as expressed in the "Wandervogel" and "Freideutsche Jugend," found its counterpart in the Jewish "Blau-Weiss" and similar youth movements. During the twenties these groups split; one branch joined Communism and withdrew from Jewish life. Its last word on Judaism was said by the author of "Der Untergang des Judentums," Otto Heller. None of the Communist leaders has been interested in Zionism or Jewish religion since they had become militant Communists.

The Czechoslovak Government is anxious to stress that they are not antisemitic. It is too early to know whether the Jewish motive in this trial was incidental, because it suited the purpose and was intended to incite latent antisemitic sentiments of the masses against a group which had to be liquidated for other reasons, or whether it is, as some people believe, the beginning of a deliberate wave of antisemitic persecutions in all the People's Democracies. In a world which becomes more and more isolationist, Jews as an element with natural world-wide relationships are a convenient target of distrust. But, unfortunately, whatever people outside the Iron Curtain could do to help is likely to do more harm than good.

R. WELTSCH

## PRESIDENT HEUSS AT BELSEN MEMORIAL

An Obelisk commemorating the former concentration camp and a Memorial Wall with inscriptions in eleven languages were consecrated in Bergen-Belsen on November 30. The main addresses were given by the President of the German Federal Republic, Professor Dr. Theodor Heuss, and by Dr. Nahum Goldmann.

In his moving address President Heuss said that it was the duty of every German to recognise the uniqueness of the cruelties which had been committed by Germans at this place. Surprising as it may sound, he himself, like many other Germans, had heard the name Belsen for the first time in 1945 through the B.B.C. "But we knew—or at least I knew—Dachau, Buchenwald, Oranienburg. . . . There were friends and there were relatives. Later, one heard the word Theresienstadt. On a very sad day I heard the name Mauthausen, where they had 'liquidated' my old friend Otto Hirsch, the noble leader of the Reichsvertretung deutscher Juden. I heard the word from his wife whom I tried to help and to advise. Yet, Belsen was still missing in my catalogue of terror and of shame. . . ."

The nations commemorate their compatriots who are buried in these mass graves, especially the Jews who had been actually compelled by Hitler to develop a national conscience of their own. They will not and they cannot forget what we have done to them; the Germans never must forget what members of their own nation have done in those shameful years.

The inscriptions of this Memorial are written in many languages, but there is a deep meaning in the fact that Nahum Goldmann spoke for all the victims of terror, for it was here in Belsen that those Jews of whom one could still get hold were exposed to die of hunger or infection. It is certain that the events between 1933 and 1945 were the most formidable happenings the Jews had to experience in their history."

The President concluded his address with the following words: "Da steht der Obelisk, da steht die Wand mit den vielsprachigen Inschriften. Sie sind Stein, kalter Stein. Saxa loquuntur. Steine koennen spechen. Es kommt auf den einzelnen, es kommt auf Dich an, dass Du ihre Sprache, dass Du diese ihre besondere Sprache verstehst, um Deinetwillen, um Spracher aller willen."

# RESTITUTION NEWS

## TRANSFER VON PENSIONEN UND RENTEN

### [Ausser Sozialversicherungs- und Kriegsversorgungsrenten]

Der Bundeswirtschaftsminister hat durch Runderlass Aussenwirtschaft No. 124/52 Bundesanzeiger No. 240 vom 11.12.52 Bestimmungen ueber den Transfer von Pensionen und Renten zu Gunsten von im Ausland ansaessigen wiedergutmachungsberechtigten Personen herausgegeben. Diesen Personen koennen hiernach Pensionen und Renten, die ihnen auf Grund eines fruerehen Dienst- oder Arbeitsverhaeltnisses in Deutschland von einem Schuldner mit Sitz oder Wohnsitz in der Bundesrepublik zu zahlen sind, ins Ausland ueberwiesen werden.

Pensionen und Renten sind die Nettobetraege der Versorgungsbezeuge. Dazu gehoeren auch Pensionen und Renten auf Grund privater Verpflichtung, sowie Pensionen und Renten, die in Form eines Versicherungsvertrages im fruerehen Arbeitsvertrag oder im unmittelbaren Zusammenhang mit dem fruerehen Arbeitsverhaeltnis zur Pensionssicherung bei einer Pensionskasse o.ae. festgelegt worden sind.

Die Ueberweisung kommt nur in Betracht, wenn der Berechtigte seinen Wohnsitz im Ausland bis zum 23. Mai 1949 im Zusammenhang mit nationalsozialistischen Verfolgungs- und Unterdrueckungsmassnahmen genommen hat.

Der Hoechstbetrag fuer den Transfer zu Gunsten eines Berechtigten mit Wohnsitz in einem Mitgliedsland der OEEC (hierzu gehoert auch Gross-Britannien) ist zunaechst auf 800 DM. monatlich, und zu Gunsten eines Berechtigten mit einem Wohnsitz in einem Nichtmitgliedsland der OEEC zunaechst auf 300 DM. festgesetzt. Diese Ueberweisungen erfolgen ohne Pruefung der wirtschaftlichen Verhaeltnisse.

Der Erlass trifft dann eingehende Bestimmungen ueber die technische Durchfuehrung des Transfers. Antraege koennen sowohl vom Berechtigten, wie von dem Zahlungspflichtigen gestellt werden. Soweit Betraege bereits auf ein Sperrkonto ueberwiesen worden sind, ist der Antrag vom Kontoinhaber durch die Bank zu stellen.

Fuer Berechtigte mit Wohnsitz in Gross-Britannien bestand bereits auf Grund eines besonderen Abkommens zwischen Gross-Britannien und der deutschen Bundesrepublik eine aehnliche Regelung.

Auf Renten aus der Sozialversicherung und auf Kriegsversorgungsrenten bezieht sich diese Regelung nicht. Fuer diese Renten ist eine besondere Regelung getroffen, sofern von den jetzigen hierfuer zustaeendigen Behoerden eine Rentenbewilligung erfolgt ist.

## ANMELDUNG VON ANSPRUECHEN WEGEN KRIEGSSACHSCHAEDEN

Nach dem Lastenausgleichsgesetz (§ 228) sollen Ausgleichsleistungen wegen Kriegssachschaeden gewahrt werden. Ein Kriegssachschaeden ist ein Schaden, der in der Zeit vom 26. August 1939 bis 31. Juli 1945 unmittelbar durch Kriegshandlungen an land- und forstwirtschaftlichem Vermoegen, an Grundvermoegen, an Betriebsvermoegen, an Gegenstaenden der Berufsausuebung oder an Hausrat im Bundesgebiet oder in Berlin (West) entstanden ist.

Auf Grund des § 28 des bereits in fruerehen Veroeffentlichungen (vergl. AJR Information Juli und Oktober 1952) erwaehnten Feststellungsgesetzes ist in einer Oeffentlichen Bekanntmachung der Bundesregierung zur Einreichung der Antraege auf Feststellung der Kriegssachschaeden aufgefordert worden. Zweck dieser Schadensfeststellung ist, den Lastenausgleich vorzubereiten und den Geschaeigten eine amtliche Bestaetigung ueber ihren fruerehen Besitz zu beschaffen. Die Antraege sind auf einem amtlichen Formular zu stellen, aus dem sich im einzelnen ergibt, welche Angaben zu machen sind. Die Formulare werden durch die Gemeindebehoerden ausgegeben. Sie sind auch im hiesigen Generalkonsulat der Bundesrepublik Deutschland, 4-6, Rutland Gate, London, S.W.7 erhaeltlich.

Die Frist fuer die Einreichung der Antraege laeuft Ende August 1953 ab.

## ENTSCHAEDIGUNGSVERFAHREN IN BERLIN

Zum Entschaedigungsverfahren in Berlin teilt das Berliner Buero der URO folgendes mit:—

Die Erledigung von Antraegen wird haeufig dadurch unmoeglich gemacht, dass die Ansprueche nicht in genuegender Form bewiesen sind. Das Entschaedigungsamt begnuegt sich in der Regel, falls weiteres urkundliches Beweismaterial nicht vorhanden ist, mit eidesstattlichen Versicherungen. Die Unterschrift muss beglaubigt sein.

Mit Ruecksicht darauf, dass sich im Oktober 1952 die Zahl der bisher eingereichten Antraege etwa verdoppelt hat, glaubt das Entschaedigungsamt, dass fuer die Registrierung 3-4 Monate noetig sind. Antragsteller, die bisher keine Registrierungsnummer erhalten haben, werden daher gebeten, von Rueckfragen abzusehen.

Antragsteller haben sich mehrfach darueber beschwert, dass ihr Antrag eine viel niedrigere Nummer traegt als der ihres Nachbarn und trotzdem noch nicht erledigt worden ist. Diese Annahme ist jedoch meistens unberechtigt. Das Entschaedigungsamt hat fuer alle im Ausland lebenden Antragsteller besondere Registernummern eingefuehrt. Diese beginnen mit den Nummern 50.000, 60.000 und 70.000, und zwar nach drei alphabetischen Gruppen. Der Antrag 50.001 ist also in der Rangliste dem Antrag 70.001 gleichwertig. Bei beiden Antraegen handelt es sich um die ersten Antraege der entsprechenden alphabetischen Gruppen.

