

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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A NEW YEAR

On the occasion of the forthcoming Jewish Holy-days the Executive extends to all AJR members its best wishes for a happy and prosperous New Year. Seldom has the interdependence of political events and individual security been brought home to us in a more conspicuous way than in the course of the past year, when, for several days, we were on the brink of war. It is gratifying that, since then, the horizon has brightened and that thus the New Year commences under more auspicious circumstances.

In the Jewish sphere, happenings of importance have always been recorded in this journal, and there is no need for summing them up in this brief message. For the AJR, last year's achievements include the opening of a fourth Old Age Home (Heinrich Stahl House) and of a Home for more infirm elderly people (Osmond House), both jointly administered with the Central British Fund. The two most essential immediate tasks of the forthcoming year are the erection of the Flatlet Home in Highgate and the establishment of the new AJR Club premises at Swiss Cottage.

At the same time, the present and previous issues of *AJR Information* have confirmed anew the need for a strong organisation which safeguards the interests of the former refugees in questions of restitution and compensation. Judging from the demand for copies of the August edition, this need seems to be realised also by quite a few who otherwise keep aloof from the AJR. As before, this journal can only be obtained by those who, as members, permanently support the work of the AJR, and there is no reason why others, who, indirectly or directly, also benefit from our efforts should not also share the liabilities involved. At the same time, Rosh Hashana serves us as a welcome opportunity for thanking all our members for their constant loyalty to our common cause.

The forthcoming year is also of general significance for our community. In November, 25 years will have elapsed since the mass exodus of the Jews from Central Europe started. During the few months between the pogroms and the outbreak of war, this small island, then in an economic crisis, rescued more Jewish persecutees than any other single country. The Executive is considering ways and means of expressing visibly the gratitude of the former refugees to the British people, and it is hoped that details of an appropriate scheme will be announced shortly.

Amid the "practical" tasks of the day, the AJR has always remained aware of the wider aspects of our historical position. As one of the co-founders of the Leo Baeck Institute, it is actively associated with the achievements of that Institute as a successful instrument of preserving the spiritual heritage of German Jewry. Another obligation is the commemoration of those Jewish communal leaders who voluntarily stayed with their people and perished under the Nazis; it is hoped that a Memorial Book, prepared by the Council of Jews from Germany, will be completed soon. As a living organism, with an open mind for the spiritual and material needs of our community, we are looking forward to a year of important and successful services.

W. Breslauer

DIE WITWENRENTE IM ENTSCHAEDIGUNGSRECHT

Luecken im neuen Entwurf

Es war eines der Ziele der nationalsozialistischen Machthaber, die Juden aus dem deutschen Wirtschaftsleben auszumerzen. Dieses Ziel haben sie restlos durchgesetzt. Es musste daher eine wesentliche Aufgabe der EntschaeDIGUNGSGESETZGEBUNG sein, den Juden aus Deutschland, ebenso natuerlich auch den nichtjuedischen Verfolgten, einen Anspruch auf EntschaeDIGUNG fuer ihre Verluste im beruflichen Fortkommen zu gewaehren. Zur Abgeltung dieses Anspruchs sieht das Bundesentschaedigungsgesetz (BEG) eine Kapitalentschaedigung von hoechstens 40.000.-DM oder, nach Wahl des Verfolgten, eine lebenslaengliche Rente vor.

Das Recht der Rentenwahl faellt bei Verfolgten mit fruherer selbstaendiger Berufstaetigkeit grundsaeztlich fort, wenn und sobald sie durch Aufnahme einer neuen Erwerbstaetigkeit wieder eine Lebensgrundlage gewonnen haben, die ihnen und ihren unterhaltsberechtigten Familienangehoerigen nachhaltig eine ihrer Berufsausbildung entsprechende Lebensfuehrung einschliesslich einer angemessenen Versorgung fuer ihr Alter und ihre Hinterbliebenen sichert. Bei fruherer Unselbstaendigen ist das Recht der Rentenwahl von der Erwerbstaetigkeit nach der Verfolgung unabhaeNgig, aber auf Betaege (Maenner 65, Frauen 60 Jahre) und auf nicht mehr als 50 per cent Arbeitsfaehige beschraenkt.

Fuer die Bemessung der Kapitalentschaedigung und der Rente werden die Verfolgten in Kategorien der Bundesbeamten-schaft (einfacher, mittlerer, gehobener und hoeherer Dienst) eingestuft. Diese "Verbeamtung" der in der Privatwirtschaft taetig Gewesenen enthaelt Haerten, besonders fuer Personen, die fruher ein hohes Einkommen erzielten, war aber wohl praktisch unvermeidbar.

In dem ersten, im Jahre 1953 ergangenen BEG stand ein Rentenwahlrecht nur dem Verfolgten selbst zu. Hingegen war fuer die Witwe eines verstorbenen Verfolgten eine Rente nicht vorgesehen. Hierbei war der Gesetzgeber wohl davon ausgegangen, dass in der freien Wirtschaft, im Gegensatz zum Beamtentum, eine Witwenversorgung nicht besteht. Die Interessenvertreter der Verfolgten haben von vornherein darauf hingewiesen, dass eine solche Erwaegung auf dem Gebiete des EntschaeDIGUNGSRECHTS aus verschiedenen Gruenden nicht gerechtfertigt war. Was die Verfolgten sich an Ersparnissen geschaffen hatten, war durch die nationalsozialistischen Massnahmen verloren gegangen. Das Wiedergutmachungsrecht hat in der grossen Mehrzahl der Faelle keinen Ausgleich gewahrt.

Es wurde ferner geltend gemacht, dass der Wiederaufbau einer nachhaltig gesicherten Existenz in den Faellen, in denen fruher Selbstaendige nach dem Gesetz eine Rente erhalten koennen, nicht gelungen ist: der schwere Kampf um die Erringung einer solchen, meist unter ganz ungewohnten Verhaeltnissen im Ausland gefuehrt, hat Ersparnisse nicht ermoglicht. Schliesslich wurde betont, dass, soweit EntschaeDIGUNG gewahrt wird, sie den *Beamtenpensionen* angepasst ist—zu diesen aber gehoert, nach langjaehriger Praxis, die *Gewaehrung einer Witwenrente*; ohne eine solche waeren die *Bezeuge unzureichend*.

Der Gesetzgeber hat dies eingesehen und die im Jahre 1956 ergangene Neufassung des BEG sieht in Par. 85 und 97 im Prinzip eine Witwenrente in Hoehe von 60 per cent der Rente vor, die dem Verfolgten selbst zugestanden hat. Dieses Recht auf eine Rente ist aber bedauerlicherweise nur denjenigen Witwen eingeraeumt worden, deren EhemaeNner den Zeitpunkt des Inkrafttretens des BEG in seiner Fassung von 1953, d.h. den 1. Oktober 1953, noch erlebt haben. Hierdurch sind zahlreiche betaege

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Council of Jews from Germany
Association of Jewish Refugees

MEETING

on
MONDAY, SEPT. 9, at 7.45 p.m.
at 51 Belsize Sq., London, N.W.3
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Ministerialdirektor

Dr. Féaux de la Croix

the Head of the Department of the
German Federal Ministry of Finance
dealing with Restitution and Indemnification
matters, will give a report on

"WIEDERGUTMACHUNG IN FINANZPOLITISCHER GESAMTSCHAU"

The "Anglo-German Lawyers' Association"
has been invited to take part in the meeting.
As Dr. Féaux de la Croix is considered an
authority in the field of restitution and
indemnification, we feel sure that our
friends will wish to attend this interesting
meeting.

Die Witwenrente im Entschädigungsrecht

Continued from page 1

Frauen, die mit ihren Ehemännern unter der Verfolgung gelitten haben—bei juedischen Verfolgten nicht selten "arische" Ehefrauen, die ihren Männern die Treue bewahrt haben—von dem Rentenwahlrecht ausgeschlossen worden. Gerade sie aber sind durch den fruhen Verlust des Lebenskameraden besonders schwer betroffen.

Von dem Augenblick an, in dem sich die Moeglichkeit eroeffnete, durch erneute Gesetzgebung, das jetzt endlich im Entwurf vorliegende sogenannte Entschädigungsschlussgesetz, die Luecken des BEG 1956 zu fuehlen, hat es der Council of Jews from Germany als seine vornehmste Aufgabe angesehen, diesen Frauen zu helfen. Schriftlich und muendlich hat er die Witwenrente der vor Oktober 1953 Verstorbenen als seine wichtigste Forderung bezeichnet.

Unzureichende Regelung bei Todesfall vor 1953

Im Prinzip haben diese Bemuehungen nun einen gewissen Erfolg gehabt. Die Witwe eines Verfolgten soll jetzt eine Berufsschadensrente auch dann verlangen koennen, wenn der Ehemann vor dem 1. Oktober 1953 verstorben ist. Waehrend aber in den Faellen, in denen der Verfolgte nach diesem Zeitpunkt verstorben ist, die Witwenrente vom Todestage ab gewaehrt wird, soll sie in den Faellen, in denen der Todestag vor dem 1. Oktober 1953 liegt, erst ab 1. Januar 1960 gewaehrt werden. Man kann wohl annehmen, dass diese einschraenkung in erster Linie auf fiskalische Erwaegungen zurueckgeht: man wollte vermeiden, in einer nennenswerten Zahl von Faellen erhebliche Zahlungen fuer die Vergangenheit machen zu muessen. Die amtliche Begrueundung zum Gesetz enthaelt aber nicht diesen Grund, sondern zwei andere. Die Einschraenkung, so heisst es, beruhe einmal auf "denselben rechtssystematischen Gruenden, die bisher zur Versagung der Witwenrente" gefuehrt haben und sie sei ausserdem deshalb erfolgt, weil "durch die Neubegrueundung eines Witwenrechts vor allem die Versorgung der Hinterbliebenen fuer die Zukunft sichergestellt werden soll."

Dem ersten Grund muss ganz prinzipiell widersprochen werden. Die Idee ist offenbar, dass ein Recht, das der Verstorbene nicht ausueben konnte, weil das Entschädigungsgesetz zu seinen Lebzeiten noch nicht bestand, "logischerweise" auch seiner Witwe nicht zustehen koennte. Diese Begrueundung ist umso weniger berechtigt, als die Entschädigungsansprueche im Grunde nichts anderes sind als Ansprueche auf Ersatz fuer zugefuegtes Unrecht, die schon nach allgemeinen Rechtsgrundsuetzen begrueundet waren und nur mit Ruecksicht auf die besonderen Verhaeltnisse durch die Entschädigungsgesetzgebung naeher bestimmt werden mussten.

Der zweite Grund hingegen scheint zunaechst etwas fuer sich zu haben. Man koennte sich, wenn auch bedauernd, mit der Einschraenkung auf die Jahre ab 1960 abfinden, wenn die Bestimmung im Zusammenhang mit den anderen Klauseln des gleichen Gesetzes "die Versorgung der Hinterbliebenen fuer die Zukunft" wirklich sicherstellen wuerde. Dieses Ziel wird aber nicht erreicht, solange nicht in die jetzige Fassung des Entwurfs zwei zusaetzliche Bestimmungen eingefuegt werden,

von denen die eine sich auf die Witwen fruher Selbstaendiger, die andere auf die Witwen fruher Unselbstaendiger bezieht.

Fuer fruher selbstaendig Berufstaetige bestimmt das BEG in Par. 86 (4):

"Sind auf den Anspruch des Verfolgten wegen Schadens im beruflichen Fortkommen bereits Leistungen bewirkt worden, so sind diese auf die Rente und auf die Entschädigung fuer die Zeit vor dem Tode des Verfolgten voll anzurechnen. Dies gilt auch dann, wenn diese Leistungen an einen Dritten bezahlt worden sind."

Die hiernach anzurechnende Kapitalentschaedigung ist von den Verhaeltnissen des Einzelfalles (Zeit der Berufsverdraengung, Alter des Verfolgten, Todeszeitpunkt, vergleichbare Beamtengruppe) abhaengig. Sie kann in den Faellen Verfolgter, die vor dem 1. Oktober 1953 verstorben sind, bei den beiden unteren Gruppen vergleichbarer Bundesbeamter bis annaeherd 25.000.-DM bzw. 35.000.-DM betragen, bei den beiden hoeheren Gruppen den Hoechstbetrag von 40.000.-DM erreicht haben.

Die jaehrliche Witwenrente wird im guenstigsten Falle, naemlich wenn der Verfolgte vor dem 1. Oktober 1898 geboren war, bei den beiden unteren Gruppen DM 1.913.-bzw. DM 2.714.-, bei den beiden hoeheren Gruppen DM 4.226.-bzw. DM 5.292.- betragen. War der Verfolgte nach dem 1. Oktober 1898 geboren, so ist die Witwenrente noch geringer.

Wenn man beruecksichtigt, dass die Witwenrenten ab 1. Januar 1960 gewaehrt werden sollen und die rueckstaendigen Renten mit der zur Anrechnung gelangenden Kapitalentschaedigung zu verrechnen sind, so ergibt sich als Resultat, dass immerhin noch sehr erhebliche Betraege erst auf zukuenftige Rentenzahlungen zu verrechnen waeren. Bei den oben erwaehnten Beispielen wuerden Witwen der hoechsten Gruppe noch fast vier Jahr, die der niedrigsten—die ohnehin am unguenstigsten dran sind—eventuell noch bis etwa neun Jahre zu warten haben, bis ihnen die in der Begrueundung des neuen Gesetzes versprochene "Versorgung fuer die Zukunft" wirklich gewaehrt wird—falls sie nicht bis dahin verstorben sind.

