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(AJR Social Services Department only)

AUSTRIA'S RESPONSIBILITY

The negotiations between the Committee of Claims on Austria, consisting of 23 representative Jewish international and national organisations under the chairmanship of Dr. Nahum Goldmann, and the Austrian Government have broken down. They began on the invitation of the Austrian Government. At the very beginning agreement was reached by both parties that three items would be the subject of the negotiations: firstly, removal of all Austrian laws discriminating against refugees; secondly, compensation for loss of furniture, valuables, savings and securities; thirdly, payment of a global sum for heirless and unclaimed Jewish assets.

In July, 1953, the Austrian Government, in an official communiqué declared its willingness to remove all discriminatory legislation, while the other two items were left for discussion in the autumn. However, before the negotiations were resumed, the Austrian Government surprisingly discovered that it was bound by an article of the Draft State-Treaty with Austria, according to which it could not collect heirless property until six months after the Treaty comes into force; moreover, the payment of a global sum for Jewish victims would be contrary to the principle of equality embodied in the Austrian Constitution, since it would single out Jewish victims for preferential treatment. After having discussed the amount to be paid with the Committee for many weeks the Austrian Government suddenly sought refuge behind a curious argument, viz., that it was unable to pay one penny in view of a Treaty which has not yet been concluded and the conclusion of which in its present form is rather doubtful. The second argument is even more in deliberate disharmony with the facts. On every occasion the Jewish organisations requested equal treatment of Jewish and non-Jewish victims; for instance, they asked repeatedly in official memoranda for the formation of a fund also for Catholic victims who left no heirs. Naturally, many persecutory measures of the Nazi régime in Austria concerned mainly or even exclusively Jews, such as the wholesale confiscation of furniture, savings and securities. At least 95 per cent or more of the heirless or unclaimed assets belonged to professing Jews. Other victims, too, were murdered by the Nazi régime, but their families were spared. It is fully in accordance with the principle of equality that groups singled out for persecution should receive compensation. It is a shameful mockery by the Austrian Government to use the argument of equality to the disadvantage of Jewish victims instead of in their favour. In view of the

odd procedure applied in the negotiations by the Austrian Government, the Jewish organisations have reluctantly come to the conclusion that it was never the sincere desire of the Austrian Government effectively to assist their former and present Jewish citizens.

The arguments used by the Austrian Government are a serious symptom of its mental attitude. All Austrians believe that they are free from any responsibility because the State of Austria was not in existence at the time the persecutory measures were enacted. In accepting this attitude the Austrian Government is hiding behind purely formal reasons, while the facts prove beyond doubt the responsibility of the Austrian State and the Austrian population.

Obligation to Former Citizens

The relations between a national and his government are reciprocal. The citizen has to fulfil his financial and moral obligations towards the government, and the government has to guarantee his security. If a government, even through no fault of its own, is unable to protect a group of loyal citizens against persecution by a foreign occupying power, it is at least obliged, after the end of the occupation, to compensate the members of the group it could not defend and which suffered more harm than the average members of the population. The Austrian Government has not only not fulfilled this legal and moral obligation. It is, on the contrary, the only régime in Europe which after the end of the Occupation introduced measures *against the victims* so that employees, former public servants, lawyers, doctors and merchants who were forced to flee and could not return for good reasons, were deprived of their old age pensions, although their contributions had been paid for decades.

Moreover, a State consists of its population. The percentage of Austrians who participated in the Jewish persecutions and benefited from those persecutions was as high as in Germany. Two Austrians, the German Reichsminister Kaltenbrunner and the Statthalter of Holland, Seyss-Inquart, were present at, and voted in, the meeting of the Reichskabinet which led to the erection of the gas chambers. Hitler himself was an Austrian; several of the gauleiters in Germany were Austrians; 60,000 Austrian Jews—one-third of the Jewish population—were deported and murdered with the active participation of Austrians, while their assets, particularly furniture and other valuables, were acquired mainly by Austrians. Austria greeted the entry of Hitler enthusiastically, as is proved by the photographs and news-

reels still existing, in a manner quite different from that of any other occupied country. There was no resistance movement in Austria comparable with that of other countries. The present Austrian Government is the representative of the Austrian population and thereby of the strong minority which participated in the Jewish persecutions. There is no difference in principle between German and Austrian responsibility. The German Federal Republic, too, never admitted being a Successor State of the German Reich, and Dr. Adenauer has always denied that the majority of the German people were Nazis. However, the German Government and the German Parliament were conscious of guilt, because a considerable part of the German population caused the Jewish massacre. Austria cannot deny that, if not the majority, a very considerable minority of Austrians robbed, stole from, and tortured the Jews even before the German authorities took over and assisted them afterwards. The formal argument that the State of Austria was not in existence does not release Austria from responsibility. She still consists of the same people of whom a considerable number is guilty of collaboration with the Nazis, of murdering Jews and of acquiring Jewish assets which, since they are untraceable, cannot be recovered.

No Sense of Guilt

Neither the Austrian Government nor the Austrian population—and this is the real tragedy—have any sense of guilt, in contrast to the attitude of the German Federal Government and the German Socialist Opposition. The Austrians, including the Austrian Coalition Government, have forgotten what so many Austrians did to their Jewish fellow-citizens. Austria has done practically nothing to render to Austrian Jewry the assistance which was due to them in Austria or abroad. Since the end of the Nazi régime, Austria herself has received about 1,000 million dollars from the U.S.A. which explains the "Austrian miracle" as it was recently called by a naive observer in a London Sunday paper. Out of this enormous sum the Austrian Government has done nothing for the racial victims in spite of the guilt of so many Austrians but, on the contrary, deprived them of their claims in the field of social insurance. The Austrian Government should see the situation as it is, namely, the enormous influence of Austrians on the extermination policy and practice of the German-Nazi régime, and if they do not feel able to pay a global sum for heirless property for legal reasons, they should take into account the purposes to which such global sum would be dedicated, the rehabilitation of the tens of thousands of Jews who live outside Austria and cannot return for good

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Continued from front page.

reasons. The Austrian Government should pay to the individual victims a modicum of compensation for lost furniture, valuables, savings in all forms, and damage to their professional career. They should also pay to the Austrian Jewish community and to the international Jewish organisations a hardship fund of £4 million which would be a very small contribution by the Austrian population through the State of Austria for participation in the murder of 60,000 Austrian Jews and for the unhappy situation in which the majority of the Austrian refugees find themselves to-day, eight years after the end of the Occupation. Moreover, the removal of discriminatory legislation—negotiations or no negotiations—and the payment of old age pensions to former employees and public servants and to professional people is the fulfilment of a debt of honour. Up to now discrimination against refugees has been abolished only in respect of compensation for deprivation of liberty and for damage suffered by public servants between 1938 and 1945, and even those measures were enacted only on the strong advice of the Allied Council in Vienna.

Nazis Compensated

The same Austrian Government and Parliament, People's Party and Socialists alike, who did not lift a finger for racial victims and used the negotiations for deriding them, have sufficient means to restore to major Nazis their assets confiscated after the war. While they do not pay pensions to Jewish officials who served Austria for decades, they pay pensions to Volksdeutsche who have not the slightest connection with Austria, were public servants in Hungary, Yugoslavia and Czechoslovakia, and fled to Austria only after the war.

According to its public statements, the attitude of the Austrian Government towards the former Nazis is determined by the desire to bring about internal peace. The Jews, however, need not be appeased. One-third of them are dead and "rest in peace"; the remainder do not count in the political intrigues of the Coalition parties against each other. Austria demands justice for herself by the restoration of full independence. No one should claim justice who is not prepared to exercise it.

ENGLISH SUMMARY OF B.E.G.

A 54-page English summary of the German legislation in the field of compensation, written by Nehemiah Robinson, has been published by the Institute of Jewish Affairs, World Jewish Congress, 15 East 84th Street, New York 28. In addition to the Federal German Indemnification Law, the compensation law for Civil Servants, the regulations regarding former Officials of Jewish Communities and other relevant laws are described in the booklet.

RESTITUTION CLAIM OF RIGHT WING TRADE UNION DISMISSED

The claim submitted by the Deutsche Handlungsgehilfenverband for restitution of the assets of the former Deutschnationale Handlungsgehilfenverband has been dismissed by the High Court in Hamm. The Court decided that the claim was unjustified, because the Deutschnationale Handlungsgehilfenverband had helped to put the Nazis into the saddle.

RESTITUTION NEWS

TRANSFER VON SPERRMARK GUTHABEN

In der Januarnummer von "AJR Information" war ausser dem Inhalt der Runderlasse 110/53 (Transfer von Entschadigungsleistungen) und 111/53 (Transfer von Vermoegensertraegnissen) eine Mitteilung der "Financial Times" ueber weitere Transfererleichterungen, insbesondere den Transfer von Sperrkonten bis zu 10,000 DM. veroeffentlicht. Die amtliche Ankündigung, die dieser Mitteilung zu Grunde lag, ist am 2 Januar, 1954 im Bundesanzeiger No. 1 erschienen. Sie lautet:

"Die Monatsbeträge, die Gläubiger originaerer Sperrmarkguthaben zur Bestreitung ihres Unterhalts transferiert erhalten koennen, sind auf DM. 500—monatlich erhöht worden, wobei auf den Nachweis der Beduerftigkeit verzichtet wird. Ferner koennen Guthaben auf originaeren Sperrmarkkonten, die am 31 Dezember, 1953 keinen hoeheren Betrag als DM. 10,000—ausmachten (sogenannte Kleinkonten), auf Antrag in einer Summe transferiert werden, ohne dass ein Haertefall nachgewiesen zu werden braucht.

