

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN  
8, FAIRFAX MANSIONS, LONDON, N.W.3

Office and Consulting Hours: 10 a.m.—1 p.m., 3—6 p.m., Sunday 10 a.m.—1 p.m.

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## UNO AND PALESTINE

THE fact-finding Committee of the United Nations has, after an extensive tour of the country and intensive study of the problem on the spot, left Palestine to draft its report.

Jewish circles all over the world are disappointed that the Committee did not find it necessary to visit the D.P. Camps in Cyprus and on the Continent. Much as they may have heard about conditions there, the personal experience of talking to D.P.'s and witnessing their frustration and despair would no doubt have left a mark on their findings.

Although in all probability a majority report will take the place of unanimous recommendations, the United Nations in their September Session will certainly base their decisions on such a report which at the moment is likely to be a suggestion for the partition of Palestine.

It is hoped that once such a decision is taken, the three parties concerned will accept the verdict and that a new epoch of constructive achievements and tranquility will commence in Palestine.

## WHAT'S IN A NAME?

A correspondent in the current issue makes the suggestion to adopt a new name for the Association of Jewish Refugees. As a matter of fact, a number of Board members of the AJR had already proposed an alteration of the name at one of the latest Board meetings. Whilst at that time it was considered premature to carry out the proposal, the time now seems to be ripe to take up the discussions again in the light of recent developments.

Although the tasks of the AJR have by no means diminished they have no doubt been greatly transformed in the course of the last two years. New waves of refugees have wandered over the world since the group for which the Association speaks have settled down in this country.

They are the refugees who have found a refuge whilst others are still seeking one. A new vocabulary should be found, better adapted to the changed circumstances both in the type of work which the AJR has to carry through and the status of the people whom it represents.

We are sure that many of our readers will like to voice their opinions on this subject and make some constructive suggestions.

## RE-EDUCATION

THE press recently reported the regrettable incident when Brigadier V. T. R. Ford, Regional Food Controller in Nottingham, and a former Aide-de-Camp to the King, addressed six German journalists who were visiting England, and told them that the black market activities in this country were chiefly committed by Jews, that they were the big profiteers who would pay big amounts to barristers—"They will pay any amount, these Jews."

Brigadier Ford had at once been called to Mr. Strachey and in time he issued a statement that he was not an anti-Semite and that his remarks were misinterpreted. Although he has resigned, the harm is done. Here it was not a matter only of a slanderous statement against a whole community. Brigadier Ford took the occasion of briefing six editors of German newspapers to make a statement which would only confirm the Germans in their view that, after all, anti-Semitism was not confined to Nazis. We are sure that this was not the purpose of a visit whose purpose it was to study democratic institutions and to breathe the air of liberalism.

## Hermann Sinsheimer:

## TWICE A JEW

Once upon a time, Jewishness was for some of us something non-committal, kept alive by anti-Semitism rather than by our Semitic consciousness, though many of us never ceased to be proud of our Jewish descent. But it was a pride rooted in the tombs of our forefathers and in the memory of their more or less successful struggle for emancipation.

From this emancipation (we were no longer sacrificial lambs but merely scapegoats) fell on us a consuming flame unprecedented in history. Our German citizenship was crushed, our Jewishness put under a magnifying—and distorting—glass and we were left with no alternative to being Jews, whether expelled or murdered. Our forefathers could, in similar emergencies, forswear their Jewish faith but did not; we *could* not. This time the slogan of our persecutors ran: Once a Jew—always a Jew! Thus we were thrust back, willy-nilly, into our Jewishness and each one of us became "Twice a Jew."

To become such was neither fault nor virtue. It was just a new step, not to say another stumble towards our destiny. Everything depends on what we made, or are making of it for ourselves and for the world at large. Merely to make a virtue of necessity would not be enough. Much less than enough would it be to have gone from one country to another and live on as soi-disant Jews, to become no more and nothing else than sighing, labouring, struggling "Wandering Jews," pitied, tolerated and even helped by Gentile peoples but trembling on the threshold of our own Jewishness. No, to echo the words of one of our most cherished prayers: It would not be enough!

Never in history have Jewish communities migrated without fruitful consequences for themselves and the world around them. There was always some unfathomable element in their vicissitudes of Jewish destiny.

The exodus from Egypt promoted a mass of slaves to a tribal nation capable of receiving (according to one's personal creed: mythically or historically) the Ten Commandments and giving birth to the Messianic message of the prophets, still today sublimely hovering over mankind and not yet realised.

Similarly, the return of the Jews to the Holy Land from Persia in Ezra's time laid the foundations of rabbinical Judaism, which ultimately gave rise to two other world religions.