Nun soll nicht behauptet werden, dass die Abrechnung in allen Faellen so unguenstig ausfallen wuerde. Bei Verfolgten hoeheren Alters, die etwa noch in den 1930er Jahren oder der ersten Haelfte der 1940er Jahre verstorben sind, ist die anzurechnende Kapitalentschaedigung viel geringer, und in diesen Faellen wuerde die Witwenversorgung, auch wenn der Entwurf nicht geaendert wird, alsbald in Kraft treten. Aber die Tatsache allein, dass der Entwurf in einer grossen Anzahl von Faellen den beabsichtigten Zweck der "Versorgung fuer die Zukunft" nicht erreicht, macht eine Aenderung unbedingt erforderlich.

Gegen diese unsere Forderung kann nicht etwa eingewandt werden, dass die Witwen, die ihre Rente nicht alsbald ausgezahlt erhalten, ja auf die gewaehrte Kapitalentschaedigung zurueckgreifen koennen. Denn das Gesetz bestimmt ja ausdruecklich, dass die Anrechnung auch erfolgt, wenn die Zahlung der Kapitalentschaedigung an ganz andere Erben des Verfolgten als die Witwe gegangen ist. Die Zahlung kann vielleicht auf Grund des Testaments oder des gesetzlichen Erbrechts ganz oder teilweise an Kinder—vielleicht Stiefkinder—oder Geschwister des Ver-

storbenen gegangen sein. Aber auch wenn die Witwe, meist eine alte, erwerbsunfaehige Frau, die Kapitalentschaedigung ganz oder teilweise selbst erhalten hat, duerfte sie einen solchen Kapitalbetrag in dem schweren Lebenskampf verbraucht haben, ehe sie, fruhestens neunzehn Jahre nach dem Ende des Naziregimes, in den Genuss der Witwenrente kommt.

Die Einschraenkung der Versorgung der "vor-1953er" Witwen dahingehend, dass ihnen nicht, wie sonst im Gesetz, vom Todestage ab, sondern erst ab 1. Januar 1960 die Witwenrente gewaehrt wird, ist daher nur tragbar, wenn in dem Paragraphen betreffend die Anrechnung der Kapitalentschaedigung ein Zusatz gemacht wird, der etwa lauten muesste:

"Eine Anrechnung auf zukuenftige Witwenrenten entfaellt in Faellen, in denen der Verfolgte vor dem 1. Oktober 1953 verstorben ist, insoweit als die gezahlten Betraege diejenigen nicht uebersteigen, die der Witwe zustehen wuerden, wenn ihr die Rente ab 1. Oktober 1953 zugestanden haette."

Renten bei unselbstaendiger Berufstaetigkeit

Wie bei den Witwen fruher Selbstaendiger so wird auch bei denen fruher Unselbstaendiger der Text des Entwurfs dem Zweck einer angemessenen Versorgung fuer die Zukunft nicht gerecht. In diesen Faellen wird als Rente nicht ein fester, aus einer Tabelle abzulesender Betrag gewaehrt, sondern ein bestimmter Bruchteil der dem Verfolgten zustehenden Kapitalentschaedigung. Zurzeit ist die Teilungszahl 3,6, wenn der Verfolgte zur Zeit der Entstehung des Rentenrechts das 55. Lebensjahr erreicht hat oder, wenn er nicht verstorben waere, erreicht haette. Das bedeutet, dass wenn die Kapitalentschaedigung beispielsweise DM 5.400.- betraegt, die Jahresrente des Verfolgten nur DM 1.500.- ausmacht, die Witwenrente 60% hiervon, d.h. DM 900. Bei Berechtigten, die nicht wegen ihres Alters (von 65 Jahren oder mehr bei Maennern), sondern wegen mindestens 50%iger Erwerbsbeschraenktheit die Rente beziehen und die

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Die Witwenrente im Entschädigungsrecht

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am Stichtag weniger als 55 Jahr alt waren, ist die Teilungszahl 5.4, die Rente also noch wesentlich kleiner.

Nun ist gerade bei vor 1953 Verstorbenen die Kapitalentschädigung oft sehr gering, weil sie ja bis zum Todestag (oder bis zur Erreichung einer nachhaltig ausreichenden Lebensstellung) zu berechnen ist. Faelle, in denen sie noch geringer ist als in dem vorstehend gegebenen Beispiel sind gar nicht selten. Eine Witwenrente von 900.-DM oder sogar noch weniger ist aber keine die Versorgung der Hinterbliebenen fuer die Zukunft sicherstellende Zahlung. Es ist daher erforderlich, dass eine Bestimmung aufgenommen wird, die etwa wie folgt zu lauten haette:

„Ist der Verfolgte vor Inkrafttreten des Gesetzes verstorben, so ist fuer die Berechnung der Witwenrente als Kapitalentschädigung derjenige Betrag anzunehmen, der zu gewahren waere, wenn der Verfolgte am 1. Oktober, 1953 verstorben waere, es sei denn, dass der Entschädigungszeitraum zu einem fruerehen Zeitpunkt durch Erreichung einer nachhaltig ausreichenden Lebensgrundlage geendet hat“.

Geschieht dies nicht, so wuerde auch nach dem neuen Gesetz diese Gruppe der Witwen doppelt geschädigt sein: durch den fruerezeitigen Tod des Lebenskameraden und durch den besonders unguenstig berechneten Schadensbetrag.

Verfolgte aus ostdeutschen Gebieten

Schliesslich ist noch eine andere Gruppe von Witwen in der bisherigen Regelung unberuecksichtigt geblieben. Es handelt sich um die Witwen von Verfolgten, die nicht im Gebiet der Bundesrepublik oder in Berlin, sondern in anderen Gebieten des fruerehen Deutschen Reiches (einschliesslich Danzig) verstorben sind. Wenn also etwa ein Verfolgter aus Breslau oder Magdeburg, der aus seinem Beruf verdraengt war, dort 1940 verstorben ist, vielleicht weil er sich nicht rechtzeitig zur Auswanderung entschlossen hat, vielleicht auch weil ihm die Gestapo die noetigen Ausreisepapiere verweigert hat, so gehen die Erben, darunter die Witwe, leer aus. Auch auf diese Ungerechtigkeit ist vom Council of Jews from Germany wiederholt hingewiesen worden, und in letzter Stunde ist auf Veranlassung des jetzigen Bundesfinanzministers eine Bestimmung in den Entwurf eingefuehrt worden, zu der die amtliche Begrueundung das Folgende sagt:

„Diese territoriale Abgrenzung des Anspruchs kann dann zu einer besonderen Haerte fuehren, wenn der ueberlebende Ehegatte des Verfolgten selbst Verfolgter ist oder zumindest von der Verfolgung mitbetroffen ist. In diesen Faellen wird insbesondere die Witwe meist durch die Verfolgung des Ehemannes nachhaltig geschädigt worden sein und vielfach in beschaerzten wirtschaftlichen Verhaeltnissen leben. Sie kann deshalb, wenn sie nicht wieder geheiratet hat—nach dem Entwurf—im Wege des Haerteausgleichs beruecksichtigt werden“.

Die Ungerechtigkeit der bisherigen Regelung ist also anerkannt worden. Es ist jedoch bedauerlich, dass Abhilfe nur im Wege einer Haerteklausel erfolgen soll, d.h. dass in jedem Einzelfall das Vorliegen einer besonderen Haerte nachzuweisen waere. Die Zahl dieser Faelle ist weit

geringer als die der vor 1953 im Ausland oder im Gebiet der Bundesrepublik Verstorbenen. Es besteht daher kein nennenswertes finanzielles Interesse fuer die Bundesrepublik, den Anspruch von einem besonderen Haertenachweis abhaengig zu machen. Ein solcher erfordert stets einen erheblichen Arbeitsaufwand fuer die Beteiligten und fuer die Behoerden—und der Sachkundige weiss, dass nicht immer derjenige der Beduerftigste ist, der sich als solcher bezeichnet. Es ist daher zu hoffen, dass die Bestimmung aus dem Gebiet der Haerteklausel in das der allgemeinen Bestimmungen des Gesetzes ueberfuehrt wird, sodass auch diesen Witwen ihr volles Recht wird.

ERHOEHUNG DER RENTEN AUF GRUND DES BEG

Im Bundesgesetzblatt No. 48/63 vom 15. August 1963 Seite 625 ist die Verordnung vom 7. August 1963 ueber Erhoehung der Renten fuer Schaden an Leben, Koerper und Gesundheit und Schaden in beruflichen Fortkommen veroeffentlicht. Es sind Erhoehungen erfolgt, die zwischen 5 und 10% liegen und ab 1.7.1962 in Kraft treten.

Die Neuberechnung der Renten erfolgt von Amtswegen, so dass es nicht noetig ist, einen besonderen Antrag zu stellen. Diese Erhoehungen sind erfolgt, um den inzwischen eingetretenen Erhoehungen der Beamtengaeltlicher Rechnung zu tragen.

OESTERREICHISCHE SOZIALVERSICHERUNG

Bekanntlich haben die seinerzeit zwischen den Repraesentanten des Committee for Jewish Claims on Austria und der oesterreichischen Bundesregierung gefuehrten Verhandlungen dazu gefuehrt, dass Sozialversicherungspensionen vom 1. Mai 1945, also vom Zeitpunkt der Wiederherstellung der Republik Oesterreich nachgezahlt worden sind. Hingegen nahm die oesterreichische Bundesversicherung den Standpunkt ein, dass sie fuer die Nichtzahlung der Renten waehrend der Besetzung Oesterreichs durch Nazi-Deutschland nicht verantwortlich sei. Dem Draengen der Betroffenen nachgebend, hat das oesterreichische Parlament im Dezember, 1961 (9. Novelle zum ASVG) beschlossen, den in Oesterreich wohnenden Pensionisten, deren Altersrenten waehrend der Anschlussperiode nicht gezahlt wurden, diese Pensionen nachzuzahlen. Die Beschaerzung dieser Nachzahlungen auf in Oesterreich wohnende Personen bedeutete eine Diskriminierung, gegen die das Committee for Jewish Claims on Austria aus prinzipiellen Gruenden Vorstellungen erhoben hat.

Die von dem Committee unternommenen Schritte haben nunmehr dazu gefuehrt, dass die juengst erlassene 11. Novelle zum ASVG (BGBI. 184/1963) eine Bestimmung enthaelt, wonach bereits zuerkannte Renten und Pensionen, die jedoch waehrend der Anschlusszeit nicht ausgezahlt worden sind, nunmehr auch an im Auslande wohnende Personen nachzuzahlen sind. Da der Nominalbetrag der Renten gemaess den damaligen Waehrungsverhaeltnissen gering ist, bestimmt das Gesetz, dass wenn der Rentenberechtigte beduerftig ist, ein Zuschlag bis zum Fuenffachen der nach-

zuzahlenden Rente gewahrt werden kann.

Die oberwaehnte Bestimmung bezieht sich nur auf Personen, dene eine Rente bereits zuerkannt war. Im Interesse derjenigen, die waehrend der Anschlusszeit das pensionsfaehige Alter erreicht haben und weil sie emigriert waren nicht um Zuerkennung der Altersrente eingekommen sind, bzw. im Interesse deren Angehoeriger, verfuegt eine im Artikel II. der 11. Novelle enthaltene Uebergangsbestimmung Folgendes:

„Personen, die aus einem der im § 500 Abs. 1 des ASVG, BGBI. 189/1955, angefuehrten Gruende in der Zeit zwischen dem 13. Maerz 1938 und dem 9. Mai 1945 daran gehindert waren, die ihnen nach den jeweils in Geltung gestandenen Bestimmungen zustehenden Leistungsansprueche aus dem Versicherungsfall des Alters (einschliesslich der Altersfuersorge) geltend zu machen, ist diese Leistung fuer die Zeit, ab der sie bei rechtzeitiger Antragstellung gebuehrt haette, bis zum 9. Mai 1945 auf Antrag nachzuzahlen. Das gleiche gilt fuer Leistungen aus dem Versicherungsfall des Todes, wenn auf den Verstorbenen die Voraussetzungen des § 500 Abs. 1 des ASVG zutreffen“.

Bedauerlicherweise werden diese Bestimmungen, die 18 Jahre nach Kriegsende Gesetz geworden sind, nur noch den wenigen Ueberlebenden helfen. Um so wichtiger ist es aber, dass alle diese alten Personen von ihren Freunden und Bekannten auf die nunmehr bestehenden Moeglichkeiten aufmerksam gemacht werden.

Es sei ferner bemerkt, dass Antraege auf Anrechnung der Emigrationszeit im Sinne der 11. Novelle ASVG nunmehr bis zum 31. Dezember 1964 gestellt werden koennen.

DR. C. KAPRALIK.

Fuer weitere Auskuenfte steht die United Restitution Organisation (URO), Austrian Desk, 183/9 Finchley Road, N.W.3 (KILburn 0021) zur Verfuegung.

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NEWS FROM ABROAD

JUDAISM AND THE VATICAN

The great sorrow felt by Jews all over the world when Pope John XXIII passed away was to a large extent due to his generous efforts towards reconciliation and co-operation between Judaism and Roman Catholicism. His decision to eliminate certain passages from the liturgy which were offensive to Jews and likely to perpetuate Christian animosity against them was indicative of his enlightened approach to the deeper causes of antisemitism.

Fortunately, his successor, Pope Paul VI, seems to hold identical views and to be determined to continue the Vatican's friendlier attitude to Judaism. In this connection it is significant that an official delegation of the Government of Israel attended the coronation of Pope Paul VI although so far Israel entertains no official diplomatic relations with the Vatican. There is, however, reason to presume that the question of diplomatic relations between Israel and the Vatican is being explored by either side. It is also of great interest that President Kennedy had included Rabbi Dr. Louis Finkelstein, President of the New York Jewish Theological Seminary, as a member of the American delegation representing the United States at Pope Paul's coronation. There can be no doubt that this can only have been done after the Vatican's agreement to this unprecedented choice of a Jewish delegate had been obtained.