Antraege sind ueber das kontofuehrende Bankinstitut an die zustaendige Landeszentralbank zu richten, wobei der Antragsteller eine Erklarung beizufuegen hat, dass er keinen weiteren derartigen Antrag bei einer anderen Landeszentralbank gestellt hat."

FURTHER TRANSFER RELAXATIONS TO BE EXPECTED

According to recent press publications, further relaxations of the transfer regulations for blocked accounts are under consideration. As soon as progress can be reported details will be announced in this paper.

KRIEGSSACHSCHAEDEN

Es wird nochmals darauf hingewiesen, dass die Frist fuer die Anmeldung von Kriegssachschaeden am 31. Maerz 1954 ablaeuft. Die Anmeldung muss durch denjenigen erfolgen, auf dessen Namen das Grundstueck eingetragen ist. Rueckerstattungs-berechtigte, deren Verfahren noch schwebt und die nicht mit Sicherheit wissen, ob die Anmeldung durch den augenblicklichen Eigentuemer fristgemäss erfolgt, sollten zur Fristwahrung in jedem Falle die Anmeldung vornehmen. Die Formulare sind bei der Diplomatischen Vertretung der Bundesrepublik Deutschland, 4-6 Rutland Gate, London, S.W.7, erhaeltlich.

FRISTABLAUF FUR BILLIGKEITSGESUCHE IN DER FRANZOESISCHEN ZONE

Die amtlich bestellte Nachfolgeorganisation fuer die Rueckerstattung juedischen Vermoegens in der franzoesischen Zone, die *Branche Francaise de la Jewish Trust Corporation for Germany, Mainz, Friedrich Schneiderstrasse 3*, macht darauf aufmerksam, dass nach einem Beschluss ihres Vorstandes die Frist fuer die Einreichung von Anträgen seitens fruherer juedischer Eigentümer oder deren nahen Verwandten auf Berücksichtigung im Billigkeitsverfahren am 31. März 1954 abläuft.

Nach diesem Stichtag werden derartige Gesuche nicht mehr geprüft werden können.

SELF AID OF REFUGEES

After the 1 o'clock news
in the Home Service on
Wednesday, 10th March, 1954,

Lady Violet Bonham Carter

will broadcast on

**The Work of the Self Aid of
Refugees**

Please listen

COMPENSATION FOR DEPRIVATION OF LIBERTY IN AUSTRIA

The question arose whether Austrians domiciled outside Austria, e.g. in Czechoslovakia, who were sent to concentration camps from their domicile, were entitled to compensation by Austrian law. This has now been decided in favour of the claimants so that Austrians domiciled in Poland, in Czechoslovakia, or in Hungary who were deprived of liberty as a result of Nazi persecution, will receive compensation.

AUSTRIAN OWNED LIFT VANS

Claims for Losses in Hamburg

Many lift vans of Austrian emigrants despatched to the countries of refuge via Hamburg were confiscated by the Hamburg Gestapo on the instructions of the Gestapo in Vienna. A writ brought before the Hamburg Restitution Court by the owner of one of the lift vans was dismissed on the grounds that the Hamburg Courts were not locally competent to deal with the matter since the confiscation order had come from Vienna; in Vienna, under existing law, no claim could be submitted. In consequence, after this decision had become known, most of the other Austrian owners of such lift vans refrained from lodging claims before the Hamburg Restitution Courts. A further reason for which they did not follow up the matter was that, at that time, all legal experts, including those of the British Authorities, considered the claims as compensation claims (and not as restitution claims), and that no law for compensation was then in force in the British Zone of Germany.

In the meantime, it appeared that, according to the practice of the Highest Allied Restitution Courts, the Hamburg Courts were in fact competent and that, moreover, the claims arising from the loss of lift vans were covered by the restitution laws. Thus, two cases have recently been decided in favour of the applicants. Other claimants, however, have missed the deadline under the restitution law in the British Zone through no fault of their own or of their legal advisers. The representatives of the Conference on Jewish Claims against Germany have, therefore, appealed to the German Authorities that the forthcoming "Rueckerstattungsergaenzungsgesetz" should re-open the filing deadline for the registration of such claims. It is to be hoped that this request will be acceded to. As soon as the "Rueckerstattungsergaenzungsgesetz" has been promulgated further announcements will be published in this paper.

"COUNCIL'S" CLAIM AGAINST IRSO

The claim of the "Council of Jews from Germany" for a share in the proceeds of Irso (see last month's article "The Material Heritage of German Jewry") was discussed at a recent meeting of the Irso Executive in New York. No decision was taken and the debate will be continued at the next meeting due in February.

A CONFERENCE OF JEWISH LAWYERS

On January 10th and 11th, 130 Jewish lawyers from Western Germany and Berlin held a conference in Bad Homburg under the chairmanship of Dr. Kurt Werthauer, the only Jewish lawyer at the Federal High Court, Karlsruhe. The representative of the "Council of Jews from Germany," Dr. F. Goldschmidt, was elected a member of the Praesidium of the Conference. The reports and debates centred around the Federal Indemnification Law. A resolution adopted at the Conference welcomed the enactment of the Law, but at the same time urged the removal of its shortcomings. The resolution especially demanded that all kinds of claims of people over 60 should be dealt with immediately and that the provisions about the order in which the claims were to be settled should be amended. Furthermore, compensation payments should be exempted from taxation, because the State should not participate in the compensation which it grants for past acts of injustice.

R. U. Baer (Hazorea)

THE WILFRID ISRAEL HOUSE

Two years ago, the Wilfrid Israel House was inaugurated before a festive meeting of guests. We were certain this would be an outstanding event for all who had been fortunate enough to meet Wilfrid Israel; even distinguished personalities considered the invitation a personal privilege. Scientists and artists appreciated not only the great value of the art collection, but also its importance among the art treasures of our country.

We accepted this precious charge with the sincere desire to fulfil the bequest by creating a "Centre for Oriental Art and Studies" as part of the cultural centre of our kibbutz. We endeavoured to execute the will against advice to the contrary from loyal friends who could not imagine such a valuable collection kept in a rural settlement. They felt that in an urban centre it would be more easily accessible to a vast public of art connoisseurs and amateurs. But we knew the clear intentions of Wilfrid himself: to help establish real cultural centres in rural surroundings, particularly in the

TRIBUTE TO ABRAHAM HOROVITZ

Mr. S. Bischheim, an Executive member of the AJR, writes:

I would like to add a personal note to those tributes to my old friend, Aba Horovitz, which have already appeared in these columns. My long association with him began in Frankfurt-am-Main many years ago. There I knew him well, both in the Markus Horovitz Lodge and in other connections, and that association was happily continued here in London. Throughout that period he was a true friend and fatherly counsellor whose advice was ever wise and sure, positive and constructive. With characteristic thoroughness he would give scrupulous attention to the minutest detail. From himself he exacted the highest standards, and physically and mentally he never spared himself.

In all the ups and downs of life he remained firmly anchored to his deep Jewish faith. Like a rock it held him firm in keeping to the orthodox practices and beliefs, which he worthily maintained as had his beloved father Rabbi Markus Horovitz of Frankfurt-am-Main, and his illustrious grandfather Rabbi Jacob Ettlinger of Altona. The strictness of his own religious attitude did not make Aba Horovitz intolerant or impatient of those who were near to him but who did not share his views. He bore the weaknesses and foibles of his associates with unflinching good humour.

In his office I was a regular and frequent visitor. There, with his files and papers strewn before him, he would invite me to sit down and at once he would be deep in the problems I had brought to him. When in the company of Frankfurters he revelled in relieving more serious matters with little anecdotes told in the Frankfurt dialect; and he loved to tell jokes and stories of his well-known friends and colleagues, such as Justizrat Baer under whom he had worked as a young man.

To those who were privileged to share them, the Friday evenings with Horovitz at home, surrounded by his beloved wife and children, will remain ever memorable. He was a great family man—himself one of eleven children, his own marriage was almost equally fruitful. His personality dominated his home. Every Tuesday he sat and learned with his sons and nothing was allowed to disturb this arrangement. I well remember him telling me that he never permitted his children to blame or criticise anyone not present. This had been a principle of his father's and he continued it.

He took great delight in the knowledge of the old Frankfurt families and he accumulated a vast acquaintance with their peculiarities. I believe this interest to have grown out of a publication by his father, "Die Inschriften des alten Friedhofes der Israelitischen Gemeinde Frankfurt a/M."

To meet Aba at a Simchah was an added joy—he so radiated good humour and happiness. Perhaps this was never better seen than when he was on holiday. He planned his holidays carefully and long in advance. I shall never forget meeting him and his dear wife one lovely summer morning, quite accidentally and unexpectedly at a Spa on Lake Como, when his youthful happiness and high spirits were a real delight to my wife and myself.

Aba was a man of many parts. He had the ability to meet on equal terms with members of leading

communal settlements. We also knew that he trusted us completely to carry out this idea.

The stage and the amphitheatre have proved their adequacy since the very day of inauguration. The plays "The World in which we live" (Czapek) and "Abu Hassan" (K. M. v. Weber) were performed and many a large gathering has taken place there. "Let's make an Opera" (B. Britten), the most recent of our opera productions, was first staged here before its reputation spread all over the country. So far it has been performed 16 times in the larger cities at various festive gatherings and has been seen by more than 20,000 people.

In spite of the joint effort of the entire kibbutz, the means at our disposal were not sufficient to complete the building. Only two of our wings have so far been erected. The beautiful reading room with its fine furniture is attracting more and more visitors of all ages from the kibbutz as well as the neighbourhood. It also serves as an excellent centre for meetings and lectures for the new immigrants from nearby settlements.