And just as the medieval flight of German

Jews, at the time of the Crusades, to Eastern Europe prepared the ground for the most valiant and prolific Jewish communities of the post-Biblical world, so the expulsion of the Jews from Spain at the beginning of Modern Times contributed immeasurably to the growth of science, philosophy and commercial, as well as industrial, enterprise throughout the Old and New Worlds.

Time and again when Jewries were stirred up it proved to be not in vain for themselves or humanity. Nowhere did they come with empty hands, and wherever they had been they left gaps difficult or impossible to fill, and this not by any means only in a material sense, for Judaism from its beginnings has never ceased to mingle with, and influence its spiritual surroundings.

To have become "twice a Jew" is, Heaven knows, no reason for complacency; on the contrary, it carries with it heavier responsibilities towards new compatriots and old comrades in distress. It means living up to the sublime commandments of Judaism, that is, to the highest standards of humanity and, to adapt a topical term, extending the "White Market" of Judaistic tradition in a new and by no means easy sphere. The old skin must be shuffled off and with it the old cheap slogan that "religion is a private affair." Undoubtedly it is or should be, but not so the ethics and obligations imposed on us who are "twice Jews" by the undying traditions of our "tribe"; we shall have suffered in vain as Jews if we do not become better Jews, that is, better and more conscientious men.

To be twice a Jew is the badge of something more than membership of a landless nation; it implies adherence to, and practice of a creed that once gave the world so much that, without it, human society would have lagged behind its spiritual standards by a thousand years or more. As a community we Jews are now far from being "the salt of the earth," but let the individual Jew of today and tomorrow see to it that the savour of that salt in him is not lost.

This is our supreme and silent "Kaddish" for the millions of our brethren, who, at the hands of the barbarians, died a truly Jewish death.

Lutz Weltmann:

## MOSES—THREE PORTRAITS

Two distinguished visitors arrived in London some time ago and lectured at the University of London: Thomas Mann and Martin Buber. By strange coincidence each of them had just published a book about Moses. A poetical drama by Christopher Fry ("The Firstborn"—Cambridge University Press: 6s.) had moreover come out at about the same time.

Martin Buber's "Moses" (East & West Library 12/6) is primarily the work of a scholar. The Bible being his only historical source for a life of Moses, Buber examines the biblical tradition. It is an exciting spectacle to watch him laying bare stratum after stratum, making fullest use both of philology and of his own experience in the modern Arab world. As an eminent sociologist, Buber portrays his hero against the background of contrast and conflict between settled Egyptian city life and the seminomadic mentality of the Hebrew tribes.

There are some features common to semitic civilisation from which Moses' work has developed, and the greatness of Moses, as Buber makes evident, is shown not least in the way he transformed existing ideas and institutions, e.g. the laws of Hammurapi; the same would apply to Akhnaton's monotheism, though it is of quite a different kind. Martin Buber tells an exciting story of how Moses revealed his spiritual experience of the one God to his people, how he became the historic archetype of the Leader, how he suffered from tragedy of leadership (how great was de Vigny's intuition when he wrote his moving poem!), how reality became a "miracle," in short: how "religion" was divorced from magic and belief in God built upon an ethical foundation. Religion was based upon the social life of a community, to establish the "Kingdom of God" was Moses' aim.

He was the first of the prophets, and yet a solitary figure, not understood even to-day. His teaching is the core of Jewish thought. As he stood before Pharaoh, the foreign oppressor, so the Jewish prophets were to stand before their own kings when their iniquity against their fellow men was seen as sin against God.

This most impressive monography proves the importance of Moses in the history of mankind. More than that it shows the position of true Judaism in the world of yesterday, of today and of tomorrow.

In spite or rather because of his sober researches Buber's "Moses" is a thrilling narrative. Thomas Mann's tale "The Tables of the Law" (Secker & Warburg, London: 10/6) shows the story teller at his best. He exemplifies both the artistic skill of the author of the shorter stories and the philosophical

profundity of his gigantic novels. Here we have, so to speak, his "Joseph and his Brethren" in miniature. Written down before those of Buber, his conclusions are essentially the same both from the humanistic and the religious point of view, though his approach is quite different, being more rationalistic and made from the ironical distance which is typical of his art.

Following Freud, whose "Moses and Monotheism" (1939) Buber rejects as entirely unscientific, Thomas Mann lays more stress upon Moses' upbringing in Egypt. He is the son of the Royal princess and a Hebrew slave whom she seduced. She is a little Salome, and her lover was killed immediately after their meeting, though without her expressed wish. Moses received his name from his Hebrew foster-mother in analogy to the Egyptian names Thutmose and Ah-mose—Mose meaning "son." Thomas Mann's psychology is Freudian, and he begins: "His birth was disorderly. Therefore he passionately loved order. . . . Early he killed in frenzy; therefore . . . he knew you should not kill. He was sensual, therefore he longed for the spiritual, the pure, and the holy—in a word—the invisible." In illustration of Moses' sensuality Thomas Mann invents a romance for his hero—with a black girl from Ethiopia—before the climax, the engraving of the stone tables of law at Sinai.