According to the Italian periodical *Il Punto*, the Ecumenical Council—which presumably will resume its meetings in the autumn—will study a document which is at present being prepared by the Secretariat of Christian Unity and which is meant to redefine the attitude of the Church to the prosecution and the death of Jesus. According to this source, this document is inspired by the idea that only a few individuals, but not the whole Jewish people, are to be made responsible for Jesus' death. This would invalidate the thesis that God has cursed the Jewish people for it.

Cardinal Bea, who is in charge of the Secretariat for Christian Unity and who was born in Germany, seems to consider a kind of Liaison Committee between the Vatican, Protestants and Jews to further the co-operation between these religions. Should this basic reorientation of Christian views on Judaism come into effect it is bound to have far-reaching, most welcome, consequences.

NAZIS IN ITALY

A number of Genoese Jews have received a neo-Nazi manifesto through the post, apparently mailed from La Spezia. The manifesto calls on all Italians to "fight with us against Communists, Jews and homosexuals, to cure our fatherland of the subversive pest seeking to destroy it", and calls for a "boycott of our enemies" and the "marking of the infamous Star of David on the shops of Jews and the houses of Communists and homosexuals."

It concludes by urging a "united, great, free Europe under the circle of European Nazifascism—We shall win! Viva Mussolini! Heil Hitler!" and is signed by "The Circle—Italian Section."

Complaints have been made to the police about the document and first inquiries point to its being the work of extremist members of the neo-fascist party represented in the Italian Parliament, the Movimento Sociale Italiano, which has connections with other extreme right-wing organisations in Germany, Latin America and elsewhere.

Swastikas and fascist symbols and the words "Duce" and "M.S.I." daubed on buildings appeared at the same time in Rome, where there are many Jews.—(J.C.)

JEWRY IN THE EAST

"Profiteering" on Matzot

Three Jews appeared before a Moscow Court to appeal against their sentences for alleged profiteering from the sale of matzot during Passover. Western newspaper and news agency correspondents were, however, debarred from the hearing. One appellant had been sentenced to twelve months' imprisonment and the two others to six months each.

Senator Jacob Javits, of New York, on the floor of the Senate described as "Stalinist-type persecution" the trial and conviction of these people. "This act of the Soviet Government is bound to stir up religious prejudices and the dangers of religious persecution," he said.

Scientist Called In

Professor Semyon Isaakovitch Volkovitch, a Jewish scientist, has been called in to increase the range and raise the output of chemicals required by Russia's agricultural expansion plans.

Synagogue "Interference"

Moscow's Chief Rabbi, Rabbi Yehuda Leib Levin, wrote to the Israeli Ambassador to Russia and to Rabbi Itzhak Nissim, the Chief Rabbi of Israel, complaining that Embassy officials have been "interfering" in synagogue affairs. The letter named Mr. Arie Arad, an official at the Israeli Embassy in Moscow, and said that he had been distributing prayer shawls, tefilin and prayer books, thus causing disturbances among the congregation.

In his reply Rabbi Nissim expressed surprise at Rabbi Levin's letter, stating that he felt the Moscow Chief Rabbi's charges were based on unproven facts. But, if Embassy officials really tried to help Jews to fulfil their religious needs, they should be congratulated on the big mitzva they performed.

American Letter in "Izvestia"

In an open letter to *Izvestia*, three American-Jewish leaders have accused the Russians of "shocking distortions" in their allegations of antisemitism in the U.S.A. The letter asserts that the Soviet Government was deliberately spreading false information about the extent of antisemitism in America to draw attention away from Russia's official policy of discrimination against her three million Jewish citizens.

The writers did not deny that antisemitism was present in America, but it was at its lowest level in American history and could in no way be compared with the situation in Russia where "Soviet Jews are deprived by official policy of religious and cultural rights".—(J.C.)

High Post for Polish Jew

Dr. Adam Schaff, the son of an Orthodox Jew, has been elected a member of the ideological committee of the Polish Communist Party. He has the reputation of being one of the most outstanding Marxist theoreticians in the Communist world.

Bialystok Ghetto Uprising

On August 16, the 20th anniversary of the Bialystok Ghetto Uprising, a public meeting was held in the city's municipal building, wreaths were laid at the graves of victims of the Nazis, and a monument was dedicated to the Jewish heroes of the Uprising.

A monument was also unveiled on the site of the ruins of the Bialystok Synagogue which the Nazis burned down.—(J.C.)

Monuments to Martyrs

After a meeting with representatives of the Jewish community, the Warsaw municipal authorities have decided to erect a monument in the grounds of the old Jewish cemetery in Praga, a Warsaw suburb.—(J.C.)

S.A. JEWRY AND APARTHEID

At a gathering of deputies and other representative members of the Johannesburg community Mr. Arthur Suzman, Q.C., chairman of the public relations committee of the Board of Deputies, foreshadowed a tentative grappling by the Jewish community with the nettle of apartheid. Mr. Suzman felt that though there was no collective Jewish attitude on political issues, there is or should be a common attitude on moral issues.

Mr. Suzman said that Jewish official institutions such as the Board of Deputies or the Zionist Federation could not, and should not, enter the political arena either on national politics or on international policies. But it was not the Board's function to attempt to silence or coerce individual Jews who, impelled by their conscience, spoke out either as individuals or as members of political parties whether for or against particular policies.

Five or six whites recently arrested in South Africa were Jews. The arrests took place in the home of Mr. Arthur Goldreich, a former student at the Haifa Technion and a well-known artist who designed the costumes and sets for the musical "King Kong". Arrested with him was his wife Hazel. Twelve non-whites were also arrested at the time.—(J.C.)

GREEK COLLABORATOR FREED

Josif Rekanati, a converted Greek Jew sentenced to death by a Greek court in 1947 for willing collaboration with the Nazis in handing over Jews who had gone into hiding during the war, and whose sentence was commuted to imprisonment, has been released.

The action was taken under recently adopted "leniency laws", when two other collaborators and 14 Communists were also released, and has been widely criticised. A delegation from the Central Board of Jewish Communities lodged a strong protest at Rekanati's release when they were received by the Greek Minister of Justice.—(J.C.)

PROFESSOR ARTHUR ISRAEL 80

Professor Arthur Israel, New York, celebrated his 80th birthday. Prior to 1933 he was first Deputy Director of the Surgical Department and later on head of the Hamburg University Hospital.

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HOME NEWS ANGLO-JUDAICA

NAZIS IN BRITAIN

Jordan Protests

Fifteen members of the National Socialist Movement, led by Colin Jordan, held a silent protest outside the German Embassy, petitioning for the release of ex-Nazi leaders now in Berlin's Spandau prison and also for the "freeing" of the National Socialist Movement in Germany.

Mosley Rebuffed

The Harrow and Oxford Councils have rejected applications by Mosley to hold meetings of his Union Movement in those places. At the meeting of the Oxford City Council, Mrs. Olive Gibbs (Labour) argued against the rejection as it was contrary to free speech. The deputy mayor, Alderman E. Roberts (Labour), described her remarks as "idiotic, childish and un-Christian".—(J.C.)

YELLOW STAR FINES

Seven people, six of whom are members of the Yellow Star movement, were fined amounts from £5 to £30 at the Old Bailey. They pleaded guilty to assaulting Keith Gibson and Robert Rowe and causing them actual bodily harm on a raid on the Union Movement's headquarters on May 12. They also pleaded guilty to doing malicious damage to property of the Union Movement.

Mr. Victor Durand, Q.C., said that in April the Union Movement had started holding Sunday morning political meetings in the Whitechapel area. "In this predominantly Jewish quarter where good people live, the baiting of such people seems to go on", said Mr. Durand.

The Recorder, Sir Anthony Hawke, told the defendants: "However much you may object to other organisations, they are entitled to have their office without it being entered into and things torn up, broken and thrown about."—(J.C.)

INTERNATIONAL NAZISM

A recent issue of "World Jewry", the review of the World Jewish Congress, carries a report on the international links between Nazi and fascist organisations in many countries, their subversive activities and the violent antisemitic action provoked by their propaganda.

The survey, which includes reproductions of neo-Nazi and fascist leaflets recently distributed in Germany, Italy, France and Britain, cites instances of close international co-operation between the various Nazi-fascist organisations.

CONCERN ABOUT RACIALISM

Two resolutions on the agenda of the annual conference of the Labour Party, which opens in Scarborough on September 30, reflect concern at the growth of racist propaganda.

One supports the stand made by those who have fought the colour bar, antisemitic propaganda and racialism as part of the struggle for Socialism. The second requests the National Executive Committee to prepare legislation against "discrimination on grounds of colour, race or creed".

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IN PARLIAMENT

Globke "Trial"

On July 22 Mr. A. Lewis, referring to the Globke Trial in East Berlin, asked the Lord Privy Seal whether he will make available for both the prosecution and defence the relevant papers, documents and evidence which are in his department's archives. Mr. Heath replied: "I have seen press reports of this so-called trial. The answer is no."

Stateless Persons (Travel Documents)

On July 25 Mr. George Craddock asked the Secretary of State for the Home Department what conditions he attaches to the issue of travel documents to Jews who left Germany before September, 1939, and who are now stateless persons.

In his written answer Mr. Woodhouse stated: Travel documents are issued to stateless persons on payment of a fee, without discrimination as to race, religion or country of origin, if they are lawfully staying in the United Kingdom and cannot obtain a document from any other government.

Public Order Bill

The House of Commons gave an unopposed third reading to the Public Order Bill, under which the penalties for creating public disorder have been increased.

The official Labour view was put by Mr. Eric Fletcher from the Opposition front bench. He declared that it was monstrous for the Government to propose the same penalties for those who organised a meeting as for those who were naturally provoked at it. An amendment was proposed to the effect that the increased penalties should not apply to hecklers at these meetings in the same way as to the organisers.

Mr. Leo Abse said that unless the amendment were accepted the Bill would not be a victory for democracy but a victory for the fascists.

For the Government, Mr. Christopher Woodhouse, Joint Under-Secretary, Home Office, rejected this amendment and the Bill was then given an unopposed third reading.

Stepney Borough Council has supported the move made by the Stoke Newington Borough Council in criticising the new Bill. The Stepney Council resolved to ask the Home Secretary to introduce legislation to make incitement to racial hatred an offence as the present Bill "would not deal effectively" with the problem.—(J.C.)

LORD SAMUEL

The second Viscount Samuel has now made his entry into the House of Lords, which at present has 15 Jews among its members. Unlike his father, who for long years was the leader of the Liberal Party, the present Lord Samuel belongs to the Labour Party, of which he has been a member for the last twelve years. He is a Professor at the University of Jerusalem and also regularly lectures as guest-professor at various North American universities; probably he will only spend three summer months in England each year. His wife, Hadassah (née Gur), daughter of a well-known Hebrew philologist, has been the President of Wizo for many years. The couple have two sons, one of whom works as a scientist at the Weizmann Institute in Rehovot. Like his father, the present Lord Samuel is a very gifted orator and writer; a third volume of his short stories will be published shortly. He has been connected with Israel since 1918. In an interview with the correspondent of *Maariv* he declared that, having lived in Palestine/Israel for several decades, he felt a greater affinity to the Labour Party than to any other political group.

Anglo-Israel Parliamentary Group

Fifty-five Members of both Houses of Parliament attended the annual luncheon of the Anglo-Israel Parliamentary Group at the House of Commons. Mr. Gilbert Longdon presided and the guest of honour was Mr. Arthur Lourie, the Israeli Ambassador.

A.J.A. President Resigns

Mr. R. N. Carvalho, President of the Anglo-Jewish Association since 1954, has announced his resignation, to take effect from October 1. A new president will be elected then and Mr. Maurice Edelman, M.P., has been nominated. It is also proposed to nominate Mr. Carvalho as a vice-president of the Association.

Mr. Carvalho has emphatically denied rumours that he had announced his resignation because of criticism of his latest statement concerning the Conference of Jewish Organisations. Neither had he resigned for reasons of health. He simply thought that nine years of presidential office was enough.

Sale of Synagogue

In accordance with a decision taken at a Council meeting of the United Synagogue, the premises of the St. John's Wood Synagogue and the adjoining houses at Abbey Road, N.W.8, are being sold. The proceeds of the sale will go towards meeting the cost of building a new synagogue on the site adjacent to the St. John's Wood communal hall in Grove End Road, work on which has already started.

European Hebrew Seminar

The eleventh European Hebrew Seminar has just been held at the College of Aeronautics in Cranfield, Beds. The theme of this seminar was the Jewish world today, and included an examination of Israel and its significance for Jewish life and history and the communities in the Diaspora. Study groups were held on the Bible, Jewish history, Jewish philosophy and Hebrew language and literature. Another subject was an examination of the problems facing the Jewish teaching profession outside Israel. The course was divided into periods of a fortnight each, with about 200 people attending each course from Israel, North Africa and other countries.

Hilton Dispute Settled

The Licensed Kasher Caterers' Association withdrew the writ issued against the Kashrus Commission and three of its officers in respect of the granting of a full catering licence to J. L. Banqueting Ltd. at the Hilton Hotel after the Chief Rabbi had agreed to act as an arbitrator. The Chief Rabbi has now given leave to the Kashrus Commission to consider ratifying the licence.

Drift from Judaism

"The Drift From Judaism" was the subject of a symposium held by the North London Men's and Women's lodges of the B'nai B'rith at the Highgate Synagogue hall. All three speakers agreed that, notwithstanding a credit as well as a debit side to communal life, there was a drift from Judaism.

