

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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LORD SAMUEL

Few men have been given such a full, rich and successful life as Lord Samuel, who will be 85 on November 6th, and who, at his great age, is still as vigorous and agile as ever. And seldom has a Jew achieved as high a position in the political life of his country and at the same time retained his unreserved identification with the Jewish community. His unique standing as elder Statesman was re-affirmed only recently, when it fell upon him to express the gratitude of the Nation on the occasion of Sir Winston Churchill's resignation as Prime Minister. As first High Commissioner for Palestine under the Mandate he will go down into the history of Great Britain and of the Jewish people alike.

For us it is a special honour that, on two decisive occasions, Lord Samuel put himself at the disposal of the Jewish victims from Nazi persecution. When, in 1935, the Central British Fund in England, the American Joint Distribution Committee, the Jewish Agency for Palestine and the Jewish Colonization Association co-ordinated their efforts by establishing the Council for German Jewry, Lord Samuel accepted the Presidency of this body. Together with Sir Simon Marks and Lord Bearsted he travelled to America in order to design, together with the leaders of American Jewry, the Council's activities. He lent the lustre of his name, his experience, his authority, and, above all, his devoted services to the Council till the spring of 1939.

In these November days, when our mind goes back to pogroms 17 years ago, we also recall the gigantic work of Jews and Christians in Great Britain by which tens of thousands of children were enabled to come to this country under the auspices of the Movement for the Care of Children. This organisation too, unique in its objects, would not have succeeded to such an extent but for the leading part Lord Samuel played in it as its creator and first Chairman.

As readers see from an announcement, published in this issue, the Jews in this way will pay tribute to him by furthering a cause which is particularly near to his heart: the Hebrew University of Jerusalem.

We express our sincerest gratitude and our best wishes to Lord Samuel, one of the most eminent Jews in the world, whose outstanding work also includes signal service to our community.

Verbesserung des Entschädigungsgesetzes Entwurf einer Neufassung

Das Bundesergänzungsgesetz zur Entschädigung fuer Opfer der nationalsozialistischen Verfolgung vom 18.9.1953 war das erste Bundesgesetz, das die Entschädigung fuer Opfer des Nationalsozialismus regelte. Bis dahin war diese Entschädigung lediglich in Laendergesetzen niedergelegt. In der britischen Zone war ein Gesetz, das den im Ausland Lebenden Entschädigung gewaehrte, noch nicht ergangen.

Gegen den damaligen Regierungsentwurf sind von allen Seiten erhebliche Bedenken erhoben worden, die aber zurueckgestellt wurden, um den Erlass des Gesetzes nicht zu verzögern. Es bestand aber Einigkeit darueber, dass alsbald durch eine Aenderung des Gesetzes den erhobenen Beanstandungen Rechnung getragen werden muesste.

Erhebliche Aenderungen

Sofort nach Inkrafttreten des Gesetzes am 1.10.1953 wurden von den juedischen Organisationen umfangreiche Aenderungsvorschlaege eingereicht, die zusammen mit anderen Aenderungsvorschlaegen durch einen zu diesem Zwecke gebildeten Arbeitskreis gepueft worden sind. Dieser Arbeitskreis bestand aus Vertretern des Bundesrats, der Regierung und des Bundestages. Auf Grund der Vorschlaege des Arbeitskreises hat die Bundesregierung jetzt dem Bundesrat den Gesetzentwurf eines "Bundesgesetzes zur Entschädigung fuer Opfer der nationalsozialistischen Verfolgung (BEG)" (Bundesratsdrucksache Nr. 336-55) vorgelegt. Dieser Gesetzentwurf sieht so zahlreiche Aenderungen des bisherigen Gesetzes vor, dass die Bundesregierung sich entschlossen hat, das gesamte Gesetz neu zu fassen. Er enthaelt fast doppelt soviel Paragraphen wie das zur Zeit bestehende Gesetz. Dem Gesetzentwurf ist eine Begruendung von 124 Seiten beigegeben. Nach Stellungnahme des Bundesrats wird die Regierung den Entwurf dem Bundestag zuleiten, der das Gesetz in drei Lesungen zu verabschieden hat. Nach der Verabschiedung wird das Gesetz von der Regierung dem Bundesrat zur erneuten Stellungnahme zugeleitet werden. Da Bundesregierung, Bundesrat und Bundestag bei der Beratung dieses Gesetzes eng zusammenarbeiten, so wird angenommen, dass das Gesetz Anfang naechsten Jahres erlassen werden wird. Das Gesetz soll nach dem Entwurf am 1.4.1956 in Kraft treten.

Bei Beratungen ueber den Gesetzentwurf werden auch die juedischen Organisationen gehoert werden. Da nicht voraussehen ist, welche Aenderungen das Gesetz noch erfahrt, so muss mit Antraegen, die sich auf im Gesetzentwurf enthaltene Aenderungsbestimmungen stuetzen, gewartet werden,

bis das Gesetz ergangen ist. Wir werden sofort nach Veroeffentlichung eingehend ueber seinen Inhalt berichten.

Wenn auch der Entwurf wesentliche Aenderungsvorschlaege der juedischen Organisationen nicht beruecksichtigt hat, so bringt er im ganzen gesehen doch erhebliche Verbesserungen, von denen wir die bedeutendsten kurz zusammenfassen.

Die Anmeldefrist ist durch den Gesetzesentwurf bis zum 1. Oktober 1957 veraengert.

Gleichstellung der Verfolgten aus Ostdeutschland

Eine der grossen Haerten des Bundesergänzungsgesetzes in seiner jetzigen Fassung bestand darin, dass es die aus der Ostzone Ausgewanderten von der Entschädigung auf Grund der allgemeinen Entschädigungsbestimmungen ausschloss und den aus den sogenannten Vertreibungsgebieten Ausgewanderten eine geringere Entschädigung als den aus dem jetzigen Bundesgebiet und West-Berlin Ausgewanderten zubilligte. Der Gesetzesentwurf bezieht die Entschädigungsansprueche der Verfolgten aus der Sowjetzone und Ost-Berlin sowie aus den Vertreibungsgebieten innerhalb der Grenzen des Deutschen Reiches nach dem Stand vom 31.12.1937 (das heisst Schlesien, Pommern, Ostpreussen usw.) in die allgemeinen Vorschriften des Entschädigungsgesetzes ein,

The Association of Jewish Refugees in Great Britain

herewith invites its members to the

General Meeting

on Thursday, November 17th, at 7.45 p.m.

at 1, Broadhurst Gardens, N.W.6

(near Finchley Road Underground Station)

AGENDA

I.

Report on AJR Activities

Financial Report and Re-assessment of
Subscription Fees

A motion to re-assess the subscription fees will be submitted by the Executive; particulars are published on page 11.

Election of Committee of Management
(Executive)

Election of Board

(List of Candidates published on page 11).

II.

Restitution and Compensation

Report on latest developments

No further invitations will be sent out

Non-members are not entitled to vote but will be welcome as guests at the Meeting

(Continued from page 1)

stellt also die Verfolgten aus Ostdeutschland den aus der Bundesrepublik ausgewanderten Verfolgten gleich.

Die Bestimmungen ueber den Uebergang im Erbwege sind erweitert worden.

Bei Schaden am Leben ist der Witwe die schuldlos geschiedene Ehefrau gleichgestellt.

Bei Koerperschaeden wird eine Rente im Falle von 25 prozentiger Erwerbsunfaehigkeit zugebilligt (an Stelle der bisher erforderlichen 30%).

Der Schaden an Freiheit geht auf den Ehegatten, die Kinder oder die Eltern im Erbwege ueber, gleichgueltig ob der Verfolgte vor oder nach dem 8. Mai 1945 gestorben ist.

Bei Schaden an Vermoegen ist die Reichsfluchtsteuer ausdruuecklich als Sonderabgabe anerkannt. Es ist bestimmt, dass ein Anspruch auf Entschaeidigung auch besteht, wenn die Sonderabgabe mit Gegenstaenden entrichtet worden ist, die der Rueckerstattung unterliegen. Eine Hoechstgrenze fuer Sonderabgaben ist nicht vorgesehen.

Witwen- und Waisenrenten

Bei Schaden im beruflichen und wirtschaftlichen Fortkommen ist die wichtigste Bestimmung die Einfuehrung von Witwen- und Waisenrenten. Bisher erlosch die Rente mit dem Tode des Verfolgten. Durch den Gesetzentwurf sind der Witwe und den Kindern Witwen- und Waisenrenten zugebilligt, die 60% bzw. 30% der dem Verstorbenen zustehenden Renten betragen. Der Hoechstbetrag der Kapitalentschaedigung ist auf DM 40.000.- erhoeht worden.

Es sind Bestimmungen ueber Bedienstete bei Religionsgesellschaften aufgenommen worden, die nicht klar gefasst sind, aber wohl beabsichtigen, den Bediensteten juedischer Religionsgemeinden Ansprueche fuer die Zeit vor dem 1.10.1952, dem Beginn des Ruhegehalts auf Grund gewisser Richtlinien des Bundesinnenministeriums, zu geben.

Neu eingefuehrt ist eine Entschaeidigung fuer Arbeitnehmer im privaten Dienst, die in ihrer Versorgung geschaeidigt worden sind (Hoechstgrenze DM 25.000.-).

Die Bestimmungen des BEG ueber Beamte sind auf nichtbeamtete ausserordentliche Professoren und Privatdozenten an wissenschaftlichen Hochschulen ausgedehnt worden.

Die Bestimmungen ueber Verfolgte aus den Vertreibungsgebieten und ueber staatenlose und politische Fluechtlinge sind neu gefasst worden. Es ist klargestellt worden, dass zu den Verfolgten aus den Vertreibungsgebieten diejenigen Verfolgten gehoeren, die vor Beginn der Verfolgung Angehoerige des deutschen Sprach- und Kulturkreises waren und Vertriebene sind oder als Vertriebene gelten. Neu eingefuehrt ist, dass der Verfolgte, der vor der allgemeinen Vertreibung aus den Vertreibungsgebieten in das Ausland ausgewandert ist, einen Anspruch auf eine Pauschalentschaedigung von DM 10.000.- hat. An Stelle der Pauschalentschaedigung sind monatliche Renten von DM 200.- fuer ueber 65 Jaehrige (bei Frauen ueber 60 Jaehrige) sowie fuer Arbeitsunfaehige vorgesehen. Der Anspruch auf Pauschalentschaedigung und die Entschaeidigung fuer Sonderabgaben geht im Erbwege auf den Ehegatten und die Erben erster und zweiter Ordnung ueber.