We have, however, been aware that the main purpose of the building, namely to house the collection, has not yet been adequately achieved. The lack of space available—one relatively small exhibition room—and the aim of continuously attracting the population of the whole area, have made it impossible to arrange a permanent exhibition of the collection itself.

Yet the general line, laid down by Wilfrid Israel in his bequest, has been followed during these two years: the practical use of the collection and of the house for the benefit of visitors from near and far. In spite of the many difficulties the quality of the collection enabled us to arrange exhibitions illustrating specific themes.

Remarkable Exhibitions

Thus 16 exhibitions have been organised during these first two years, partly with the assistance of institutions and private collectors. Whilst the programmes have been extremely varied, we have always adhered to certain basic themes such as ancient Oriental cultures ("Small Plastics and Ancient Fabrics of the Middle East," "Ancient Egyptian Art"); Far Eastern culture, ("Far Eastern Plastics," "Art in China and Japan," arranged by Prof. W. I. Tonn); documentary material on the development of Asia ("Views of Modern China"); the young art of Israel and the kibbutzim (Exhibition of Artists of Hakibbutz Haartzim Movement); first exhibition of bronze works by Abraham Sasson, a new immigrant from Iraq ("The Kibbutz in the Focus"). To these main subjects we added a number of exhibitions dedicated to classical and modern art in Europe and America.

Although conditions for visitors have not been very comfortable, both their numbers and their spontaneous enthusiasm have shown us that the Wilfrid Israel House has begun to fulfil its purpose. It has become a cultural centre of the kibbutz, an institution propagating a better understanding of the ancient cultures of the Near and Far East, a bridge between the awakening in Asia and the Renaissance of our country, and, finally, a living memorial to our deceased friend.

There is one experience above all which should encourage all who contribute to the development of the House: to watch again and again the instinctive respect shown by our very unsentimental young Israelis, as they listen to the life story of Wilfrid Israel, fascinated by the intense, but gentle expression in Wilfrid Israel's eyes in his portrait.

and distinguished families—both Jewish and non-Jewish. They would consult him before deciding matters of importance. In matters of private charity his advice was often sought and through his influence he was instrumental in saving the lives of many of his German co-religionists.

The picture of Aba Horovitz which I treasure most is my recollection of him standing in prayer on Yom Kippur. His voice was powerful and inspiring and every word came clear and penetrating. In his father's synagogue Aba read the Mincha service year after year and his rendering was such that the congregation eagerly awaited it, as the perfect prelude to the Ne'ilah Service. It is in this spirit of reverent affection and respect that I take leave of my old friend.

ANGLO-JUDAICA

Honours

New Year Honours were conferred on two distinguished Jews—Mr. Leslie Hore-Belisha, whose "political and public services" were rewarded with a baronetcy, and Mr. Jacob Epstein, the sculptor, who is a K.B.E. Artists would probably be surprised at hearing of "Sir Jacob," the *Manchester Guardian* remarked, but the truth was that "Mr. Epstein had ceased to be shocking about the year 1938. The bourgeois caught up with him and may yet go beyond."

Among other New Year Honours were a C.B. for Commander Kenneth Cohen, of the Foreign Office, and an O.B.E. for Abraham Lightman, Chief Executive Officer, Ministry of Food, and Dr. Denis Herbert Geffen, Medical Officer of Health, St. Pancras and Hampstead.

The new Principal of Newnham College, Cambridge, is Miss Ruth Cohen, a Fellow of the College where she is a lecturer and director of studies in economics. She had previously been on the Agricultural Economics Research Institute at Oxford where she had written authoritative works on such matters as milk marketing schemes and the history of milk prices.

Book Week

Another Book Week was held under the auspices of the Jewish Book Council. Its purpose was to encourage greater appreciation in Anglo-Jewry of Jewish literature, for, said the *Jewish Chronicle*, "while social and philanthropic causes of all kinds command the ready and generous support of the community, the cultural standards in our midst fail to maintain our repute as a people devoted to study and learning."

The *Jewish Observer* criticised the organisers for failing to pay due regard to contemporary authors. It admitted that many, especially young writers show little interest in the Jewish community, but thought that "the community shows even less interest in them." The paper drew attention to the work of five young men—Wolf Mankowitz, Dannie Abse, Jon Silkin, R. J. Zwi Werblowsky and Harold Soref.

Day Schools

The only salvation for Anglo-Jewry lies in the establishment of a wide network of Jewish day-schools, it was declared by the President of the Board of Deputies. Dr. Cohen pointed to the example of the U.S. and South Africa where the Jewish Day Schools' movement is gathering momentum. The N.W. London Jewish day schools, the largest independent Jewish primary schools, now have 275 pupils.

The Jews' College Centenary Appeal of £250,000 now stands at £70,000. The Chief Rabbi has called upon the community to give it priority over all other appeals except the J.P.A.

Divorce cases heard at the London Beth Din have risen from 3 to 5 a week during the last sixteen years, according to Dayan Grunfeld. At the same time he found that kashrut was still strong in England and that more than 90 per cent of all Jewish households were registered with kosher butchers.

Jewish fellow-feeling for Roman Catholics persecuted in Poland was expressed in Parliament by Mr. Leslie Lever, Labour Member for Ardwick, Manchester. "I belong to a people and a faith which have been persecuted throughout the centuries," he said, warning the Polish Government that the Catholics might yet do like the Jews who "had always stood at the graves of their persecutors."

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BLOCKED GERMAN MARKS
AND AUSTRIAN SHILLINGS
ENQUIRIES INVITED

Lutz Weltmann : THREE CONTEMPORARY LIVES

Two of the books under review are autobiographies of musicians, of a well-known singer and of a great conductor, whilst the third was written by a man who, in Shakespeare's words, "hath music in himself." Brought up by his parents in an atmosphere of music, *Ludwig Berger** would have become a leading opera producer, if fate had not willed it otherwise. After his epoch-making production of "Measure to Measure" at Kayssler's Volkshuehne (Berlin, September 1918), Max Reinhardt generously invited him to produce Shakespearean plays on principles contrary to his own and later even to become his successor. But, attracted by the visual poetry of some silent films (directed by the Swede Maurice Stiller), Berger discovered what a fine art medium film could be and decided to try his hand at it. When Erich Pommer gave him his opportunity, Berger was able to make his first experiments, which proved highly successful. His films (among them "A Glass of Water," "Cinderella," "Waltz Dream," "War of Waltzes," "Trois Valses," "Pygmalion"—the Dutch version—and "The Vagabond King") are all extremely musical, with the playful charm of Mozart's tunes and built up in a rhythm of scenes very like his Shakespearean productions of earlier years.

In private life Berger was a dreamer, a believer in fairy-tales, and, indeed, in spite of hardship suffered after 1933 and of danger in Nazi-occupied Holland, fairies and good spirits seem to have helped him throughout his life. He is possessed by his art, and his financial independence allowed him to turn down offers of work he objected to. Although he was a nephew of the great Liberal Ludwig Bamberg, Berger had no great interest in politics. However, he was a keen observer and his book provides an excellent picture of the cultural and political climate of Germany, particularly of the Weimar Republic. He had found out early that the Film Industry was a refuge for disgruntled reactionaries anxious to poison the German people's minds at a time when the man-in-the-street wanted only peace.

Vivid Recollections

Berger also sketches a vivid picture of Hollywood and distinguishes between the various moods and attitudes he has experienced as a refugee in England, France and Holland. He knows how to portray individuals, both the famous and the unknown: his chauffeur who insisted on putting his savings at Berger's disposal in days of need; the "Aryan" adopted girl who wished to share her foster-parents' destiny instead of being "free"; Paul Wegener who spoke up as a man when offered the post as President of the Actors' Union by a Nazi official; Shaw who gave a hitherto undistinguished refugee the chance of his life (the film-rights of his plays) because "he spoke such funny English." Last but not least Käthe Dorsch who did not risk leaving Berlin for a well-deserved rest because she wanted to help the many persecuted and did not wish to miss her weekly "audience" with Goering. He had proposed to her during the First World War and although she had preferred the actor Harry Liedtke to him, he remained her adorer and admirer. The use she made of his affection on behalf of those needing help, with courage, tact and female resourcefulness, is one of the well-told stories in this moving autobiography. The book is written in beautiful German, a fulfilment of its writer's literary ambitions in the sixth decade of his life.

The conductor *Fritz Busch*** might not have written his autobiography at all if History had not stepped in. The first World War changed his outlook on life, the rise of Hitler's course. Although working as a conductor in Buenos Aires, Edinburgh and Glyndebourne he found the time to tell the story of his life up to 1933. His premature death prevented him from writing what followed. Fritz Busch and his brother Adolf, the violinist, came from Westphalian peasant stock. Their father's musical urge dated from his boyhood when

he was a cowherd and spent his time making pipes out of willow-twigs. Both brothers were born with the gift of "perfect pitch," and their father did his best to secure them a musical education. The boys contributed to the family income by playing at country dances and all types of concerts. Fritz taught himself many instruments and, at the close of his studies at the Cologne Conservatorium, he attended the Conducting Class. He holds that conducting "is the art which is least possible to teach" and that the expression "a born conductor" is certainly justifiable. He gives an excellent description of his training and career, of his encounters with famous musicians and of imponderable occurrences at a time when individuals had both more power and inclination to help in shaping other people's lives. Politically less aloof than Berger, Busch concerned himself with the sociological background of his audiences, and had that sense of culture responsibility which had engendered the Court, State and Municipal Theatres, and which was endangered by red tape and party spirit. Busch was a genuine supporter of the Weimar Republic without blinding himself to its weakness and did not conceal his disgust at the doings of the Nazis, nor, for that matter, of the Communists. His narrative becomes dramatic and fascinating when he tells of his last days in Germany. Owing to his anti-Nazi record he was relieved at once of his post at the Dresden Opera. In spite of the intrigues of minor local officials Hitler and Goering wanted to keep him. Busch was not disinclined in principle, but insisted on the restitution of his honour without any compromises or conditions. At the first night of Johst's "Schlageter" he met Goering for the last time and refused the offer to conduct at Bayreuth instead of Toscanini. The latter's experience with a dictator pointed the way to his final decision.

