

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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Dr. Hilde Maas

SIGMUND FREUD CENTENARY

May 6, 1956

Celebrations will take place this year in honour of the hundredth anniversary of Sigmund Freud's birth. Representatives of the International Psycho-Analytical Association will meet in Freud's last home, 20 Maresfield Gardens, Hampstead, to be present at the unveiling of the London County Council's Commemorative Plaque. Freud's youngest daughter, Anna, the well-known child-analyst, will receive guests in the house and in the two children's clinics which she inaugurated at 12 and 21 Maresfield Gardens. Lectures will be given there and in the London Clinic, Mansfield House, the home of the British Psycho-Analytical Society. The centenary address will be delivered in the Royal Society of Medicine by Dr. Ernest Jones, the only survivor of Freud's early pupils, and a series of six public lectures will take place at Friends House, Euston Road, under the heading of "Psycho-Analysis and Contemporary Thought," dealing with "Psycho-Analysis and Art," "Sense of Guilt," "Philosophy," "Social Problems in Industry," "Child Care" and "The Teacher."

Lectures of this type could easily be increased in number. The influence of Psycho-Analysis on aesthetics, literature, history, mythology, ethnology and archaeology is remarkable. It all started from the task of a medical man who set out to find a cure for certain nervous diseases. First he studied and applied hypnosis, then he gave this up and developed his very original method of entering into the hidden depths of the patients' suffering mind by using the patients' "free association." This enabled him to introduce an application of the "unconscious" mind into medicine with far reaching consequences in the vast field of arts and applied sciences.

This article cannot possibly give a full picture of the intricate and complex system of Freud's theories, hypotheses and practical applications which he and his school have worked out in the last 60 years. Those who are interested will find the best description in the two fascinating volumes of "Sigmund Freud, Life and Work" (Hogarth Press), in which Dr. Ernest Jones, as a friend, a pupil, a Doctor of Medicine and an analyst, achieves the recording of the main facts of Freud's life and the relation of his personality and his life-experiences to the development of his ideas.

Sketched out here in the roughest outlines and very superficially I shall try to say what was so new, exciting and shocking to Freud's contemporaries and still is unacceptable to many educated people nowadays.

His Great Discovery

Academic psychology and medicine had been content to describe normal psychology, nervous diseases and mental disturbances as functions taking place in three fields of the mind: intellect, willpower and emotions. Some of them assumed, but were unable to prove, the existence of some occult, undescrivable part of the personality which they termed "unconscious." Poets and philosophers through all the centuries had been occupied in expressing these dark forces that worked against all reason, all wisdom, all controls by conscience, willpower, ethics and religious convictions. Catull's "I hate, I love—but why, I do not know" was the classical demonstration of love-conflicts, to give just one example of innumerable poetic works.

Freud was the first medical scientist to study the nature of the unconscious, its influence and its disturbing interaction with the conscious parts of intellect, willpower and emotion which may be described as the show-window of the personality.

This knowledge led him with inexorable logic

into the jungle of the primitive instinctual drives, known as hunger and thirst and sexual instincts in the service of self-preservation. He unveiled the conflicts of development in early infancy (the Oedipus Complex), the struggles of intellect and willpower to establish the hegemony of reason, and he introduced the knowledge of the powerful influence of mankind's "conscience," which he described as partly conscious, partly unconscious. He chose simple names for these hitherto unknown, "unmapped" regions of the personality: the Id—the Ego—the Superego.

Attacks and Misunderstandings

This was all difficult enough to follow but might have been accepted. But the "unforgivable sin" he committed was his insistence on the infantile basis of all these conflicts. According to him, each newborn child has to be changed from an instinct-ridden, unruly animal-like creature into a useful member of the community, and this process of civilisation causes inevitable upsets in the mind-body organisation, mainly due to the fact that the infant's sexual instincts have to be suppressed. Modern biology has confirmed that the early glandular activities in little children are consistent with Freud's assumption of early sexual energies, different from those of adult life, yet nevertheless sexual in their origin. However, the misunderstandings, misquotations and misrepresentations of Freud's theories are still numerous. Freud became the most unpopular scientist: university professors, medical men and students attacked him violently as unscientific, unmedical, immoral, criminal. The ignoramus chose to ignore him. Yet after years of utter isolation and financial losses in his practice he found recognition, pupils, fame. He built up a group of collaborators, and from 1920 onwards he was the head of a growing international

society with associations, training centres and clinics in Vienna, London, Berlin, Zürich, Holland, Paris and America. It was understood that membership of this movement was based on the fundamental acceptance of the unconscious, the Oedipus Complex as the nucleus of neurotic illnesses, and of the correct use of the psycho-analytic technique with modifications necessitated in certain well-defined conditions. This allowed sufficiently for individual freedom of each analyst's personality. However, before and after 1920, Freud had the unpleasant task of parting with some of his adherents. Professor Karl Jung refused to endorse the master's assumptions of early unconscious activities based on infantile sexuality. He built up his own method of "Analytic Psychology," giving up the concept of the Oedipus Complex in favour of a more mystic "collective unconscious" and introducing religious concepts which Freud had avoided within his "materialistic" framework as irrelevant to medical treatment. Alfred Adler resigned and formed his own group of "Individual Psychology," basing it on his own valuable contribution to psycho-analysis, the power complex, the body's weakened resistance. Rank, one of Freud's early adherents and collaborators, threw everything away by the exclusive use of his "Birth Trauma." Freud's insistence on well-defined basic concepts, was frequently misinterpreted as his "intolerance," his desire to "dominate"—in short it gave the world a picture of Freud which was anything but true. He was, to quote what Rilke said of Rodin, lonely before fame came to him and may be even lonelier when it came. "Fame is finally the quintessence of all the misunderstandings that grow around a new name."