Joshua is introduced early in the book. His proper name was Hoshea; Moses gave him the Jahwe name: Jehoschua ("God is the saviour") which is the Hebrew form of "Jesus." Joshua, Moses' younger friend and disciple, the man of action, is in charge of the "destroying angels" who slay the firstborn of Egypt.

As a great work of narrative art Thomas Mann's "Tables of the Law" stands on its own merits, no matter where and how he differs from Buber in detail.

Thomas Mann's theme is how Moses came to write the "ABC of human behaviour," but he does not omit the great man's troubles within his own family. The new biblical play, "The Firstborn," by Christopher Fry, does not stray outside the family circle. The scenes change symbolically between the Pharaoh's palace and Mirjam's tent by the brick kiln. Moses moves between both worlds that of a man educated as an Egyptian prince and that of a successful general whom the Pharaoh wants back. Though hostile to the Hebrew labourers for political reasons, the Royal family have friendly feeling towards Moses. Moving between both spheres Moses is at home in neither. He is a man of destiny and an instrument of God at the same time. He

## LAW and LIFE

Legal Advice Hours (for persons with limited means only): Wednesday 5-6.30 p.m., Sunday 11 a.m.-12.30 p.m.

## MARRIAGE FORMALITIES

In last year's survey of the position of the Jews in English Public Law it was mentioned that Jewish religious marriages, if registered by one of the certified marriage secretaries of Jewish Congregations, were legally binding in the same way as marriages concluded before a Registrar of Marriages.

The legal formalities of a marriage in this country, which we are going to set out to-day, are not dependent on whether or not the parties are domiciled in England, nor whether or not they are British subjects. As the requirements regarding residence at the place of celebration are easy to fulfill, it happens that persons come to this country for the purpose of contracting marriage, in cases where they could not overcome legal obstacles existing at their usual places of residence. It has to be mentioned, however, that this liberal attitude of the English law is confined to the formalities of a marriage. In other respects, e.g. in deciding the question whether or not a person has the capacity to marry, in the English view the law of the domicile of the spouses has to be complied with.

The formalities of a marriage are somewhat different in the case of a marriage "without licence" or "with licence." In the normal case, that "without licence," persons who wish to marry give a formal "notice" of their intention to the Registrar of the district or districts in which they reside. In this notice a solemn declaration has to be made stating that the declarants believe that there is no

legal impediment to the marriage, and also that he or she—or they—have been residing in the district in question for the last seven days. The place, say Registrar's Office or Synagogue, where the marriage is to be solemnised has to be mentioned, too.

This notice is entered in the Marriage Notice Book by the Registrar and a copy is displayed for 21 days in his office. If no valid objection is taken during that period the Registrar will issue a Certificate which enables the solemnisation of the marriage—if it be a Jewish religious marriage in accordance with the rites of the particular Congregation in question.

It appears from this report that without licence approximately one month has to expire between taking up residence in the Registrar's district or districts and solemnisation.

Alternatively, the Registrar, against a small fee and stamp duty may—and does—issue a Certificate with licence. In this case it is sufficient that notice be given to the Registrar of the district where one of the parties resides. But it is required that this party has resided there for the last fifteen days. The certificate may be given after the expiration of one full day after the entry of the Notice in the Marriage Notice Book already. It follows that a really quick procedure has been provided for cases where at least one of the spouses is a local resident, and that even if both parties come from abroad for the purpose of contracting marriage, 17 days will "see them through."

## MOSES

by MARTIN BUBER

12s. 6d. net

EAST AND WEST LIBRARY  
1 Cromwell Place, London, S.W.7.

rejects power, even for a just cause and is forced to bring disaster on the royal household, on the first-born Rameses. The princess, a motherly creature asks Moses to take his shadow off her, to "remember only that she had loved." Moses carries his knowledge into the wilderness that "somehow the pulse of living mustn't falter. . . . We must each find our separate meaning in the persuasion of our days before we meet in the meaning of the world."

Sometimes one wishes for a Rossini to change the play into a good opera, but an opera could not convey its subtle thoughts—modern idiomatic English is blended with beautiful verse.

## PERSONALIA

Dr. Hans Buxbaum, a former director of the Kulturbund theatre in Hamburg and guest producer in Berlin, has suddenly died in London. Dr. Buxbaum, who before he came to the Kulturbund, was producer at the theatres in Duisburg and Frankfurt, held in London an appointment with the B.B.C. and was in charge of German features.