Als dringlich gelten alle Antraege von ueber 70 Jahre alten Antragstellern oder, sofern aus einem sonstigen Grund (Operation, etc.) eine besonders dringliche Behandlung notwendig ist. Der Dringlichkeitsgrund muss, sofern er nicht durch das Alter gegeben ist, nachgewiesen werden.

Der Abschluss von Vergleichen findet im allgemeinen nicht mehr statt. Vergleiche sind jedoch zulaessig, sofern die Hoehe des Schadens streitig und zweifelhaft ist. Insbesondere wird sich deshalb in manchen Faellen der Schadensgruppe E (Existenzverlust) noch ein Vergleich durchfuehren lassen.

Es wird darauf hingewiesen, dass neuerdings auch Passage und Transportkosten, die durch die Verfolgung verursacht sind, angemeldet werden sollten.

Nachmeldungen einzelner Schaeden sind auch noch nach Fristablauf gestattet, vorausgesetzt, dass der Antragsteller im uebrigen die Anmeldefrist gewahrt hatte.

## EASTERN GERMANY ATTACKS HAGUE AGREEMENT

An article published in "Neues Deutschland," Organ of the Socialist Unity Party, Berlin, describes the Hague Agreement as "a business agreement between big capitalists in West Germany and Israel." "Those who receive the reparations," the article goes on, "are the capitalists of Israel who, in this way intend to open new sources of profit by developing new industries, particularly war industries. Behind this dirty deal are, above all, the U.S. imperialists, because American monopoly capital is particularly interested in strengthening its own economic and strategic position in the East, both with regard to the Arab States and Britain." The article contrasts symptoms of anti-Semitism in West Germany with the position of the German Democratic Republic, where Fascism and anti-Semitism have been declared criminal offences. In conclusion, the article points out that the German Democratic Republic had taken special measures to care for and support the victims of Fascism and gave them priority in the provision of housing, furniture, jobs, etc.

The article fails to mention that, apart from a restitution law for Thuringia which has been revoked, the German Democratic Republic has promulgated no laws whatsoever by virtue of which emigrated former residents of Eastern Germany may recover their property or obtain compensation. Like the expelled Jews from other parts of Germany, these Jewish victims from Nazi persecution who come from Eastern Germany are in their vast majority not "capitalists" but poor and old refugees who cannot spend the rest of their days in modest security as long as restitution and compensation is denied to them.

## ANNUAL MEETING OF JRSO

At the Fifth Annual Meeting of the Jewish Restitution Successor Organisation (JRSO) in New York, Mr. Benjamin B. Ferencz, Director General in Germany of JRSO, stated that the organisation will receive 18 million dollars as a result of bulk settlements negotiated in the United States Zone of Germany, as well as in settlement of claims against individual Germans. As a result of these agreements more than 85 per cent of all claims pressed by JRSO for heirless and unclaimed property have now been successfully settled.

The Annual Meeting elected Dr. Israel Goldstein as President for 1952-53. Amongst the six elected Vice-Presidents is Mr. Frederick Borchardt, the representative of the Council of Jews from Germany. It was stated at the General Meeting that funds already recovered were now being used to support relief activities on behalf of needy Jewish victims of Nazism, both in and outside Germany, through two "operating agencies"—the Joint and the Jewish Agency.

As readers of "AJR Information" know, the former German Jews represented by the Council of Jews from Germany, have, so far, received no share from these proceeds, though the assets derive from the former property of members of their own community. The Council will not cease to urge for a settlement of its rightful claim.

## ISRAEL ACKNOWLEDGES BONN'S FIRM ATTITUDE

The firm attitude of the Bonn Government towards the Arab threats of boycott was favourably commented on at a Press Conference of representatives of the State of Israel in Dusseldorf. One Israeli spokesman declared that the German-Jewish friendship was much older than the relationship between Hitler and the Mufti and had only been temporarily interrupted.

## PROCEEDINGS AGAINST I.G. FARBEN

As a test case, legal proceedings for indemnification have been opened by Norbert Wollheim, a former inmate of the Auschwitz concentration camp who, prior to his immigration to the United States, was one of the Jewish leaders in post-war Germany. Wollheim had done forced labour for one of the I.G. Farben enterprises in the Auschwitz Camp; he now claims payment for the "employment," which had to be carried out under inhumane conditions.

## GIFT PARCELS TO EASTERN GERMANY

According to the *Board of Trade Journal* of December 13, an order has been issued by the Government of the Eastern Zone of Germany, by which import duties on gifts at the rate of DM/East 40 for a kg. of coffee, DM/East 30 for each kg. of cocoa and chocolate and DM/East 250 for a kg. of tobacco are fixed. Persons residing outside Eastern Germany are permitted to order gift parcels for recipients in the Eastern Zone through the State Trading Organisation in the currency of the sender's country by making a deposit with, or sending a cheque to the Deutsche Notenbank. The amount will be credited at a rate of exchange fixed by the Deutsche Notenbank. Gift parcels not complying with the order are subject to confiscation.

## NATURALISATION FIGURES

The list of aliens who were naturalised in the year 1951 was recently published by the Home Office. Altogether 4,300 Certificates of Naturalisation (which usually also include wives and minor children) were issued in 1951 against 7,000 in 1950, 9,500 in 1949, 15,000 in 1948 and 17,700 in 1947. This steady decline in numbers is due to the fact that naturalisation of pre-war immigrants (most of them refugees from Nazi oppression) took place during the first four post-war years. The new citizens of 1951 are mainly aliens who had reached these shores after the end of the war. Whilst during the first post-war years former German and Austrian citizens had the largest share in the total figure, now former Poles (1,500), Russians (500) and Czechoslovakians (350) are predominant. On the other hand only 350 and 300 former German and Austrian citizens respectively were naturalised during the past year.

## "A STUDY IN TYRANNY"

The author of this remarkable book\*—for the last seven years Fellow and Tutor in Modern History at New College, Oxford—presents us here the first complete life of Hitler from 1889 until his last days in May 1945.

His book is more than a narrative of the life and deeds of a man who succeeded in destroying not only Germany but the "Old Europe," as it had grown from 1789, the year of the French revolution, to 1939, the year of Hitler's war. This Europe has gone for ever and the last figure in its history is Adolf Hitler, the architect of its ruins. "Si monumentum requiris, circumspice"—"If you seek his monument, look around!" With these words the author sums up what he has been trying to explore when he set out to study the question: "What were the gifts Hitler possessed which enabled him, first to secure and then to maintain such power, one of the most puzzling and remarkable careers in modern history?"

What puzzles him most is the divergence between Hitler's mean platitudes, parroting without even a touch of originality what had become by 1914 the stale commonplaces of radical anti-Semitic and pan-German journalism and coffee-house talk in every city in Central Europe (including Vienna and Munich where Hitler picked them up), and the terrifying literal way in which he set out to work, to translate that incredible fantasy into reality with an unequalled grasp of the means. As the outstanding example Mr. Bullock gives the treatment of the Jews: "From his early speeches of 1922 through the Nuremberg Laws of 1935, and the pogroms of November 1938, to the destruction of the Warsaw Ghetto and the death camps of Mauthausen and Auschwitz, Hitler's purpose was plain. He meant to carry out the extermination of the Jewish race in Europe—and he very largely succeeded. History records few, if any, crimes of such magnitude and of so cold-blooded a purpose."

### Contrasting Features

On another occasion Bullock describes this contrast between Hitler's mind and character and his political gifts for transferring his ideas into reality: "To read Hitler's table talk at his headquarters is to feel continual astonishment at the lack of magnanimity and wisdom in his conversation, the main qualities of which were cunning and brutality, a cocksure ignorance and an ineradicable vulgarity. Yet this vulgarity of mind, like the insignificance of his appearance, the badly fitting raincoat and the lock of hair, plastered over the forehead was perfectly compatible with brilliant political gifts. We are astonished and offended by this combination. Yet to underestimate Hitler as a politician, to dismiss him as an hysterical demagogue is to make precisely the mistake that so many Germans made in the early 1930s."

In these sentences we have the essence of the author's approach not only to Hitler Germany but to the malaise of our age of which he was the symptom—the "Age of Unenlightened Despotism." For him, Hitler remains the most remarkable of those who have used the modern techniques of rousing mass hysteria and of terror to apply the classic formulas of tyranny. For him, Hitler was a European no less than a German phenomenon. The conditions and the state of mind which he exploited were not confined to one country, although they were more strongly marked in Germany than anywhere else. Hitler's idiom was German, but the thoughts and emotions to which he gave expression have a much wider currency.

Under Mr. Bullock's pen Hitler becomes something of the Lucifer who, with his own downfall, draws the whole of Europe into the abyss. The question arises, whether in his warning not to underestimate the success of Hitler, Mr. Bullock underestimates those ruling circles which brought him into power. Of course he admits that Papen, Schacht, Thyssen, Hugenberg and Hindenburg put Hitler into the saddle for their own purposes, however he maintains that, once in the saddle, he proved to be an equestrian on his own account. This he considers a proof not only of an undiminished willpower but also as an extraordinary gift of knowing and exploiting various interests, playing off one group against another, the Industrialists and Bankers, the Generals who looked forward to playing "Grosser Generalstab" again, and the uprooted middle-classes and part of the "Lumpen-"

\*A. N. Bullock: Hitler—A Study in Tyranny; Odhams Press, London. 25/-

proletariat," only too willing to serve as the "Massenbasis" required for any dictatorship.