The Rev. Dr. Chaim Pearl said the vast majority of the community were "Jewishly illiterate" and deplored the lower moral standards besetting "the sex-ridden society of today". Mixed marriages were a grave cause for concern, said Mr. Henry Shaw, director of Hillel House. The Rev. John Rayner said there was a pronounced drift occasioned by a lack of conviction about religion, uncertainty about the future of Jewish life in the Diaspora vis-à-vis Israel, and cultural assimilation.

NEWS FROM GERMANY AND ISRAEL

TRIALS IN GERMANY

Jail for S.S. Butchers

In Wuppertal, four former S.S. men were sentenced to hard labour terms ranging from eight to four years for assisting in the murder of Jews and Soviet political commissars in Nazi-occupied Ukraine during the war. The court ruled that the accused—all former members of a Nazi special execution squad—had acted on orders of Hitler and the S.S. and could therefore not be considered as murderers but only as accomplices in murder. But, the verdict said, they had made no attempt to resist the orders, the criminal character of which they were aware and refusal of which would not have entailed danger for their lives.

LUDWIGSBURG OFFICE WINDS UP

Dr. Schuele, director and chief prosecutor of the Central Agency for the Investigation of Nazi Crimes, announced in Ludwigsburg that the Agency will probably end its activities at the end of next year.

Since the Agency was established by the West German authorities in 1958, a total of 645 cases of Nazi crimes have been investigated and 418 cases have been passed on to public prosecutors in various parts of Germany. These activities resulted in 64 court cases in which 152 persons were sentenced.

NAZI APPEALS

An appeal against his sentence has been made by Georg Schlosser, the former Nazi police officer sentenced to hard labour for life for mass murder in the Czestochowa Ghetto. His trial in Bamberg was the second rehearing of the case. He was acquitted at his first trial and sentenced to ten years' hard labour at the second.

INDEMNIFICATION OFFICIALS SENTENCED

A Coblenz court has found ten former officials of West German indemnification offices guilty of accepting bribes, and has gaoled them after a two-month trial.

Friedrich Klemann, former head of the Rhineland-Palatinate Government Indemnification Department in Mainz, was sentenced to 18 months' hard labour. Other officials from Cologne, Dusseldorf and elsewhere received sentences varying from 21 months' to three weeks' imprisonment.—(J.C.)

THE LAST OF "JEW SUESS"

West Germany's Federal prosecutor has demanded in the Federal Supreme Court that the last remaining copy of the Nazi antisemitic film "Jud Suess" be destroyed.

Ownership of the film has been in dispute between a film company, a Baden-Baden businessman and a Swiss lawyer. When proceedings began the film was in the possession of the businessman and a lower court ruled that the State had no right to confiscate the film from him. He had not identified himself with the film's anti-Jewish content nor had he attempted to sell the film to interested parties.

The prosecution appealed against the lower court's decision on the ground that the film violates the principles of the democratic State and its constitution.—(J.C.)

GERMAN AWARD FOR PROFESSOR MAAS

Professor Dr. Paul Maas, Oxford, was awarded the Grosse Bundesverdienstkreuz. Maas, an authority on classical and Byzantine literature, was born in Frankfurt 83 years ago and was professor at the Universities of Berlin and Koenigsberg. Since 1941 he has been a member of the British Academy and since 1955 of the German Academy of Science.

LAW FOR DISMISSAL OF NAZI JUDGES

A draft law to remove from office former Nazi judges responsible for terror death sentences has been introduced in the Bundesrat in Bonn. The proposed law would amend the German Basic Law and enable the State to dismiss incriminated judges (at present no German judge can normally be dismissed).

Introducing the draft law the Hamburg State Government spokesman said that West Germany's judiciary must be "cleaned up". Although only six or so Nazi judges and prosecutors responsible for death sentences had refused to resign, many more names would undoubtedly come to light in future, especially when East Germany decided to open her archives of Nazi documents.—(J.C.)

RABBI FOR FRANKFORT

Rabbi Dr. Sigmund Szobel, of New York, has been inducted as communal rabbi of Frankfurt. Born in Germany, trained in Berlin and ordained in New York in 1942, he will give special attention to the spiritual needs of the younger members of the Frankfurt community, which now has a membership of over 3,000.

"KOBESTRASSE" IN COLOGNE

The Cologne Municipal Council has decided to name a street after the late Dr. Adolf Kober, a former rabbi of Cologne. The street is situated in a district in which the memory of Moses Hess, Elias Gut and Georg Geyer has been honoured in the same way.

RECTOR OF GERMAN UNIVERSITY

Professor Ernst Wollheim, 63, member of the Medical Faculty, was elected Rector of the University of Wuerzburg for the academic year 1963-64.

GERMAN-ISRAELI RELATIONS

Political quarters in Israel in close touch with German affairs are of the opinion that it is inconceivable that Dr. Adenauer will retire from political life without making a major attempt to "formalise" his policy of *rapprochement* with Israel. It is thought that such a proposal would "crown" Dr. Adenauer's efforts to present to the world a changed image of a new Germany.

Some leading officials, however, hold the view that a real reconciliation between Jews and Germans could only come about if Germany became a serious factor in the movement towards an improvement of Arab-Israeli relations, which is regarded by Israelis as Germany's moral duty.

A main reason for German hesitation to normalise relations with Israel has been and still is the fear of Arab reactions. A Government official has stated in Bonn that there was no indication at present that Israel's hopes for recognition and the establishment of diplomatic relations in the near future were justified.—(J.C.)

GOLDMANN ON DIASPORA

Dr. Nahum Goldmann told the second World Jewish Youth Conference in Jerusalem that Jews have become defenders of the *status quo*, thus endangering their position in several countries on the brink of radical political and economic change.

"Do not identify yourselves with the *status quo*," Dr. Goldmann urged delegates, declaring that Jewish survival throughout Jewry's "uniquely glorious history" had been due to the fact that Jews had always been non-conformists. The central Jewish struggle today was not for equality, which had been achieved, but for the right to be different.—(J.C.)

PERSECUTION OF "COLLABORATORS" New Israeli Law

An amendment repealing the 20-year limitation which now applies to less serious crimes under the Nazis and Nazi Collaborators' Law has passed its first reading unanimously in the Knesset.

Dr. Sneh (Communist) urged that the Israeli Government try German Nazis *in absentia* "for moral considerations", since the West German statute on proceedings against Nazis was due to expire in 1965.

He also criticised the Government for not supplying material to East Germany for the recent Globke trial *in absentia* there. The Minister of Justice, Dr. Dov Joseph, said in reply that the East Germans had not applied to the Foreign Ministry but direct to the former Attorney-General, Mr. Gideon Hausner. He added that East Germany had not even replied to Israeli requests for material during preparations for the Eichmann trial.

Dr. Joseph later admitted that he had erred in this statement. He had investigated the matter and, to his great regret, learned that he had been misled. Dr. Sneh said that in fact the previous Minister of Justice, Dr. Pinhas Rosen, had told the Knesset that Israel had not approached East Germany for evidence against Eichmann for fear of offending West German susceptibilities.—(J.C.)

Jewish Policeman Acquitted

Hirsch Barenblat, a former conductor at the Israeli National Opera, on trial in Tel Aviv for war crimes against fellow Jews, has been acquitted on one of the twelve counts against him.

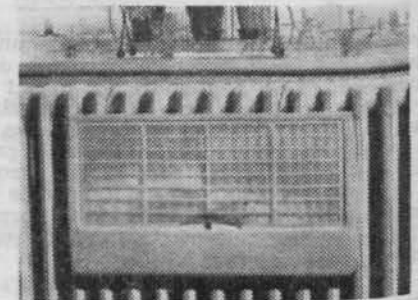
The prosecution has dropped its attempt to prove that the Jewish police in Bendin, Poland, of which he was a member, was a "hostile organisation" as defined by the law for the punishment of Nazis and their collaborators.

STATISTICS FROM ISRAEL

The Israeli authorities continue to publish information which results from the Census taken in 1961, some of which is of considerable general interest:

In 1961, 247,000 non-Jews were residing in Israel. Of these 171,000 were Muslims (Arabs), 50,000 were Christians (again mainly Arabs living in Nazareth) and 24,000 were Druses. Since 1949, the Arab population of Israel has increased by about 100,000. Of these about 30,000 are accounted for by immigration from various Arab States under the scheme to reunite dispersed families; the remainder of about 70,000 are a genuine increase in the Arab population, illustrating its very high birthrate of 50.2 per thousand against that of the Jewish population of 18.6 per thousand. The Arab death rate, on the other hand, is only slightly higher than that of the Jewish population (7.5 against 5.5 per thousand).

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"SPIEGEL" REPORT ON JEWS IN GERMANY

The well-known, often provocatively written, German weekly, *Der Spiegel*, has devoted more than ten pages of its issue of July 31 to a report on present-day Jewish life in Germany. The articles take a strictly objective view on the manifold problems and consciously avoid any trace of either an antisemitic or a philo-Semitic attitude.

It is not possible to sum up in detail the very complicated problems which confront those Jews who, often most reluctantly, have chosen to reside in Germany in spite of the bitter memories of the past. The *Spiegel* deals with these problems and describes the organization and composition of the Jewish communities, their relations to the non-Jewish population, their special conflicts and their future.

The very thorough investigation includes a wealth of factual material. The number of Jews at present living in Western Germany and West Berlin is about 30,000 (1933: 500,000; the figures in brackets always refer to the time when the Nazis came to power). Of these, 24,000 are members of the 81 (1,600) Jewish communities, while an estimated 7,000-8,000 Jews reside in Germany without belonging to any Jewish community. The percentage of Jews in the total Western German population is 0.2% (1%); more than 90% live in the large cities; not a single one of the former Jewish communities in villages has been re-established. The average age is over 45 years, and every second Jewish resident is more than 50 years old. During the first three months of this year 142 deaths were registered as against nine births.

It is estimated that not more than 35% of all Jewish residents are still engaged in earning a living; of these, 15% are employees (34% in 1933). The other 65% are either recipients of pensions (25% as against 16% in 1933) or non-earning dependants (40%). The number of professionals is negligible: about 150 lawyers, of whom one-third only deal with indemnification cases (as against 3,030 in 1933); about 100 doctors and dentists (as against 5,567 doctors and 1,041 dentists in 1933). Only a handful of Jews can claim prominence in their respective fields.

The figures for the largest Jewish communities are as follows: West Berlin 5,660; Frankfurt 2,690; Munich 2,478; Hamburg 1,422; Cologne 1,189; Duesseldorf 1,077; all the other communities have less than 1,000 members. Of the German Jews who survived the war in Germany (about 15,000), only one-third have remained on German soil. The number of German Jews who returned after the war has never been significant: about 7,000 arrived between 1952 and 1960, but from then onwards the reimmigration has come to a standstill due to the revival of antisemitic incidents (synagogue daubings, desecration of cemeteries).

The major part of the community members consists of Jews from Eastern Europe who had not resided in Germany before the war; most of them belong to the original 200,000 Jews in German D.P. camps. They had first intended to emigrate—mainly to Israel and the North American Continent—but since this involved a considerable delay, they left the camps, tried to integrate into the German economy and ultimately decided to stay. By 1950 about 1,000 former Jewish D.P.s had married non-Jewish women. To give an example of the preponderance of Eastern Jews in the present Jewish communities in Western Germany, the *Spiegel* mentions that 80% of the Munich community are former D.P.s. The fact that such a considerable number of Jews in Germany are of non-German background has increased the difficulties of establishing relations between Jews and non-Jews.

Almost without exception, the Jews in Germany feel deeply attached to Israel. Those who have children are very anxious to bring them up as conscious Jews, if only to refute the accusations by Jews abroad that they have "betrayed" the Jewish people. It is the result of this Jewish education that, aware of the horrors of the past and the achievements of Israel, hardly a single young Jew seems to have the intention of making Germany his permanent home. A large proportion of those who leave Germany again are youngsters; they even prefer to do their military service in the Israeli army rather than in the German army, from which, by special provisions, they may be exempted.

There is no real renaissance of Jewish life in Germany and hardly a likelihood that the years to come will show different trends; the number of Jews in Germany is small, they live apart from their non-Jewish neighbours, the old and the very old predominate, and in the course of time their places will not be taken by the young Jews who are at present living in Germany.

The issue also carries an interview with Dr. Hendrik G. van Dam, General Secretary of the Zentralrat der Juden in Deutschland. He expresses the view that—with the possible exception of individual cases where special reasons are prevailing—the return of former German Jews to Germany is not to be recommended. "The clock of history cannot be turned back, German Jewry cannot recommence where it stopped in 1933. While the government and the people of Western Germany must make sure that Jews can live as Jews on German soil, the building-up of a large Jewish minority as it existed before 1933 is not desirable. Democracy was presented to Germany as a gift by the occupying Allied Powers, but its genuine growth is a lengthy process. Whether it will prove successful is not yet certain, but we shall all have to strive for it."

Old Acquaintances

Home News: The Frankfurt Opera Company will present "Salome", "Fidelio", "Zar und Zimmermann" and "Entfuehrung" at London's Sadler's Wells in October.—At her new Hamilton Gallery Annely Juda showed paintings by Klaus Friedeberger, who was born in Berlin in 1922, was sent to Australia as an internee, and returned to Europe in 1950.—Otto Preminger, who edited and cut his new film "The Cardinal" here, took a ten-minute part in Alexander Pal's Anglo-Hungarian co-production of "The Golden Head" before leaving for Venice.—Walter Felsenstein's film of "Fidelio", screened in 1956, is being shown on Sundays at the Royal Festival Hall.