RESTITUTION NEWS

THE BIGGEST LEGAL AID SOCIETY

At a reception held to mark the official opening of the new URO Headquarters at 183-189 Finchley Road, N.W.3, Professor Norman Bentwich, Chairman of URO, stated that so far the organisation has secured about 192,000,000 D-Mark for restitution and various compensation claims. At present, about 110,000 claims of nearly 60,000 clients are dealt with. An increase of URO's activities is to be expected when the long awaited law regarding compensation for confiscated assets ("Rueckerstattungsgezaenzungsgesetz") and the amendment of the Federal Indemnification Law have been enacted. There are now offices in practically all countries where Nazi victims have settled in larger numbers, the biggest in USA (New York and Los Angeles), Israel and Great Britain. To represent the cases before the German Authorities and Courts five URO Offices operate inside Germany with a legal staff of 62, assisted by a clerical staff of over 200.

URO was founded with the financial help of the Central British Fund (London), the Joint (New York) and the Jewish Agency (Jerusalem). As the moderate fees are insufficient to defray the costs of an enterprise of this scope, that part of the deficit which is not met by fees is covered by the Conference on Jewish Material Claims against Germany.

Professor Bentwich reviewed the development of URO from small beginnings into the biggest legal aid society that ever was. He paid special tribute to the AJR which had taken a leading part in establishing the organisation and had accommodated URO in its premises throughout the years.

The work for restitution and compensation, Professor Bentwich stressed, is not only a financial issue. It is of extreme moral significance as a vindication of justice.

The guests at the reception included representatives of leading Anglo-Jewish organisations and of the German Consulate.

NEW URO OFFICES

Readers are reminded that URO is now operating from 183-189 Finchley Road, N.W.3; the telephone numbers are: KILburn 0021-0025. Any inquiries in writing and over the telephone should be directed to the new office and not to the previous address.

Die Bestimmungen ueber Nationalverfolgte erhalten jetzt die Ueberschrift "Aus Gruenden ihrer Nationalitaet oder als Anhaenger einer nationalen Widerstandsbewegung Geschaeidigte." Die fuer diese Gruppe vorgesehene Regelung im BEG (§ 76) ist auf Grund der hieraus sich ergebenden Erweiterung vollkommen neu gefasst worden.

In drei besonders wichtigen Punkten ist den Antraegen der juedischen Organisationen in dem Entwurf nicht entsprochen worden.

Rangfolge unveraendert

Nach dem Luxemburger Protokoll No. 1 vom 10.9.1952 hat sich die Bundesregierung verpflichtet, dafuer zu sorgen, dass innerhalb der ersten Haushaltsjahre Mittel in einem solchen Umfang bereitgestellt werden, dass nicht nur die bevorrechtigten Ansprueche alter, kranker und beduerftiger Berechtigter befriedigt, sondern auch die Ansprueche anderer Berechtigter angemessen beruecksichtigt werden koennen. Bisher sind die Vorschriften ueber die Reihenfolge der Befriedigung nicht in der Weise ergaenzelt worden, dass dieser Verpflichtung Rechnung getragen wird. Die juedischen Organisationen, insbesondere der Council for the Protection of the Rights and Interests of Jews from Germany, haben auf diesen Mangel wiederholt hingewiesen und entsprechende Vorschlaege eingereicht.

Die Bestimmungen ueber Staatenlose und Fluechtlinge im Sinne der Genfer Konvention beschraenken nach wie vor die Rechte dieser Verfolgtengruppe ausserordentlich. Es liegen

EIGENTUMSANSPRUECHE BEI GRUNDSTUECKEN

Entscheidung des Bundesgerichtshofs

Nach der Durchfuehrungsverordnung zum Reichsbuergergesetz war das Vermoegen ausgewanderter Juden als dem Reiche verfallen erklart worden. Mitunter war jedoch die Grundbuchuebertragung vom juedischen Eigentuemmer auf das Deutsche Reich nicht erfolgt. Der Bundesgerichtshof hat nunmehr in dem Urteil vom 1. Juni 1955 entschieden, dass in diesen Faellen die Durchfuehrung eines Rueckerstattungsverfahrens nicht erforderlich ist und dass der juedische Eigentuemmer mit dem Zusammenbruch des Reiches die ihm kraft seines Eigentums zustehende uneingeschraenkte Veruegungsgewalt ueber das Grundstueck zurueckgewonnen hat. Diese Entscheidung ist insbesondere fuer diejenigen Faelle von Bedeutung, in denen eine fristgemaesse Anmeldung im Rueckerstattungsverfahren unterblieben war.

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EQUALIZATION OF BURDEN

Lecture in London

Under the auspices of the Association of Democratic Lawyers, London, Dr. Kuelz, President of a Division of the Supreme Administration Court in Germany, gave a lecture on the German Equalization Fund which provides for compensation for losses and damages caused mainly by war and post-war conditions. He specially dealt with those aspects of the Law, which are of relevance for emigrants.

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CONCENTRATION CAMPS IN WURTEMBERG

Witnesses wanted

According to an announcement of the Social Democratic Group Stuttgart, Karl Buck, formerly Commandant of the Concentration Camps Heuberg, Kuhberg, Welzheim and Schirmeck, has been discharged from Werl prison. He has now applied for a war pension, but the competent German authorities are investigating whether he should be put on trial for crimes committed against German prisoners. Any Nazi persecutees who could give evidence should get in touch with the Israelitische Kultusvereinigung, Stuttgart N., Hospitalstrasse 36.

Antraege auf Verbesserung der Rechtslage dieser Gruppe vor, die durch die Verfolgung besonders hart getroffen worden ist. Die bisherige Regelung dieser Ansprueche beruecksichtigt nicht die Verbesserung der Wirtschaftslage der Bundesrepublik seit den ersten Nachkriegsjahren, in denen die Entschaeidigungsgesetze der Laender erlassen worden sind.

Entgegen der Rechtsprechung des Bundesgerichtshofs ist eine ausdrueckliche Bestimmung in den Gesetzentwurf aufgenommen worden, dass durch Freiheitsentziehung bedingter Zwangsaufenthalt und Aufenthalt in einem D.P.-Lager nicht als dauernder Aufenthalt im Sinne des Gesetzes gilt. Danach koennten diejenigen, die sich in einem dieser Lager im Bundesgebiet befunden haben, und auf die keine andere Wohnsitz-Voraussetzung zutrifft, keine Ansprueche auf Grund der allgemeinen Bestimmungen des Gesetzes geltend machen.

Die vorstehenden Ausfuehrungen betreffen nur einen kleinen Teil der Fragen, die sich aus dem Gesetzentwurf ergeben.

Es muss anerkannt werden, dass der Entwurf einen bedeutenden Fortschritt auf dem Gebiete der Wiedergutmachung darstellt und dass er eine Reihe von Forderungen erfuellt, die die Verfolgtenverbaende seit Jahren erhoben haben. Andererseits ist es bei einem so umfangreichen Gesetzgebungswerk nicht verwunderlich, dass es noch Luecken und Inkongruenzen enthaelt, deren Beseitigung das Ziel weiterer Verhandlungen sein wird.

REPORTS FROM AND ON GERMANY

AMONG THE "LATE HOME-COMERS"

The "late home-comers" from Russia are received in Western Germany much like the prodigal son, and no questions are asked as to who had been a prisoner of war and who was really a war criminal. Some came with big stories that scooped all other interest—eye-witness accounts of how Hitler and Eva Braun perished—but at least one told not what he had seen but what he had done.

Professor Carl Clauberg, one time medical director of Experimental Block No. 10 at Auschwitz concentration camp, said that he had been "conducting scientific experiments on women prisoners in Auschwitz—and I am not ashamed of it," because "I saved the lives of 400 women. I had a written promise from Himmler that they would live if I used them for my sterilization experiments."

His association with Himmler began in 1940. A laboratory near Auschwitz was put at his disposal,

and he successfully sterilised 1,200 rabbits. A year later he asked if he could be shown a way to start experiments on human beings. He was (he said) "extremely shocked" when Himmler sent him not mental defectives (who had to be sterilised under Nazi law) but entirely healthy women—Jewish prisoners from Auschwitz. He claimed he only agreed to use them for his experiments when he found that by doing so he could save them from the gas chambers.

It remains to be seen what action, if any, will be taken against him. The Central Committee of Jews in Germany has charged the Professor with "the gravest violation of all laws of humanity." It demands that "men who perpetrated such crimes against humanity shall be properly tried by the courts instead of being fêted as home-comers and granted special privileges."

WAR CRIMINALS

It is possible to argue that not all "late home-comers" from Russia are war criminals. But it is impossible to read without the strongest dissent the renewed plea by Lord Hankey (in a Letter to *The Times*) that the Russian action should be emulated by the West's setting free, "as a matter of course," all confirmed and convicted war criminals, "for it is unthinkable (according to his Lordship) that the Christian Powers should cling to a meticulous insistence on the extreme letter of the law when, on this particular issue, their former Communist ally is applying on a generous scale the principles of mercy and forgiveness on which Christianity is founded." In addition to this high-falutin verbiage, his Lordship urged, by way of expediency, to "liquidate a policy which, whatever its merits ten years ago, is out of tune with the present state of the world."

Lord Hankey's affirmation of "the principles of mercy and forgiveness" was challenged by a Jewish barrister, Mr. Harry Samuels, who enquired: "What are the limitations, if any, of this doctrine? Does

it apply to criminals in general? Or are only those eligible whose victims ran into tens of thousands and who made murder of the innocent a habit?"

Lord Hankey's expediency was attacked by Mr. J. A. van Hamel, Sometime President of the Special Court of Justice (War Criminals), Amsterdam, who asked: "Is it not a mistake to represent these war criminals as a kind of lamentable prey fallen into the claws of the victorious powers, from which claws they are now being wrested through a more elevated state of mind?" The fact was that "the peoples rightly considered the war criminals as real criminals who have since, by the due process of law, been found guilty of having unmistakably committed, under the cover of their military supremacy and contrary to the rules of humanity and law, barbarous and villainous acts on members of defenceless populations; It can never work for the future, as a salutary evolution, that these wilful acts should now be condoned for any deeper motive than, perhaps, reasons of practical expediency."