On August 5th, Dr. Ludwig Hollaender would have celebrated his 70th birthday. For 30 years he was one of the leading personalities of German Jewry. As Director of the Jewish Central-Verein—apart from his position in other Jewish organisations, especially in the B'ne B'rith Lodge—he had a great influence on Jewish life in Germany. A Jewish scholar, he had profound knowledge of the political and economic movements of his country; and he possessed a strong personality.

It was a tragic coincidence that his health broke down at the very moment at which catastrophe befel German Jewry, and that, therefore, he could not take an active part in the last desperate struggle.

## JEWISH BOOKS IN GERMANY

In Koblenz, the first Jewish book publishing firm, Humanitas-Verlag, has been established. The licence has been granted to the President of the Jewish community in the Rhinlands, Mr. A. Bern, Koblenz.

The publishing firm plans new editions of books of Jewish authors whose works were burned in 1933, a publication of brochures of cultural and political topics and of a periodical "Juedisches Wissen."

NEW BOOKS Saadya Gaon: "The Book of Doctrines and Beliefs" (East and West Library, Oxford); Hans Ornstein: "Macht, Moral und Recht" (A. Francke A.G. Verlag, Berne); D. Daiches Raphael: "The Moral Sense" (Oxford University Press, London); The Rt. Hon. Viscount Samuel: "Creative Man" (Clarendon Press, Oxford); L. B. Namier: "Facing East" (Hamish Hamilton Ltd., London); Illes Kaczer: "Fear Not, My Servant Jacob" (Methuen, London); Lion Feuchtwanger: "The Ugly Duchess" (English version) (Skeffington, London); Raphael Patai, Ph.D., F.R.A.I.: "Man and Temple" (Nelson, Edinburgh); S. Davis and M. Kaye: "The Golden Thread" (Shapiro, Valentine & Co., London); R. S. Lambert: "For the Time is at Hand" (Andrew Melrose, Ltd.); W. Breslau: "Foreign Presumptions and Declarations of Death and English Private International Law" (Modern Law Review, April, 1947); E. J. Dingwall: "Racial Pride and Prejudice" (Watts); Arthur Saul Super & Joseph Halpern: "Storytime" (Edward Goldston, London).

## Herbert Friedenthal: THE STORY OF "FRIEDA"

London has been plastered recently with posters asking the intriguing question, "Would you take Frieda into your home?" They are part of the ingenious publicity for the British film "Frieda" which discusses the topical problem of what one's attitude should be towards the individual German, the "good" German.

A glance at the papers confirms that the problem is by no means only a literary one. Dozens of British and American soldiers of the occupation army are marrying German girls and the case of the German P.O.W. Vetter in this country created quite a public stir. Romance is at present in the headlines.

In the film "Frieda" an R.A.F. Officer brings home from Germany a German girl and the whole problem of collective guilt and individual exculpation is treated in a poignant and dramatic manner.

"War is no football match after which the teams shake hands and wish each other good luck," one of the characters says in the film, which once more shows the scenes of horror of Bergen-Belsen, reproduced from one of the old news reels, and putting the question to the girl Frieda, "Have you known of these places?" She had to admit that she was aware of their existence but what, she says, could she have done—protested, and been sent herself to Bergen-Belsen?

The film concludes with the words, "You cannot treat human beings less than human, without becoming yourself less than human." For the Jew it is difficult to come to such a conclusion although he might agree to its ethical pathos. He might easily have the same experience as a soldier in the film who meets in Frieda's brother the man who maltreated him in the concentration camp. For the Jew, the faces of many Germans might be the faces of the murderers of his parents and children, his friends and family. Not all were guilty. But who were the guilty ones?

### LETTER TO THE EDITOR

Dear Sir,

When the "Association of Jewish Refugees" was founded, its name was a programme. Refugees gathered together on a Jewish platform. The Jewish part of the programme has gained in intensity but the A.J.R. is gradually losing its character as an organisation of Refugees. At the time of the foundation of the A.J.R. the position of its Members was unsettled. The "Refugees" had lost the protection of the State of their origin without acquiring a new status, and they were rather doubtful whether their stay in this country would be a permanent one. Today our Members feel secure in the knowledge that if they so desire they have reached the end of their journey.

Naturalisation and liberal granting of labour permits make "Association of Jewish Refugees" a misnomer.

There is also no doubt that the meaning of the word "Refugee" has undergone a considerable change. If we compare the position in this country with that of the D.P.'s, one will easily understand that the common denominator for all our Members is not any more their status as "Refugees," and the major task of the Association is not any more to protect and advance the interests of that group of people known as "Jewish Refugees."