Austria: Theo Lingen will appear in Hochwaelder's "1003" at the Josefstadt.—Willi Forst has denied all rumours of a come-back; "I am lazy," he stated in an open letter to "Der Kurier".—In Bregenz Paul Hoffmann produced "Franziskus" by Max Zweig, the 71-year-old cousin of Stefan Zweig.—Foreign actors must now apply for visas and labour permits to work in Austria.—A Max Reinhardt Exhibition is being held in Salzburg.

Milestones: Dr. Edgar Stern-Rubarth, former director and editor-in-chief of "W.T.B." (Wolfsche Telegraphen-Buero), who edited the "World Digest" in London and is the author of several books, has become 80 years of age in London.—Hans Hermann-Schaufass, the first male "Puck" and a member of Reinhardt's ensemble, reached his seventieth birthday in Stuttgart, where he now lives.—Josef Milos, former president of the Federation of German Variety Directors and doyen of German music hall artists, turned 80 in Berlin.

Germany: Fritz Kortner, whose production of "Richard III" received a controversial reception in Munich, is to direct "Leonce und Lena".—Robert Gilbert has adapted "Annie Get Your Gun" for production at Berlin's Theater des Westens to follow "My Fair Lady".—Grete Mosheim is to appear in "Tschin-Tschin" at Berlin's Renaissance-Theater.—Heinz Hilpert and Angela Salkoer are appearing in "Dear Liar" in Munich.—Detlef Sierck has produced "Cyrano" in Munich with Kurt Meisel.—Kurt Hoffman is directing a screen version of "Schloss Gripsholm", based on Kurt Tucholsky's novel, featuring Walter Giller and Lieselotte Pulver.—Peter Herald will produce a remake of "Emil und die Detektive" in Berlin.

Obituary: Erich Mosse, the psychoanalyst, has died in New York at the age of 70. He will be remembered for his novels, published in the 'twenties in Berlin, under the pen-name of Peter Flamm.—The journalist, Th. F. Meysels, who was on the staff of the "Jerusalem Post" for four years before his return to Austria, has died in Vienna aged 64.—Slatan Dudow, who worked for the East German D.E.F.A., was killed in a car accident in East Berlin. He was 60 years old and had been a pupil of Fritz Lang and G. W. Pabst.—Fritz Krenn, a 75-year-old member of the State Opera, has died in Vienna.—Fred Hildenbrandt, former literary editor of "Berliner Tageblatt", has died at the age of 74.

News from Everywhere: Anton Diffring, who was in the London production of "Out of Bounds" for nearly a year will appear in the German adaptation entitled "Streng geheim" at Zurich's Schauspielhaus.—Erwin Leiser, the producer of the documentary film "Mein Kampf" has shown his new film on Hiroshima, "Waehle das Leben".—Annie Capell has been appointed German representative of the William Morris agency in Munich.—Hedwig Schlichter of "Maedchen in Uniform" fame, directed "Wenn der Storch kommt" at the Buenos Aires' Deutsche Theater.—Friedrich Luft, Erwin Piscator and Helene Weigel have been invited to discuss drama at this year's Edinburgh Festival.—Albert Lieven and Walter Rilla appear in a remake of "Sanders of the River", starring Richard Todd, now in production in South Africa.—Siegfried Arno is convalescing near Walchensee after an operation.

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25 YEARS AGO: THE EVIAN CONFERENCE

An episode of disillusionment

The invasion of Austria by German troops on 12th March, 1938, and the resulting excesses committed against the Jews of Vienna once again turned the eyes of the world towards the fate of those Jews who found themselves in the clutches of the Nazis. About 150,000 Jews had left Germany during the first five years of Nazi rule, of whom less than 100,000 had managed to settle overseas, especially in Palestine, North America and certain South American republics. The rest remained refugees and, legally insecure and dependent economically on the help of various refugee committees, they eked out a troubled existence in the countries bordering on Germany. They formed a problem that neither international interest nor the Jewish organisations could solve. The occupation of Austria increased by 190,000 the number of individuals who had either to emigrate or flee, so that in the event 40,000 more Jews than at the beginning now found themselves under Nazi rule.

Roosevelt's Initiative

Reports about the brutal treatment and persecution of the Viennese Jews and the attempts by many thousands to cross the borders into Czechoslovakia, Switzerland or Italy shocked world opinion. In particular, the interest of the American President, Franklin D. Roosevelt, was so aroused that 12 days after the occupation of Austria, on 24th March, 1938, he invited 32 governments to a conference with the aim of finding a permanent solution to the refugee problem. At the same time Roosevelt arranged that requests from would-be emigrants from Germany and Austria should be treated more sympathetically by U.S.A. consulates. As a result there was an immediate and significant increase in the level of emigration to the United States which, up till then, had only reached a fraction of the legally permitted quota.

It was Roosevelt's intention to put the problem of forced emigration, settlement rights and the legal protection of refugees on the agenda of this conference. He also wanted to be sure that consideration would be given to the question of Palestine as a place of refuge for Jews. However, Great Britain opposed this plan and managed to limit the discussion to the actual refugee problem without including the question of emigration into Palestine.

The conference was convened for 6th July, 1938, at Evian, an idyllic spa on the French side of Lake Geneva. For weeks the attention of the world and, in particular, of the Jews in Eastern and Central Europe, was focused on Evian in the hope that at last real help would be forthcoming for all refugees. Apart from the United States, 31 governments—19 South American, 8 European and 4 from the British Empire—sent delegates. In addition a large number of delegates of various Jewish and non-Jewish refugee organisations also attended and handed over forty memoranda to the conference. Representatives of 24 organisations, of which 15 were Jewish, and including Norman Bentwich, Nahum Goldmann, Arthur Rupp and Jonah B. Wise, were received by a specially appointed sub-committee of the conference and amplified the memoranda they had already handed in.

The official delegation of the Reichsver-

tretung der Juden in Deutschland consisted of Otto Hirsch, Paul Eppstein, Michael Traub and Werner Rosenberg; the delegates of the Jüdische Kultusgemeinde Wien were Professor Dr. Neumann and Dr. Joseph Löwenherz. The Reichsvertretung delegates, in agreement with the Austrian delegation, handed to the conference a very detailed and well-documented memorandum in which a statistically based plan was propounded for the organisation of emigration from Germany and Austria.

The common spectacle since the First World War was now repeated on a scale never seen before, namely the representatives of Jewish distress sitting in the ante-room of an international conference urgently attempting to be received for a few moments by the representative of some government or other.

It needed a catastrophe of unconceived magnitude before the representatives of the State of Israel—among whom the writer of these lines was included—were entitled to take part in a similar conference concerned with the problems of refugees, that was held in Geneva in 1948, and enter into the discussions on equal terms with the representatives of other countries.

Myron C. Taylor, President of the United Steel Corporation, appeared as President Roosevelt's representatives in Evian. He was accompanied by the former High Commissioner for Refugees at the League of Nations, James J. MacDonald, Roosevelt's personal adviser, as well as by a number of technical assistants, including George L. Warren, Executive Secretary of Roosevelt's Committee on Political Refugees. For the next twenty years he represented America at all international conferences that dealt with refugee or migration questions and he became one of the few understanding and dependable friends of Jewish refugees. Great Britain was represented by Lord Winterton, a faithful henchman of Chamberlain, who made no secret of his non-sympathetic attitude towards any increase of Jewish emigration into Palestine. France's representative was Senator Henri Berenger, a well-meaning man, but anxious as host of the conference that it should run smoothly and to avoid anything which might offend the Germans.

In the few weeks between the convening of the conference and its actual assembly, many negotiations took place behind the scenes, which even before the conference began, watered down the great-hearted initiative of the President. All those who were anxiously following these developments saw more clearly each day the grotesque situation whereby Great Britain, France and even the U.S.A. were exercising great forbearance in their treatment of that very country that was responsible for the creation of the refugee problem. A long conversation that took place one night between Myron C. Taylor, George L. Warren, Dr. Bernhard Kahn and myself, when we were travelling together from Paris to Evian, reduced the small hopes we still held on the Jewish side.

The proceedings of the conference confirmed our forebodings. Nearly all the governmental representatives gave detailed accounts of what they had already done for refugees, so as to demonstrate why they could now see no further possibility of a large emigration of refugees into their countries in the immediate future. The few South American

countries, such as Colombia, Haiti and San Domingo, which were prepared to take a small number of refugees, stressed that apart from highly qualified scientists and specialists, they only needed trained agricultural workers with sufficient means of their own to establish themselves as independent farmers, a category that was almost non-existent among the refugees from Germany and Austria.

In accordance with the behind-the-scenes negotiations Palestine, that up till then had taken the largest number of refugees, was not officially mentioned as a country of migration. Most of the Jewish organisations, whose representatives had been received by a conference sub-committee, were so insistent that there must be an increase of emigration into Palestine that Lord Winterton found himself obliged to react officially to this demand towards the end of the conference. What he said was essentially a justification of the policy so far adopted by the British Government, stressing the fact that since 1933 Palestine had absorbed more than 40,000 immigrants from Germany. However, he warned the conference not to press Great Britain and demanded that they should await the outcome of the negotiations about the future of Palestine then being undertaken by his government. In order to minimise the negative impression given by the failure of the British Government to be more helpful, he mentioned the possibility of settling German Jews in an East African colony, in particular Kenya, making the vague promise that private organisations that had sent experts there would receive permission to colonise. Of this promise there remained later nothing more than an attempt to settle fifteen families in Kenya!

Cautious Resolutions

The conference ended on 15th July, 1938, with the adoption of several very cautiously worded resolutions. The most important of these was the recommendation that a permanent Inter-governmental Committee for Refugees should be established in London to continue the work of the conference. This newly created committee should negotiate with Germany about the regulation of emigration and about the release of the personal assets of the emigrants. It should receive confidential information from the associated governments about the immigration possibilities then prevailing. At the same time the committee should co-operate with the High Commissioner for Refugees and the International Labour Office to develop legal protection and security of status for the refugees from Germany and Austria. The conference undertook no financial obligations and left the provision of maintenance and the emigration expenses of refugees to the private organisations. The Colombian representative aptly described the bitter truth of the refugee situation when he called Evian the "Modern Wailing Wall" of the refugees, where they could come to weep but not hope to find assistance.

The Inter-governmental Committee met in London on 3rd August, 1938, and elected the American lawyer, George Rublee, as its director. The latter immediately attempted to negotiate with the German government, which had appointed Dr. Hjalmar Schacht and Ministerialrat Herbert Wohlfahrt as its representatives. As was always supposed the negotiations were abortive. The ever-increasing tension in the international situation and finally the outbreak of war in September, 1939, made the further work of the committee virtually illusory. The little that was achieved bore no relation to the hopes that Roosevelt's initiative had originally awakened.

Walter Ostwald

WESTFALIA-JUDAICA

Dr. Hans Chanoch Meyer, until recently District Rabbi of Westphalia, has edited a volume of essays written by Jewish and Christian authors*. It is impossible in a short review to deal with all the detailed information contained in the work.

In 1932, the Jewish population of Westphalia was about 21,500, i.e., not even ½ per cent of the total population, spread over 72 communities. Its provincial Association for Jewish Welfare ran several important institutions of whose history and activities an account is given in the present publication. In 1962, the district of Westphalia-Lippe had a Jewish population of less than 1,200 out of a total population of 5-6 million; of these, possibly 65-70 per cent had no connection with Germany prior to 1945. The Jewish population are organised in ten communities and a Provincial Federation with its seat in Dortmund. In that city, the largest community with 420 persons, an Old Age Home is maintained.

Comprehensive Bibliography

Rabbi Dr. Brillung (Munster), the former archivist of the Breslau community, has contributed a Westphalian Jewish Bibliography of high interest, listing the titles of more than 250 books and articles. An outstanding contribution is that of Siegfried Heimberg (Dortmund): "Von 1945 bis 1961—ein kurzer Rueckblick". A returnee from Theresienstadt, Heimberg describes the resettlement of those Jews who survived the concentration camps, the re-establishment of the Jewish communities, and their co-operation with the British and German authorities.

A further item of particular interest is a biography of the Bundestagsabgeordnete Jeanette Wolff, born in 1888 in Westphalia, who devoted her life to public service as a member of the Social Democratic Party and as a town councillor of Bocholt, her native town, since 1919. She has represented West Berlin in the Bundestag since 1949 and also takes an active part in Jewish work.

Hans Sober (Dortmund) is represented by an extract from an address delivered in 1960 to the upper classes of the Girls' High School in Luenen near Dortmund. He gives his listeners an analysis of the basic tenets of the Jewish religion as well as a history of the crimes of the Hitler period and their historical background. Until 1933, Sober was the Director of the Dortmund Tramways Company. He emigrated to Ecuador and, after the war, returned to his home town where he was Head of the Municipal Building Department until he retired.

Jack J. Raphael, formerly teacher in Cologne and Beckum, now in Ramat Gan (Israel), has produced an interesting article on Kapitän H. R. Windmueller, a Dutch seaman who died in Haifa in 1946. Windmueller was the founder of the Palestinian, later Israeli, coastal shipping undertaking and, during the war, the only Jew to be the tug-master of a Royal Naval tug in Haifa.

The editor himself is represented by two contributions, the first "Schmerz und Hoffnung" being part of the sermon delivered at the dedication of the new synagogue in Hagen in 1960; the other: "Ueber die Errichtung

einer juedischen Lehrstaette im heutigen Europa" (1954), presented at the time to the European rabbinical conference, is by now partly superseded.

Turning to the Christian contributions to the book, Erwin Sylvanus, a free-lance writer from Soest, now living by the Moehnesee, has written "Leo Baeck, eine Hoerfolge nach authentischen Texten". Hermann Grotensohn, Protestant Minister in Minden, describes a visit to the Friday evening service in the new synagogue in Dortmund. Thomas Grochowiak and Anneliese Schroeder, the directors of the Municipal Museum in Recklinghausen, provide a report on the "Synagoga" exhibition that was held at the municipal art gallery there from November, 1960 to January, 1961.