WARNING AGAINST "THE HITLER WITHIN"

A warning that "the Hitler within is not yet dead" and that "we should take care that a Hitler does not again rule over us," was voiced in Berlin by Pastor Heinrich Grüber on the occasion of the 20th anniversary of the Nuremberg Laws. In his address which was delivered under the auspices of the Society for Christian-Jewish Co-operation, Pastor Grüber emphasized that former Nazis continued to be installed in influential positions. He said: "Not with overt attacks and shouts of 'Juda Verrecke,' but by cunning, insidious methods the Nazis are trying to regain power in Western Germany."

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An intimate friend of Ribbentrop's, Dr. Fritz Berber, was recently appointed Professor for Constitutional Law at Munich University. He was editor of the Nazi Foreign Office's journal *Monatshefte für Auswärtige Politik*.

JEWISH AFFAIRS

Some figures relating to Jews in Western Germany are stated in an article in the Dortmund paper *Ruhr-Nachrichten*. There are 140 higher civil servants in both Federal and Länder service; 2,000 are business men, 36 doctors, 30 journalists and 170 students. The Jewish population of North Rhine Westphalia is 4,000; in 1933 there were 67,000 and in 1950 only 2,500. Cologne has 1,000 Jews (formerly 19,000) and Dortmund 300 (5,000). The average age of the Jews is about 55. Roughly 45 per cent are in need of communal relief.

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The West Berlin Jewish community is giving DM 5,000 (about £410) to Israel for the transfer of North African Jews.

The Zionist organisation in West Berlin which was founded a little over a year ago, now has 230 members.

Problems in Bavaria

The material troubles of the 5 to 6000 Jews in Bavaria (one-tenth of the pre-Hitler figure) were recently described in the *Süddeutsche Zeitung* by Ernest Landau, a Jewish journalist. With a decreased income and a steadily growing expenditure, they would be unable to satisfy the most primitive religious and social needs but for the aid (however limited) from the Government and from Jews abroad. Most

Jews, Landau says, are "homeless foreigners" who have a grievance against the Government as they feel that while they have all the citizen's duties, they are not given his rights. They complain that their applications for naturalization are either ignored or unduly delayed, even those of people resident in the country for more than ten years.

Military Service?

The demand that Jews should be able to ask for deferment from military service on the grounds of conscientious objection, is put forward in the journal of independent German Socialists, *Die Andere Zeitung*. "How can one expect a young man, who had to live face to face with Auschwitz and perhaps saw his sister disappear behind its gates, to bear arms for a State which until now has done next to nothing to meet its obligation of making moral amends to the victims of Fascism?", the paper asks. The number of potentially eligible Jewish recruits is probably negligible.

Professor Schoeps

Professor Hans Joachim Schoeps, the Jewish theologian of Erlangen University, was awarded the Knight's Cross of the Hohenzollern Royal House in recognition of his devoted labours in canvassing a Hohenzollern restoration.

ANGLO-JUDAICA

Britain and Israel

A striking tribute to the significance of the Jewish State in world affairs was paid at the Labour Party Conference last month. On behalf of the Executive Committee, Mr. Sam Watson, the Durham miners' leader, said: "So far as the Executive is concerned in relation to the State of Israel, here is the beacon light in the Middle East. Here, on the edge of poverty, medievalism and terrific exploitation, is a social experiment going on the like of which we have not seen before. If it be right that we defend the spirit of Socialism, if you desert our Jewish people in the Middle East, you are giving the greatest victory to reaction."

The Middle East was also discussed at the Conservative Party Conference where a strongly pro-Arab speech was cordially received by a large proportion of the delegates.

The spiritual content of Zionist emancipation which he saw embodied in the Hebrew University, was the theme of an address by Professor Gilbert Murray at the inauguration of the "Herbert Samuel" lectures organised by the Friends of the Hebrew University. Zionism, the scholar said, was a reaction to the age-old persecutions of the Jewish people. In antisemitism the Christian world had adopted pagan Rome's primeval fear of all believers in monotheism. Dr. Murray praised the University for its enlightened approach to the teaching of Arab knowledge, in contrast to the obsolescent Al-Azhar University of Cairo. He affirmed the hope that the Hebrew University would become a great link between European and Asian cultures and help create peace in the area torn by narrow dissident nationalisms.

Hope of the Future

The attitude of Jewish leaders and organisations who see in an exodus to Israel the only solution of the present problem in Morocco, was criticised by the President of the Anglo-Jewish Association, Mr. R. N. Carvalho. He stressed that, with "the necessary adjustments," North Africa held a future for the old-established Jewish communities there, just as did Britain for "the large body of Jews here who believe that their future lies here and that there is a glorious future for the Anglo-Jewish community."

On behalf of the Jewish Agency, its London representative, Dr. S. Levenberg, warned against "misleading optimism" as well as against "panic measures."

Mr. Carvalho's reference to Anglo-Jewry's "glorious future" was impugned by one of his friends who pointed to intermarriage as an ever-increasing danger to continuous Jewish existence. A more hopeful view, however, was taken by Mr. Maurice Edelman, M.P., when he spoke at a World Jewish Congress symposium on the subject "Is There Scope for Anglo-Jewish Writing?" While he himself (he said) belonged to that "lost generation" which "gradually divorced itself from the formality and ritual of Judaism," he could see "an interesting thing happening to-day: something of a Jewish revival in this country: To fill the vacuum left by my generation, a new generation is to-day going back to the roots of Judaism."

One of the best known Jewish theatres, the Alexandra Theatre, Stoke Newington, which had been closed since 1950 when the presentation of Yiddish plays ceased, is to be demolished to make way for flats, shops and an underground garage.

How Many Jews in London?

London now has a Jewish population of roughly 285,000, i.e., 3.16 per cent. Of all its boroughs, Hendon holds the largest number, ca. 45,000 (28.85 per cent), but Stoke Newington, with 15,000, the largest percentage—31.64. Other districts with a considerable number are Hackney and Willesden, both ca. 26,500 (approximately 15 per cent); St. Marylebone 22,000 (29.7 per cent), Finchley 15,000 (21 per cent), Stepney 13,000 (13 per cent), and Paddington 11,000 (8 per cent). Substantial too is the figure for the W.1 district—15,000—and characteristic of the move into the outlying suburbs are the 14,000 now in Edgware.

Antisemitism

A number of Jewish traders in Birmingham found across their shop windows stickers reading: "Nationalists of the World Unite! You have nothing to lose but your Jews!" Evidence of this propaganda was also found in Coventry.

A new party based on Nazi ideology is to be formed early next year. According to Roy Knott, one of the organisers, it will advocate the deportation of all Jews to Madagascar.

BERLIN FESTIVAL 1955

It was but an oversight on somebody's part that this year's Berlin Festival Weeks—the fifth in succession—began on Rosh Hasanah so that none of the members of the Jewish community of West Berlin, the “faithful four thousand,” attended the opening. It took place at the Schiller-Theater where “Don Carlos” was performed. It was an outstandingly fine performance, produced by Gustav-Rudolf Sellner, one of the best West German *Regisseure* who is now coming to the fore. A fine production of Georg Kaiser's “Silbersee” at the *Schlossparktheater* followed. Written in 1930, it is that kind of *mixture compositum* of ballad, epopee, travesty, farce, lyricism and satire, intermingled with straightforward appeals to the “social conscience” of the public (of that period), which both Georg Kaiser and Bertolt Brecht brought into fashion, the latter with a better sense of the dramatic and a richer gift for poetry. But even in Kaiser's sometimes dull and slow-moving *Bilderbogen*, there are a few scenes which arrest our interest and a few songs, sung to Kurt Weill's electrifying music, which were gripping. It turned out to be the most successful premiere the theatre contributed to the Festival.

Max Frisch's much discussed play “Die Chinesische Mauer” gained the applause of both the critics and the Berlin public, but met with little favour as far as I am concerned; its language, I thought, was shabby journalism, its symbolism too easy and too neat, and its philosophy but a sermon preached by Common-sense against the terrors of the cobalt-bomb, combined with a shrug-of-the-shoulder of one pessimistic “intellectual” who loses his belief in the power of the Mind. All very well if stated in a leader of, say, *Encounter* or *Der Monat*, but hardly material on which to build a play. Still, as anything to do with “Weltanschauung” cannot fail to hypnotize German audiences, Frisch cannot escape receiving the palm at this West Berlin Olympia.

Zuckmayer Play about Dr. Fuchs

Carl Zuckmayer's new drama “Das kalte Licht” concluded the Festival of the theatre. Again, expectations ran high, but the kaleidoscopic treatment of the Dr. Fuchs Case brought little surprises and little insight into the “soul of a traitor” which, obviously, the poet had intended to offer us. The audience did not warm up the Cold Light, and was reluctant to accept Zuckmayer's long drawn-out version of a “case” we knew too much about already. There is, however, one moving scene—it shows one of the boats carrying refugees to Canada, and on it is a German Jew by the name of Friedländer, a dying man, full of wit, humour, dignity and religiosity, surely the best created character in the play.

A remarkable failure was the attempt to get three one-act plays written by three radio playwrights, among them the renowned Heinz Oscar Wuttig, on the subject of Fugitives from Eastern Germany. The Festival directors playing Lorenzo di Medici or the Duke Alfonso of Ferrara did not gain the satisfaction of finding a Tasso, but then they are said to have offered no more than a mere tip, and who could write an immortal play on a glass of beer and a Bockwurst? The audience at the Hebbeltheater, where these things were shown, felt as if they had to undergo mental torture, designed by the US Special Service to harden potential future POW who might be subjected by some fiendish oriental to the torture of seeing Festival plays.

Triumph of Music

The glory came not from the theatre, but from the musical contributions to the Festival. In that field, Herr von Westermann, the Festival Intendant, triumphed. He brought to Berlin the Scala, Milan, with that wonderful singer, Maria Meneghini Callas as Lucia di Lammermoor; he presented the New York Philharmonics under Dimitri Mitropoulos, who roused the enthusiasm of the Berliners; he showed us Luigi Dallapiccola's “The Prisoner,” and—last but not least—he discovered for Berlin the “Singhalese Temple Dancers,” a group of ritual dancers from the wilds of Ceylon, unspoiled by Western or even the more refined modern Indian influences, men who know how to convey their religious ecstasy directly, even brutally, but who at the same time, conform to ancient traditional rules of their particular art. This was the most interesting Festival contribution!

One wishes one could say the same of the Shakespeare Memorial Theatre Company who insisted on showing their modernized and, to be true, highly eccentric production of “Lear,” with Sir John Gielgud and Peggy Ashcroft as the leading members

of the cast. Berliners, quite used to Shakespeare (in spite of the organisers who printed a synopsis of the drama which they thought to be unknown in Germany) were puzzled and rather disappointed, the more so as this sort of expressionism is some thirty years old in Germany, and as Gielgud is no Lear. A rather conventional performance of “Much Ado” helped to restore the English players' reputation, and was met with great approval.