In spite of the changed circumstances there are tremendous tasks ahead. The Association is the heir to a great Jewish tradition. It stands in the forefront of the effort to solve the problem of restitution in an equitable manner. It has to give material and spiritual assistance to the remnants of German Jewry left on the Continent. The material and spiritual problems of our own Members and friends are still a charge on our Association. The name of the Association should be changed now. Its present name does not reflect any more the aims and objects of the Association. A new name will have to be found which takes into consideration the fundamental changes the Association has been undergoing. It will certainly be difficult to find a new name. The initials "A.J.R." have become a household word among our Members and friends here and abroad, but these difficulties should not deter us. The suggestion was made some time ago that we should take the name of "Jewish Association 1933." Whether this name is acceptable to our Members I do not pretend to know. There may be better names but I think the time has arrived to ask the Members of the Association to put forward their own suggestions.

1, Raglan Court, Wembley. Dr. H. Capell,

Professor Brodetsky said the other day that the Jewish people will have to find a relation to all peoples including the German people. What this relation ought to be like, he could not say. And which relation should it have to the Lithuanians, Hungarians, Slovaks, Croats, and Rumanians, those eager satellites of the Nazis?

The question is all the more complicated because no confession "I have sinned" has been made in Germany or elsewhere. There was no condemnation of that what happened; there was no turning away from the past in shame and repentance, not at all. Jews now in Germany maintain that if the occupation army would leave, pogroms would annihilate whatever Jews are left on German soil.

The liberal Berlin daily "Der Tagesspiegel" recently admitted that there was, two years after the capitulation, anti-Semitism in every form in Germany save that of general mass persecution and even that was desired by not a few Germans. An enquête arranged by the American military authorities shows that four out of ten Germans are still violently anti-Semitic whilst the anti-Semitism of another four is more subtle and only two confess to being free from racial feelings.

Back to "Frieda" and her prerogative of romance—I was reminded of the London of the blitz when among the debris of bombed houses flowers were growing, a melancholic and even touching sight. Who would have thought of cultivating these flowers as long as there were people buried under the debris, as long as there was the danger that collapsing masonry would claim more victims? Many of our people are still lying under the debris and there is still a long way to go until we can afford to indulge in horticulture.

## JEWISH ARTISTS FROM GERMANY

It is comparatively easy to give a review of writers or actors of Jewish extraction of Jewish faith, who left Germany in order to continue their lives' work in other countries. But when one considers the artists or architects—Jews either born or living in Germany—who played such an important part in German cultural life, one is confronted with a number of singular difficulties. Since language is not their creative means of expression, they have been easily absorbed on an international basis. Furthermore, Germany in the pre-Hitler period was rich in centres of artistic arts, the Bauhaus, for example, being comparable to the school of Paris. Thus the powerful sculptor, L. Peri, now a British subject and of Hungarian origin, worked for many years in Germany and the same can be said of Polish born Yankel Adler, as well as of Alva. John Hartfield, Benno Elkan, the sculptor, Walter Trier, Ludwig Meidner and Hans Feibusch came from Germany to this country. Samson Schames revealed in London his originality by making mosaics from the debris of air-raids. Erich Kahn, Fred Uhlman and the sculptors Else Fraenkel and Emmy Wolf-Furth, are other Jewish artists from Germany now resident in this country.

It is worth noting that the plastic arts, neglected by Jews for generations for traditional reasons, now stake a claim of resurgent force, and that women contribute powerfully to this monumental form of expression.

Many of the artists mentioned have exhibited at the Royal Academy, have held one-man shows and are also represented in the Ben Uri Gallery, catering more specifically for Jewish art.

Erich Mendelssohn is one of the best known architects in this country. His commissions have included such public ones as the De La Warr Pavilion in Bexhill. Other architects of recognised standing in England are Harry Rosenthal, Fritz Landauer and H. J. Reifenberg, whose sister and brother-in-law, Adele Reifenberg and Julius Rosenbaum, should be included in any representative list of painters.

In the United States, George Grosz has further increased his deserved fame; Arthur Kaufmann, the painter, Carola Bloch, the architect, and Ludwig Wolpert, the expert designer and craftsman, have found recognition there. In Cuba, Gert Kaden has recently been publicly honoured, and in Palestine Alexander Klein builds garden cities on land of the

### BRONISLAV HUBERMAN

Bronislav Huberman's untimely death at the age of 64 has not only deprived the musical world of one of the greatest performers of our time: Jewry, too, mourns the loss of one who not only never concealed his origin but always stood up for our cause and to whose efforts we owe the Palestine Orchestra.

Born in Poland in 1822, he gave his first concert at the age of seven; at ten, he came under the tuition of Joseph Joachim. Early tournees took him all over Europe, and in Vienna, the boy won the highest praise from Brahms who had come with the greatest scepticism but was overwhelmed by the child's playing. In Genoa, the young artist enjoyed the rare privilege of being allowed the use of Paganini's instrument.