Of the remaining contributions some are concerned with the past and others with contemporary history. For instance, Rabbi Dr. Neufeld, now residing in Tel Aviv, describes David Gans (born in Lippstadt in 1541, died in Prague in 1613); Gans was the first Jew of modern times to study general science despite the opposition of Orthodox Rabbis of the time.

The contribution from the Christian side to the history of the Jews in Hagen by Professor Dr. Fritz Schemann who died in 1946, has already been briefly discussed by the present reviewer in "Hagen Remembers its Jews" (AJR Information, August, 1962, page 7).

Successful Institutions

Another contribution is by Rabbi Dr. Lothar Rothschild (St. Gallen). It is entitled "Juedische Wohltatigkeit in Westfalen vor 100 Jahren". In it he incidentally introduces us to Fanny Nathan (1803-77), a forgotten but very important woman who founded the Jewish Orphanage in Paderborn. This orphanage also forms the background of Siegfried Baruch's article "Erinnerungen an Paderborn 1923-1925" when he was teaching there.

Dr. Siegfried Braun, now in Israel, has written about the Marks-Hainsdorfsche Stiftung in Munster of which he was first a pupil and later on a teacher. This essay is one of the finest and most reliable personal memoirs contributed to the book; it introduces us, amongst others, to two important directors of the seminary, Dr. Guttman and Dr. Spanier, both of whom were later called to Berlin and died or were killed during the Nazi period. Other teachers and prominent members of the community Dr. Braun writes on include the dialect poet and playwright Eli Marcus whose name has spread far beyond the confines of Munster.

Dr. F. L. Steinthal, District Rabbi in Munster from 1919-1938 and Director of the Local Seminary, who is now in Buenos Aires where he founded a large Liberal congregation, reports on the Jews in Munsterland. His excellent sociological, religious, cultural and economic survey, the description of the seminary and of the close cultural and social connections between the Jews and their Christian neighbours make interesting reading. Mention should also be made of the excerpts from unpublished letters and diaries of the German poet and pedagogue Jacob Loewenberg (1856-1929) and of extracts from the Dortmunder Zeitung of 1900 dealing with the inauguration of the new synagogue which was

destroyed in 1938. One of its outstanding Rabbis, Benno Jacob (died London, 1945), is brought to life in an essay by his son, Rabbi Dr. Ernest Jacob; it includes one of his father's sermons from the year 1919.

Max Fritzlér provides memoirs of Anroechte (near Lippstadt) and Wanne Eickel and the totally different atmosphere of these two communities.

Separatist Orthodoxy up to 1918 is represented by two short contributions from Rabbi Dr. Wolff and Rabbi Dr. A. Michalski.

Glimpses into the Past

Dr. Isi Kahn (1884-1961) partner in a respected private banking house in Berlin, afterwards residing in The Hague, one of the most radical representatives of Orthodoxy, contributes "Streiflichter aus der Geschichte der Juden Westfalens". Space does not allow dealing in detail with the contents of this rather polemical article, many statements of which are open to challenge and correction. In my view the publication of this article is regrettable, especially as it gives the young generation a distorted picture of what was once German Jewry. However, parts of the essay are of considerable historical interest, e.g., on the relations between Jerome Bonaparte and the over-zealous radical reformer Israel Jacobson (1768-1828) and on the petition which, in 1858, Abraham Sutro, District Rabbi in Munster, submitted to the Prussian Diet, complaining that the constitutional guarantee of equal rights for Prussian Jews had been rendered ineffective by administrative obstruction. The account of the antisemitic movement in Witten in the 'eighties is also of great interest.

The book is enhanced by a number of good illustrations including those of the destroyed synagogues in Munster, Dortmund, Detmold, Gelsenkirchen and Wanne. Interiors are included of four destroyed and seven newly erected synagogues. Regrettably there are no pictures of the exteriors of any of the newly built synagogues of which those in Munster and Hagen are particularly fine and tasteful buildings. The final illustration is the copper serpent in the ante-room of the new synagogue in Minden (1932: 229 Jews; 1960: 41 Jews), a reminder of the one made by Moses during the Wanderings in the Wilderness (Numbers xxi); having been worshipped as an idol, it was broken into pieces during the Temple reform under King Hezekiah about 700 B.C.E (Second Kings xviii). Its reproduction in the ante-room of a synagogue may seem surprising.

Because of its many valuable and stimulating contributions, this book is well worth acquiring even for those who have no personal connections with Westphalia.

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* Aus der Geschichte der Juden in Westfalen. Ner Tamid Verlag, Frankfurt/Main, 1962. DM16.80.

Fritz Friedlaender (Melbourne)

A GERMAN-JEWISH SOCIALIST

Centenary of Hugo Haase's Birth

"I stand up for the poor, I am a Socialist."
—Bernard Shaw.

Amidst the blunders committed by Reich Chancellor von Bethmann Hollweg on the eve of war in 1914, at least one of his speculations turned out to be correct: he hoped for the support of the strongest Reichstag opposition party—the Social Democrats—by using the pretext that Germany had to go to war under the threat of a Russian attack. Agreeing to this, the Social Democratic chairman declared: "Should Russian despotism carry the day, much, if not everything, would be at stake for our people. In the hour of peril we shall therefore not forsake our country." The speaker's name was Hugo Haase.

Born a Jew at Allenstein (East Prussia) on September 29th, 1863, Haase was characterised by a sobriety of mind and certain slowness which are said to be typical of the Eastern Prussian mentality. As a law student he was touched by the noble ideals of Socialism, and when he settled down as a lawyer in Koenigsberg, he won the confidence of the Social Democratic masses who sent him as their representative into the Reichstag, a member of which he was from 1897 to 1918, excepting 1907 to 1911. Together with Bebel, he was elected party leader in 1911; a year later, appointed chairman of the Reichstag faction, he left Koenigsberg for Berlin. His rise to leadership was inasmuch remarkable as Edmund Silberner proved that many leading Socialists were tainted with a strong anti-Jewish bias, despite their humanitarian credo.

To save the unity of the Social Democrats, Haase made the sacrifice of pledging his party's support of the war policy. But he refused to grow enthusiastic of Germany's early victories, and when her "blitzkrieg" failed, he foresaw nothing but a senseless bloodshed. To prevent this seemed a moral obligation to him. Therefore, he now suggested that the Social Democrats should oppose the Government's war policy. However, the majority of his party rejected his views and expelled him when he did not give in. Thereupon, in April, 1917, together with his friends Wilhelm Dittmann and George Ledebour, he founded the Independent Social Democratic Party. The new party, built on the principle of democracy, promised to fight the Imperial Government's war policy uncompromisingly.

Haase and his friends, who, conscious of the ruthlessness of the Prussian police, until then had dissuaded their comrades from taking revolutionary action, got in touch with a growing revolutionary movement within the Imperial Navy. The Reich Government found them out, but did not dare to indict them. Thus Haase could continue his fight against imperialistic tendencies of the Rightists parties in the Reichstag.

When the Imperial régime broke down in November, 1918, Karl Liebknecht, leader of the Spartakusbund, and Richard Mueller, leader of the militant trade unions, tried to establish a purely Socialist republic. Haase realised that the Majority Socialists were lacking in strength to achieve this, and, therefore, on November 9, the day of the revolution, together with Dittmann and Emil Barth, joined the provisional government, the so-called "Rat der Volksbeauftragten", led by the Majority Socialists Ebert and Scheidemann. Soon Haase and his friends found themselves in hopeless disagreement with the Majority Socialists and, on

December 29th, 1918, left the "Rat der Volksbeauftragten".

Haase had agreed to Count Brockdorff-Rantzau's appointment as leader of the German peace delegation, but as soon as the conditions of the peace treaty were announced, he advocated their acceptance. Before the die was cast, Theodor Wolff, the influential editor of the *Berliner Tageblatt*, tried in vain to change Haase's mind. Of course, it was not due to Haase's influence, but to the fact that Germany's man-power and resources were exhausted, that the peace treaty was ultimately accepted in spite of strong opposition. Nevertheless, Haase, who wished to spare the German people further bloodshed, was branded "a traitor" by fanatical nationalists: an attempt on his life was made near the Berlin Reichstag building in October, 1919, in consequence of which he died on November 17th, 1919, deeply mourned by his fellow-Socialists all over the world.

Gerhard Schultze-Pfaelzer, the fine analyst of this period of transition, seems to have been right when he said of Hugo Haase: "Er ist radikaler Revolutionaer, aber er scheut sich vor stuermendem Demagogentum, er erkennt die Undurchfuehrbarkeit der Forderungen der Ultras mit stiller Resignation."

Certainly, as a radical Marxist, Hugo Haase aimed at an absolutely Socialist state, to be achieved by means of Marxist class struggle. Therefore, he resisted the conception of a coalition government with the bourgeois parties on which the Majority Socialists, led by Ebert, based the Weimar Republic. However, his Socialist outlook derived from a humanitarian ethos respecting the individual's life. Therefore, he was also opposed to the policy of the Spartakus-Bund which aimed at a despotism of the proletariat by means of armed force and violence. Considering this dilemma, it is difficult to say in which direction Haase would have turned if he had still been alive in 1923, when the Independents joined the Majority Socialists.

Of course, as a true Marxist, Hugo Haase was estranged from Judaism, but in view of his idealistic interpretation of Marxism, he was nearer to the "Socialism" of the Hebrew prophets than to the rigid Leninist pattern of the Marxist doctrine. For this reason he not only felt compassion for all Jews who were suffering, but also favoured the Zionist cause inasmuch as it aimed at the foundation of a foremost Socialist Jewish State. In this way Hugo Haase, the eminent champion for a modern Socialist democracy, revealed his innate Jewishness.

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IN MEMORY OF ISMAR ELBOGEN

Ismar Elbogen, who died twenty years ago—on August 1st, 1943—was the last historian of German Jewry. His "Geschichte der Juden in Deutschland", published in 1935, appeared at a time when the Nazi authorities took a rather dangerous "interest" in all things Jewish, and its author certainly had to weigh his words very carefully on account of that; the edition is exhausted and the book has become a bibliophilic rarity.

Since then millions of European Jews have perished, among them almost the whole of German Jewry, but the history of this unique community has remained alive. The twentieth anniversary of Elbogen's death and the hope to see his last important work in reprint vividly bring back to life the personality of this vivacious and always active, short-built professor. For a whole generation of rabbis, Jewish pedagogues and scientists he was a humane but critical teacher and friend. Famous as a historian, he also was an active journalist and a popular speaker on numerous occasions.

Ismar Elbogen was born in Schildberg in the province of Posen. He obtained his diploma as a rabbi and his doctorate in Breslau and, in 1899, was called to Florence to lecture at the Collegio Rabbinico Italiano on Jewish history and interpretation of the Bible. After only three years he took over similar duties at the Hochschule fuer die Wissenschaft des Judentums in Berlin; he became a professor in 1919. Fifteen years later the U.S.A. became his country of adoption; he was no stranger there because in the early 'twenties he had worked for some time as guest professor at the Jewish Institute of Religion (New York) and the Hebrew Union College (Cincinnati). To these two institutions as well as to the Jewish Theological Seminary of America (New York) and the Dropsie College (Philadelphia) he dedicated his last work, "A Century of Jewish Life" (1944), which begins where Graetz's History of the Jews ends, i.e., about 1840, and closes with the extermination of European Jewry.

Three years after his death the American-Jewish periodical, "Historia Judaica", published a limited number of copies of a monograph, "Ismar Elbogen, 1874-1943; a bibliography". It was edited by his widow, Regi Elbogen, a sister of Otto Klemperer. This modest publication illustrates the impressive achievement of the great Jewish historian from Germany who had died in New York as a refugee: more than 400 titles of books and contributions published by him during his lifetime.

There is hardly a single subject within the field of Jewish science which was foreign to Ismar Elbogen. He was co-editor of the "Lehren des Judentums" (1920-24); he re-established and published from 1929 onwards (until 1938) the "Zeitschrift fuer die Geschichte der Juden in Deutschland"; for several decades he was on the board of the "Gesamtarchiv der Deutschen Juden" (Berlin) and Chairman of the Educational Department of the "Preussischer Landesverband Juedischer Gemeinden" and, later on, also of the Reichsvertretung. His book, "Juedischer Gottesdienst in seiner geschichtlichen Entwicklung" (1913 and 1931; the first part also published in Hebrew in 1923), has become a standard work; so has his brief "Geschichte der Juden seit dem Untergang des juedischen Staates", published by Teubner, 1919-20, in the series "Aus Natur und Geisteswelt".

The memory of Ismar Elbogen and of his work has remained alive, especially among those of German-Jewish background.

E. G. LOWENTHAL.

GERMAN LIBRARY ON JEWISH SUBJECTS

Germania Judaica is a special library which was founded in Cologne in 1958 for the purpose of collecting documents and literature on the 1,500 years of Jewish history on German soil. Apart from putting its many thousands of books at the disposal of scholars, the institute has set itself the task of assisting teachers in schools and educational classes for adults by providing them with relevant material. It also keeps a register of more than a hundred lecturers who are qualified to talk on various aspects of the Jewish problem. Lastly, the institute publishes a literary bulletin of which so far four issues have appeared, again mainly for the use of those who are concerned with education inside and outside schools as well as for librarians who are expected to advise readers of public libraries on the choice of suitable books on this burning and, in Germany, still delicate problem.