During Festival Weeks, there gathered in Berlin scores of *Dramaturgen*—those experts of the theatre whose profession is unknown outside the German-speaking world—and discussed widely and sometimes wildly the Ahs and Ohs of the theatre today. Dr. Rehfish, the dramatist, Dr. Berger, the producer, Erwin Piscator and other celebrities gave vent to their opinions. They disagreed on almost all points except one: namely, that the German theatre “serves” the *Zeitgeist* (it was only Rehfish who queried this statement), while the un-initiated of the Western World, those “money-making theatre managers,” were striving to make good by offering -horribile dictu- “entertainment” to the spectators. There was a consensus of opinion that the traditional drama, made up of four or five acts, modelled on Ibsen or Hauptmann, “was dead.” Alas! there was no play that would have contradicted the *Dramaturgen*—and so they dispersed, after four days of hectic disputations and a sumptuous *Sekt* reception, in the firm knowledge that the *Zeitgeist* could best be served by epic plays dealing with topical subjects, a few pseudo-philosophical slogans thrown in, just enough to be sufficiently boring as not to be mistaken for “entertainment.” It was all very arty-crafty, and helped those who bothered to ponder over it, to explain why there is not a single good new German play to-day.

OTTO ZAREK.

A Grand Actor Ernst Deutsch at 65

“*Junge Kraft in weissen Haaren*,” so did the late Julius Bab characterize Ernst Deutsch when, at the age of 30, the actor triumphed in Max Reinhardt's *Kammerspiele* in Strindberg's *Brandstaette*; it happened to be the tenth anniversary of the death of Josef Kainz, and Dr. Bab did not fail to emphasize the strange coincidence that on that very day, “after scores of imitators of his art, Josef Kainz has, at long last, found a successor!” To-day, on the threshold of his 66th year, the acknowledged master of the German stage, Ernst Deutsch, who had only recently recovered from a severe heart attack, presented himself to the Berliners with “youthful vigour despite white hair,” when he played “Nathan” on the eve of the Berlin Festival. It was also the eve of his 65th birthday, and led by Intendant Barlog, members of the ensemble rushed on to the stage, carrying 65 lit candles while Ernst Deutsch changed from “Nathan” into a lounge suit; with Barlog, the Regierende Bürgermeister Prof. Suhr, Senator Prof. Tiburtius and others offered him their congratulations. Bundespräsident Heuss bestowed on him the highest German Order, the Grosse Verdienstkreuz. Prof. Suhr said that he admired Deutsch for his great moral strength which helped him, as a Jew one of those who had suffered most, to forgive and to return “without *ressentiment*.”

Deutsch who was visibly moved, later replied that he had never forgotten the greatness of Berlin, one of the world's centres of theatrical life, the city to which he had always “belonged” and which he had not forgotten when he lived and acted in Hollywood. He recalled those who had helped him most on his way to fame, and it was interesting to note the great number of Jewish artists and writers on this distinguished list of names.

It was another sign of his “nobility of the heart,” that Ernst Deutsch gladly accepted the invitation of Berlin's Jewish Community to be their Guest of Honour at a special function which they arranged on the occasion, and to recite to the Jewish Berliners from Jewish poetry. After Otto Zarek had given a sketch of Deutsch's artistic personality and career, Ernst Deutsch read a chapter from Alexander Granach's autobiographical novel, the last scene from Stefan Zweig's “Jeremiah,” the angels scene from Richard Beer-Hofmann's “Jacob's Dream” and poems by Franz Werfel. Awe-struck, the audience that filled the Hall to the last seat, listened and then gave a great ovation to Germany's leading actor who openly and proudly insisted on stressing his bonds with the Jewish community. O.Z.

Old Acquaintances

What Happened to . . .—Do you remember Lydia Salmonowa, a film star from the silent days who was married to Paul Wegner? Last month her and P.W.'s son Peter passed through London: he is a Scientist in the States now. His mother is still living in Czechoslovakia, now aged 66, and teaching young actors. — 70 years old Alfred Piccaver, the once famous singer who now lives in Putney was invited to attend the opening of Vienna's State opera. He has not yet retired and gives singing lessons. — Leontine Sagan who helped to produce “Maedchen in Uniform” and directed many operettas in London before the war, is now living in Southern Rhodesia, where she hails from. — Hermann Krehan, who now calls himself Crayon, is in the States and works for T.V. This stage designer and artist survived the war in Scandinavia. Before the war he appeared in music halls in England.

Home News—Heinrich Fischer of the German section of the B.B.C., will become chief lector of the Bavarian radio station next spring. — Bernard Grun wrote a new operetta, “Summer Song,” about Dvorak's life, which will be produced in Manchester for Christmas prior to London. — Hans Flesch spoke movingly about Thomas Mann when the P.E.N. Club staged a memorial evening in Glebe House. — Club '43 launched Rudolf Bernauer's autobiography, “Das Theater meines Lebens,” with speeches by Heinz Goldberg, Ernest Friedmann, and Mr. Ruhemann last month. — The German Embassy invited the new German author Heinrich Boell to London to read from his work. — “My Brother was Wrong,” the last novel of the late Ruth Feiner, was published by Hutchinson. — Fritz Hochwaelder's play, “The Strong are Lonely” (“Das heilige Experiment”), with Donald Wolfit is on tour and probably coming to London later.

Germany—Leonhard Frank, living in West Germany, got the East German “National Prize for Literature.” — Leon Askin returned from Hollywood to direct “Mrs. Warren's Profession” in Hamburg. — Berlin will spend 18 millions to rebuild the “Staetische Oper.” — Hans Schweikart, who celebrated his 60th birthday, produced Bruckner's “Elisabeth of England” in Munich. — Leonhard Steckel, who just married Ermi Mertens, directed his first picture, “Du mein stilles Tal” for A. Brauner in Berlin. — While Brecht's theatre presented “Pauken und Trompeten” in East Berlin, his daughter, Hanne Hiob, played the lead in Max Frisch's “Chinesische Mauer” in West Berlin. — Juergen Fehling has been confined in a mental hospital; he seems to be incurable. — Piscator produced Faulkner's “Requiem for a Nun” in Berlin. — Margo Lion returned from Paris to West Germany.

U.S.A.—Robert Lantz gave up his agency business to become executive Vice-President in charge of production with Joseph L. Mankiewicz; his partner Lily Veidt (Conrad's widow) joined another agency. — Gusti Huber, a Viennese actress, scored a success in “The Diary of Anne Frank” at the “Cort” in New York. — Dolly Haas took over the leading part in “Anastasia” on Broadway. — In Hollywood, William Dieterle read from Thomas Mann's work, and Lion Feuchtwanger and Ludwig Marcuse spoke about the late writer. — Bruno Walter left for Rome and Milan, and will also give a concert in Vienna's new opera house. — Lilli Palmer, still on the continent, is wanted for the lead in Sherwood's “Small War on Murray Hill” in New York.

Here and There—Julius Elbau, formerly with *Vossische Zeitung* and now working for *New Yorker Staatszeitung*, is on his first visit to Europe since the war. — Robert Jungk, the author of “Die Zukunft hat schon begonnen” moved from Munich to Paris to finish his first novel. — Max Hansen is playing “By Candlelight” in Malmoe. — Max Brod of Israel's “Habimah” is reading from his work in Germany. — Lotte H. Eisner, formerly with Berlin's *Filmkurier*, went to Warsaw to lecture on films. — Hans Wallenberg, former editor of *Neue Zeitung* returned to West Germany on a visit. — Composer Rudolf Nelson gave a farewell performance in Berlin and is expected in London soon. — Leo Mittler, Fritz Massary's son-in-law, who is successfully working in Germany became an Austrian citizen again. — Max Opuls is scripting his next picture, “Les Montparnos” in Paris; Mel Ferrer will play the lead.

Obituary—The Opera singer Frieda Hempel died in her seventieth year in Berlin; she started 1906 in Bayreuth and lived in the States.

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H. Liebeschütz:

German Jewry in the Perspective of History

The Views of Ernst Simon and Adolf Leschnitzer

The foundation of the Leo Baeck Institute offers to our group a rather unexpected opportunity for fundamental and comprehensive research, and so confronts us with the big task of setting character and achievement of German Jewry into historical perspective.

This call certainly does not come too soon, if we consider the witness of those men as vital whose life was fully shaped by the experiences of the epoch before 1933. Moreover we are not quite unprepared for this work. But we can scarcely say that our minds are ready for the task. We need a team with a variety of Jewish convictions and attitudes, brought together and harmonized by the search for historical truth, which is certainly beyond any particular point of view. For a community dispersed throughout the world, thought and effort is necessary to organize such a team. Moreover the urgent needs of everyday life did not, on the whole, encourage contemplative leisure.

In this situation, Ernst Simon's brilliant lecture, printed in the September issue of this periodical, offers a starting point for such reflections and, quite recently, Martin Buber's well-known publisher brought out a book by A. Leschnitzer,* now living in the U.S.A., who tries to understand the catastrophe of our community as the almost logical outcome of 180 years of German-Jewish relations. Both Simon and Leschnitzer can write with authority as men who have made important contributions to the life of contemporary Jewry. Their underlying views show a certain conformity. Both discuss assimilation as a development in which Jews became productive partners: in the evolution of modern German civilization and lost their Jewishness. But there is also a deeply rooted difference: Simon's personal survey of the central problems of the Baeck Institute presupposes that one can analyse the history of Jews and Germans in their common life without taking the final catastrophe as master key. His criticism of German-Jewish letters is quite independent of the events of 1933 and after. On the other hand, Leschnitzer's picture of the whole epoch is drawn as an incubation phase during which the forces of hate and destruction developed in the German mind, the Jewish side is mainly characterized by the self-deception, which prevented them from seeing the reality behind a liberal façade of literary education, less and less relevant to German affairs. He relies strongly on psycho-analytical and sociological conceptions, sometimes interesting and stimulating, to make this interpretation convincing, whereas the political and constitutional history of the Bismarck Reich are only slightly touched upon.