Unlike most prodigee children, Huberman developed into a mature artist of world-fame, he became one of the two or three greatest violinists of his generation. He held a very prominent place in the musical life of pre-Hitler Germany, but early in 1933, as will be remembered, he—like Toscanini—was one of the first to make an upright stand by refusing Furtwängler's invitation to continue performing in Germany, lest it be thought that "everything was all right." Instead, he gathered some of the finest Jewish musicians who had become victims of "Gleichschaltung" and formed the Palestine Orchestra whom Toscanini honoured by conducting them. What Huberman did for the Yishuv and the Jewish people altogether, what opportunities he opened for Jewish composers, can hardly be overestimated.

Some of our readers will have renewed happy memories when he played again in London not long ago. The sweetness of his tone, his supreme technique, the vigour and fullbloodness of his interpretation are unforgettable. We have lost a great artist, a great idealist, a great Jew.

H. W. FREYHAN.

Jewish National Fund; Lea Grundig has depicted the heroism and terror of persecution in moving wood-cuts and paintings.

A word might be added on art historians, since their discipline largely developed in Germany. Among the pioneers was Professor Adolf Goldschmidt, who recently died in Switzerland. Professor Saxl in London and Professor Panofsky in Princeton stimulate research by their methods and tuition; F. Landsberger is making a special study of Jewish art in Cincinatti, and Paul Westheim fulfils in Mexico the task of introducing wider circles to the knowledge of art.

Many more names of artists and architects in various countries could be added here but present enumeration aims primarily at being a reminder, and a suggestion as to the creative power in the visual arts so increasingly displayed by the Jews.

HELEN ROSENAU, Ph. D.

The author, an art historian and historian of architecture in London will shortly publish a book on Jewish art.—The Ed.

### JEWISH FAMILY RESEARCH

It has now been ascertained that the archives of the "Gesellschaft für Jüdische Familienforschung" have been destroyed during the war.

Dr. Arthur Czellitzer, founder and chairman of the Society since its foundation in 1924, had managed to bring it to Holland, in 1939.

When he himself was to be deported—in July, 1943—it was his main concern that the Archives should be saved and he entrusted them to Dutch friends so that they could—after the end of the war—be brought to the Hebrew University of Jerusalem.

Unfortunately the archives were discovered and the great number of irreplaceable documents of German Jewish history, family trees and Jewish Registers were burnt.

Dr. Czellitzer was, besides being a well-known ophthalmic surgeon in Berlin, a leading figure in the field of Family Research. He took a particular great interest in the question of heredity and was a recognised authority on the subject (the term "Sippschaftstafel" was originated by him as early as 1907).

It is now known that his life, which was devoted to Jewish and medical work, had come to an end at the extermination Camp Sobibor.

## FROM MY DIARY

An interesting document has reached me from Munich, namely the catalogue of the publishing house, Kurt Desch, 1945-1947. Here something is growing and developing of which the outside world has no knowledge. As we hear so often of the misbehaviour of the Germans and of their disappointing attitude even now two years after the fall of Nazism, I think we should also take due notice of the new thought and new work which here and there is apparent.

One of such encouraging features of a better Germany is the publishing work of Kurt Desch. The catalogue is headed "Restitutio Hominis" and from its pages one has the sensation that something is in the making there which is equal to restitution, renewal, rehabilitation of man and ideas. The publishing list keeps a fine balance between German writers and translations and among the German authors are Kasimir Edschmid, Oskar Maria Graf, Alfred Neumann, Anton Schnack, Ernst Wiechert, Werner Bergengruen, Wolfgang Langhoff, Otto Flake, Ernst Glaeser, and Erwin Egon Kisch. Among the translations are works by Charles Dickens, R. L. Stevenson, H. G. Wells, Pearl S. Buck, A. T. Hobart, John Steinbeck, Harold Nicholson, Herman Melville and Somerset Maugham.

Another Season of the "Proms" has begun. Again, night after night, thousands of people are filling the Albert Hall, listening to standard works and new creations of music. Many hours before the performance is due to commence, the promenaders

patiently wait for getting their tiny standing space in the arena, and the length of their queue is a record even in our queue-minded days. They have been forming a community for a great number of years, and many of their faces are familiar: the bearded artist, the exotic coloured woman and above all—youth. The type of concert goes seems to differ somehow from that which prevailed on the Continent: on the average they look less intellectual and more natural. They read through the Season programmes, exchange their views, and among the tunes they whistle two popular themes are to be heard most frequently: Beethoven's Fifth Symphony, which served as a battle cry against tyranny, and the Violin Concerto by Mendelssohn, who, in spite of his links with Shakespeare and his visits to London, will hardly have expected that this country would one day become a refuge for his descendants and for the descendants of his Jewish contemporaries in Germany.