Kirsten Flagstad's book*** is only an autobiography by name, the journalist Louis Biancolli having compiled it from numerous interviews with her, and it would hardly have been published had there not been the so-called "Flagstad Case." She is a "hopelessly private nature," simple and unassuming, and her disregard of the "bubble fame" sounds sincere enough. Having inherited

KOESTLER ON GERMAN GUILT

In an article published in the Berlin Periodical "Der Monat" Artur Koestler under the heading "Political Neurosis" deals with the psychological reaction of Germans to the atrocities committed during the Nazi régime. He takes the view that the psychological burden was so heavy that the individual German tried to evade it and that therefore many intelligent and benevolent Germans became silent as soon as the words "Auschwitz" or "Belsen" were mentioned. Others tried to contest the facts. This kind of reaction reveals a subconscious feeling of guilt, even among those who had no actual share in the crimes. Everybody tends to identify himself with the achievements of the Community to which he belongs, but not to its shortcomings. Thus every German is proud of "our Goethe," as if he had contributed anything to Goethe's work. "Our Goethe," "our Beethoven," "my Fatherland" are part of the individual make-up, but "our Auschwitz," "our Gas Chambers," "our war of aggression"—all this has to be pushed in the background. It is up to the victors to forget, but the defeated have to learn to remember, Koestler says.

her musical talent from both parents and generations of ancestors, she had trained hard, but what made her become a Wagnerian singer can be as little explained as Busch's choice of a conductor's career. How she could perform Wagner's heroines so convincingly is one of the mysteries of the art of acting. She certainly did not act like a heroine during the war. But on the other hand nobody can really blame her for returning to Nazi-occupied Norway and to a husband she dearly loved. No charge was raised against her by the Norwegian Government in exile, and a Jewish Charity Organisation enabled her to resume work after thorough investigations had cleared her. It speaks for her that she saw herself in a dilemma. By accepting the offer she would have re-entered "through a back-door," by refusing she would have offended the spirit of Vergeland, the Norwegian poet whom she revered and who had fought for the emancipation of the Jews. "The Flagstad Manuscript" enables us to form our own judgment, namely to "judge not!", and illustrates the problem of "Art and Politics" seen through the eyes of a truly female character and artistic temperament shaped in carefree and homely pre-war Scandinavia.

TWO BOOKS FROM JERUSALEM

I should like to draw the attention of AJR-readers to two books which may interest many of them, both written in Jerusalem and published in the German language.

One is a highly recommendable compendium of the history of Jewish religion from the beginnings until the destruction of the Second Temple by the Romans in 70 A.D. when the Pharisee tradition secured the survival of faith and people. It is "Die Glaubensstufen des Judentums" by Friedrich Thieberger (Verlag W. Spemann, Stuttgart), one of the first Jewish books of this kind to appear in post-war Western Germany where apparently after the distortions of the Nazi era the desire for true information on Judaism is fairly strong. This book will usefully meet this purpose, for it gives an excellent analysis of the various trends in Jewish religious development and is written with deep understanding and great charm of spirit and style. I believe it may be of welcome assistance also to many Jewish readers who want to refresh their memories. Professor Thieberger, one of the leading figures of the B'nei Brith movement in Israel, comes originally from a famous family of rabbis in Prague. In this country his best known book is the Monography on King Solomon which appeared in the East and West Library, Oxford.

The second book is not, on first sight, identifiable as a "Jewish" book, but it is of great interest to all lovers of music and especially of the enigmatic figure of Beethoven. On the front we read: "Beethovens Ferne und Unsterbliche Geliebte" by Siegmund Kaznelson (mit 32 Bild-Tafeln u. Faksimiles, Standard-Buch Verlag, Zürich 1954). But as we open the book, we are informed that it is the first volume of an ambitious comprehensive work whose title is borrowed from Heinrich Heine, namely, "Das wandelnde Geheimnis" i.e. The Jews. The work is described as "Tatsachen und Prophezeiungen aus dem Zeitalter der jüdischen

Emancipation." It is well known to those familiar with Jewish publications in Germany before the war, that Dr. Kaznelson, Director of the "Jüdischer Verlag Berlin" and now of "Hoza'ah Ivrit" in Jerusalem, had planned and almost finished a great work on the contribution of German Jews to European culture—to which Professor Willstaetter, as he himself relates in his autobiography, had written an Introduction. This book has not appeared, but Dr. Kaznelson took up the idea in a new form. In his Introduction to the present volume he explains the character of the whole enterprise. The first great figure of the era of Jewish Emancipation to whom Kaznelson devoted his labours and his research, was Rahel Levin, and he believes to have discovered that none other than Rahel Levin was Beethoven's *Ferne Geliebte*. From Jerusalem he directed the breath-taking and astonishing hunt for documents and facts which were to prove his thesis, and in the course of these efforts he has been involved in biographical research on Beethoven's life which finally exceeded the original object, so that the first volume of "Wandelnde Geheimnis" became, in fact, an important contribution to the Beethoven literature. The second half of the book is a fascinating investigation of the riddle of the *Unsterbliche Geliebte*; rejecting all previous hypotheses, Kaznelson furnishes convincing proof that not Therese von Brunswick, as many assumed, but her sister Josephine von Brunswick was Beethoven's adored "Immortal." This, of course, has little to do with Jewish Emancipation or with Wandelnde Geheimnis, but it completes a thrilling story. Not the least attraction of these 463 pages are the many quotations from sources partly unknown even to the educated interested reader, which help to revive in our mind a whole epoch of highest European culture.

ROBERT WELTSCH

*Ludwig Berger: *Wir sind vom gleichen Stoff aus dem die Träume sind.* (We are such stuff as dreams are made of.) Summe eines Lebens. Tübingen 1953, Rainer Wunderlich Verlag (404 pages, DM 14.80).

**Fritz Busch: *Paces from a Musician's Life.* London, 1953, Hogarth Press (224 pages, 18 sh.).

***The Flagstad Manuscript: *An Autobiography as Told to Louis Biancolli.* Melbourne, London, Toronto, 1953, William Heinemann Ltd. (234 pages, 21 sh.).

NEWS FROM GERMANY

HEUSS PATRON OF "BROTHERHOOD WEEK"

Bundespraesident Heuss has agreed to become Patron of this year's "Brotherhood Week," which will be held from March 14th to March 25th under the auspices of the Societies for Christian-Jewish Co-operation.

GERMAN FRIENDS OF ISRAEL

To strengthen the bonds between Germans and Israelis an organization under the name "German Friends of Israel" has been founded in Stuttgart. It is one of its main objects to sponsor understanding between the youth of both peoples.

TWO JEWISH HIGH OFFICIALS IN EASTERN GERMANY

Two Jews, Alexander Abusch and Albert Norden, were appointed Secretaries of State by the East German Government. This step is regarded as part of a more conciliatory Communist policy. Abusch who was born in Cracow and came to Germany as a youngster went into exile in 1933 and returned to Berlin in 1946. He was head of the Cultural League until last year's anti-Jewish purge. Albert Norden is the son of the deceased Rabbi Norden auf Wuppertal. He was Press Chief in Gerhart Eisler's Office of Information from 1949 to 1952.

Professor Juergen Kuczynsky has resigned as Dean of the department of economics at East Berlin University.

WHAT'S IN A NAME?

The chairman of the local Ex-Servicemen Group, Dudensen (Lower Saxony), who was formerly chairman of the local Nazi Group abused the ceremony of the "Volkstrauertag" for a political address in which he maintained *inter alia* that the last war had been started by the "Bankjudentum." When the parson protested, the speaker said: "You seem to be a Jew yourself." The name of the speaker: Knigge!

DIE UMSTELLUNG VON HYPOTHEKEN VON ANGEOERIGEN DER VEREINTEN NATIONEN

Mit Rucksicht auf haeufige Anfragen zu diesem Problem duerfte die folgende kurze Darstellung fuer eine Reihe von Lesern von Interesse sein:

In Bezug auf die Umstellung der Hypotheken, Grundschulden und Rentenschulden hatten die Angehoerigen der Vereinten Nationen nach den fruher massgebend gewesenen gesetzlichen Vorschriften (§15 des Umstellungs-Gesetzes in Verbindung mit § 2 Ziff. 4 der 40. Durchfuhrungs-Verordnung zu diesem Gesetz) eine bevorzugte Stellung. Waehrend die ueber RM lautenden Grundpfandrechte in der Regel im Verhaeltnis von 10:1 auf DM umzustellen sind, hatte nach den angefuhrten Bestimmungen die Umstellung von Grundpfandrechten, die den Angehoerigen der Vereinten Nationen gehoeren, im Verhaeltnis von 1:1 zu erfolgen. Als Angehoerige der Vereinten Nationen im Sinne des Umstellungs-Gesetzes gelten Personen, die in irgendeinem Zeitpunkt zwischen dem 1.9.1939 und dem 27.6.1948 Staatsangehoerige einer der Vereinten Nationen waren.