Relevance of 1938 Pogrom

Leschnitzer's deductions are interrupted by the clearly stated admission that the pogrom, which did not come until 1938, had to be organized and ordered. The strange fact that this important piece of evidence, which — as we know — is by no means isolated, is not examined in its relevance to the central idea of the book is probably not unconnected with the author's preference for sociological and psychological conceptions. But can a basic feature like the group antagonism between the German and the Jewish middle classes, clearly expressed in political opinions and alignment, be understood in such general terms and without regard to the concrete decisions, which gave its characteristic form to German State and Society in the Sixties, Seventies and Eighties?

Simon and Leschnitzer both attempt to judge and evaluate. The idea that German Jewry took the wrong way is common to both authors. Statements of this type are quite usual in historical books on wars and foreign policy. But it seems doubtful whether problems so formulated keep their significance as instruments of historical understanding, when transferred from a sphere which is dominated by individual decisions to anonymous trends of social developments. When, during and after the first world war, Rosenzweig raised his penetrating criticism of habits and thoughts in German Jewry, he felt the presence of spiritual forces, which could bring about a better way of life, and he thought it to be his vocation to assist in the realisation of such possibilities. The historian of a closed period cannot well adopt such an attitude. His task is not action based on personal decision and simple judgment. He has to draw a balance sheet of gain and loss.

* Adolf Leschnitzer - Saul und David, die Problematik der deutsch-jüdischen Lebensgemeinschaft; Verlag Lambert Schneider, Heidelberg, 1955; 213 pp. D.M.9.80.

He will state what values of the past were given up for social and intellectual progress and he will not overlook the limitations of such progress. That such an assessment is done broadmindedly and with a passion for fairness is the essential condition for success. Some time ago, Leo Baeck stated in a public lecture that the Nazi catastrophe hit German Jewry at a time which was characterized by the vigorous growth of Jewish thought. I do not think

LONDON SESSION OF LEO BAECK INSTITUTE

The session held in London on October 16th under the auspices of the British Section of the Leo Baeck Institute was enhanced by the introductory address given by its President after whom the institute is named. "The object of our efforts," Dr. Baeck said, "is not only to preserve but also and mainly to revive the heritage of German Jewry. During the last decades before the Jewish catastrophe there were symptoms of a beginning Jewish renaissance in Germany. These forces are not extinct, and it is up to us to develop them anew. Just as the heritage of Sephardi Jewry is still a reality, the achievements of Ashkenasi Jewry, from Strasbourg to Lemberg, from Prague to Scandinavia, will continue to play their part in Jewish life. We start our efforts under good auspices, for both the task and the people who can fulfil it are ready."

Dr. R. Weltsch reported on the first practical steps of the Leo Baeck Institute. Offices have been established in Jerusalem, New York and London. The research work is to cover mainly the period from the emancipation to the emigration. Whilst, in the

that this judgment on German Jewry during the Weimar Republic can be seriously questioned. But it is also clear that this epoch cannot be separated from the whole history of German-Jewish assimilation. Not all results brought about by the affinity of German Jews to the idealism of Goethe and Kant belonged to the non-Jewish, the secular sphere. We must not forget that Franz Rosenzweig himself was a product of this synthesis, and that, looking back from 1955, the intellectual and spiritual aspect of German-Jewish history shows a definitely positive balance. It is just for this reason that historical work on the German-Jewish legacy may still be of vital importance for contemporary Judaism both in Israel and in the Diaspora.

first place, thorough scientific historiography is visualised, it is also intended to edit year books which, in a less comprehensive way, are to contain essays on various subjects connected with the history of German-speaking Jewry. The first year book is to be devoted mainly to subjects of the 20th Century, especially of the period from 1933 to 1938.

Professor Dr. G. Scholem of the Hebrew University and Dr. C. Wormann, Director of the National Library in Jerusalem, reported on the plans of the Israeli Section, which will also be responsible for co-ordinating the world-wide activities of the Institute.

Important suggestions were made in the course of the ensuing discussion. Among the participants of the Session were Rabbi Dr. Kurt Wilhelm (Stockholm), Dr. Rafael Edelmann (Copenhagen), Dr. Selma Stern (Cincinnati), and a number of German-Jewish University teachers and scholars from London and the Provinces. Dr. H. Reichmann was in the Chair.

STEFAN ZWEIG

A Sensitive Biography by His First Wife

When Stefan Zweig died by his own hand at Petropolis, Brazil, on February 23rd, 1942, his first wife Friderike, herself a writer and professional translator and for more than a quarter of a century his indefatigable partner, was living in New York. Only a few days before his tragic end, she received some letters from him, and though they were written in a melancholy mood, as so often before, there was nothing in them which could or would reveal the decision that he was ready for death.

Stefan Zweig had just finished his autobiography "The World of Yesterday," a comprehensive autobiography which was mainly written at Ossining, (New York) and completed in Brazil; it concludes with his leaving England in 1941.

The memoirs give us a vivid account of Zweig's so fully lived life; nearly everything of importance is noted, every occurrence, his youth, parental home and upbringing, University studies, the catastrophes of two wars, travels to foreign countries, his early writings, his creative power and the success in which his production resulted from beginning to the end.

However, though there are portraits of his mother, father, brother, relatives and many well-known personalities of his time, there is, to the surprise of the reader, barely a record of Friderike Zweig, his chosen and devoted wife for more than twenty-five years.

Purely Personal

One should therefore read Friderike's book "Stefan Zweig" (W. H. Allen & Co.) to become acquainted with this refined, very sensitive yet so sensible woman who was Stefan Zweig's wife.

The book should have been provided with the sub-heading "From my Private Diary," for much of its contents is of a purely personal nature. In the first instance, it reflects the personality of the authoress, a courageous and undoubtedly noble-minded woman, who not only gives a true picture of her famous husband, but describes many a happening during the twenty-five years of their unity with candour and tolerance. Her modesty is sincere and touching. Her personal self remains in the background. Only what applies to her husband is presented to us in great and exact detail.

There are plenty of publications and concerning wives of famous men, even some autobiographies; this book, however, is a perfect example of reflections on a loved and admired partner. Women should read this book.

Some of the chapters are dedicated to Zweig's childhood, youth, development, travels, homeland

and foreign countries and the many friends he found amidst noted contemporary celebrities. There is a chapter "Romance" (acquaintance, love, marriage to Zweig), and this is of a delicate and reserved character, neither exaggerated nor subdued, simply a human statement of her attachment to the beloved man.

The most impressive part of the book, however, is Chapter Nine, which is a fine study and clear appraisal of every section of Zweig's various works, his essays, novels, poems, plays, biographies, stories, tales, legends and last not least his many lectures and addresses. Nothing remains untouched, everything is discussed with accuracy and a critical approach.

Another Woman

The last chapter reads like a heroic story, born from true experience: a wife, unexpectedly returning home, finds herself face to face with an unpleasant situation, concerning her husband and another woman, a refugee student who, at Friderike's suggestion, had become his secretary. However her refined disposition and loyalty restrain from any outcry, threat, abuse. Though deeply disappointed and hurt by this unexpected human episode, she remains outwardly calm. At the time of this occurrence the Zweigs were in England. For Friderike, only one fact counted: her husband was just putting the finishing touches on a new work which was due to go to the publishers. If it was to become another success, peace in the house was an absolute necessity; this could only be achieved by avoiding lamenting or quarrelling. So, for her own part, Friderike went on with her duties, suffering silently, a heroine. Yet, in spite of it all, "the house broke up slowly."

Once more Zweig began to travel, first to Scotland and Sweden, then, on a lecture tour, straight across the United States. On his return to England, much to Friderike's perplexity, he pleaded for separation and a divorce. This was the heaviest blow!

Zweig's second marriage to his young secretary followed some months later; afterwards, they emigrated to America and finally to Brazil. Here, in a state of deep depression, far from Europe and the world of his language, he and his mate died by their own hands, thus leaving Friderike, his comrade of old times in desolation behind — to "guard his memory" in her stirring book "Stefan Zweig."

PAULA A. GALLINER

TWO SCARLET PIMPERNELS

The Scottish Baron —

In these November days we are again reminded of the events of 1938, which were the signal of the "Final Solution of the Jewish Question," the pogroms in Germany. It is, therefore, apposite to quote a description given by an Englishman (or rather Scotsman), who recently published his memoirs and who in those days acted as one of our Scarlet Pimpernels. In his autobiography "Tramp Royal" (Elek, 16s.) Sir Michael Bruce reports that, at the instigation of the late Oscar Deutsch he was invited to a conference at New Court, the Rothschild Office, where he met Messrs. Rothschild, Lord Samuel, Mr. Neville Laski and Mr. Otto Schiff. They told him that according to their information the Gruenspan Incident in Paris would serve as a pretext for large-scale anti-Jewish measures in Germany and asked Sir Bruce to go to Berlin in order to secure a complete report of what was happening inside that country. In Berlin, Sir Michael was brought into touch with Wilfrid Israel, Paul Eppstein, Heinrich Stahl and Julius L. Seligsohn. None of these is alive to-day; Wilfrid Israel lost his life while on a mission to the Continent during the war, the three other unforgettable leaders of German Jewry, who voluntarily had remained in Germany, perished in concentration camps. "They told me," Sir Michael writes, "they had definite warning that the SS and SA had organised a demonstration against the Jews for that evening. It was to be the torch that would set off a pogrom. They added that Mr. Geist, the American Consul, had warned Hitler that he knew these risings had been arranged and that no one would believe them to be spontaneous expressions of distaste by the German people. They asked me to tell the British Embassy of the demonstrations, to ask the Embassy to take the same line with the Nazis as the Americans and also to warn the foreign pressmen in Berlin. . . . Reports on the treatment of the Jews in Berlin and elsewhere, they said, would be sent to Anna (a non-Jewess), who would cache them in different places — mostly with Aryan sympathisers of the Jewish cause — until they could be got out of the country. It would be my responsibility to organise the smuggling of the reports to Britain. The interview was over. Israel rose and stretched out his hand with a smile. Thank you for helping us, Sir Michael, he said. Good luck go with you."

Eve of November Pogroms

"It was now seven-thirty," Sir Michael continues, "and I went at once to the British Embassy. I told Sir George Ogilvie-Forbes everything I knew and urged him to contact Hitler and express Britain's displeasure. He told me he could do nothing. The Ambassador, Sir Neville Henderson, was in London, and the Foreign Office, acting on instructions from Lord Halifax, had told him to do nothing that might offend Hitler and his minions."