This has become the orchestra to play, under the baton of Hitler, the symphonia diabolica, the march of the "Revolution of Destruction." Mr. Bullock is especially impressed how Hitler succeeded in recovering from the setback after the November putsch in 1923, turning his trial for treason into a political triumph, making himself the most-talked-of man in Germany. But here the author himself gives us the reason showing the relativity of greatness: the inferiority of his opponents—these Kahr, Lossow and Seisser who had been almost as deeply involved in high treason as the Nazis, and the Bavarian Minister of Justice, Franz Gürtner, Hitler's protector and later a Nazi Minister, acting behind the scenes on his behalf; "a State,"—says Bullock—"where disloyalty to the regime was the surest recommendation to mercy!"

### The "Opposition"

Mr. Bullock is highly critical about the activity of the Opposition which culminated in the July 20 plot; especially about the resistance of the generals. Fieldmarshall Manstein said in Nuremberg, that of 17 fieldmarshalls only one managed to get through the war and keep his command, and of 38 generals, 18 were dismissed. Manstein offered these figures as proof of the Army's opposition to Hitler, but Bullock rightly maintains that, on the contrary, they illustrate the docility with which the generals submitted to treatment which no previous German ruler had ever dared to inflict on the Army and the commanders in the field.

He distinguishes, of course, between the various groups of the opposition: On the one hand there was the Kreisau circle, the Count von Moltke and York von Wartenburg, the former Rhodes Scholar at Oxford, von Trott zu Solz, Socialdemocrats and Trade Unionists like Leber, Mierendorff, Haubach, Leuschner and Jacob Kaiser (one of the few who survived and is now a minister in the Adenauer Government). On the other hand were those who wanted to get rid of Hitler, not because he started, but because he was losing the war, the generals like Rommel, men like Hitler's Finance Minister Popitz, and the Berlin lawyer Dr. Karl Langbehn, who wanted to win over Himmler.

Thus, as Bullock maintains, the opposition essentially consisted of a number of small, loosely connected groups with no common organisation. As to the officers among them, this is confirmed now by Herr Theodor Blank, Dr. Adenauer's organiser of the new Wehrmacht, who recently said that in selecting these men no difference would be made between members of the opposition and the others because the latter were in so tremendous a majority that the officers of the Resistance do not count; in other words there is no new Army possible without "Hitler-treue" officers!

Again the author shows the relativity of greatness when picturing the smallness of the opponents in the diplomatic field: the British and French at Munich, the Poles who stabbed the Czechs in the back over Teschen; the Kremlin signing the Nazi-Soviet pact to partition Poland; all thought they could buy Hitler off, or use him for their own selfish advantage.

Summing up the case against Nazi Germany, Mr. Bullock goes to the root of the last 75 years of German history: "Nazism was not some terrible accident which fell upon the German people out of the blue sky. It was founded in their history and while it is true that a majority of the German people never voted for Hitler, it is also true that 13 millions did! Both facts need to be remembered."

And the British historian honours the German historian Friedrich Meinecke, who in his book "Die deutsche Katastrophe" has recognised the need to re-examine the aims as well as the methods of German policy as far back as Bismarck:—

"Dieser üble Borussismus und Militarismus war eine schwere Hypothek, die auf dem Werk Bismarcks lag und sich von diesem auf das Werk seines hybriden Nachfolgers vererbte . . . der deutsche Machtstaatsgedanke, dessen Geschichte mit Hegel begann, sollte in Hitler seine ärgste und verhängnisvollste Steigerung erfahren."

We would like to add that it seems necessary to go back to the "Obrigkeitsstaat" developed by Friedrich Wilhelm I and his son, for there are also roots in the "Friedrich Legende" which lead to the Hitler Myth.

BERNHARD REICHENBACH

## ANGLO-JUDAICA

### The Beth Din

There is now a prospect of restoring the Beth Din to some more of its statutory strength. For over three years, ever since Dayan Abramsky left for Israel and Morris Swift for South Africa, the bench of five has been reduced to three. In spite of much effort to remedy the unfortunate anomaly, even now no more than a makeshift arrangement has been possible. Rabbi Lew, of the Hampstead Garden Suburb Synagogue, is to serve as a part-time Dayan.

The difficulties of finding a competent man were again stressed by the authorities of the United Synagogue. It is felt, however, that perhaps too much importance is being attached to a "star rabbi," while insufficient notice is taken of the not inconsiderable average learning and experience available in such bodies as the Rabbinical Council of the Union of Orthodox Hebrew Congregations and the Va'ad Harabbanim of the Federation of Synagogues. As the salary is in keeping with the status of the high office, the main difficulty is believed to be due to a fear among rabbis of the enormous religious responsibilities entailed by service on the Beth Din.

### Cultural Problems

The community's intellectual condition came under critical notice during the Jewish Book Week. Mr. H. A. Goodman, the Agudist chief, thought Anglo-Jewry was suffering from "a form of creeping paralysis"; the process was so slow, it went unnoticed, he said, and the prevailing complacency made it unlikely for us to become anything better than a suburb of Tel Aviv culturally or of New York politically.

At an exhibition of over 400 books in English, Hebrew and Yiddish, organised by the Cultural Department of the World Jewish Congress, reference was made to those who knew more about "bookies" than about books. It was also stated that Britain was not even among the minor temporary Galut centres of Hebrew literature. In Yiddish 40 books were published here since 1944.

Deep concern at the inadequate number of club workers with sufficient Jewish knowledge was expressed at a conference organised by the Association for Jewish Youth. The lack was severely felt particularly because (according to Mr. H. Shaw, the Association's Religious Director) the Jewish home has largely ceased to be the educating force it had been two generations ago and the Jewish club must now discharge many of the educational tasks.

### Royal Patronage

The Queen granted her patronage to the Council of Christians and Jews; she also accepted it for the Jewish Orphanage. The Duke of Edinburgh inspected the annual National Remembrance Parade of Jewish Ex-Servicemen; he also consented to become the Patron of the Beth Holim Hospital, London, of the Spanish and Portuguese Congregation. The Royal Family was entertained at Buckingham Palace by Mr. Theodore Bikel, the Israeli actor, who gave a recital of Hebrew folk-songs and of Shir Hashirim. The new 1½d. stamp was designed by a Jewish artist, Miss Enid Marx.

All major Anglo-Jewish organisations issued strong protests against what was felt to be a display of antisemitism at the trial in Prague of 14 Czech Communists including 11 Jews. According to a report in the *Observer*, the trial hit the British Communist Party more directly than any of the earlier purge trials because of its effect upon Jewish members and supporters who were shocked at its antisemitic features. Among those who are known to have resigned from the Party is Mr. Benjamin Frankel, the composer.

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## ARTHUR KOESTLER'S AUTOBIOGRAPHY

When Georg Ledebour, the old German Socialist, was 96—one year before his death—he refused to write his memoirs. He considered it too early. Arthur Köstler, born 1905, started writing them when he was 46 ("Arrow in the Blue," Collins with Hamish Hamilton Ltd., 1952, 307 pp. 18/-.) It is symbolic for the speed of our time. Somehow Köstler's tempo reminds of the breathless haste of a play of the late Georg Kaiser. Though Köstler may have to add later on another autobiography, this does not affect our interest in this one. It is the first volume only which takes us up to December 31, 1931, the day when Köstler joined the Communist Party. That makes us waiting with curiosity for the second volume anyway. Köstler has enchanted many people, he has annoyed others, and to many he even did both at different times. As to "Arrow in the Blue," delight will probably prevail.

Looking back at his childhood, which he passed between Vienna and Budapest, it appears to him as "complex-haunted," with the usual requisites of guilt, fear and loneliness. His fantasy was fed by Jules Verne, his intellect by Haecel's "Welt-rätsel" (or should we attribute him to the sphere of fantasy too?).

He joined a "Burschenschaft" when he was a student at the Viennese Technical College. That was a subject of mockery to all Socialist students though the Zionist "Burschenschaften" themselves admitted that "duelling was an idiotic custom and a barbarous institution but was the only way to disprove the legend of Jewish cowardice." Köstler was impressed by this kind of logic. This atmosphere was the first encounter with antisemitism. After his juvenile infatuation with the Hundred Days of Soviet Hungary which "passed like measles" (they had not very much to do with his later Communist period) and the days of "cosy cannibals" at the Technical College he became "almost normal." And then the "arrow split." The two halves continued their flight in opposite directions, Action and Contemplation. That was in 1924, when he was appalled by a pamphlet about the latest Arab riots in Palestine and when he read Weyl's introduction to Einstein's Theory of Relativity. This split remained in him and is reflected in the antithetical titles of his books: "The Yogi and the Commissar," "Insight and Outlook," "Darkness at Noon," "Le Zero et l'Infini," "Arrival and Departure," though the choice of these titles was more or less unconscious. What a deep insight into his own nature! Köstler stated that after some thirty years of unsuccessful attempts to bridge these contradictions and reunite the split halves of the arrow, in "The Age of Longing" he came nearer to a solution.