The contents of the bulletins make interesting reading, even if some of the articles are presented in too theoretical and academical an exposition. This applies more particularly to J. Menke's article on "Antisemitism—How to deal with its Origins and Manifestations in the History Classes for Senior Pupils" and the subsequent comments by other educationalists. Other articles discuss practical problems, e.g., "Books on Judaism and on the 'unbewaeltigte Vergangenheit' in Public Libraries", "Heine in the Literary Teaching of Higher Schools", "The Way to Judaism in Lessing's Nathan", "Emigration as a Personal Experience, expressed in Poetical Works". The bulletin also contains very well-balanced book reviews, including those of best-sellers like Exodus, The Diary of Anne Frank, the autobiography of Weizmann, and many others.

It is a sad reflection that all this heart-searching comes so very late: there can be no

doubt that school teachers and university professors bear a heavy measure of guilt by having poisoned the minds of the young in the years before the Nazis came to power and, still more, by their connivance and active co-operation during the Hitler régime. Still, since the past cannot be undone, every contribution towards an understanding between Germans and Jews on the basis of factual information must be highly welcome and deserves encouragement.

AJR MEETING ON RESTITUTION AND COMPENSATION

As readers will have seen from the announcement on the front page of this issue, a meeting under the auspices of the AJR and the Council of Jews from Germany will be held on Monday, September 9, at 7.45 p.m., at 51 Belsize Square at which Ministerialrat Dr. Féaux de la Croix will speak (in German) on "Wiedergutmachung in finanzpolitischer Gesamtschau". We are sure that our friends will welcome this opportunity of obtaining some first-hand information on this subject from the speaker who is in charge of the Restitution and Compensation Department of the Federal German Ministry of Finance and we expect that both AJR members and their friends will avail themselves of this opportunity.

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In order to be able to arrange musical functions for the residents, Heinrich Stahl House requires a grand piano or upright piano in good condition. Any readers who would be prepared to donate an instrument for the benefit of the residents should kindly contact the Matron, Heinrich Stahl House, The Bishop's Avenue, London, N.2. Phone MEAdway 3474.

COUNCIL MEETING IN ISRAEL

Direct Group Flight at Reduced Charges

The meeting of the Council of Jews from Germany, originally scheduled for October 12-14 (see announcement in May issue), has now been fixed for October 20-22. There will be facilities for a group flight, at reduced charges, direct to Israel and return (not by overnight boat from Cyprus to Haifa as previously announced).

The plane will leave London on October 13. Participants may stay either for two weeks (return October 27) or for three weeks (return November 3). The charges comprise return flight and hotel accommodation (including breakfast). They amount to £100 13s for two weeks and an additional 2 guineas per night for the third week. Participants will be accommodated in B- and C-class hotels, but may also be accommodated in a higher-class hotel against additional payment. It is not possible to make use of the reduced charges for group flights by booking only passages and not hotel accommodation as well.

Interested readers who have not yet contacted the AJR Office (8 Fairfax Mansions, London, N.W.3) should ask for particulars now. Readers who want to visit Israel on the occasion of the Council meeting but who, for one reason or another, cannot participate in the group flight, may also obtain information on terms for alternative passages, either inclusive or exclusive of hotel accommodation.

COPIES OF AUGUST ISSUE

Due to a technical fault of the printing machine, unfortunately, several copies of the August issue of "AJR Information" were not complete. Readers who notified the AJR have been supplied with correct copies. As far as recipients of faulty copies have not yet contacted the AJR, they should do so now.

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GERMANY BETWEEN EAST AND WEST

Assessment by an historian

This book* deals with the fight between the Western Powers and the Soviet Union to get Germany on their side. The subject is, indeed, an important one, and there exists a long list of books on it. Yet as the underlying problems are still not fully realised in all their ramifications, every new approach is highly welcome.

The political situation of the Weimar Republic can only be properly understood if one grasps the full impact of the Rapallo Treaty. Nowadays, various aspects of the Rapallo course are whitewashed. Especially the extension of the Pact to the military sphere is conveniently glossed over. Many people no longer wish to be reminded of the support given by the Soviet Union to German illegal rearmament in the twenties and of the military co-operation between the two countries.

Under the Weimar Republic

Unfortunately, this point is touched by the author only very slightly. This is a pity, because it explains the policy of the German Communist Party in many instances: the adoption of the nationalist line (whilst, quite consistently, the French Communists had to do the opposite); the flirtation with the so-called National Bolsheviks (rightists with a pro-Russian outlook); the rivalry even with the Nazis (programme of national and social liberation, the national factor being given priority); the fight against the Social Democrats rather than against the rightists and the Nazis, with special emphasis on the attacks against pacifist Left-wing Socialists; the change of course whenever the Rapallo line seemed to be in danger (Stresemann's reconciliation with France); and the permanent revolt of left and right "deviationists" against the dependence on Moscow, resulting in mass expulsions.

All this is part and parcel of the Rapallo course, but we do not hear anything about it. However, this is not the fault of the author; it is impossible to tackle such a vast problem in 97 pages (the rest of the publication is scientific apparatus). Therefore, though many things are presented brilliantly, the book is far from being comprehensive.

* Lionel Kochan: *The Struggle for Germany, 1914-1945*. Edinburgh University Press. 150pp. 21s.

Here and there one finds a passage which is less well known, but especially illuminating. For instance, the fact that Bruening "was determined to avoid giving any impression that Germany was, even in the most cautious manner, opting for the East". Again, when the Berlin Treaty of 1926 was renewed in 1931 "Bruening sought desperately to hush up the news". The Chancellor feared that, on hearing the news of some Russo-German accord, "the French Government would not feel so disposed to give favourable consideration to the proposals which we intend to put forward" (p. 59).

The development between 1933 and 1939 is summed up rather briefly. We know from Margarete Buber-Neumann's books, on which considerations Stalin's policy was based. Amongst others she mentions Stalin's talk with Heinz Neumann about the desirability of Hitler coming to power. Stalin said that Hitler wanted war with the West, but after the experience of 1914 could not risk a two-front war. By enabling Hitler to attack the West first, the Soviet Union, Stalin thought, would ultimately become *arbiter mundi*. Neumann furiously protested against this concept because it meant acceptance of Nazism and ran against German interest; however, he was overthrown just when Hitler was *ante portas*, and had to pay with his life for the rebellion.

Nazi Attempt To Split Allies

The position during the war is also dealt with slightly superficially. However, we meet interesting points. "It did not escape Stalin's notice that the Germans fought frantically for an insignificant railway station in Czechoslovakia, but in the West they would, without resistance, yield up towns such as Mannheim, Cassel and Osnabrueck" (p. 93). "This military policy had its *raison d'être* in the German attempt to arrange a separate peace or armistice in the West and then to continue the war against the Russians" (p. 94). And then comes a thesis which sounds rather peculiar: "By facilitating or at least not offering stern resistance to the Western advance, and by combining this with a last-ditch defence against the Russians, the Germans created the maximum distrust between the Allies and ensured the maximum Russian pressure to

hold their ground in Germany. In this way, the German attempt to split the Allies made its own distinctive and invaluable contribution to the partition of Germany. This was the solution that automatically resulted from the failure of either of the allied groupings to achieve the totality of its aims in Germany. If neither the Russians nor the Western Powers could conquer the whole of Germany or at least secure a dominating position in the country, the partition was the only peaceful solution."

This thesis calls for various comments. Of course, the German attempt to split the Allies is as old as the flight of Hess to Britain. However, as an explanation for the partition of Germany the argument is rather far-fetched and very thin: distrust between the Allies was not caused by Germany's attitude. It existed anyway. It started with the treatment of the Poles and the negotiations about the second front (Stalin prevented it being established in the Balkans!). The conduct of the U.S.S.R. during the Warsaw rebellion was another example. The conclusion of a separate peace treaty also failed because of the mutual distrust between Russia and Germany.

Outlook For The Future

It is regrettable, too, that the book already ends up in 1945. The author indirectly tries hard to explain why, after the war, the Federal Government did all in its power not to go again the road to Rapallo. The ardour with which he makes his point is only understandable in the light of the experience of the Weimar Republic. Bonn's way was just the opposite of Weimar's way, though, in view of the partition, under different circumstances. On the other hand it is exactly because of the partition that, under the surface, there is a struggle between those who are prepared to put up with the present state of affairs (and to look at the ties with France as a kind of substitute) and those who are not prepared to do so. Therefore, grotesque as it may sound, the risk of a *volte-face* still exists, emanating especially from the most militant, dynamic, uncompromising and emotional forces.

All this is missing in the book. Thus we only have an essay which touches some points, but not a complete description of the whole problem. A comprehensive assessment would require a much larger book. Nevertheless, what is presented is interesting, valuable, and often very significant, even if one cannot always agree with the conclusions.

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FROM "DADA" TO THE CARMEL

Marcel Yanko, the painter who, together with Richard Hülsenbeck, fathered the "Dada" Movement in 1916 in Zürich, is today chairman of the Village Council of Ein Hod—meaning "well of beauty"—an artists' colony on the slopes of the Carmel. Nomen est omen: from the village with its old, quaint houses and its ancient Greek and Roman ruins, one looks over olive groves and the crusaders' castle of Athlit far out on to the Mediterranean. . . .

Yanko's adventure began just ten years ago and it makes no less exciting reading than his famous "Declaration of Dada"—only that as a man of 68 he no longer is the iconoclast of his Zürich days. In 1953 the Israeli Government asked him to recommend a site suitable for a national park. Roving through the country, he came to the Carmel and to the place of an abandoned Arab village, its empty shells haunted by snakes and scorpions. Yet he also discovered something else . . . bulldozers which had been ready to raze the ghost village.

Marcel Yanko looked at the hills, the landscape, the sea; he looked at the old stone houses and felt that they ought not to be touched. But this was easier said than done. For a national park the place was not fitting, and the bulldozers stood ready under a specific order. The only people who understood his enthusiasm and his predicament were his

fellow-artists at the artists' association, and a few of them were prepared to save the place and to settle there. The proposal was submitted to the authorities, which agreed to stop the bulldozers—on one condition, however: the settlement plan had to be carried out within three months.

So it happened that in summer, 1953, a group of twenty artists, armed with blankets, sleeping-bags, brushes and paint arrived on the Carmel. There was no road, no water, no electricity, but aesthetes as they are, they called the place Ein Hod, "Well of Beauty"—and right they were. Driving now on a fine highway to its tenth anniversary celebration (Ein Hod has a reputation for its artists' parties) one need not be fearful of snakes and scorpions. At the café on the main square the visitor is sure to be told what became of this venture: thirty artists' families have settled here for good, and houses for seven more are nearing completion.

Ein Hod's art gallery is a collective enterprise, and so are the workshops for ceramics, wood carving, lithography and weaving. A comfortable hostel is ready to receive artist visitors from abroad. Two anniversary exhibitions vie with each other—one displays the local talent and the other one is representative of Jewish art in the world, e.g., Israels, Liebermann, Ury, Chagall, Modigliani.

A NEW DR. FAUSTUS

Robert St. John, to whom we owe a biography of Ben-Gurion and the thoughtful book "Shalom Means Peace", in his latest book* gives us the life story of a modern Dr. Faustus, a man who had to choose between the chance of saving at least a number of Jewish lives by negotiations with the Nazis—or of seeing all of them killed. After having started a new career in Israel, he is accused by his fellow-Jews of having "sold his soul to the devil", and of having been a collaborator of the Nazis—and he is condemned by a Jewish court as a traitor. Finally, he is killed by a Jewish terrorist who had lost all his family through the Nazis and had vowed to avenge them.

HUNGARIAN JEWRY UNDER THE NAZIS

This is a true story. The author never mentions the name of the actual victim of this grievous fate. The scene is Budapest, where there were as many Zionists and Jewish scholars as Hungarian patriots among the Jews. Moreover, he adds the final comforting fact that the wife of his hero, Andor Horvath, bears him a son who will grow up in Israel and realise all the dreams his unhappy father dreamed about the future of the Jewish people—a small nation but, through the help of their God, stronger than her strongest enemies. This is a thoughtful, well-written book, and the reader is grateful to Robert St. John for making him understand the dilemma of this Hungarian Dr. Faustus.

BERTHA BADT-STRAUSS

* Robert St. John: The Man Who Played God. Doubleday Inc., Garden City, New York, 1962.

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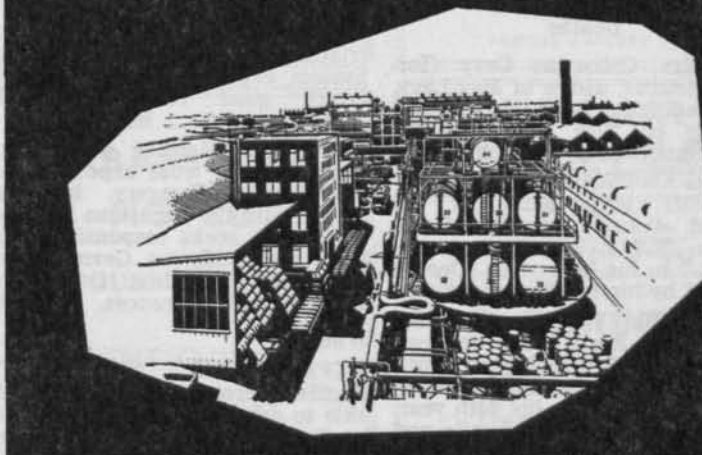
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OBITUARY

DR. OSCAR ROSENBERG

It is learned with regret that Dr. Oscar Rosenberg passed away in Berlin at the age of 79. A pediatrician by profession, he held appointments with several municipal children's clinics until 1933. In 1938, he became Head of the Children's Department of the Berlin Jewish Hospital. During the war he was deported to Theresienstadt, where he lost his first wife, a daughter of Eugen Fuchs, one of the outstanding personalities of the C.V. Oscar Rosenberg survived the horrors of the camp and, after the war, became the Director of the re-established Jewish Hospital. The reorganisation of the Jewish Hospital during the difficult post-war years is, to a high extent, due to his outstanding efforts. As a member of the "Kuratorium" he retained his active interest in the well-being of the Hospital also after his retirement in 1961.