The author then recalls his experience during the pogrom night and his efforts, in which courageous non-Jews joined, to come to the aid of maltreated Jews. He also mentions that he had persuaded a friend to carry two unauthorised passengers to safety in his private plane. He begged Wilfrid and Dr. Baeck to be those two passengers. "Wilfrid said quietly: 'I will go when Dr. Baeck goes.' Dr. Baeck looked at him and smiled, and said: 'I will go when I am the last Jew alive in Germany' . . . The world is a better place for having given birth to two such gallant men. I am proud and honoured to have worked for a brief space at their sides," he writes. Under immense difficulties and at greatest personal risk, Sir Michael arranged for handing the reports to a friend at the British Embassy. They were sent to London in the diplomatic bag "carefully disguised as official papers, because neither the Embassy nor the Foreign Office must know that the sanctity of the bag had been violated."

When he realised that he was watched by the Gestapo, Sir Michael decided to return to England. His suspicion proved justified. At the Bentheim frontier station he was thrown into a cell and repeatedly interrogated and heavily beaten. Bravely he refused to give any information the police wanted to get out of him. Only 12 days after his arrest he

— The Italian Hotel Porter

Memories are short. For us Jews, the fate of our nearest ones and our own experiences after 1933 stand so much in the foreground of our minds that we do not always properly remember and recognise the brighter happenings of that period; we are apt to forget those who helped us in our plight. Courageous non-Jews were not only among the better-known political and religious leaders — it is the deed of the humble and unknown which weighs even heavier. One of them, a modest Italian hotel porter, Signor Mario Toselli, through whose work three to four thousand Jews were saved, recently paid a visit to London at the invitation of a former Jewish Chaplain to the Czechoslovak Army, Mr. Alexander Kraus. At a reception, held in Signor Toselli's honour, a joint presentation was made to him by the AJR and the representative bodies of Jews from Czechoslovakia, Hungary and Poland. The brave actions of the guest of honour were recalled by Mr. Kraus who knew them from his own experience.

Nightly Passages To France

It happened in Ventimiglia, on the French border, during the months preceding Italy's entry into the war on April 30th, 1940. Jews from various European countries who had taken refuge in Italy, no longer felt safe. There was no country ready to accept them. So, "Mario," as he was affectionately

TRIBUTE TO LORD SAMUEL

Hebrew University Project

To mark the 85th birthday of Lord Samuel the Anglo-Jewish Community has decided to present to him a tribute of the pride and affection in which the Jews in the country hold him. At his wish the tribute will be applied to the Library building of the Hebrew University of Jerusalem, to contain the collection of philosophy.

It is hoped that, as part of the Anglo-Jewish Community, the immigrants from Germany and Austria will help to make this tribute as adequate as the occasion calls for, the more so as Lord Samuel was also prominently associated with the rescue work for Jewish victims of Nazi Persecution. Any contributions, large or small, should be sent to the "Friends of the Hebrew University of Jerusalem," 237, Baker Street, London, N.W.1.

was released, the British Embassy having intervened on his behalf.

For us the story has a threefold meaning. It reveals the initiative, solidarity and imagination of Anglo-Jewish friends in those days of peril, it reflects the unselfish courage of a Scotch nobleman, and it also recalls the brave deeds of German Jewry's leaders. Yet the history of the 'underground work' done by responsible German Jews in contact with non-Jewish anti-Nazis and friends abroad still remains to be written.

W.R.

called by his countrymen and his protégés, organised their "illegal" infiltration to France. Night after night, fisher boats, and later on a motor boat, secretly left for a place on the French coast. Once the refugees had landed without being watched by the French, they would report to the nearest Police Station and were granted asylum. Signor Toselli unselfishly carried out this rescue work as a helper to his endangered fellow-men; those who could not give him a modest monetary recognition were rendered assistance without being asked for any remuneration. Repeatedly, the French authorities who knew of Toselli's activities asked the Italians to arrest him, and once, when bringing some belongings of the refugees to France, he was imprisoned for some time. It was a most dangerous job from beginning to end.

After the war, when Mr. Kraus tried to trace "Mario," he was first assumed to have been killed, but at last, he was found. The informal gathering, at which representatives of Jews from the Continent could meet this unassuming man and express their gratitude to him was an inspiration for all who were present. They were strengthened in their belief that, even in the darkest hours, the torch of humanity was not entirely extinct and they were grateful to have met one of the unknown helpers of the persecuted Jews.

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JEWS AND APARTHEID

By a South African Correspondent

Can Jews tolerate racialism? The question is probably never asked outside South Africa because there it must sound absurd. Nor is it frequently asked inside South Africa because here it would be considered commonplace. Jews qua Jews do not challenge the racialism which is the whole foundation of South African *Weltanschauung*. The Board of Deputies hold no official opinion on the subject, nor does any of the several S.A. Jewish journals, and neither of the Chief Rabbis, in Johannesburg and Cape Town, has stepped forward in a manner even remotely comparable to the attitude of Father Huddleston or the Bishop of Johannesburg (Dr. R. A. Reeves).

Every Jew is left to his own devices, though occasionally Jewish leaders are urged to protest. Dr. Reeves recently told the Johannesburg Zionists that he often missed a clear Jewish voice on the public affairs of South Africa; Jews and Christians, he felt, ought to stand together to uphold the standards of conduct which determine what men may and may not do. The wisdom of this advice is readily granted in theory but rarely honoured in practice.

Dr. Bernard Friedman

What Jews think on the racial issue was strikingly revealed in the recent by-election at Hillbrow, a suburb of Johannesburg, which has a Jewish electorate of approximately 40 per cent. It was no ordinary election, no straight fight between one of the United (Opposition) Party and one of the Government's Nationalists. Both candidates were of the Opposition, but the one, the well-known Dr. Bernard Friedman, the sitting member, a Jew, stood as an Independent, having been expelled from the United Party because he insisted on a bolder, less conventional and more enlightened racial policy in at least one and perhaps soonest practicable form — towards the Coloured people in the Cape.

He had long been dissatisfied with the conduct of affairs in his Party which he felt was hopelessly barred from power by nothing so much as what he considered the "perpetual compromise" and time-serving vacillations of an "inept leadership." He demanded a clear-cut decision from Mr. Strauss, the Party chief, and when this was refused he chose to forego the amenities of an established Party machinery and staked his fortunes on the appeal which every high-minded principle must have against the lures of expediency. He was urged by his friends to consider the unity of the Party, but he said he would rather choose liberty and do as his conscience bade him.

He did, and he was defeated. It was good, however, to have the issue so presented, and your correspondent confesses that he was particularly pleased to see the idea of liberty, the cause of progress for others than the privileged "Europeans," espoused by a Jew. Dr. Friedman, a man of 57, a redoubtable Parliamentarian and by profession an ear, throat and nose surgeon, has often avowed his liberal, sometimes even aggressively liberal, convictions. He foresaw the early mischief wrought by the present Suppression of Communism Act under which every progressive citizen, even every militant Christian, is liable to be termed a "Communist." He has nothing but scathing contempt for the racist obsession with the "danger to white civilization," but he has also warned his fellow-Jews that "the Jewish people cannot find peace in an atmosphere of racial hatreds."

"Conservatives"

Not all Jews agree with him, and this is precisely what the Hillbrow by-election has shown. Dr. Friedman might easily have retained his seat which he had held since 1943: single-handed and without an organization he managed to poll even now 2,658 votes against the victor's 3,299. As it was, most of the Jews of Hillbrow merely demonstrated that they shared the prevailing "Conservative" view on racial policy. Some significance, however, was seen in the fact that no Jew was put up to oppose Friedman.

Actually Friedman secured a good deal of support which may yet grow into an organised body. He was joined by several United Party officials who resigned in various parts of the Union, and Mr. Alan Paton, the author, declared that his action would be "a tremendous encouragement to the people to take the task of opposition to the Government more seriously."

Even from his staunchest adversaries among the Nationalists, Dr. Friedman drew a conspicuous mark of high regard, though it may not have been in all respects sincere. One of their foremost newspapers, *Die Transvaler*, compared him to the late Jan Hofmeyr, once the hope of all liberal South Africa, and urged the United Party to learn a lesson from Friedman's action: "It is the lesson (they said) that a politician, regardless of his future and even his seat, must frankly adopt a point of view. Only on that basis will the respect, if not the support, of the electorate be won. Neither temporising between two attitudes nor lip-service to political morality can take its place."

Dr. Friedman has lost, and his voice will no longer be heard in a Parliament which will be distinctly the poorer for this loss. But by his courage and conviction, Dr. Friedman has set a fine example that will long be remembered as a testimony that in the great struggle for racial justice in South Africa, Jews were not found wanting.

Letter from Jerusalem

Skills and Wages

With their revolt for higher pay, Israel's "intellectuals" have undone one of the tenets of sixty years of Zionist education. The basic Zionist preaching of the "classical" period — the return to the land, the nobility of physical labour, coupled with the disrespect for the intellectual "Luftmenschen" of the Golah, turned the immigrants to Eretz Israel into farmers and workers, soldiers and pioneers. We must not forget that this revolution in Jewish life led to the establishment of a new society, and finally, to the Jewish State.

But with the "normalisation" which the State brought in its wake, the pendulum swung back; a state does not only need bricklayers and road-builders, port-stewards, and bus-drivers, but also members of the free professions, spiritual leaders administrative heads. The Government inherited a position where the manual labourers had a higher income than a University professor who had invested much time and money in his training.

The Histadruth which had reluctantly agreed to a wage-freeze, vetoed all attempts at exercising greater discrimination between executives and technical staff, between responsible positions and mechanical work, and so on. As a result, many doctors, lawyers' engineers left State employment; the Government found it difficult to keep their top grade men in the civil service to whom the private sector offered so much better chances, and some academicians even left the country.

"Go Slow" Tactics

Unrest, strikes and "go slow" tactics in hospitals and schools, University, Law Courts and in a number of Government offices finally brought the matter to a head. The press took up the cause of the intellectuals vigorously and some political parties made it their election platform. The Government saw itself forced into action and reluctantly agreed to appoint a parliamentary committee. The Histadruth, fearing a wholesale departure of those intellectuals for its ranks, also became more tractable. After several broken promises, endless delays and bickering, the recommendations of the parliamentary committee were accepted with some modifications.

In Russia, the salary ratio between the highest and lowest official is 50 to 1, in Britain it is about 20 to 1, in Israel, according to the old scale, less than 2 to 1 and after the new grading, it will climb to just over 3 to 1. But as soon as this decision was made public, the lower categories of the civil servants registered their claims for a salary increase to which the Government succumbed, and in this way to some extent nullified their previous step to raise the standard of the intellectuals.