Diese Sonderstellung der Angehoerigen der Vereinten Nationen ist durch das Londoner Abkommen ueber deutsche Auslandsschulden und das deutsche Gesetz zur Ausfuhrung dieses Abkommens vom 24.8.1953 (§ 102 Abs. 1 und 2 und fuer Berlin § 113) ausserordentlich eingeschaenkt, fuer Ausgewanderte praktisch aufgehoben worden. Denn von der Regel, dass Hypotheken auf DM im Verhaeltnis von 10:1 umzustellen sind, soll nach den vorgenannten Bestimmungen eine Ausnahme nur gemacht und eine Umstellung im Verhaeltnis von 1:1 vorgenommen werden, wenn die Schuld "einen spezifisch auslaendischen Charakter traegt." Einen "spezifisch auslaendischen Charakter" tragen Forderungen und Rechte nach dem Londoner Abkommen und den Anlagen dann, wenn sie aus von inlaendischen (deutschen) Schuldner im Ausland aufgenommenen Darlehen aus dem Kapitalverkehr herruehren und nach den Vereinbarungen der Zahlungsort oder der Gerichtsstand im Ausland liegt oder auslaendisches Recht anwendbar sein sollte.

LECTURES ON ISRAEL IN BERLIN

A series of lectures under the auspices of the "Deutsche Hochschule fuer Politik" (Berlin) on "The Middle and Near East" includes talks about Israel. The lecturers are Dr. Uri Naor, Dr. Chaim Yahil and Dr. A. Bergmann.

RUNDFUNK ON JEWISH ACHIEVEMENTS

On January 1st the Nordwestdeutscher Rundfunk devoted its series "Aus der Welt des Judentums" to Leo Blech. The broadcast ended with a recital of chamber music by Felix Mendelssohn-Bartholdy.

JAKOB WASSERMANN REMEMBERED

The twentieth anniversary of the death of Jakob Wassermann was commemorated in an article by Heinrich Eduard Jacob, published in the "Frankfurter Allgemeine" and in "Die Zeit." "Though Wassermann had experienced the brunt of German Antisemitism, the outbreak of Barbarism in 1933 was entirely unbelievable to him," the author says. "Die Zeit" adds: "In the New Year's night 1934 a friend—a soft death—took the pen away from him. He was then permitted to die in his own house, not humiliated, not deported—and others may have envied him for this."

GERMAN MISSIONARY FOR BETHLEHEM

Pfarrer Weigelt was appointed spiritual head of the German Protestant Community of the Arab part of Palestine. On 1st May he is to take over the office of a Probst of Jerusalem in succession to Dr. Doering, who will return to Germany. At a Farewell Meeting Bishop Dibelius (Berlin), stressed the responsibility involved in this office. He said that in view of the sufferings inflicted upon the Jews it had to be one of the tasks of Pfarrer Weigelt to prove that Germans were aware of a God who had preached love and atonement.

HITLER'S DEATH CERTIFICATE

When the Austrian Government wanted to dispose of Hitler's estate in Vienna it turned out that according to a statement of the Berlin-Charlottenburg Registrar the deaths of neither Hitler nor Goebbels "have yet been entered in the Registry of Death, since their deaths had not been notified at the time."

"REICHSPRAESIDENT DOENITZ"

The Regional paper for Hessen of the Free Democratic Party, "Der Deutsche Kurier," published a series under the heading "The last legal German Reichspraesident—Life and Career of Grossadmiral Doenitz." Doenitz now serves his sentence as a war criminal in the Spandau prison.

STREETS RENAMED

Some streets in Neuwied, which were given new names in 1945, have now been renamed for the second time. The Karl-Marx-Platz has become Moltke-Platz again, the Walter-Rathenau-Strasse Bismarckstrasse, the Ferdinand-Freiligrath-Strasse Scharnhorststrasse and the Matthias-Erzberger-Strasse Bluecherstrasse.

OFFICIAL RECEPTION FOR WAR CRIMINALS

The Lord Mayor of Bielefeld presided over a municipal reception for Erich Wippermann, who was released from Landsberg prison by the Mixed German-American Clemency Board. Wippermann was sentenced to 18 years imprisonment in 1947.

HIGH NAZI UNDER FALSE NAME

It has been found out that the District Deputy Kurt Quedenfeld of Osnabruck, was in fact a high Nazi official, whose real name was Kurt Knuth. Knuth was holder of the Golden Party Badge and for 10 years Mayor of Angerburg (East Prussia). He was associated with the former Gauleiter of East-Prussia, Koch, who is said to be in Russian custody.

GERMAN JEWISH ARCHIVES TO ISRAEL

The Federation of Jewish Communities in Bavaria has decided to send to Israel the contents of regional Jewish Archives found after the war and to make them available for historical research work. The Archives referring to the time before 1870 will be sent first.

Old Acquaintances

Meet a new author—Wolf Mankowitz, an antique dealer and Wedgwood specialist who made a name for himself over night when he published his first novel "Make me an offer." With his particularly Jewish sense of humour this young and gifted writer discovered the second-hand business and introduced it into literature. When he made a slimming cure for the readers of the "Evening Standard" his face and figure became famous all over the town. His first playlet, "The bespoken overcoat" was produced at the little "Arts Theatre"; you can see it again at the "Embassy" where it is revived together with his "Boychik." Mankowitz, born of Russian parents in London's East End, is already one of the two new British satirists; the other is George Mikes who wrote "How to be an alien," "How to scrape skies" and "Milk and Honey." And both are foreigners, so to speak. You can be sure to hear more of Mankowitz and Mikes in the world of letters.

U.S.A.—Lilli Darvas, F. Molnar's widow, was unlucky when she played "Dear Charles" with Oscar Karlweis; the production didn't reach Broadway.—"Grandmarlene" Dietrich is appearing in Las Vegas, and is a tremendous success.—Wolfgang Zilzer who calls himself Paul Andor plays in the new comedy "Oh, men, oh, women" in New York.—Herbert Berghoff and his wife Uta Hagen topped the bill of New York's New Year's Eve cabaret in German.—Szoeko Szakall will be in Joe Pasternak's "Student Prince."

Returnees score successes—Edmund Wolf who works for the German section of London's B.B.C. saw his new comedy "Raeubergeschichte" produced in Berlin with Theo Linggen in the lead. He is not the only "spiritual returnee" who has recently had a success. When Gruendgens produced Thomas Wolfe's "Manor House" in Duesseldorf, Bernard Grun, who lives in England and is the Viennese composer of "Balalaika" scored the music, and Sybille Binder, returned from London, played in it. Leo Mittler, a director who also lived in the States during the Hitler years was praised for his production of Anouilh's "Die Lerche" in Berlin for Christmas; he will do "Bettelstudent" next in Frankfurt. Hamburg's "Schauspielhaus" presented a new musical, "Lass die Leute reden" on New Year's Eve, book by Armin Robinson (returned from America) based on a play by Viktor Skutezky (resident in London) with choreography by Ernst Matray (on a visit from the States).

Home News—Frederic Valk gives a powerful performance in Odets' "Big Knife."—William Dieterle passed through London on his way back from Egypt and made tests for his new "Joseph" picture.—Germany's darling Hildegard Knef will play in the British production of "Trilby."—Librettist Paul Knepler went on a visit to Australia.

Obituaries—With Oscar Straus who died in Ischl aged 83, the last great composer of light music has left us. Amongst Leo Fall, Franz Lehár, and Emmerich Kalmann he was the only Viennese. He first started in Berlin as a student of Max Bruch, afterwards as a member of Wolzogen's famous "Ueberbrettel." Fame for Straus came with "Waltz Dream" followed by the "Chocolate Soldier" based on Shaw's "Arms and the Man." He was the grandseigneur of the Viennese operetta: witty, without vanity, and clever. His name and work will be connected by our generation with the unforgettable Fritzi Massary. When Straus was nearly eighty he still created the famous "La Ronde" waltz; and only a few months ago he conducted the first nights of two of his operettas in Munich.—Aged 72, another composer of light music, Harry Hauptmann, born in Berlin, died in Hollywood where he arrived from Shanghai after the war.—Architect Michael Rachlitz who worked in Germany with Gropius, died in London, at the age of 60.

Germany—Leopoldine Konstantin's play "Arsenic and Old Lace" in Berlin. Kortner will produce Beckert's "Wir warten auf Godot" in Munich.—Kalman's last operetta "Arizona Lady" was heard on the Bavarian radio.—Erich Morawsky showed his first post-war film, "Hochzeitsreise"; he returned from Hollywood some time ago.—Lil Dagover will act in Vicki Baum's adaptation of Colette's "Gigi" in Munich.—Tlea von Harbou celebrated her 65th birthday.—Franz Lederer scored a success in Roussin's "Unmoegliche Frau" in Munich.

PEM

Jacob Jacobson :

OUR SURNAMES

The Jews began to use surnames well before the period of the Emancipation. Although the addition of the father's name to that of the child was general usage, at quite an early date the names of places and occupations were added to that of the father. In the Middle Ages and after later persecutions these place-names moved eastward to Slavonic countries with the fleeing Jews. As examples, one need only consider names like Auerbach and Epstein, Guenzburg and Heilbronn, Katzenellenbogen and Landau, Loria and Speyer. Later these names, some with slight modifications (e.g. Halpern and Heilfron) returned to the west. Similarly the names of eastern towns and villages accompanied the wandering Jews and, in their turn, remained as surnames. I instance names such as Elksich and Kalisch, Gollancz and Kollenscher, Warschauer and Laski. It often happened that each time a family moved to a new town the surname underwent a change. Sometimes the name of the father-in-law, or even the mother-in-law (Mirels, Kaulla) and even more frequently that of the mother, developed into the surname of the family.