## Turn to Zionism

Köstler became a Zionist although he admits that Judaism did not attract him and he was brought up in an assimilated environment; besides he disliked the Yiddish language. At that time he did not know yet "that the supposedly hereditary characteristics of the Jews of Eastern Europe were mostly acquired through social pressure and transmitted through social inheritance, and that every single so-called Jewish trait can be found in varying combinations in closed communities." This lack of understanding, this bewilderment exposed him sometimes to the charge of antisemitism which in his opinion was paradoxical. In "Thieves in the Night" he tried to make good for these errors. Nevertheless, he became fervently Zionist at that time. But impatient as he was, "official Zionism" did not satisfy him. He followed Jabotinsky and the "Zionist Revisionists." He describes "Jabo" as a "Westerner" who stood for parliamentary government modelled on Britain, and he even calls him a pupil of the great nineteenth century Liberals and humanists.

When his father was facing financial ruin, Köstler discontinued his studies, driven by a sudden urge of burning the bridges and tearing up roots which is rather typical of his nature. He went to Palestine. Once more he had been haunted by guilt and fear. So we find him in 1926 in a collective settlement in the valley of Yesreel. But he met distrust because he only intended to stay for a limited period. Beside, they resented his political affiliation as they regarded Jabotinsky's party as a Fascist movement. He had to leave the "Socialist

monastery" whose life, though the hard work remained torture to him, had become a strange lure to him. All this is very revealing, and his life becomes almost transparent. Not many autobiographies are as frank as Köstler's. After a year of semi-starvation, he arrived in Tel Aviv. His reflections on the different atmosphere, compared with life in Europe, are extremely illuminating. Afterwards we find Köstler with v. Weisl in Cairo with the *Nile and Palestine Gazette* (it died after three issues), in Budapest and in Berlin, where he got an assignment to Jerusalem from Dr. Magnus. He returned to the Middle East. But in 1929 he discovered that he grew tired of Palestine. Reality was different from the dreams. He resented the Hebrew language, which meant to him to be cast off from Western civilisation. He was thirsting for Europe again. The old restlessness overcame him. Once more he burnt the bridges.

## Back in Europe

In 1929 we meet him in Montparnasse. His remarks on France are worth reading. In describing certain sidelights of the life of Paris Köstler manifests, with a grim sense of humour, a profound psychological understanding and a bitter sarcasm which whips the hypocrites. In 1930 he was back again in Berlin, just on the day of that fateful election of September 14. When he observed that the Ullsteins tried to "aryanise" the firm by purging the Jews, like Georg Bernhard, Stefan Grossmann, Heinz Pohl, Franz Höllering, he began to doubt in Liberalism. He called this time "Liberal Götterdämmerung." He thought that the late Knickerbocker summed up the situation correctly by asking "Germany—Fascist or Soviet?" There was no third force, and as the Social Democrats were out of the question to him, he studied Marx and Lenin and turned to Communism. This happened in several phases. At first, he was merely a member of the German-Soviet Friendship Society. There had to be the final push as, like Malraux, he believed in "le Langage du Destin." It was the hangover after a party he attended with the late lawyer, Dr. Apfel, also a Communist sympathiser. After heavy poker losses, he was again shaken by a feeling of guilt. He saw himself as a "phoney," paying merely lip-service to the Revolution. He joined the Communist party on the last day of 1931 and was instructed to keep his membership secret.

Much of the contents may have a depressing effect. But it is the symbol of our time. Köstler is very frank. Who would throw the first stone?



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## AN INSTRUCTIVE BOOK

"Israel" by Norman Bentwich

Norman Bentwich is well known in Jewish public life not only as a veteran Zionist and a member of one of the most interesting Anglo-Jewish families, but also as one who devoted the last twenty years of his life to indefatigable work of aid to Jewish refugees from Continental Europe. He has been closely connected with Palestine since the British army entered that country exactly thirty-five years ago and subsequently the Mandatory Government transformed it into a modern state. His book on Israel (London, Ernest Benn, 1952, 21/-) deserves special interest because the circumstances of the emergence of the Jewish State cannot have been in accordance with his ideas. For ethical as well as for political reasons, he always stood for Jewish-Arab understanding, and he belonged to the small group—of whom Dr. Magnes was the outstanding personality—who advocated the establishment of a bi-national state in Palestine under British protection and with cultural autonomy for both nations. His book, however, does not indulge in polemics but strives to give as fairly as possible a description of facts and institutions as they present themselves to the onlooker of 1951. In this respect the book can be recommended as a reliable compendium, especially for the uninformed, though a more exacting student may not find all the material he desires in these 200-odd pages.

Mr. Bentwich, while appreciating achievements, does not shun criticism, though it is offered in the mild manner characteristic of the author. The main case in point is the position of the Arab minority which he does not find consistent with the Israeli Government's acceptance of "the obligation to accord to every inhabitant human rights and fundamental freedoms." But as he always tries to explain even when he does not approve, he points out that Israel's prepossession with security which lets her look at the Arabs with suspicion, is likely to prevail as long as peace has not been concluded. Without peace there is also no prospect of fulfilling Israel's Messianic mission. But Mr. Bentwich does not say how peace can be achieved and what kind of concessions it requires. Surely a purely sentimental approach does not suffice in the present stage of affairs. Thus, it does not help very much to say that "the two cities of Jerusalem must be reunited," as the whole question is whether this united city should be Jewish or Arab or international.

Possibly the most interesting chapters to a non-Israeli Jew will be those in which Israel's relation to the religions and to the Jewish Diaspora is analysed. Mr. Bentwich faces the problems frankly and with an open mind. Rejecting the arguments of Koestlerian defeatism as well as the position of "Israeli Zealots" with their unjustified "sense of superiority," he is convinced that the Diaspora will continue and has to play its part in Judaism. As a liberal idealist he would like to see every discord resolved in harmony. This is moving but not always convincing to a realistic mind.

The pleasant, instructive and well-tempered book is a very useful introduction to the Israel of to-day and its problems.

ROBERT WELTSCH

## "THE VOICE OF JUDAISM"

In commemoration of the "Kristallnacht," the Berlin Jewish community in conjunction with the management of the "Tribüne" arranged a function under the heading "Die Stimme des Judentums." The address was given by Heinz Galinski, Chairman of the Community. Frank Lothar, Eric Schildkraut and Ernst Deutsch read from works of Stefan Zweig, Fritz von Unruh and Berthold Viertel.

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# IN MEMORY OF OTTO SCHIFF

Tuck Hall was filled to capacity at the Memorial Meeting for Otto M. Schiff, held under the auspices of the AJR on December 11.

Mr. A. Horovitz, who was in the Chair, extended a special welcome to the members of Otto Schiff's family and to the Anglo-Jewish leaders who had followed the invitation to the meeting. After messages from numerous leading Jewish and non-Jewish personalities unable to be present had been read out, tribute was paid to Otto Schiff by Mr. A. Horovitz, Mr. Leonard G. Montefiore, O.B.E., Dr. E. G. Lowenthal and Dr. H. Reichmann, all of whom were, in one way or another, associated with his life and work. The function was opened and concluded by recitals of the Adler String Quartet.

These were the main contents of the addresses:—

**A. Horovitz:**

## BEARER OF A HERITAGE

The achievements of Otto Schiff are, to a large extent, due to his background and his upbringing. He was the descendant of an old-established Frankfurt family, whose members had included prominent rabbis and Jewish scholars, one of whom had held the office of a Chief Rabbi in London during the second part of the eighteenth century. From my early childhood I knew Otto Schiff's father, Philipp Schiff, who was an intimate friend of my own father. He was a highly esteemed man and took a leading part in Frankfurt Jewish welfare work; his special interest was devoted to the "Israelitische Hilfsverein" which had been founded by my father in conjunction with well-known philanthropists such as Charles Hallgarten. The personal sympathy for everyone in need—an approach typical for Frankfurt Jews—also marked Philipp Schiff's welfare activities.

It was the tradition of such a family which shaped the ideal of Otto Schiff's own life. I feel I have to use a quotation from Solomon's proverbs which we recall, or should recall, when we think of a prominent man: "The soul of a Man is a Light of God." As Otto Schiff was a man in the true sense of the word he also made God's light shining; he lived up to the ideal postulate that man—and man only of all beings—has been created in the image of God.

It gave Otto Schiff a deep feeling of satisfaction that he could render his services at a time when a man of his gifts was needed to inspire other excellent helpers in order to achieve, together with them, the almost impossible. I well remember that when I occasionally visited this country after 1933, this house, in which we meet to-night and whose upper floors then housed the Jewish Refugees Committee, was full of activities. The initiative and energy of Otto Schiff could be felt everywhere. Tens of thousands were saved from death due to the work of the Jewish Refugees Committee and especially by Otto Schiff himself.

We read in the Prophets that even the highest mountain can be flattened by a genuine saviour. In the same way Otto M. Schiff and those who worked with him succeeded in keeping alive the belief in the soul of man and give new hope to hundreds of thousands of persecutees.

**L. G. Montefiore, O.B.E.:**

## A PILLAR OF THE COMMUNITY

There is no way in which the memory of Otto Schiff can be more fittingly honoured than by a meeting such as this of men and women who, in various ways, directly or indirectly, feel themselves in his debt.