A member of the K.C. fraternity, Oscar Rosenberg was actively associated with Jewish affairs throughout his life. For many visitors to post-war Berlin, he was one of the few friends left from the old days to whom they could turn in this changed city. All of them will gratefully remember the hospitality they enjoyed on such occasions in his and his wife's home in the Iranische Strasse. The AJR also repeatedly had the benefit of his expert advice in connection with the selection of staff members from abroad for one of the Old Age Homes.

Oscar Rosenberg will be sadly missed by his numerous friends, now scattered all over the world, and we extend our sincerest sympathy to his wife and his sons.

PROFESSOR D. BAUMGARDT

Dr. David Baumgardt, Professor of Philosophy, passed away in Long Beach (L.I.) at the age of 73. He was born in Erfurt and, from 1924 until 1933, taught at the Berlin University. He left Germany for England in 1935 and spent some time at Birmingham University before going to the U.S. in 1939. From 1941 to 1954, he worked as an adviser to the Washington Library of Congress; later on he was appointed a professor at Columbia University. Professor Baumgardt's works include books on Jewish subjects such as "Spinoza and Mendelssohn" (1932) and "Maimonides" (1955). He also took an interest in the cultural history of German Jewry and contributed to German-Jewish publications, e.g., the Year Book of the Leo Baeck Institute.

Professor Baumgardt was a Zionist of old standing. In Germany, he was a member of the Hapoel Hazair. In his will, he bequeathed his library to the Hebrew University with which he always felt closely associated.

EMIL WECHSLER

Mr. Emil Wechsler died in New York in his 90th year. From 1918 to 1933 he was a director of the Dresdner Bank in Berlin. Both before and after his emigration, Mr. Wechsler always took an active interest in Jewish affairs. He was one of the sponsors of the German Encyclopaedia Judaica, edited by Nahum Goldmann and Jacob Klatzkin, which had to be discontinued in 1933, a Board member of the Muenchener Strasse Synagogue, and, in New York, President of the Congregation Ramath Orah.

MEMORIAL BOOK FOR PERISHED COMMUNAL LEADERS

As readers will have seen from the front page article of this issue, the Council of Jews from Germany prepares the publication of a Memorial Book in which those leading Jewish personalities who perished under the Nazi terror in Germany or in the deportation camps are to be commemorated. The book is nearing completion, however, information is still required in the following cases:

1. *Personal data* (Dates and places of birth, of deportation, and of death) as well as brief curricula for (a) Dr. Ludwig Jacoby, (b) Dr. Rudolf Pick (both of Berlin Palestine Office), (c) Kammergerichtsrat Erich Gerechter, (d) Dr. Bruno Schoenfeld (Head of Keren Hayessod, later Director of Jewish Hospital, Berlin), (e) Erich Kopydowski (Berlin).

2. *Particulars as under 1* and, so far as possible, *photos*: (a) Rabbi Dr. Joseph (Minister for Prisoners in Berlin), (b) R. A. Dr. Bruno Mendelsohn (Juedische Wirtschaftshilfe, Berlin), (c) Regina Joseph (Preacher in Berlin), (d) Rabbi Dr. Bernhard Hamburger (Rabbi at Altglogauschul and teacher at Jewish Realschule, Breslau), (e) Rabbi Dr. Siegfried Behrens (Fuerth), (f) R. A. Dr. Heinrich Elkeles (C.V. and Reichsbund juedischer Frontsoldaten, Berlin), (g) Rabbi Gustav Cohn (Leipzig), (h) Rabbi Dr. Julius Voos (Munster).

3. *Photos* are required of (a) Rabbi Herbert Finkelscherer (Munich), (b) Rabbi Israel Finkelscherer (Munich), (c) Clara Israel (Social Worker, Berlin), (d) R. A. Max Schleisner (Hanover), (e) Dora Silbermann (Welfare Department of Berlin Jewish Community), (f) Werner Simon (Homburg and Berlin), (g) Martha Wertheimer (Berlin), (h) Landesrabbiner Josef Wiesen (Weimar-Eisenach).

Any information should be sent to the Council of Jews from Germany, 183/9 Finchley Road, London, N.W.3.

FAMILY EVENTS

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

Deaths

Levy—Mrs. Catherine Levy (formerly Stettin), widow of Max Levy, of 24 Redington Road, N.W.3, died suddenly on 27th July aged 75. Deeply mourned by her family and friends. Please no letters.

Moos—Mr. Fritz Moos, of 125 Ashford Court, Ashford Road, London, N.W.2, passed away on August 7 in his 89th year. Deeply mourned by his family and friends.

Schindel—Mr. Wilhelm Schindel, of 21 Merton Road, South Benfleet, Essex, late of 33 Birchington Court, London, N.W.6, passed away peacefully on July 29th in his 84th year. Deeply mourned by his family and friends.

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MISSING PERSONS

Personal Inquiries

Kohn—Mr. Heinz Kohn and Hirsch.—Mr. Walter Hirsch, who came to England from San Domingo in 1947, wanted by their friend, Mr. Joseph Hirsch, of Vienna. Contact Mrs. Mandler, 20 Tayler Court, Alexandra Road, London, N.W.8. 'Phone: PRIMrose 7923.

Inquiries by AJR

Dessauer—Mrs. (Dr.) Maria Dessauer who emigrated to this country shortly before the war from Bamberg, Hain 8.

Oppenheimer—Mr. Fritz Oppenheimer who left Berlin in March or April, 1939. Last known address in this country, 72 Crediton Hill, N.W.3. Formerly worked at Juedische Wohlfahrts & Jugendpflegestelle, Berlin. Sought by Mrs. Hanni Piczenik, his former secretary.

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Round and About

SKOPJE'S JEWISH COMMUNITY

Before the Second World War Skopje, the scene of the recent earthquake disaster, had the third largest Sephardi community in Yugoslavia, after Belgrade and Sarajevo, with a community of nearly 4,500 Jews out of the city's total population of 80,000. They were a respected minority amid Macedonians, Serbs, Turks and adherents of the Greek Orthodox and Moslem faiths.

But, after the Nazi occupation, Skopje's Jewish community shrank to around 100 persons—most of them migrants from northern Yugoslavia. Deportation, torture and death had been the fate of the once-thriving community. The few who survived went to Israel in 1948 and 1949.

The new Skopje Jewish community now consists of Communist intelligentsia—party functionaries, government officials, executives of nationalised enterprises, physicians, teachers and engineers. One member is a Cabinet Minister of the Macedonian Regional Government; another a General; a Jewess is a key member of the Central Committee of Macedonia's Communist Party, while others are lecturers at Skopje's newly founded university.

Reports from Belgrade state that the old synagogue in Skopje was one of the thousands of buildings seriously damaged. This synagogue had been transformed into a museum, the 500-year-old cemetery evacuated from the city and the bodies reinterred under a marble mausoleum at near-by Butelj.

The Haham, Rabbi Dr. S. Gaon, has launched a personal appeal through the *Jewish Chronicle* to aid the victims of the disaster.—(J.C.)

JEWIS IN HOLLAND

According to a recent census, 14,503 Jews are at present registered as members of Jewish communities; the vast majority, i.e., more than 13,300, belong to Ashkenazi communities. During the years 1954 to 1961, 1,109 marriages were registered, of which only 496 united two Jewish partners; the remaining 613 were mixed marriages. The figures for 1961 alone are: 161 marriages of which 87 were mixed marriages.

YOUTH CONFERENCE AT ANNE FRANK HOUSE

The first International Youth Conference to be held at the Anne Frank House in Amsterdam took place with 37 participants, 26 of them from Britain. Most of them were non-Jews. Lectures included "The Problems of Discrimination" and "Holland During the Nazi Occupation".—(J.C.)

HUNGARIAN AFFILIATION TO WORLD COUNCIL OF SYNAGOGUES

The Director of the Hungarian Rabbinical Seminary, Professor Alexander Scheiber, has recommended affiliation of Hungarian Jewry with the World Council of Synagogues.

Professor Scheiber, the first official representative of the Hungarian Jewish community to visit the United States since the war, stated in New York that the Jews of Hungary could derive immense religious and spiritual benefit from direct contact with organised synagogue communities elsewhere and could, at the same time, make an important contribution to this world-wide network of religious mutual aid. "I see no reason why we should not join our fellow-Jews the world over in advancing the cause of Judaism."—(J.C.)

AMERICAN ASSETS OF GERMAN JEWS

The U.S.A. Government has finally come to an agreement on the payment for the American assets of German Jews which were seized during the war and whose owners were done away with by Hitler. A cheque for \$500,000 (£175,000) has been sent to the Jewish Restitution Successor Organisation and a meeting has been called to decide how the money is to be allocated.

Attempts were made to trace and recover the property of the heirless German Jews but it proved a futile task and the law firm entrusted with the work recommended to the Restitution Organisation that it seek a lump sum payment from the Government. The estimate was that there were approximately \$3 million of these assets in America. Congress cut this down to \$500,000 and, eventually, both the House of Representatives and the Senate passed the Bill.—(J.C.)

NO REHABILITATION FOR OREN

Mordecai Oren, the Israeli Mapam leader, was the only foreign victim of the great purges in Prague between 1949 and 1954, in which most of the Czech Jewish Communist leaders lost their lives. He was arrested in Czechoslovakia in 1951 during a mission of intervention on behalf of arrested Zionist leaders and was interned for five years. He later appeared as a witness for the prosecution against Rudolf Slansky, the former Jewish leader of the Czech Communist Party, who was charged with treason.

It is learnt in Paris that, despite requests by French Left-wing personalities, the Czechoslovak authorities and Communist Party leaders do not intend to rehabilitate Oren. Their reasons are based on the fact that he is a foreigner and, as such, would have no practical benefit from or need of rehabilitation. As he was released from a Czech prison a long time ago, the matter is ended as far as the Czechs are concerned.—(J.C.)

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LETTER TO THE EDITOR

HOCHHUTH'S PLAY

Sir,—Hochhuth's *Der Stellvertreter* is a moving and very disturbing indictment of man, of every man of our time, religious, areligious and irreligious alike. To see in it merely a condemnation of Pope Pius XII would not only be too simple, but too comfortable and comforting. The play must be judged as it was written, not by its shortened version as performed.

The piety and humaneness of Pius XII are not in question; it is his failure to act publicly as the Head of the powerful Roman Catholic Church that is challenged by the young Jesuit priest who feels he must atone for the guilt of the Christian Church by sharing the fate of the Jews in the extermination camp. It is a moot point whether Hochhuth has overstated his case and thus spoilt it. For he is not alone in thinking that considerations of diplomacy weighed more heavily with the Vatican than those of humanitarianism of which there is ample evidence, and which is by no means confined to the Roman Church. One need only think of current attitudes to the South African Government on its apartheid policy to realise that errors of judgment are not the monopoly of one man or one institution.

While the Pope's error of judgment—expressed in his silence and apparent acquiescence—is no doubt the focal point of the intense human drama Hochhuth has

written, it would be dangerous to sidetrack the issue and shake off our uneasiness and feeling of guilt as human beings by finding that Hochhuth is wrong, is anti-clerical and whatnot. The Jesuit priest acts on his Christian conscience, so does the S.S.-Obersturmführer Gerstein, a tormented Christian soul if ever there was one. And what about the diabolical camp doctor, a depraved glutton and lecher, and the host of other human beings, black, white and grey? The concentration camp scenes are not only harrowing, they are deeply moving.

No, the play must be read complete and judged as a well-constructed, closely knit plea: a compassionate cry for humaneness and a condemnation of callousness, calculating politics, unthinkable brutality and cruelty. Fear and complacency allowed free play to Hitler not so long ago, silence or absence of effective action tolerate inhumanity thousands of miles away today. Will it condone a recurrence nearer home tomorrow? Let us not dispose of *Der Stellvertreter* because of mistakes here and there or because of its exaggerations—it is a drama, not an historical record!—but let it disturb us and galvanise into heart-searching and action to prevent such things in the future!

Yours, etc.,

ERWIN ROSENTHAL.

Cambridge.

August 6, 1963.

MAX HERRMANN-NEISSE

Sir,—Mr. Fritz Friedlaender's doubts are well-founded. Max Herrmann-Neisse was not a Jew. In the book "Juden im deutschen Kulturbereich", edited by Siegmund Kaznelson (Juedischer Verlag, 1959) his name appears in the list of those non-Jewish personalities who are mistakenly described as Jews in some reference books.

Yours, etc.,

ELOW.

Hollywood 45, Calif.
July 26, 1963

GERMANS PLANT MARTIN BUBER FOREST

To mark the 85th birthday of Martin Buber, prominent personalities in Germany have decided to raise funds for the planting of a Martin Buber Forest in Israel. The signatories of the appeal include Professor Franz Boehm, Professor Romano Guardini, Altbundespraesident Theodor Heuss, Mayor Werner Bockelmann and Dr. Gertrud Luckner.

DEATH OF DR. WALTER BERLIN

It is learned with deep regret that Dr. Walter Berlin passed away after a long illness on August 21 at the age of 76. Prior to his emigration, when he was a lawyer in Nuernberg, he held leading positions in German-Jewish life. In this country, he was actively associated with the work of the AJR since its inception, first as a Board member and, later on, as a member of the Executive. As the news of his death reached us just before going to press, a full tribute will be paid to him in the next issue.

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