The greater the number of Jews in one place and the more settled they were, the greater the need to introduce names by which to distinguish different families and the more likely that these names would become hereditary. This can be seen quite plainly in towns like Worms, Prague and Frankfurt. In Frankfurt-am-Main most surnames originated from place-names; a smaller proportion were taken from the names of houses in the densely populated Frankfurt ghetto. They are the same names the Frankfurt Jews took with them all over the world. In England, for instance, we have only to recall David Teweles Schiff, who was Rabbi of the Great Synagogue from 1765 to 1792, and Mayer Amschel Rothschild, the ancestor of the English branch of that family.

Naturally smaller Jewish communities also used distinguishing names, frequently nick names, referring to appearance, behaviour or occupation. German surnames, however, appeared only very gradually. For example, the Jewish register of the Duchy of Hesse of the year 1646 (knowledge of which I owe to Dr. Benfey-Berlin, now in Australia) shows only one German name, the old name of Gans. A century later, however, in 1744, the register included more than forty surnames, among them such typical Jewish-Hessian names as Abt

JEWS AND BERLIN CONFERENCE

Jewish organisations are to present to the Four-Power Berlin Conference two memoranda. The first calls for an assurance of the implementation of the German reparations agreement, in case a decision for the unification of Germany should be reached. The second memorandum will urge the Powers to intervene in the Austrian indemnification situation.

The State of Israel will ask the Four-Powers for a seat on every commission set up to discuss the future of Germany.

SUBSIDY FOR BERLIN JEWISH HOSPITAL

To balance the budget of the Jewish Hospital Iranische Strasse, the Berlin authorities, on application of the Jewish Community, allocated a grant to cover the deficit for the forthcoming period. The Jewish hospital is open to Jewish and non-Jewish patients alike. Due to the outstanding authorities who held appointments there e.g. Professors Israel, Rosenstein and Strauss, it has always enjoyed a high reputation. The hospital was one of the few institutions which, though severely restricted in its activities, worked uninterruptedly throughout the Nazi period. The reduced present Berlin Jewish Community, whose income is very limited, was not any longer able to carry the financial burden without outside support.

CENTRAL BRITISH FUND REPORT

The 20th Annual Report of the Central British Fund for Jewish Relief and Rehabilitation which covers the year 1952 reveals that during the period under review grants have *inter alia* been allocated to the Jewish Refugees Committee (especially for maintenance, social welfare work and emigration), the Jewish Board of Guardians, the United Restitution Office and to Jews' Temporary Shelter. Furthermore, several causes abroad were supported. Altogether £24,000 were distributed during the year,

(Abterode), Grunsfeld, Hammerschlag, Katzenstein, Kugelman, Moellerich (i.e. from Ellrich), Plaut, Pohley, Mueller and Windmueller.

"Katz" and "Bach"

Many names were accompanied by Hebrew abbreviations. To contemporaries this type of shorthand was general usage. They knew that K'Z (Ka.z) stood for Kohan Zedek, the Just Priest, and that S'G'L (Segal) stood for Segan Lewijah, Leader of the Levites, and that this signified that the family originated from priests and Levites. They could tell with certainty whether in a particular context B'B (Bab) meant Bamberg, Bernburg, Brandenburg or Bueckeburg; they knew whether G'Sch should be extended to Goldschmidt, or Goldscheider or Goldsticker (Goldstuecker). Abbreviations such as these were frequently adopted as surnames. During the Emancipation they often became the basis for new name-formations. Names like Asch (Eisenstadt or Amsterdam), Bach, Basch, Berlak, Brock, etc., and new formations like Benario or Benary (Son of Arjeh), Bendavid or Benfey (Son of Feybusch) all belong to this category.

Government officials in all countries where Jews took up their abode, found the uniformity and the lack of permanence of Jewish names irritating in the extreme. How much more easily they would have been able to identify individual Jews, if, like the rest of the population, they had fixed surnames. How much simpler, too, to keep an eye on those Jews who had already been admitted to the country and to prevent the immigration of undesirable foreign elements. Thus the interests of the government, of taxation, of law and, soon after, of military conscription, were the root causes of the official introduction of permanent Jewish surnames. Emperor Joseph II, who was the first to force the Jews to accept permanent surnames, had yet another motive. He wanted to dissolve the clear-cut, national characteristics of the Jews in the melting-pot of his policy of "Germanisation." The officials, especially in Galicia, who had to put his edict into practice, can hardly be said to have carried out the Emperor's intentions. In many cases they forced names on to the poor Jews which laid them open to ridicule and branded their families for generations to come.

Prussia was the first country to follow Joseph's example by making a law in 1790 that all Jews suffered to live in Breslau should "do as the Gentiles do," and choose hereditary surnames.

The Polish Provinces

The division of Poland bequeathed each of the three countries involved a considerable number of Jews, and, with them, many problems. One of these, again, was legislation regarding names. Thus there was a clause about the institution of unchangeable surnames in both the Prussian laws regarding Polish annexed territories of 1797 and 1800, and in the Russian Jews' Law of 1804. I cannot say for certain, however, whether fixed surnames were really introduced systematically at that time all over the Polish-Russian provinces, from Posen and Warsaw as far as Byalistock, and from Czenstochau to the gates of Kowno. But it is probable that the many Polish Jews with German surnames adopted them in this period. Similarly, one can trace the policy of "Germanisation" of the Austro-Hungarian monarchy in the names of the Jews who once made their homes in the Hapsburg Empire.

The Napoleonic era which brought with it the beginnings of Emancipation also brought a further development in the matter of names. Following the example of Frankfurt-am-Main, first the Kingdom of Westfalen (only recently created by Napoleon) and then the French Empire passed laws compelling Jews to adopt permanent surnames. In 1811 this was extended to Holland. These laws, *inter alia*, prohibited the choice of names belonging to well-known families and famous figures from the country's past. In the Prussian Law of Emancipation of 1812, which among other things decreed the compulsory adoption of permanent surnames by all Jewish citizens, there are no such restrictions, although many people would have welcomed them. Furthermore, no objections were raised to Jewish first names being exchanged for German ones, a practice which soon found considerable opposition.

In 1833, the 77,000 Jews of the so-called Grand Duchy (the Prussian province) of Posen, were forced to accept permanent surnames, and in 1845 a similar law was passed for all those parts of Prussia not previously covered by a specific law. This once again contained a stipulation protecting the names of well-known gentile families. The authorities may well have been surprised when a Westfalian Jew of some standing, *Obervorsteher* L. L. Hellwitz, referring to this law, raised objection to a Rhineland Jew picking the same name that his own father had invented a generation earlier. He protested in vain.

Tradition and Assimilation

Whilst most of the name-legislation of the Emancipation made certain restrictions, nevertheless a considerable leeway remained for the inventiveness and creative imagination of the Jew. Two clear tendencies can here be distinguished. One section, of which the Alsatian Jews are a good example, clung so strongly to their traditions that the names they chose act to this day as a *marque d'estime*. The others chose names which betrayed their desire for complete assimilation. In neither case is it always easy to trace back to its origin the history of these names. A great deal has been written on the subject, most of it speculative. While many of these explanations may be correct, others should definitely be rejected, as has been demonstrated by the late Professor Heinrich Loewe in his "Stories of Jewish Names." But even he could not avoid errors. Often a wide understanding of philology is less important in trying to discover the secret of names than a knowledge of places and dialects, of Jewish every day parlance and customs, and of contemporary literature. In many cases, officials, acting either out of spite or with a genuine desire to help, influenced or prejudiced the choice of names. This applied especially to territories where the Jewish population had not long been under the influence of European culture.

A great many of the names to be found in the registers of the Emancipation have Hebrew origins. The name Neumann originates from the Hebrew Neeman, "the Trusted One," Secretary of the Community; the name Meyer, whilst it sounds exactly like the old German name, is in fact none other than the ancient Hebrew name Meir, meaning "the Shining One."

Invented Place-Names

The greatest likelihood of error occurs with surnames formed from Hebrew abbreviations and from occupations and places. In 1812 in Berlin, a Jewish merchant adopted the name of Marburg, although he was in no way connected with that town, and had only modernised his own name, Marcus. Although the town of Aschburg is not to be found on any map, the name was chosen in 1809 by a Jew from Aschersleben. In this case the reference is perfectly clear. However, many freshly created names sound like place-names, but are not. Although the adoption of place-names was in most cases prohibited, the many artificial formations with Berg, Burg, Dorf, Feld, Heim, Stein, Thal and Wald made it almost inevitable that somewhere a place with the same name existed. How many of those who called themselves Rosenthal can have realised that there were already no less than three dozen villages of that name. Many of the new names seem to indicate a great affinity with nature; yet one must question whether names like Blumenthal, Feilchenfeld, Rosenstock and Rosenblueth—to mention only a few—were in fact suggested by a great love of flowers. It seems more likely that they were based on the German-Jewish girls' names Blume, Veilchen and Rose (flower, violet and rose).

Owing to the fact that in Germany and countries strongly influenced by Germany similar determining factors were at work, many names came into existence at the same time in places far apart from each other. Through this multiplicity some names gradually came to be regarded by both Jews and non-Jews as typically Jewish names. That this was the case with names like Cohn and Levy and their derivatives such as Cohnstamm and Levysohn, is easily understandable. More corrupted versions of these names, such as Cunow, Lebbin, Levisieur and Leibnitz, can hardly be placed in the same category. With these modifications it was of no importance whether Levi or Leib referred to levitic origins or to the lion (Löwe) on the shield of Judas.