The root of the trouble lies not so much in the fact that there is in Israel one of the lowest wage levels for highly skilled scientific and technical personnel; but that there is one of the highest wage levels for unskilled workers, driving up prices and hindering export. Only a Government with the courage to lower the wage level of the unskilled worker and to bring it in relation to his productivity, would end the vicious circle of climbing salaries, followed by a rise in prices. From this, the intellectuals would benefit as well — more than from actual increases in their pay.

HERBERT FREEDEN.

Survival in Europe

Rabbis' Conference in Luxembourg

The survival of European Jewry was the theme of a two-day conference organised in Luxembourg by the Association of European Rabbis. It was presided over by Rabbi Dr. Leo Baeck. He said that the establishment of a European academy of Jewish learning — an institution entirely free from any association with the conflicting religious organisations now in existence — was the first and most urgent task if the European Jewish communities were not to be left without spiritual guidance. Referring to the attitude of the Christian churches towards Judaism and their increasing anxiety to know more about it, he said that the duty of Jewish spiritual leaders was not only to give the answers to questions raised by Jews, but also to provide the answers to the questions being asked by Christians.

In reference to Britain, Dr. Baeck said that after the war, which resulted in the virtual destruction of European Jewry, Anglo-Jewry could have assumed the leadership of the European communities. But it had missed this opportunity because of "stagnation." It was decided to set up a small committee composed of Dr. M. Melchior, the Chief Rabbi of Denmark (representing the Scandinavian countries), Rabbi Professor A. Meher (France), and Rabbi Dr. L. Rothschild (Switzerland) to make preparations for the establishment of the proposed academy.

Among the delegates were the Chief Rabbis of Sweden (Dr. K. Wilhelm), Denmark, and Luxembourg (Dr. C. Lehrman, who was the host). The conference was the third to be held since the Association was founded in July, 1953. The previous meetings also took place in Luxembourg.

The Association's aim is to create a federation of Jewish spiritual leaders of various trends in Europe as one of the essential instruments to safeguard Jewish religious survival and to arrest the continued decline of Jewish religious life.

Almost all its members are either of German origin or minister to communities where German is the alternate language.

Refugee Scholars in U.S.A.

The integration in the United States of immigrant scholars from Germany has been described by a young German sociologist, Dr. Helge Pross, in a booklet whose title ("Die Deutsche Akademische Emigration nach den Vereinigten Staaten, 1933-1941." Berlin, 1955, 69 pp.) is perhaps somewhat misleading because too modest, for the ground covered is rather wider. The writer deals at some length with the situation as it existed in Germany when Nazism compelled non-conformists to leave the country. She makes the amazing revelation that nearly half (45 per cent) of all academic posts were redistributed between 1933 and 1939. Another chapter is devoted to a comparative study of the waves of emigration, from the Greek humanists who sought refuge in Italy after the fall of Constantinople in 1453, to the present day. Though no more than brief sketches, such repeated attempts at putting topical events before a historical background add to the value of the study.

Dr. Pross has not only diligently compiled facts and figures on intellectual emigrants but also probed into the psychological problems connected with their fate. By following up personal life stories, she gains a remarkable insight into the problem of emigration as such. The several types of American colleges and universities are clearly depicted, and a particular effort is made to explain why the American institutions were comparatively well suited to assimilate foreign scholars in considerable numbers. It comes rather as a surprise to learn from Miss Pross' examination of immigrant scholars' achievements that it is not, as one might have thought, the social sciences or psychology which benefited most from the newcomers, but rather the histories of art and music.

It is regrettable that the author, probably for reasons of principle, rarely distinguishes between Gentiles and Jews. This keeps us guessing as to how large the share of Jews in a particularly intriguing sector of the history of migration really was. Apart from this part-problem, however, there is hardly a question bearing on the subject matter which is not at least broached and, often enough, answered. The study leaves us with the impression that, thanks to a certain favour of circumstance and the devoted help of numerous charitable agencies, a group of intellectuals for whom the prospects could hardly have been more discouraging, made a remarkable success of their emigration.

E.G.R.

Ex-German Jews in the News

Captain of the "Israel"

The arrival at Haifa of the 10,000 ton steamship "Israel," built at Hamburg under the reparations agreement, was a memorable event. It so reinforced a steadily growing merchant fleet that the Jewish State's shipping industry may be said to have now taken a competitive turn. The captain of the "Israel," 46-year old W. Freudenberg, is a Berliner, son of small business people. He early joined the Hechalutz movement, and in 1938 came to England where he studied at the Sir John Cass Nautical School in the East End. In December, 1939, he went to Palestine, but after some practical apprenticeship landed again in England to continue his studies at the Nautical College, Liverpool. When the State of Israel was established, he sat for his Master's Certificate — this time in Haifa. He was one of the first Israeli captains to qualify.

Mayor in Kenya

Kenya is now a widely, if somewhat sadly, known country. But how many of our people ever think of their fellow-refugees who settled in that part of once Darkest Africa? There are about 100 families, one-third of the total Jewish population. Most of them appear to have done well, too, but none can have attained greater success and distinction than Gustav Kramer, an electrical engineer from Frankfurt-on-Main, who was recently chosen Mayor of Kenya's second largest city, Nakuru. He came in 1938, and eleven years later he was already duly elected City Councillor. Kramer is a conscientious Jew, Vice-President of the local kehillah (which consists almost entirely of refugees), and Israeli Consul. It so happens that Nairobi, Kenya's capital, also has a Jewish Mayor this year, Mr. Israel Somen, a Londoner.

Historian of English Art

It may be plausibly argued that a man who lectures on "The Englishness of English Art" is more likely than not, a foreigner. Dr. Nikolaus Pevsner, head of the Department of History of Art, Birkbeck College, London University, who now broadcasts on that subject every Sunday, showed himself intensely aware of this interesting point.

REICHSTAG FIRE AND GUY FAWKES DAY

Some rather unexpected developments recently occurred concerning the Reichstag Fire of February, 1933. A West Berlin court has been petitioned to reopen the trial in order to clear the name of the Dutch youth who was executed by the Nazis as the perpetrator. The family of Marinus van der Lubbe instituted the case through Dr. Arthur Brandt, a barrister who not long ago returned from the United States.

The petitioner, J. M. van der Lubbe, of Amsterdam, appealed to the court to establish (1) that his brother Marinus was not guilty and had been selected by the Nazis to cover their own guilt, and (2) that the Supreme Court at Leipzig which sentenced the brother to death in December, 1933, violated all common law by applying a hastily promulgated decree retroactively.

It seems fitting that this new Reichstag Fire story should be coming up in time for the 350th anniversary of Guy Fawkes Day this month, and it is perhaps interesting to compare the two plots. They vastly differ from each other. For one thing, the Gunpowder Plot was a genuine conspiracy, the Reichstag Fire was raised by the Nazi Government. The English plotters, when standing trial, showed themselves men of staunch convictions, and they died expressing contrition for their crime. The poor wretch put up by the Germans was obviously a dummy signifying nothing, and his fellow-prisoners, especially Dimitrov, had to be acquitted. The English plotters could legitimately, if faintly, hope that their action would terrorise the Government into compliance with the Catholic demands. When the Communists were set upon by the Nazis, "the charges (wrote the *Morning Post* Correspondent in Berlin then) amounted almost to accusations of political insanity, so certain was the act of arson to play into the Government's hands."

Yet it has been claimed (chiefly by Catholic writers) that the Gunpowder Plot was, like the Reichstag Fire, engineered by the Government — Salisbury, the Secretary of State, acting as an *agent provocateur* to have a sound pretext for further oppression of the Catholics. But the story is hardly convincing.

Nevertheless, British historians do not wholly condemn Guy Fawkes and his accomplices. "They erred (says one) from ignorance, from a perverted moral sense rather than from any mean or selfish motive, and exhibited extraordinary courage and self-sacrifice in the pursuit of what seemed to them the cause of God and of their country. . . . However atrocious the plot's conception and its aims, it is impossible not to feel, together with horror for the deed, some pity and admiration for the guilty persons who took part in it. Theirs was a crime which it would never have entered into the heart of any man to commit who was not raised above the lowliness of the ordinary criminal." This again is surely more than will ever be said of the criminals who, first, burnt down the Reichstag and then set fire to the whole world.

"Why (he asked in his first talk) Why should I, with a never fully conquered foreign intonation, . . . stand here to talk to you about the Englishness of English art? My defence is that in order to see clearly what's what in national character it is perhaps a good thing at one stage to have come in from outside and then to have settled down to become part of it."

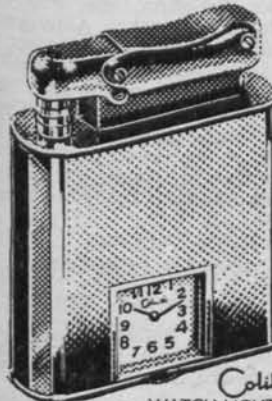
Dr. Pevsner came here from Göttingen over 20 years ago. He is probably the foremost authority on English art and architecture. "Yet," the *Observer* remarked, "he remains quite obstinately and sometimes comically German. He is not, of course, the only immigrant to supply us with that invaluable Teutonic genius for cataloguing and compilation on a gargantuan scale . . . but he is unique in tempering his erudition with pointed and often charming comment."

Developer of Jet Engine

The first United States supersonic bomber will be powered by a new jet engine whose chief developer is a German Jewish refugee now in U.S.A., Mr. Gerhard Neumann, who was born in Frankfurt-on-Oder 38 years ago.



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OBITUARY

DR. ARTHUR HANTKE

Dr. Arthur Hantke who died in Jerusalem at the age of 81 was during the first quarter of this century one of the prominent figures of Jewish public life in Germany. In the Zionist Organisation of Germany and, since 1911, in the Zionist World Organisation he occupied various top rank posts, most conspicuously as member of the so-called "Inner Actions Committee" (World Executive) from 1911-1920 and as head of the Zionist Central Office in Berlin. The "Berlin Era" of World Zionism is closely connected with his name, and during this period he became one of the leading men in World Jewry. One of his great achievements was the close co-operation of German and Eastern European Jews during the first World War, when Germany occupied Poland and Ukraine, and he also contributed much to saving the small Jewish community in Palestine, at that time under Ottoman rule. After the war he was mostly concerned with fund-raising for Palestine (Keren ha-Yessod), first in Berlin and, since 1926, as managing director of the head office in Jerusalem.