In his younger days, Otto Schiff was a man of many interests. He was full of fun. He was excellent company, with a wide circle of friends. The Schiff brothers—and it is impossible to think of Otto in those days without his brother Ernst—were well-known figures in the Community and in the City. Otto was welcome wherever he went. He was always ready to find pleasure in what life then had to offer. But even then he had begun his work at the Shelter and his opinion and advice were sought by the pillars of the community.

That was more than thirty years ago. He had, as I said, many interests. But when 1933 came these other interests ceased. One thing and one only occupied Schiff's thoughts—the fate of the Jews in Germany. You and others like you filled his mind day and night. From that time he had no other interests. He became a man with one idea and with one purpose.

Therefore he would have chosen no other memorial but to be remembered gratefully and affectionately by those to whom he dedicated the last years of his life and for whom he sacrificed such happiness as may be vouchsafed to old age.

The debt owed by Jews who came to this country from Germany after 1933 to Otto Schiff is very great. He was among the first to realise that we were faced with something previously unknown in history. It was thanks to him, to his thirty years' experience, to the esteem in which he was held by British immigration authorities and the Aliens Department of the Home Office that some at least were saved. Those who met Schiff instinctively trusted him. He was completely single-minded, seeking nothing for himself. He was indifferent to things by which men are often tempted. He did not care two straws who got the credit for what was done so long as it was done. I think he was a man with true humility of spirit, who loved his fellow men and was loved by them in return. And thus it was that in that tragic time we all turned to Schiff, the men and women whom he tried to help, those who worked beside him and the permanent officials who had to interpret regulations. In those years he was a pillar of strength.

On his shoulders rested the heaviest burden. Others took a share. But let it be remembered that, while it was comparatively easy to find suitable posts for the distinguished scientist, doctor or actress, Schiff had to deal with the average *Durchschnittsmensch*, the middle-aged and elderly—and they were in the majority. For them Schiff possessed a fund of sympathy and understanding that seemed inexhaustible.

To judge what he was able to achieve, we must think back to conditions ruling in those days. There was unemployment, and it would have been all too easy to raise a scare about foreigners coming to take away Englishmen's jobs. Schiff knew they could create new industries and create fresh employment and he impressed that belief upon all concerned.

He was very far from being a mere distributor of funds. And so I remember him coming in to Woburn House when a queue of people would be sitting waiting to see Mr. Schiff, and then with a whole bundle of files under his arm he would go off to Whitehall. Those were the lame duck cases. People who had been refused visas, people who needed an extension of their permit, cases where the regulations had to be stretched to the very limit of their capacity.

All that could never have been done without Schiff. So far as I am aware, there was no one else in those days even remotely qualified to do the work he did. Now, nearly twenty years later, the task is done. Historians are beginning to write books about Hitler and the Third Reich. Some of you may have read Alan Bullock's "Life of Hitler." In a letter to me Mr. Bullock writes: "For you all this was something you lived through; for me it is a piece of history."

The lives, the fortunes, the destinies in this country of the Jewish refugees from Germany are becoming part of history. Had it not been for Otto Schiff, that history might well have been different.

**E. G. Lowenthal:**

## PHILANTHROPIST AND SOCIAL WORKER

From 1939 up to 1946 I belonged to those Jewish refugees mainly from Germany and Austria who, in various capacities and in close co-operation with many British Jews and non-Jews, worked harmoniously at Bloomsbury House, a building so well known to you—with all its blessings and with all its shortcomings.

On the second floor of the building there was one room, the number of which, I believe, was 96 or 97, a bright but plain room, marked with a simple wooden board, bearing the inscription "Mr. Schiff"—nothing else. No indication was given that it was the Chairman's office. No sign was to be seen that entry was not allowed. The result was that Mr. Schiff (at least during those seven years when I had the honour of working under him and with him) was hardly ever found—alone. Both, insiders and outsiders, called on him, seeking his guidance, his advice, his help.

In all those eventful, hectic years, Mr. Schiff stood up to all this as a "rocher de bronze."

I distinctly remember the day after the outbreak of war, when the whole staff of the Jewish Refugees Committee, then still in existence under the name of German Jewish Aid Committee, was called together in this hall. None of us was able to realise or to visualise what was going to happen—in the world at large beginning to burn or within the more limited sphere of Jewish life on the Continent or what was at stake for the Jewish refugees in this country; for they, all of a sudden, had become so-called "enemy aliens." On that occasion, Mr. Schiff, in a quiet, but somewhat trembling voice, said: "Both immigration and emigration have stopped; the gates of this country are closed." And he pointed out firmly but calmly that, much to his regret, certain departments of the Committee had to close down and that for the time being only a skeleton staff could be retained. Mr. Schiff voiced the seriousness of the situation in the same way as the Prime Minister had done it the day before. Every one of those present admired the way Mr. Schiff made that solemn statement, even though to many of the workers at Bloomsbury House it meant the immediate loss of work.

Alert or no alert, blitz or no blitz, blackout or no blackout, Mr. Schiff, obviously at the cost of his duties at his City office, turned up at Bloomsbury House regularly at 9.30 in the morning and at 5 or 5.30 in the afternoon.

## Wartime Problems

The intricate individual case attracted him as much as a matter of a more principal nature. There was the problem of the so-called "enemy aliens" who in large numbers were interned. Their gradual release had to be fought through. The Alien Companies of the Pioneer Corps were formed. Emigration to countries overseas was resumed in later years and had to be financed. The bombing of British cities resulted also in many refugees losing their few belongings. At almost the same time the drafting of refugees into technical training and British war production caused new headaches.

Mr. Schiff never worked for the moment; he always contemplated ahead. The fate and the

*Continued on page 6 col. 1*

## MESSAGE FROM LEO BAECK:

"The name of Otto Schiff carried a special message in those years, when German Jews, who had helped others so often and so indefatigably, had to look round for help themselves in ever-growing anguish. His was much more than a good name for them. It was a name that meant real comfort and hope.

In those years, they had suffered not only as Jews: from oppression, menace and destruction; it was also their Jewish thought and feeling, their Jewish soul, their belief in the whole Jewish community, the Jewish people, that had sometimes been affected. They were sometimes led to think that they had been abandoned, written off: voices reaching them from outside seemed to be saying that. And then there was the haughty voice of those who asserted that they, who had to bear so heavy a

fate, were experiencing the consequence of their own wrong-doing or their own improvidence.

In those days we heard of the work which Otto Schiff undertook with such courage and such simplicity, the work for which he laid the foundations. We heard of faithful service, of a man who never tried to hide or give up, of an honest fight against evil, a resolution to do good, a will to help. This, too, was heroism at a time when many were timid and half-hearted. Such was the help, the message of hope, which the name of Otto Schiff contained even for those who lived far from the immediate sphere of his devoted service.

We Jews from Germany will never forget Otto Schiff. Our heart-felt gratitude for him will remain part of our history."

future of the Jewish refugees were close to his heart. And so, in recalling events and developments of which I was a close witness, I remember that Mr. Schiff in his policy combined immediate relief and thoughtful planning: of re-emigration and of integration into this country.

All this he did with a friendly and patient smile, with that expression that reveals understanding: the human touch. He had the rare ability to listen. He hardly ever lost his temper or his balance, unless he became critical or even suspicious, if some one whose sincerity, integrity or tact gave reason to be doubted, was in front of him.

The generosity which he inexhaustibly displayed in financial and moral and spiritual matters never ceased. To many of you the name of Otto Schiff meant a great deal; his name alone represented devotion to a cause affecting all of us. Hardly anyone will know what Otto Schiff did to help—not in his capacity as Chairman of the Jewish Refugees Committee (or as a leading Board Member of the C.B.F.) but as a private individual, whose heart and mind was simply bound to be good, good to his fellow-Jews.

I saw with my own eyes how he directed quietly and invisibly the extensive and manifold work of his Committee in times of war. And I also remember gratefully his memorable endeavours towards the end of the war in helping to create the United Kingdom Search Bureau for the thousands of people missing on the Continent. And, finally, his splendid efforts to speed up the machinery of the naturalisation of refugees may not be forgotten.

#### Respected Spokesman

Whenever I took part in one or another of those meetings when representatives of the various refugee Committees all over the country, Jewish, non-Jewish and interdenominational alike, gathered together, I was time and again struck by the self-evident and almost automatic recognition with which the personality of Otto Schiff was respected and honoured. Not because of his exceedingly wide knowledge of the problems involved and not because of his long experience in the field of refugee work. It was the man and his character to whom, apart from his Jewish friends and the Jewish social welfare workers, people looked up in admiration, people such as Sir Herbert Emerson, the former League of Nations High Commissioner for Refugees, or Miss Bertha Bracey, once the Secretary-General of the Friends' Aliens Committee, or the late Rev. Henry Carter of the Christian Council for Refugees, or the late Mr. E. N. Cooper of the Central Office for Refugees.

To me Otto Schiff, as a character and as a worker, was and in my memory will always remain a rare mixture of several phenomena.

To his generation, to the generation of the 1870s, belonged quite a few Jewish philanthropists, mostly originating from Germany.