(To be continued)

ON WILLS, LEGACIES AND GIFTS

It should be said at the outset that a person who tries to make a will without legal advice is likely to fall into pitfalls, unless the case is very simple, but that everybody should think of leaving a will on death. In the following we give a few important points of information which should be of interest to our readers.

In the first place the costs of having a will prepared by a lawyer, are not—as a rule—considerable and in any case smaller than the increased administration expenses which would arise if no will were left.

The expressions "testament" and "will" are synonymous. A Codicil is a document supplementary to an original will. It is used for small changes or alterations. The legal requirements as to form are the same for all testamentary dispositions whether they be wills or codicils. Their form can be easily ascertained from a perusal of the forms of will which can be purchased at stationers' shops.

A will should contain:

- (1) The revocation of all former testamentary dispositions.
- (2) The nomination of one or more executors. In many cases the appointment of the Public Trustee as executor is advisable.
- (3) Such provisions as for the Guardianship of infants, or in the case of persons dying together, or as regards any wishes as to burial, cremation or funeral. The executor is not bound to carry out these wishes, but this can be secured by leaving him a legacy on condition that the wishes are complied with.
- (4) The disposition of the property of the testator.

The last of these is of course the most important part of the will. It consists of "gifts" which a testator can make freely at his absolute and unfettered discretion. In contrast to most Continental laws, there are no compulsory portions (Pflichtteilsansprüche) in English Law. Although in very limited cases the High Court has powers to order a spouse and a dependent relative to receive a certain part of the estate of the deceased person, if the applicants are necessitous, this does not in any way limit the freedom of disposition of testators. It is the duty of the executor to give effect to the gifts contained in the will after payment of the liabilities of the deceased. Furthermore, a testator can direct that the whole or part of his gifts are to be held in trust, the purpose of which is mostly to ensure that after the death of one beneficiary the assets devolve on another or others.

As a rule, the formalities of a will are unavoidable and all assets first devolve on the executor (or, in case of "intestacy," i.e. if no will has been left, on the administrator) and through him on each beneficiary. According to various Acts of Parliament, certain small assets can, however, be collected by any person who was properly authorised by the deceased. An example is the Post Office Savings Account which may be nominated in favour of a named beneficiary, as may be seen on the last page of any Post Office Savings Book.

It is most important to make sure that the testamentary gifts cover the whole of the property of the testator at the time of his death. If this is not the case, such assets as are not covered by the will, devolve on the persons entitled on intestacy, and the legal position becomes complicated.

Furthermore, the testator must give a precise and unambiguous description of the recipients and the subject-matter of his gifts. For instance it is advisable to avoid expressions such as "next-of-kin." A testator should also be careful to avoid gifts on certain conditions, at least without legal advice. Such conditions might relate to any personal qualifications of the beneficiary or the manner of utilisation of the gifts or the happening of events (e.g. the death of the beneficiary). A few months ago, the High Court had to deal with a case in which a Jewish mother had made a legacy in favour of her daughter on condition that the latter should not marry a husband of non-Jewish faith, otherwise the daughter should lose her testamentary rights. The Court was not in a position to grant a judgment in accordance with the intention of the mother, because the wording of the condition did not fulfil certain complicated legal requirements. This example, which we mention in a very simplified form, may suffice to stress the warning not to insert any conditions in home-made wills.

Testamentary gifts are called "legacies" or "bequests," and if they relate to real property,

they are called "devises." The testator should avoid using such legal expressions in home-made wills. Altogether, the wording of the will should be as simple and clear as possible. For, in order to interpret the terms of the will it is necessary to ascertain which of the several different kinds of legally recognised legacies was meant, as different kinds of legacies are dealt with under law in a different manner. If, for example, the legacy consists of a gift of a particular thing which is described in such a way as to distinguish it from all other things of the same kind—e.g. "my golden ring with one diamond,"—the recipient (called "the donee") would not receive anything, if the testator parts with that property, or if it is lost or destroyed, before he dies. But if such object is still in existence at the death of the testator, the executor has to give it normally to the donee, even if the estate is insufficient to satisfy other legacies. However, if the legacy consists of a gift which is not specifically identified by the testator—e.g. "I bequeath £100 to X"—and the assets of the estate do not suffice to pay the debts of the estate, X would receive only a proportional part of the £100. This will show the importance of framing wills in careful language.

Incidentally, the expression "gift" is not confined to testamentary dispositions but if a living person wants to make a gift to another living person, an informal oral or written promise is not sufficient. The gift is only valid if the promise has been made by a "deed under seal" or if the donee has actually received the object of the gift.

There is a peculiar exception to this rule, namely the so-called "death-bed gift." It occurs when a donor, suffering from illness or planning a dangerous voyage, makes a donation of something, except freehold or other real property, in contemplation of his death. For instance, a severely ill person hands over to a friend jewellery, cheques payable to him or documents evidencing other rights. Such a donation is not to become absolute until the donor dies and is nil and void if the death which was contemplated does not occur. If, however, the contemplated death does occur, the gift immediately becomes valid and passes automatically to the donee without any interference of an executor or administrator. Nevertheless, though it formed no part of the deceased's asset at his death, the gift is subject to death duties.

E. M.

LUDWIG MARCUSE

60th Birthday on February 8

The philosopher Ludwig Marcuse will be sixty on February 8. A native of Berlin, he intended to settle as a Lecturer in Philosophy at Berlin University. The death of his teacher Ernst Troeltsch thwarted this ambition, which was not to be fulfilled until his emigration to the United States of America, where he became Professor of Philosophy and German at the University of South California in Los Angeles. He first made his living and his name as a literary journalist; out of his contributions to the "Blätter des Deutschen Theaters" and "Das junge Deutschland" grew his books "Die Welt der Tragödie" and "Strindberg, Das Leben der tragischen Seele," which after thirty years is still by far the best book on Strindberg. He is one of those philosophers who live up to their teaching: "Primum vivere, deinde philosophari." Uncompromising in his intellectual honesty, he is kind and helpful in human affairs. His philosophical thought has been arrived at by life: his excellent book on Ludwig Börne was the fruit of his experience as a literary editor and dramatic critic in Frankfurt; his "German Sketchbook" (together with Harold von Hofe: Houghton Mifflin Company, Boston), a type of a German reader sorely needed in this country, is the outcome of discussions with his students. After the books on Plato ("Der Philosoph und der Diktator"), "Die Philosophie des Glücks" and the reprint of his Heine ("Ein Leben zwischen Gestern und Morgen")—reviewed in "AJR Information," January and March 1952—he published "Pessimismus, ein Stadium der Reife" (Rowohlt Verlag, Hamburg, 190 pages: DM 7.50). He traces the conception of pessimism from the Bible and the Ancient World to our time, where it is a dominant force in manifold manifestations and under various names. He examines its growth and its causes, and distinguishes between the private discomforts of some of its exponents and the maturity of thought of which it is a symptom. The strongest counteracting forces, strangely enough, are being found in two opposite camps, in America and in Russia.

L. W.

VIENNESE IMPRESSIONS

I had never sat next to a Russian soldier, let alone a Russian officer. In Berlin, for instance, the sentry at the Russian war memorial in the Tiergarten can be admired only from a respectful distance. It happened in Vienna, at a cinema; the occasion was not even a film on Stalingrad but an average Hollywood comedy, and the officer by my side roared with laughter. After the performance I watched suspiciously whether he would be arrested for high treason. Instead, he walked over to the buffet and ordered a "Schale Gold" (cup of coffee with milk).

The Austrian monarchy was once defined as "Absolutismus gemildert durch Schlamperei." About to-day's situation it would be more apt to say: cold war, warmed up by a cup of "gold." Vienna is divided into sections like Berlin, but as much as the Russian officer enjoyed an American film, do British soldiers have fun in the "Prater," which is in the Russian part of the town.

Indeed, Vienna is the only place in the world where the "Big Four" still co-operate visibly. The patrols of America, British, French and Russian "M.P.s" which inspired the film "Four Men in a Jeep" are continuing—only that the jeep has changed to a limousine, decorated with the emblems of West and East, as colourful as a coach of the famous "Riesenrad." But coming back to the "Prater"—one can't help noticing that it looks slightly shabby and neglected, like the whole of Vienna, although she had the good fortune to emerge from the war with few scars. After the wholesale destruction of German cities, the beauty of her palaces, churches and squares is all the more touching. There are still the picturesque lanes of the inner city and the wine gardens in Grinzing, and yet—as if a cloud of dust had settled on every-

thing—the radiance has gone, the sparkling mood, the brilliant wit, the smiling charm. True, the city has remained the same; but the people have changed. Or perhaps the "Süsse Mädel" has always been a wish dream of Arthur Schnitzler and never existed. In the Kärntner Strasse one can run into Ernst Deutsch again, but in the cafés the guests do not write literature, they simply drink coffee.

There are about 9,000 Jews in Vienna, of whom approximately 60 per cent live on public assistance and pensions; 25 per cent are employees; and the rest business men and members of the free professions. A large proportion, and by no means only the partners of mixed marriages, are indifferent towards Judaism. In the elections for the Jewish communal representation, the Socialists gained 12 mandates, the Zionists 6, the Communists 5 and the Agudath Yisroel 1 mandate. The Chairman of the Community is the Socialist Dr. Maurer, its Vice-Chairman Director Leitner, who is the President of the Zionist Federation.