As leader of German Zionism Hantke was involved in all major political and public actions of German Jewry, which at that time often were organised on an inter-partisan basis. He was a man of strong convictions but also of tolerance and understanding for the other man's point of view, and his humanity and common-sense were generally appreciated. As a typically "German" Jew in his bearing and manners, he was genuinely "international" in his relations to other Jews. But he was also a genuine "Berliner" and deeply rooted in local tradition. He was a living encyclopedia of German-Jewish family relations and deeply interested in human beings; at the same time he knew that a Jewish revival cannot spring from purely organisational life, but is dependent on the spirit. Far from being narrow-minded, he had a

special liking for men of independent intellect, even dissenters, and a deep humility vis-à-vis all things spiritual. Almost to his last days he preserved his astounding memory. A whole chapter of German-Jewish history passed away with this man of great integrity and good will.

ROBERT WELTSCH

DR. MARK WISCHNITZER

The sad news has come from Israel of the death, at the age of 73, of Dr. Mark Wischnitzer whose name has long been widely familiar on account of his work as Secretary General of the Hilfsverein der Deutschen Juden. In 1921 he succeeded Bernhard Kahn to that office, and it is a melancholy thought that his death too follows all too soon upon the death of Kahn. Wischnitzer rendered invaluable service in guiding the emigration of thousands of German Jews, especially after 1933.

But he was also a man of learning. His several books, mainly on Jewish economic affairs, and his contributions to Jewish works of reference and learned journals—a very considerable literary output—reveal him as a scholar of high standing whose specialised knowledge was matched by few others. He was a recognised authority on the history of East European Jewry from whom he had sprung, and it seems a significant turn of events that he was destined to die in Israel while engaged, with friends, in planning a large-scale history of the Russian Jews.

Wischnitzer was a modest, unassuming man, whose foremost characteristic was a heartfelt, winning friendliness that was at all times ready to help the needy and relieve distress.

His wife, Rachel Wischnitzer-Bernstein, is well-known as an authority on Jewish art.

A.W.

JAKOB GOLDSCHMIDT

Jakob Goldschmidt, one of the most prominent bankers under the Weimar Republic, died in New York at the age of 72. He was the founder of the firm Schwarz, Goldschmidt & Co. and, in 1918, became partner of the Nationalbank fuer Deutschland, which later on was fused with the Darmstaedter Bank. There was hardly a financial problem in which he was not consulted by the Government. At the same time Jakob Goldschmidt was a generous supporter of the arts. Always deeply conscious of his Jewish heritage, he promoted many Jewish ventures in Germany, one of the most important of which was the "Encyclopedia Judaica." He was also Chairman of the "Akademie fuer die Wissenschaft des Judentums" and a Board member of the Jewish Central-Verein.

In the course of a personal tribute in *The Times*, "A. McF." (Sir Andrew McFadyan) expresses "the affection in which Jakob Goldschmidt came to be held by many foreigners in Berlin": "None who knew his charming home in Neu-Babelsberg will forget his hospitality. He was a man of great courage—of courage great enough to take him back to Hitlerite Germany out of a sense of public duty to give evidence in an important criminal trial. He had in abundance the *perfidum ingenium Judaeorum*, and at a comparatively early age it was cut off from its full expression. Fortunately he was also a man of infinite jest, and therefore devoid of self-pity: 'a fiery particle, snuffed out,' alas, by sudden death at an age which is scarcely regarded in our generation as qualifying."

Dr. Georg Wolfsohn died in Jerusalem at the age of 74. He was Director of the Surgical Department and Deputy Head of the Jewish Hospital, Berlin. In Israel he headed the Surgical Department of the Bikkur-Cholim Hospital, Jerusalem. At the same time, he was an accomplished musician who acted both as a composer and an accompanist. He leaves a wide circle of friends.

FAMILY EVENTS

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

Marriage

Matzdorf-Weill.—On November 19th, 1955, the marriage takes place of Eva Matzdorf, 22, Lyddon Terrace, Leeds, formerly Berlin, and Benno Ludwig Weill, of 64, Nottingham Road, Long Eaton, formerly Munich.

Deaths

Mr. Hans Lewent (formerly Berlin), of 32, Christchurch Avenue, London, N.W.6, passed away peacefully on October 9th, 1955, after a short illness, deeply mourned by his wife, Henny Lewent, and his children and grandchildren.

Mrs. Martha Reinach, née Ortweiler, (formerly of Kassel and London), passed away on August 27th, 1955, at the age of 74 at Saratoga Springs, N.Y., U.S.A. Deeply mourned by her daughter, Ruth Bacharach, and her sons, Walter and Frank Reinach (46, Thursfield Road, West Bromwich, Staffs.), and five grandchildren.

Mrs. Emma Bier, née Guggenheim, passed away after a long illness on October 2nd, deeply mourned by her daughter, Mrs. S. Brauer of 111, Hendon Lane, N.3, grandchildren and relatives.

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MISSING PERSONS

Enquiries from AJR

Alfred Gerhard Rothschild and Lucie Rothschild née Stern, formerly Berlin-Charlottenburg, Dahlmannstrasse 2 for URO Berlin.
Eugene Plaut, aged about 70, former dentist, for German Embassy, London. Mrs. Ella Lymer née Silberstein, born 1.3.1917 in Berlin for Juedische Gemeinde Berlin.

Personal Enquiry

Mrs. Liese Ladrer, last known address in 1938 Vienna XIX, Hofzeile 29, wanted by Mrs. Grete Kerpen, 6-46 Dartmouth Park Hill, London, N.W.5.

AJR AT WORK

AJR GENERAL MEETING

As readers see from the front page announcement of this issue, the AJR General Meeting will be held on Thursday, November 17th at 7.45 p.m. at 1 Broadhurst Gardens, N.W.6. In view of the manifold new activities taken over by the AJR in the course of the period under review, the report will be of particular interest to AJR members. The audience will also receive information on developments in the field of restitution and compensation.

After careful consideration the Executive has reluctantly felt compelled to ask for the Meeting's approval of an increase of the minimum subscription fees from £1 4s. per year (6s. per quarter) to £2 per year (10s. per quarter). In view of the steep rise of cost since the fees were fixed ten years ago it has proved impossible at the present rate to balance our budget and to render our manifold services which include the publication of "AJR Information." Of course those friends who are not able to pay the minimum fee may, as before, retain or acquire membership with full rights at a reduced rate. On the other hand it is hoped that those of our members whose annual contribution does already amount to £2 or more, will see their way to adjusting it voluntarily to the changed circumstances according to their position. Only if all members lend a hand to the best of their ability, can the AJR continue to act as the independent representative body and as servant of the community for whose benefit it has been built up.

The Agenda of the General Meeting will also include the election of the Honorary Officers. The following proposals are submitted by the Executive:

President: Mr. A. Schoyer.

Committee of Management (Executive): The members of the present Executive stand for re-election. They are: Dr. H. Reichmann (Chairman), Mr. A. Dresel (Vice-Chairman), Mr. M. Pottlitzer (Treasurer), Mr. W. M. Behr, Mr. H. Bendheim, Dr. W. Berlin, Dr. F. R. Bienenfeld, Mr. S. Bischheim (Trustee), Mr. H. Blumenau, Dr. F. E. Falk (Trustee), Dr. F. Mann, Mr. L. Schurmann, Mr. L. Ullmann, Mr. A. Wechsler (Trustee), Dr. W. Rosenstock (General Secretary).

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Rabbi Dr. A. Altmann, Dr. S. Auerbach, Rabbi Dr. M. L. Bamberger, Mr. E. Berent, Dr. M. Bergenthal, Dr. W. Breslauer, Rabbi I. Broch, Rabbi C. E. Cassell, Dr. F. R. Engel, Dr. L. Engel, Rabbi Dr. M. Eschelbacher, Dr. E. Eyck, Mr. J. L. Feuchtwanger, Dr. H. Fleischhacker, Mr. K. Friedlander, Dr. R. Fuchs, Mr. F. Godfrey, Mr. F. Goldschmidt, Dr. E. Gould, Dr. L. Guttmann, O.B.E., Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. A. W. Heller, Mr. Herbert Hirsch, Dr. A. Kaufmann, Mrs. F. Kochmann, Mr. L. Kritzler, Dr. H. W. Kugelmann, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. E. G. Loewenthal, Mr. J. Loewenthal, Mr. Ludwig Loewenthal, Mr. E. Marx, Rabbi Dr. I. Maybaum, Mrs. H. Philipp, Mr. E. Plaut, Dr. Eva Reichmann, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Rabbi Dr. G. Salzberger, Mr. R. Schneider, Mr. E. Speyer, Mr. Hugo Stern, Dr. A. Straus, Mr. A. Straus (Edgware), Dr. U. Tietz, Dr. Alfred Wiener, Mr. F. J. Wittelshoefer, Mr. B. Woyda, Rabbi Dr. W. van der Zyl.

Continued at foot of next column

SOCIAL SERVICES DEPARTMENT

Telephone Calls. Readers are reminded that the telephone number of the AJR Social Services Department and of the AJR Employment Agency is MAIDA Vale 4449.

Home Visits. The number of elderly lonely people, to whom regular visits are being paid, is steadily increasing; all those who have been seen are glad to know that somebody is interested in their well-being and ready to help them in cases of need, especially in times of illness. Several voluntary helpers have kindly put themselves at the disposal of the scheme. However, it would be greatly appreciated if further friends came forward who are willing to co-operate.

Accommodation. The situation is still difficult. We want rooms for elderly people and at moderate prices, especially in the North-Western districts.

Handicraft Bazaar. As Chanukah starts already on December 10th our traditional annual Handicraft Bazaar at 8, Fairfax Mansions (Room No. 2), will be opened on Sunday, November 27th (from 10 a.m. to 6 p.m.); an especially wide display will be on show. Furthermore, both before and after November 27th gift articles may be bought at 8, Fairfax Mansions on Monday to Friday 10 a.m.-1 p.m. and 3-6 p.m. (except Friday afternoon). Orders for seasonal gifts are already being accepted now.

The Board also includes representative of London districts: Mr. J. Feig, Dr. E. Kramer, Dr. E. Magnus, Mr. L. Mayer and representatives of provincial groups.

It is proposed to elect as new members of the Board: Mr. S. Boehm, Dr. J. Bondi, Dr. R. Bright, Mr. L. Eschwege, Mr. V. E. Hilton, Dr. A. E. Horwell, Dr. H. Neufeld, Mr. P. E. Shields, Mr. G. L. Tietz, Mrs. G. Witton, Dr. Leon Zeitlin.

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