For fifty-three years this unique institution, promoted by the late Sir Henry Wood, has now been in function. It survived the upheavals of two World Wars, interrupted only by the Flying Bombs during the Jubilee Season, 1944. For two months we may witness mass meetings of an enthusiastic audience, gratefully listening and walking home through Kensington gardens and Hyde Park on Summer evenings until, after the traditional "Hornpipe"—Race between the orchestra and the audience on the "Last Night," another Season is over.

"When the Candle was Burning," by Yehuda Yaari (Gollancz 9/6), is the first novel by a con-

temporary Hebrew author to be published in English translation in London. The publishers certainly made a good choice and Yaari's book is representative not only of the best in Hebrew prose, but of present-day Jewish writing as such. It gives a poignant account of the Diaspora and of Palestine, of Cossack pogroms and the toil of pioneers in Galilee. "In every generation they have risen up against us to destroy us"—this motive darkens even the happiest moments of the book. Alas, it darkens also the happiest moments of Jewish life altogether.

NARRATOR

### CENTRAL BRITISH FUND

More than £1,000 for the Central British Fund was raised at a dinner arranged in the Ivri Restaurant, Brighton. Addresses were given by Mrs. Basil Henriques and the Rev. Fabricant. Mr. H. Middleburgh, J.P., was in the chair.

### SCHOOL CONCERT

A crowd of parents and relatives attended the 14th annual concert, held at the Regents Park School, Horley. The programme was well up to the high standard of previous years, and its varied choice afforded great scope for the acting and artistic ability of the children.

Reduced Sunday rates for telephone services with the following countries have been introduced: Canada (£2 5s.); U.S.A. (£2 5s.); Cuba (£3); and Mexico (£3).

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### MISCELLANEOUS

WANTED: Accommodation of any kind—Vacancies for men and women (skilled and unskilled)—also temporary. AJR Social Service Dept. MAI 9096.

YOUNG GIRL wanted to learn hotel office and reception work. Hotel Rubens, Bath Rd., Bournemouth.

COOK WANTED. Breakfast and Assistance to Chef. Might suit couple. Hotel Rubens, Bath Rd., Bournemouth.

LADIES HANDBAGS. Agents, establish connections London wholesalers now open to represent reputable manufacturer. Box 486.

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EXPERIENCED elderly cook wants position in small household, good references. Mountview 5474.

ENERGETIC business man seeks working partnership in any capacity with congenial person. Moderate capital available. Box 465.

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FOR SALE: Real Seal fur coat (outsize), £15. Small American wireless set (Emerson), £9. Continental bed and table linen (linen and damask). Box 480.

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LEICA OR CONTAX wanted. Eric O. Sonntag, 59 Bickenhall Mansions, Baker Street, W.1. WELbeck 6802.

RELIABLE PERSON wanted as storekeeper and packer. Newell Trading Co. Ltd., 16 Fitzroy St., W.1. Tel. Museum 7582.

### MISSING PERSONS Inquiries from AJR

Herlinger, Ida, from Neu-Oderberg, C.S.R., for Gertrud Schiller, Ateritz.

Kormes, Ingeborg and brother, from Leipzig, last address 2, New Moors, Evenwood Gate, Evenwood, Co. Durham, for W. S. Sondhelm, Denton.

Mayer, Ernst Gebhard, from Freiburg, last address Berlin-W., Lindauerstr. 10, for Oberrat des Israeliten Badens.

Nathansohn, Dr. phil. Alexander, from Leipzig resp. Berlin, emigrated first to Italy.

Speier, Heinz and parents, from Leipzig, for Clara Horowitz, Leipzig

Triebwasser, Kurt, abt. 21, from Leipzig, same inquirer.

Lewis, Children of the late Louis L. of 38, Ickburgh Road, Upper Clapton, E.5., for Anna Hetzer, Leipzig.

Schlauchtaub, Marcel, Jennie or children, from Neustadt/Warthe, for Hannelotte Schwarz, daughter of Hans Schwarz, Neustadt.

Katz, Rudolf and Guenter, from Berlin, Uhlendstr. 128, for Helene Katz Berlin.

### Inquiries for Relatives

Dr. Alfred Hirschfeld, formerly Breslau ("Breslauer Einzellandelsverband") now Osnabrueck (23) Hannover, Rolandstr. 5, wishes to get in touch with his old friends.

### Inquiries from HIAS

37 Museum Street, London, W.C.1

Archinowitz, Meta, born Loetzen, for Emil Posnanski, Berlin.

Schueck, Erhard Wolfgang, born Sept., 1919, in Wuerzburg, for Ella Schueck, Berlin.

Boas, Erna, born in Berlin, for Richard Boas, Shanghai.

Horowitz, Mizzie, nee Foder, born Vienna, for Alfred Fodor, Budapest.

Beutler, Erika Johanna, born Berlin, for Mrs. Kaete Soost, nee Ansbach, Berlin.