Should one visit the "Simpl"—a cabaret with a long literary tradition—then one forgets that Vienna, in fact, is a city without Jews. Here one still meets them, on the stage as well as in the stalls, as if time had stood still—until the political sketches are presented about the occupation powers and about Austria, which does not know whether it should become an "Ostreich" or a "Westreich." And then Farkasz, the conferencier, makes a Jewish joke and suddenly one becomes aware of a certain embarrassment, among Jews and non-Jews alike; one feels how short-lived this escapism is, how far removed the "Simpl" is from reality... and that in Vienna the time for Jewish jokes has gone once and for all.

HERBERT FREEDEN

Kenneth Ambrose

"STRUWWELPETER"

It seems strange criticizing a book one had taken so completely for granted. Sacrilegious, almost. It certainly would never have occurred to me if someone hadn't recently given my little boy an English translation of it (Struwelpeter, or Merry Stories and Funny Pictures, pub. Blackie & Son Ltd., London and Glasgow). There they were, all the pictures I remembered from my youth, a memory shared by millions of others who may have had no more in common with me than the accident of their childhood lived in Central Europe. No translation, of course, can ever be quite the same to us who grew up with "Struwelpeter" in German. "Sieh einmal hier steht er, . . ." can only mean one thing to us. "Just look at him! There he stands, . . ." is a perfectly good rendering of this phrase, but I am sure it will never mean the same to my son. Some passages just cannot be transcribed easily; "Suppenkaspar" for instance becomes "Augustus who would not have any soup."

However, this is not meant to be a literary criticism of a perfectly adequate translation. What I really wanted to record here was my utter amazement that as bloodthirsty and generally unpleasant a book as this should have been "enjoyed" by the young of so many generations, including myself. For after all, there is not one nice story in the whole book. You don't believe me? Well, here is a very short summary:—

There is first of all Struwelpeter himself, "with his nasty hair and hands," as the translation has it. When my boy first saw him on the cover, he somewhat apprehensively said, "He won't hurt me with his nails, will he Mummy?" Then comes "Cruel Frederick," a sadist of the first water. All right, you might say, but he gets his deserts in the story. True, but only at the cost of showing a dog up as dangerous and biting him, and by further scaring the young reader about doctors—

"The Doctor came and shook his head,

And made a very great to-do,

And gave him nasty physic too."

Again, poor little Pauline has to burst into flame and burn to a little pile of ashes. One might have thought there were less shocking ways of teaching

little minds that matches are dangerous. I know a woman of my generation who as a child stuck the two pages with Pauline together, because the picture of her burning upset her so much that she didn't want to see it even by chance.

The Story of the Inky Boys was no doubt intended to cure children of race hatred (at least against coloured people, if not against Jews). So far wholly commendable. But even here it has to be done through a huge and altogether frightening "Nikolas" (who for some reason becomes "Agrippa" in the English translation) picking the naughty little German boys up by the armful and pushing them into his huge inkwell.

In English children's books, Bunny is always a most lovable little creature. But in "The Story of the Man that Went out Shooting" ("Die Geschichte vom wilden Jäger") the hare finishes up by shooting the hunter. The next story, that of "Little Suck-a-Thumb," I personally find particularly repulsive, with little Conrad standing there, blood dripping from his hand where the tailor has cut his thumb off. It reminds me of medieval (and earlier) tortures and punishments. Most suitable for children.

A peculiar difficulty arises at the end of the "Suppenkaspar" story, for sooner or later you will come to read out the last line which runs, "And on the fifth day, he was—dead!" "What does 'dead' mean, Mummy?" my three-year-old wants to know. Well?—

There are no blood and no fatal casualties in the Story of Fidgety Philip, "only" a complete tableful of food fallen on top of our hero on the floor. To make up for this lapse, we are regaled next to a lurid picture of an all but drowned Johnny Head-In-Air floating in the water, and we finally leave the book with "Flying Robert" disappearing in the clouds for ever.

Given these facts, two questions immediately suggest themselves. How did such a horrid book ever come to be written for small children? And why has it been so popular for such a long time?

There is an Introduction in the book which explains its origin. Its author, a Dr. Heinrich

Hoffmann, (who was in charge of a mental home) there explains how he went into town one day in 1844 to buy his boy of three a book for Christmas. He could only find long moralising stories or "stupid" (alberne) picture books, so he decided to write his own. No doubt, the "Struwelpeter" was a tremendous improvement on the sort of books Dr. Hoffmann saw in town in 1844. But we are now in 1954, and although many things have not changed, child psychology and education are no longer what they were then.

We now have some really charming children's books, both in this country and on the Continent, and in this country, at any rate, it is usually preferred to bring children up by encouraging them to do the right things rather than by forbidding them to do the wrong ones and threatening them with the terrible things that will happen if they don't do as ordered. Not that this country has a monopoly in progressive education,—far from it. Many of the pioneers in this field lived and worked on the Continent, and corporal punishment and strong discipline are certainly still practised in many homes and schools here. But it is more characteristic of the British people to guide children, and grown-ups, come to that, by positive example, and more typical of the Germans to educate young and old by prohibitions and frightening. That, I think, is why the charming children's books are in the ascendant in this country, while Struwelpeter rules over German childhood in undiminished glory.

Let us be quite clear about one point:—If "Struwelpeter" ceases to fit into the pattern of thought and behaviour of German parents, it will no longer be automatically pushed on German children. It is possibly a novel suggestion to measure the progress of a culture group by the circulation of a children's book written by the medical officer of a lunatic asylum.

EXHIBITION OF EMBROIDERIES

The fifth Exhibition "Craftsman and Designer," arranged by Mr. H. E. Kiewe, will display traditional embroideries from the Holy Land and from Norway. The Exhibition will be held in the premises of the British Council, Black Hall, St. Giles (Banbury Road), Oxford, from February 12th to February 23rd.

FAMILY EVENTS

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

Birthday

Mr. David Raab of 29, Horne Str., Bury, Lancs., formerly Vienna II, celebrates his 70th birthday on 8th February in good health, surrounded by his family.

CLASSIFIED

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PART-TIME SECRETARY (6 to 9 p.m.) wanted by Jewish Organisation. Interesting work. Box 155.

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FORMER RECHTSANWALT seeks clerical or managerial position of any kind. Box 146.

MAN seeks position in export or shipping firm, preferably in textile trade, knowledge of export/import procedure, office administration, sales correspondence, etc. Box 148.

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Enquiries from AJR

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Welt, Hildegard and Karoline, from Vienna for Mr. Gottlieb in Israel.
Kirsch, Aron, from Glogow, Poland, for Jewish Teachers Training College.
Philips, Lilly, née Silbermann, from Hungary, for Paula Kalder, Israel.

PERSONALIA

Dr. Leo Kohn was appointed Professor for International Relations at the Hebrew University, Jerusalem. Dr. Kohn was born in Frankfurt. After the establishment of the State of Israel, he submitted the draft of a constitution to which wide attention was paid.

Dr. Aron Sandler, who took a leading part in the work of the Jewish Community, Berlin, and of the Landesverband of Jewish Communities in Prussia, was 75 years old recently. Dr. Sandler now lives in Israel.

EMPLOYMENT AGENCY

In January more offers were received than in the previous months. But most of them were part time or temporary jobs. We have still to find jobs for: Clerical Workers, bookkeepers, typists, shorthand, typ. etc.

Needlewomen for alterations, dressmaking, mending, darning, etc.

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Ottlie Schoenewald, the last chairman of the "Juedische Frauenbund" in Germany, recently celebrated her 70th birthday. Before her re-emigration to the United States Mrs. Schoenewald lived in England, where she took an active interest in the work of the AJR. We wish her many happy returns of the day.

Rabbi Dr. Leopold Neuhaus, who after his liberation from Theresienstadt was for some time Rabbi in Frankfurt, was 75 years old recently. Rabbi Dr. Neuhaus now lives in Detroit.

OBITUARY

Dr. Isidor Schalit, the veteran Zionist and friend of Herzl, died in Israel at the age of 83. Dr. Schalit, who came from Vienna, was Secretary of the first Zionist Congress at Basle in 1897.

Professor Dr. Erich Seligmann, the former head of the Health Department of the Berlin Jewish Community, died in New York, aged 73. Professor Seligmann always took an active interest in Jewish communal work and was one of the Board members of the Zentralwohlfahrtsstelle of the Jews in Germany. Until 1933 he held responsible positions with the Berlin Municipality and was widely known as a research worker and practical hygienist.

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Letter to the Editor

HELP FOR THE BLIND

Dear Sir,
The Jewish Blind Society is rapidly extending its activities. The number of people requiring help and advice is increasing monthly and there are now 816 Jewish blind persons registered with us.

We are constantly in need of volunteers to accompany blind people to hospitals, clubs or the dentist, or to visit their homes, in order to read, write or even cook a meal for the blind person concerned.

Many of our people are German-speaking and I am confident that there are ladies in your Association who would be prepared to spare a few hours per week in order to help one of our blind co-religionists. Communications should be sent to The Assistant Secretary, 1 Craven Hill, W.2.

Yours truly,
S. Marcus,

18th January, 1954. Assistant Secretary, Jewish Blind Society.

THE HYPHEN

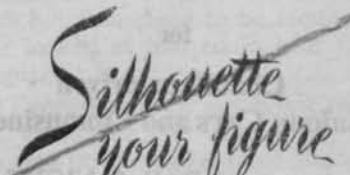
During February, amongst our activities is a visit to the Flemish Art Exhibition, the Mansion House, and a lecture entitled "Continental Roundabout" on the 21st February at 57 Eton Avenue, London, N.W.3. For further information please contact Miss L. Metzger, 45A Golders Green Road, London, N.W.11, enclosing s.a.e.

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