I think in this connection of Dr. Paul Nathan, of Julius Rosenwald, of James Simon, of Paul Baerwald and of Max and Felix Warburg. Their names play a remarkable part in the creation and the development of Jewish and general philanthropy and of Jewish charitable organisations in Germany and in the United States.

Otto Schiff did not represent the cause of traditional philanthropy. He often and openly spoke hard words about outdated methods in dealing with human beings in need of help. On the other hand, he was not a trained, professional social welfare worker either.

Modest and firm, kindhearted and charming, he combined in his nature and his personality, in his way of life and work parts of both phenomena: the spirit of philanthropy, so much inherent in Jewish life, and the spirit of modern social welfare work.

To characterise him and to draw a just picture of him, I feel inclined to use a simple and short but significant term which to my mind cannot be transcribed or translated easily into English. It is a tiny word, used in the German language in rare cases, as the expression of highest respect: Ein Mensch.

H. Reichmann:

#### "FATHER OF THE REFUGEES"

During the last days of March 1933 we sent our first emissary to this country to report to the leaders of British Jewry what was happening in Germany. When he returned, he told us that Chaim Weizmann, with tears in his eyes, had spoken of the German Jews as a doomed section of World Jewry. We did not believe it. Everything in us revolted against such a horrifying thought. We could not imagine that a community of 560,000 people, deeply integrated into the social, cultural and economic life of their country, would have their daily bread and their property taken away from them, and would have to face the alternative: leave the country or starve; to be followed by another alternative: leave the country or perish!

It was in the spring of 1933 that in the depth of our catastrophe for the first time we heard the name which during the years up to our final expulsion was mentioned whenever emergency measures were discussed: Otto Schiff.

True to the great tradition of British Jewry to serve the cause of humanity, Otto Schiff took an active interest in the Dockland settlement and was at the same time the chairman of the Jews' Temporary Shelter in the East End of London. This Shelter, though only for a few weeks, became the headquarters of the Jewish Refugees Committee, the Committee established by Otto Schiff and other high-minded British Jews to assist German Jewry in the years of their direst need.

Day by day Otto Schiff would leave his own affairs and would spend the whole afternoon at Woburn House, untiringly listening to the "cases." And behind every case there was a human tragedy. He did not shun being confronted with these broken reeds of humanity, listening in person to the distressing details. And again and again he would plead cases with the authorities whose confidence he enjoyed.

#### British Jewry's Relief Work

There was another aspect of this work of rescue which was, if anything, even more important. When it became clear that, only if Hitler left, could we stay—and that, if Hitler stayed, we would have to leave, German Jewry had to shoulder a burden which was too heavy for its failing strength: It had to find new countries for immigration; it had to find the means to carry out the costly transportation; it had to prepare the prospective emigrants for their new life in strange countries, and it had to uphold its welfare and cultural institutions in Germany.

The Council for German Jewry and the Central British Fund for Jewish Relief and Rehabilitation assisted German Jewry in this immense undertaking. And as a matter of course, Otto Schiff became a prominent member of the Council of the Central British Fund and one of its leading spirits.

The more cynically Goebbels drove us to leave the country, the more malicious his threats grew, the more anxiously did we follow the fateful discussions which our leader Otto Hirsch would have with Otto Schiff. What new hope would he bring back from London this time?

It was our policy to carry out emigration without panic. But this policy was incompatible with Hitler's plans. He wanted his war, and in this war he had no use for any unnecessary mouths to feed, least of all for a group of people he had made outcasts. The 9th of November, 1938, was his answer to our efforts to avoid panic and mass flight.

In those dark days one of the Board members of the Jewish Community of Berlin was here in London. He told Otto Schiff and other leaders of British Jewry that the end of German Jewry had come. There was no alternative but to rescue from Germany and Austria every individual Jew and have the gates of this country opened to as many as possible—immediately!

This, alas, was too stupendous a task and it could not succeed in its entirety. But it is to the honour of British Jewry that an attempt was made, and attempt on a grand scale indeed.

What the Jewish Refugees Committee and the Central British Fund did from the time of the November pogroms of 1938 until the outbreak of war to rescue human beings from destruction, was one of the great manifestations of human solidarity and Jewish energy. It should be recorded by the pen of the historian.

Not only did British Jewry muster its own forces but it appealed to the humanitarian genius of this country, and it did not appeal in vain.

#### After the November Pogroms

In the last year before the war Britain admitted a larger number of refugees than any other country. Within one year about 10,000 unaccompanied children and 5,000 trainees were given shelter in the United Kingdom. To 4,500 men, most of them coming straight from the concentration camps, the Richborough camp was opened. Under the scheme for domestic servants several thousands of women from all walks of life received immigration and labour permits. The over-sixties were allowed to land on these shores, and so were transmigrants altogether 82,000 refugees from Germany and Austria. At the outbreak of war the refugee population was still 60-70,000.

British Jewry made the most generous contributions for this work of rescue, and through the Central British Fund spent £2,106,500, at that time equal to \$10,062,500, up to the outbreak of war. The total funds raised and spent for Jewish refugees amount to £6,280,000.

Nor was this all. Thousands of kind-hearted men and women opened their houses to children, and offered their homes to those who no longer had a home of their own.

This was indeed an attempt to rob a fiendish foe of his prey at the last moment. The men and women of the Jewish Refugees Committee and the Central British Fund and their able staff were inspired by the exemplary sense of duty with which Otto Schiff, the initiator of many of the schemes mentioned, directed the work of rescue, which had to be done with such feverish haste. Their names will be remembered in the history of one of the greatest works of Jewish relief.

The outbreak of war did not mean the end of the work of the Jewish Refugees Committee. Evacuation—the reception of refugees whose ships had been ordered back to Germany and whose SOS signals had found response here—internment—employment of refugees in war work—Army service—again and again new problems arose which Otto Schiff, his colleagues and his staff had to tackle.

Perhaps a last chapter may be added to the record of this father of the refugees, Otto Schiff. It will tell of his successful appeal to the Home Secretary after the end of the war, to admit to this country a thousand orphan children from the camps—the aftermath of Hitler's massacres.

#### A Message of Humanity

We realise what we owe to Otto Schiff. For many of us the work of Otto Schiff means that we are here, that is to say: that we are alive. Many of us found in the Jewish Refugees Committee support in those miserable years of helplessness when once-prosperous middle-class Jewish communities had been turned into proletarians by the regime of organised inhumanity.

There is something more for which we thank Otto Schiff and the men and women—Jews and non-Jews—who made his work and that of the Committee possible. During the years of inhumanity we were often overcome by despair. We were beginning to feel that values in which we believed which we thought a reality, because we were brought up in a humanitarian, in a Jewish tradition, had been merely imaginary. Expediency governed the actions of high politics. Human dignity and human life seemed to count for little. A mood seemed to prevail which Jakob Wassermann had called "Traegheit des Herzens," not to speak of the doctrines preached by our foes. In such a time, a great work of brotherly help, undertaken without any hope of reward, restored our faith in the reality of the message, which the greatest son of Frankfurt, where Otto Schiff was born, had bequeathed to humanity: "Edel sei der Mensch, hilfreich und gut!"

F. Berend:  
**PROFILE OF A COMPOSER (II)**  
**FRANZ REIZENSTEIN**

The name of Franz Reizenstein is well known to most of our readers. They will remember him as the piano soloist in one of the Association's concerts and will lately have heard his Radio Refugee Opera "Anna Kraus" performed in the Third Programme.

Writing on "Reizenstein," the pianist, and Franz Reizenstein, the composer, means writing the story of success. He is a fine pianist, especially for chamber music and recital, and he belongs to the frequently performed British composers. Reizenstein was in his twenties—born at Nuremberg in 1911—when he settled in this country. From his earliest childhood he had shown his gifts as a composer and as a pianist. His famous masters in Germany, Leonid Kreutzer for piano and Paul Hindemith for composition, were in London followed by Solomon and Vaughan Williams. Indeed, the young musician was lucky in the choice of his masters. Lucky he also was—and is—in that he himself can perform many of his compositions and that he found such eminent players of his works as Sir Adrian Boult, Fournier, Goldberg, Piatigorsky, Rostal and Isaac Stern. Most of his works have been published.

**Orchestral Works**  
 His oeuvre up till lately consisted of instrumental works only. Besides an Overture to "Cyrano de Bergerac" composed 1950-51 (Manuscript) and a Ballet Suite, the main works in the orchestral section are concertos for a solo instrument and Viola (one in G for piano), a Concerto for Violoncello, and "Prologue, Variations and Finale" for Violin and Orchestra, the latter also published in a version for Violin and Piano.

A Serenade in F for wind instruments is scheduled for a Radio performance on January 4. Wind instruments have their share in Reizenstein's chamber music, too. A Quintet for Piano and Strings has a Quintet for flute, oboe, clarinet, bassoon and horn as a partner. Other chamber works are a Sonatina for Oboe and Piano, a Partita for Flute and Piano, a Piano Violin Sonata (to be broadcast by the composer and Raymond Cohen on January 16) and a Cello Sonata. So, nearly all his chamber works use his instrument, the piano. He also wrote a sonata and a suite for piano solo and solo pieces for other instruments with piano accompaniment.