**DEADLINE  
FOR ADVERTISEMENTS  
15TH OF THE MONTH**

**LUDWIG FEUCHTWANGER**

A painful gap has been torn into the community of Jews from Germany through the death of Dr. Ludwig Feuchtwanger of Winchester, formerly of Munich. Not quite four months ago, he lectured for the AJR in London on certain aspects of Anglo-Jewry. He seemed in good spirits and good health and, at any rate, as lively and suggestive as ever. No foreboding of impending doom darkened the joy of listening.

Dr. Feuchtwanger's was the mind of a polyhistor. His astonishing knowledge of general and Jewish subjects so far from clipping the wings of his own thought, had greatly enhanced his faculty of approaching every new topic with originality and wisdom. These rare gifts were presented to all who came in touch with Ludwig Feuchtwanger with noble modesty and that unforgettable charm that will for ever endear his memory to all his friends. Dr. Feuchtwanger was well-known as a free-lance writer and as the adviser to one of the greatest publishing houses in Munich. He had succeeded in shaping his life in this country to his own satisfaction and to the benefit of his pupils, whether they were school boys or Prisoners of War.

It is still unbelievable that this brilliant and lovable friend should have passed from our midst. We shall badly miss his searching mind and his human integrity.  
E. G. R.

**ADVISER ON JEWISH AFFAIRS**

Judge Louis E. Levinthal has been appointed Special Adviser on Jewish Affairs to General Lucius D. Clay, Military Governor in the U.S. zone in Germany. He will succeed Rabbi Phillip S. Bernstein, who has been serving in this capacity for the last 14 months. Judge Levinthal is co-chairman of the United Jewish Appeal and the United Palestine Appeal in U.S.A.

**LECTURE BY PROFESSOR BENTWICH**

In the Oxford Branch of the AJR, Professor Norman Bentwich delivered a lecture on "The Significance of the Hebrew University in the Modern World." He described the history of the University from its foundation after the first world war up to the present days when two new faculties, for agriculture and for medicine, could be established. The number of students has constantly been rising from 200 in 1934 to over 1,000 after the war. Some readers and lecturers are world famous. Besides lecturing, the whole academic staff is engaged in research work. The University hopes to make important contributions to the solution of the spiritual and social problems which are disturbing the Western world. The library consists of half a million books.

**ADOLF SCHOYER 75 YEARS**

No one who knows the Chairman of our AJR will be inclined to believe that he is going to celebrate his 75th birthday on August 28. Full of energy and drive he chooses and fulfills just the most strenuous jobs—going to and fro between London and Berlin at frequent intervals and dedicating himself to the interests and welfare both of the refugees and of the survivors of Berlin Jewry.

All his life it was Judaism and the Jews he cared for most, and of all the honours which were bestowed upon him as award for his work for the common weal, he probably cherished most those as a Vice-president of the Berlin Jewish Community and as the Chairman of the Association of Jewish Refugees in this country.

We send Mr. Schoyer most cordial felicitations and hope that he will be able to work on for the good cause in the best of health and spirits for many years to come.

**REFUGEE RESETTLEMENT**

Having taken over full operating responsibility for 1,300,000 refugees and displaced persons, the International Refugee Commission held its first meeting under the changed conditions to consider how the working of repatriation and resettlement should be carried on henceforth. Twenty Governments have now signed the constitution.

The United Kingdom has already made available £500,000 as an advance against its contribution. UNRRA has made a loan of £2,000,000 besides supplies and services on a reimbursable basis.

**"DER WEG"**

As already mentioned in the previous issue of "AJR Information," the excellent weekly of the Jewish Community, Berlin "Der Weg" may be obtained through the Head Office of the AJR, where interested readers may inquire for further particulars.

**WASTE PAPER SALVAGE**

A Waste Paper Campaign is at present going on all over the country, and the AJR, like other Organisations, has been asked by the authorities for collaboration. All householders are, therefore, reminded that it is an offence to throw wrapping paper, newspapers, books, magazines, cardboard, etc., into the dustbin and that any kind of paper has to be kept separate for the local paper collectors. Householders who want to have sacks or other facilities or who want to know the collection dates in their district should contact the appropriate local authority. Everybody should make it a point to help in the salvage of paper which is of vital importance for the economic life of the country.

*Can Complacency Justify Itself WHEN*

you compare your circumstances with those deplorable conditions under which many thousands of your brethren in Europe now exist? Your conscience with unhesitating honesty says "NO!"

It also urges you to take action by which it and you can enjoy the freedom and pleasure which giving to a JUST and DESERVING cause can bring. It is both VITAL and URGENT that you give your generous support.

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**THEODOR HERZL SOCIETY**  
AUGUST, 1947  
Meeting Place: 57 Eton Avenue,  
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Mr. SEFTON ROWSON of the Political Department of the Jewish Agency, will give a Political Survey.

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