This is not the place to deal in detail with Reizenstein's compositions, but a few words on one or the other work may be allowed. By writing a Concerto for Violoncello and orchestra the composer has done good service to the cellists, the concerto literature for their instrument being so small. Reizenstein's concerto has strong thematic material, it is rhythmically interesting and full of lively contrapuntal writing. The solo instrument speaks partly rhapsodically, partly in firm rhythm. Though the solo part is not easy there is not much opportunity for virtuoso display, not even in the cadenzas. Like in Beethoven's cello sonatas the

cello, this most "cantando" instrument, strangely has not many opportunities to sing. Yet, the work is very impressive, sometimes exciting.

That Reizenstein is able to find a cantabile melody, if he wants to, is shown in his piano piece "Legend," a piece full of an atmosphere of its own. The writing is moderately modern. Chordal sequences are impressively contrasted to linear conception. It is a welcome addition to the piano literature that is growing smaller and smaller. The Piano Sonata is distinguished by broad thematic invention and clever use of pianistic possibilities.

Reizenstein is not ashamed of singing a real tune; his second group theme in the "Cyrano" Overture shows it. The work, rich in invention, sometimes—perhaps in connection with the heroic theme of the drama—a bit brassy, is, it seems, influenced more by the younger Strauss than by Hindemith. If it gets a performer who cares for clearness it should prove most effective.

Only lately Reizenstein has begun to look for inspiration in poetry. Christopher Hassall has been his partner both in the Radio Opera and in a Cantata. I am reluctant to speak about the Opera after a single hearing only, when the story of the unhappy refugee girl seemed to me to be too simple but yet not quite clear enough for the radio. In "Voices of the Night" Hassall has given the composer an anthology of beautiful verses from English literature, including some of his own. Like Britten, who has used a similar anthology for his Spring Symphony, Reizenstein has built from the poetic material a symphonic Cantata. It is scored for soprano and baritone solos, choir and orchestra. The poems have inspired the composer, they have brought out the best in Reizenstein's talent. The work is, so to speak, full of music; it is rich in melody, rhythm and full of interesting counterpoint; it has poetic feeling and humour and is beautifully written for the voices. I consider "Voices of the Night" to be a great, lovable and lasting work.

**BERLIN UNIVERSITY LECTURES ON JUDAISM**

During the winter term 1952/53 the Institute for religious science of (West) Berlin University has arranged a series of lectures under the heading "Kulturgeschichtliche Aspekte des Judentums." The first lecture was given by Senator Tiburtius about "Die Rolle der Juden in der deutschen Wirtschaftsgeschichte." Other lectures will deal with the Jewish contributions to various fields of science and with spiritual problems of Judaism.

**CONFERENCE OF RABBIS IN GERMANY**

At a session in Frankfurt on October 20, a "Konferenz der Landesrabbiner fuer Deutschland" was founded. It is one of the objects of the "Konferenz" to strengthen the religious and spiritual life of the Jews in Germany.

*Old Acquaintances*

**Marilyn Monroe and Max Reinhardt:**—While Heinz Herald in Munich gave lectures about the life and work of the late Max Reinhardt and the world still waits for a biography of the "great magician," his widow Helene Thimig instructed her solicitor in Hollywood to sell her husband's property in order to settle some outstanding bills. Only through big advertisements in the "Los Angeles Times" his two sons, Gottfried and Wolfgang, got to know that "an important auction . . . formerly the property of Max Reinhardt, internationally famous theatrical and motion picture producer," would take place in the first three days of December. Most precious amongst the furniture, pictures and books offered were 178 "Regiebuecher"—in fact all his productions except "Everyman" which Helene Thimig used in Salzburg until Ernst Lothar took over that job—partly in his own hand-writing. Reinhardt's daughter-in-law went to the auction, but had to stop bidding when the price for the "Regiebuecher" alone went up to over a thousand dollars. Also a bookseller who was bidding for the priceless collection on behalf of the "University of Southern California" lost out against Hollywood's Pin-up Girl No. One, Marilyn Monroe. She got the manuscripts for 1,300 dollars, and said in an interview she would give them to "some university," so they will not be lost to future students of European theatrical history. But the whole incident is not quite clear. Why did not one of the better-off continental directors, actors or writers try to buy Reinhardt scripts, as the auction did not take place secretly?

**London News:**—Hans May is scoring a new operetta "Wedding in Paris"; the libretto was written by Vera Caspary.—Agent Jan von Loewen is going to the States to negotiate the rights of Pirandello's "Six Characters in Search of an Author," which Gabriel Pascal wants to produce.—Martin Miller scored a success in Agatha Christie's "Mousetrap."—Hans Habe's new novel "Black Earth" has been published by Harraps here.—Rudolph Cartier-Katscher is making a name for himself as producer in television with "Dybuk" and "Portrait of Peter Perowne."—Peter Zadek directed "The Sky is Red" in "Irving Theatre."

**Obituary:**—The author Wilhelm Speyer died in Basle, aged 65; his novel "Charlott etwas verrueckt" was a success in the twenties.

**News from Everywhere:**—Fritz Lang will direct "The Blue Gardenia" next.—Ilka Gruening will be in "Venus of Tivoli," a Swiss picture Leonhard Steckel is directing in Zurich.—Berlin wants to have Carl Ebert as director of the "Schiller-Theater" when Barlog resigns.—Franz Lederer, Kaethe Dorsch and Lucie Mannheim will appear in Coward's "Relative Values" in Berlin.—Leo Mittler is directing the "Merry Widow" in Frankfurt.—The leading part in Alfred H. Unger's adaptation of Rattigan's "Deep Blue Sea" will be played by Paula Wessely in Vienna, by Marianne Hoppe in Berlin, Sybille Binder in Duesseldorf, and Maria Nicklich in Munich.

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PERSONALIA

The sculptor **Benno Elkan** (London) recently celebrated his 75th birthday. His works in Germany include memorials in Mainz and Frankfurt/Main. In England, he created, *inter alia*, a candelabrum at Westminster Abbey and has also been the portraitist of many leading personalities. He is now working on a monumental Menorah, which is to be dedicated by British Jewry to the Israeli Parliament.

The famous physicist **Professor Dr. Max Born** (Edinburgh) recently was 70 years old. Professor Born holds a Chair for natural philosophy at Edinburgh University. He is also Fellow of the Royal Society and was awarded the German Planck Medaille, in 1948.

**Mrs. Lucie Borchard** celebrated her 75th birthday on December 10. Well known as the only woman who heads a shipping company, Lucie Borchard is to-day still hard-working and long hours at her office desk have become the daily routine. Together with her son who built up the Palestine branch of "Fair Play," Lucie Borchard has helped to lay the foundation to Israel's mercantile marine.

**Professor Leo Kestenber**g, who now lives in Israel, recently became 70 years old. He started his career as an outstanding pianist. Later on, as Ministerialrat of the Prussian "Kultusministerium," he was a pioneer in the organisation and administration of musical education in Germany. In Israel, where, for some time, he was musical adviser to the Palestine Orchestra, Professor Kestenber is one of the leading musical educationists. His pupils include a number of prominent Israeli musicians of the younger generation.

**Professor Dr. David Cohen** (Amsterdam) was 70 years old on December 31. Professor Cohen, who has been associated with Zionist and other Jewish activities throughout his life, took a leading part in the relief work for the Jewish victims of Nazi persecution who, after 1933, came to Holland for permanent or temporary refuge. After the German invasion he refused to leave the country because he considered it his duty not to forsake the 20,000 Jewish refugees.

LETTERS TO THE EDITOR

PALESTINE-ISRAELI PHILATELISTS

Sir,  
We know that many of your members are enthusiastic philatelists. They will be pleased to learn that now in London the British Association of Palestine-Israeli Philatelists exists. The aim of this Association is the study and research of the postal history and stamps of the Holy Land in past and present. Exhibitions, displays, lectures about interesting topics will be held. The Association has the full support of the philatelic section of the Ministry of Transport and Communications in the State of Israel.

Secretary: Major S. Denfield, 49 The Downage, Hendon, London, N.W.4.

Yours, etc.,  
Dr. F. Eckstein,  
Librarian.

Central Stamp Depot,  
50 Great Russell Street, W.C.1.

On December 31, 1952, the well-known banker **Mr. Jakob Goldschmidt** (formerly Berlin, now New York) was 70 years old. He has always taken an active interest in Jewish cultural and social efforts.

On the occasion of his Golden Doctor Jubilee **Dr. Ernst Feder**, now Rio de Janeiro, was honoured by the Rector of the Free University, Berlin. Dr. Feder was the political editor of the "Berliner Tageblatt," and is also the author of a number of books on political and legal subjects.

By the death of **Sir Robert Waley Cohen**, K.B.E., who was one of the outstanding leaders of Anglo-Jewry, the former refugees also lose a trusted friend. Sir Robert took an active part in the relief work for the Jewish victims from Nazi persecution; especially his devoted services in connection with the establishment and administration of Kitchener Camp, Richborough, will be always gratefully remembered.

**Mr. Sally (Stanley) Joachim**, formerly Vice-President of the Koenigsberg Jewish Community, passed away in London recently. Mr. Joachim also took an active part in the work of the B'nai B'rith Lodge and was an interested member of the AJR.

REVIVAL OF NAZISM

Sir,  
At intervals our national newspapers bring reports of a revival of Nazism in Germany: a former S.S. General attacks the Allies to roaring applause from his audience of ex-"Staffel" men; a democratic citizen reports an escaped war criminal to the police and is hounded out of his town as a traitor and blackguard, while the criminal is helped to escape. What are we to think of these happenings? Having barely avoided the horrible fate of our relatives, we may well be uneasy that our former oppressors assert themselves again. Past experience tells us that only the most flagrant indecencies are reported in the world press. Must we not assume that the dreadful terror is again gathering force and threatening the survivors of the concentration camps?

Members of the A.J.R. do not have to be convinced that this evil must be combated quickly. We have the advantage of living in a liberal democracy where the Rights of Man are jealously guarded; in this country we never were—nor will be—short of allies. But the A.J.R. must take the initiative. Your paper can give balanced reports of the situation inside Germany, so that the membership is kept well informed. We must not be afraid to make representations to the Government and to M.P.s in support of sincere German democrats who are risking their careers in fighting the rebirth of Nazism. Our experience of the German people will be respected by those who have to make difficult decisions in this field of foreign policy.

There is another side to this problem. Ever since the end of the war, small groups of German expatriates have been brought to this country. They were wanted for the rebuilding of British industry, and their own credentials are of a technical or scientific nature. Some of these men are Nazis of the worst type. If they settle down they will seek the company of like-minded people and encourage the spread of their ideas in these isles. It is imperative that we keep careful watch for such activities.

Yours, etc.,

93 Dartmouth Road,  
London, N.W.2. Heinz Grünwald.

FAMILY EVENTS

Entries in this column are free of charge. Texts should be sent in by the 18th of the month.

Births

**Billig.**—A daughter was born on December 8 to Gertrud, wife of Dr. Ing. E. Billig, M.I.E.E., F.P.S., A.E.I.-Research (daughter of Valerie and Alfred Flor, former Director in the Austrian A. E. G.-Concern), 51 Woodside Avenue, Esher, Surrey.

**Gilbert.**—A daughter (Carolyn Frieda) was born on November 10, 1952, to Mrs. Eva Gilbert, née Lindemeyer, wife of Sidney Gilbert of 10, Richard Fox House, Queens Drive, N.4.

**Foster.**—A daughter was born on December 20, 1952, to Rita, née Dobriner (Hamburg), wife of Peter G. Foster (formerly Freund, Berlin), of 38 Carlton Avenue East, Wembley Park.

**Weltman.**—A daughter (Olivia June) was born on November 30, 1952, at Manchester to Mr. and Mrs. Peter Weltman. First grandchild for Dr. and Mrs. Weltman, formerly Berlin, of 41 Ballbrook Court, Manchester 20.

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Marriage

**Meyer—Apt.**—The marriage took place of Dr. Richard Ernst Meyer, of Manchester, to Ilse Ruth Apt, younger daughter of Mr. and Mrs. M. Apt, of 7 Westfield Terrace, Leeds 7.

Death

**Mrs. Marta Michaelis** (née Blueth), of 51 Fitzjohn's Avenue, London, N.W.3, died December 5, 1952, suddenly, at Boston, Mass., U.S.A. Mother of Michael Michaelis, of 447 Beacon Street, Boston 15, Mass.

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MISSING PERSONS  
Enquiries from AJR

**Frey, Lieselott Eva**, born 1918 in Berlin, last known address: City General Hospital, Gwendolen Road, Leicester, for Ella Salzbrenner, Meernau, Rosengarten, Hermann, from Berlin, last known address: 9 Lindblom Gardens, N.W.3, for URO, London. **Diamant, Pinkus**, from Aue, near Karlsfeld, for Guenther Sahre, Aue. **Chaskel, Hans**, son of Martin Chaskel and his wife, née Brunell, from Cologne, for uncle Paul Chaskel, Amsterdam.

Personal Enquiry

**Goldberg, Miss Lydia**, age about 40, of Turkish nationality, formerly employed by Messrs. Pessel & Loeb, G.m.b.H., Frankfurt a.M., for Hugo Rosenbusch, Kloveniersburgwal, Amsterdam—C.

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# AJR AT WORK

## AJR BOARD MEETING

In spite of the thick fog, a large number of London and Provincial delegates attended the Board Meeting of the AJR on December 7. In his opening remarks, Mr. H. Reichmann, Vice-Chairman of the AJR, paid tribute to Chaim Weizmann, Otto M. Schiff and Sir Robert Waley-Cohen, who had passed away recently; he also gratefully recalled the services of several deceased, trusted friends of the AJR, Dr. Kurt Itzig, Dr. Simon Kallenbach, Dr. Hans Redlich and Dr. Walter Abelsdorf.

In his report on recent AJR activities, Mr. W. Rosenstock, General Secretary of the AJR, pointed out that in addition to general efforts on behalf of former German Jews all over the world, especially in questions of restitution, the AJR had to deal with the specific interests of the former German and Austrian Jews in Great Britain; this had called for widespread case work in the social and also in the legal field. To inform members adequately on important current developments an enlargement of "AJR Information" would be highly desirable; this, however, would only be possible if the increased expenditure could be made up by a greater number of advertisements. In the organisational field, a slight (but not sufficient) influx of new members could be stated. Financially, the income from subscriptions and donations had remained unchanged during the past years but, on the other hand, the expenditure had, unavoidably, grown during that period. It was therefore most essential that, whenever possible, members increased their subscriptions, which had been assessed as long ago as 1946.

Mr. H. Reichmann surveyed the outcome of the Hague Conference. The Agreement had certainly many shortcomings; especially the long timetable for settling individual compensation claims was regrettable. On the other hand, the legislation which, according to the Agreement, the German Federal Republic has now to promulgate, will result in various improvements; *inter alia*, former residents of the British Zone will also receive compensation. The Law for Emigrated former Civil Servants (Auslandsbeamten-Gesetz) could be regarded as satisfactory.

## SOCIAL SERVICES DEPARTMENT

The main feature of the past month was the *Chanukah Bazaar*, for which 33 women and three men had produced nice and useful gifts. We want to thank all those who helped to make the bazaar a success.

From January 1, 1953, onwards the Exhibition of the A.J.R. Handicraft Group will be rearranged for a *permanent Show and Sale* on a smaller scale again in Room No. 3, open Monday-Thursday 10-1 and 3-6, Friday and Sunday 10-1. Orders for any kind of handicraft articles are welcome. Tel.: MAI 4449.

## EMPLOYMENT AGENCY

Like in November, we have not received as many offers in December as necessary. We therefore ask our members and friends to be good enough to help us by reporting more vacancies of *any kind* (with the exception of residential domestic jobs), especially clerical and part-time cook/housekeeper/attending jobs.

Even the forthcoming legislative improvements could, however, not solve the social problems of the former German Jews. The number of men and women living in undignified circumstances was very large. Therefore the Council of Jews from Germany could not renounce its claim for a share in the heirless property, which was, in fact, the heritage of German Jews.

In a most illuminating talk, Dr. Robert Weltsch analysed the present position of the former German Jews within the framework of present-day Jewry. Whereas, at the beginning of the century, the leading position in world Jewry had been held by German and Russian Jewry, the dominant factors in the Jewish life of our days were the State of Israel and American Jewry. Whilst the former German Jews had been gradually integrated into their new environments, they had still to accomplish specific tasks not only in the social field but also in the cultural sphere as bearers of a proud spiritual heritage.

The reports were followed by a lively discussion in which questions of restitution and compensation stood in the foreground.

## AJR LENDING LIBRARY

In January, the AJR Social Services Department will open a Lending Library for German books. This will be certainly welcomed particularly by elderly friends of the AJR who have difficulties in reading English literature. The books will be lent out free of charge.

Those who are interested in this new venture or are prepared to dedicate books to the library should contact the AJR Social Services Department, 8 Fairfax Mansions, N.W.3, Room No. 3. Telephone: MAIDA VALE 4449.

## HAMPSTEAD COUNCIL OF CHRISTIANS AND JEWS

The Hampstead Council of Christians and Jews has arranged for a series of lectures to be given at 8.30 p.m. at Holy Trinity Church Hall, Finchley Road, N.W.3 (opposite John Barnes) by four spokesmen of different denominations. The first address was given in December by the Rev. Ephraim Levine, Minister of the New West-End Synagogue. The forthcoming addresses have been fixed for the following dates: Wednesday, January 14 (Roman Catholic); Wednesday, February 11 (Anglican); Wednesday, March 11 (Free Church).

## CHEVRA KADISHA

The New Liberal Jewish Congregation announces that it will found a Chevra Kadisha to take over the charitable duties. The inauguration meeting will take place on Sunday, January 4, 1953, at 11 a.m. at the Congregational Home, 51 Belsize Square, N.W.3.

It would be appreciated by the Congregation if anybody who is interested in this holy work would either attend the meeting or contact the office of the Congregation.

Frankfurt. In the presence of representatives of the American and German authorities a new Old Age Home on the site of the former Jewish Hospital Gager Strasse was consecrated. The home is to accommodate 100 guests.

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