In giving this lengthy record of Freud's scientific development we may have complied with his own wishes more than with those of our readers. They are probably more interested in Freud's personality than in dry descriptions of his science, but Freud himself wanted to be known by his work, not as a private person. He who had elevated biography

Continued on page 2

TRIBUTE TO LORD SAMUEL

An Urgent Appeal

In his broadcast on the Tercentenary of Anglo-Jewry given on Sunday, April 15, Viscount Samuel laid particular stress on the impact of the refugees from Nazi oppression on the life of this country. In science, arts, and commerce, Viscount Samuel stated, their achievements have been outstanding and to the benefit of Great Britain.

Everyone of us who listened to the broadcast has been filled with pride when he heard such an unreserved and enthusiastic appreciation expressed on this august occasion by the widely respected elder statesman and most prominent English Jew. His address, which reached millions of homes in these isles, will have added to the recognition which our community enjoys among all sections of the population; it will also have helped to dispel prejudice as far as it is still in existence.

Viscount Samuel's association with the cause of those Jews who were persecuted by the Nazis has been of long standing. More than two decades ago, in 1935, he co-ordinated the worldwide efforts on our behalf by the establishment of the Council for German Jewry, whose presidency he accepted. The fact that he lent his name to this work was of decisive importance.

Most of those who, due to the efforts made

under his leadership, were able to reach these shores are now firmly established. His broadcast reminds them of the gratitude they owe to him, and they will be united in the desire to give visible expression to this gratitude. There is a well-timed and adequate opportunity for doing so. On the occasion of his 85th birthday, some months ago, the Anglo-Jewish community decided to present to Lord Samuel a tribute of the pride and affection in which the Jews of this country hold him. At his wish the tribute will be applied to the library building of the Hebrew University of Jerusalem to contain the collection of philosophy. An announcement of this scheme was published in "AJR Information."

The AJR Executive has now decided to contribute to the project in honour of Lord Samuel an amount to be collected among its members. We wish to show that we who are no longer helpless victims remember those who helped us in the most trying time of our lives. We urgently appeal to every member to help us in making this dedication an impressive one. Everybody should contribute to the best of his abilities and any amount, large or small, will be welcome. The payments should be marked "Tribute to Lord Samuel" and sent to the Association of Jewish Refugees in Great Britain, 8, Fairfax Mansions, London, N.W.3.

Continued from front page

of patients or famous personalities of the past (e.g., Leonardo, Goethe, Moses) into an art was most reluctant to give information about his private existence. Twice in his younger days he destroyed all correspondence, diaries, etc., enjoying almost impishly the difficulties he thus created for his future biographers. However, there is a justified urge in all of us to know details of the life of a great personality who has contributed so much to the "study of man," and to find out how much of the evolution of his branch of science is bound up with the founder's own development. There are the questions that have come up again and again: how much of Freud's teaching was based on his Viennese background, how much on his Jewish origin? They were used as hostile criticisms, often refuted, but recurring tenaciously. The climax was reached when in 1934 Professor Karl Jung accused Freud of applying "indiscriminately Jewish ideas on the German, thus ignoring the precious mystery of the German and his creative mystic soul. Freud failed to recognise the Germanic soul. The glorious appearance of National Socialism should have taught him and his followers that the mighty tension and impact of Hitlerism was hidden in the German soul and that a movement of a whole people has been liberated in each single German. . . ."

His Jewishness

Freud himself believed that his Jewishness had not created his scientific development but that it had given him some strength in tolerating both his isolation and the furious attacks by his opponents. He was always proud of his origin and in contact with "his people"; although he was brought up as a Westernised Liberal Jew with a tendency to assimilate, he was determined not to be baptised. He had no desire or needs for religious convictions but had no objections to other people's attachment to them. He lived and died as an "unbeliever." His interest in religion was bound up with his scientific interests. As a scientist he disliked misuse of religion in the hands of parental or governmental authorities, yet he was able to acknowledge that religion made it possible for many people to endure frustrations in this life by hoping for another life and rewards hereafter; he refused to accept misuse of religion as an illusion since it had not brought about true happiness for this earthly life and had not prevented poverty, illnesses and all the evils that our flesh is heir to. With these arguments he was equally able to refuse Communism as yet another disguise of religion in that it claimed to cure all earthly evils. He was very pessimistic in judging the Russian Revolution and felt keenly that human happiness—if possible at all—cannot be brought about by power politics exclusively.

His political life was that of a Liberal Jew. He never joined any party, particularly since Vienna was, from 1895 to 1910, ruled by the notorious Lord Mayor Lueger, who made anti-semitism his slogan and may be regarded as a comparatively mild forerunner of Hitlerism. His régime made it more difficult for Freud to obtain his title as Professor without change of religion. Freud's Viennese background, often held responsible for the origin of his lifework, had nothing to do with its conception and growth. The town in which he lived for nearly eighty years paid little attention to him and his work. He was almost unknown and it was only after the First World War that in his own caustic words "the Vienna authorities acknowledged his fame for the first time"; that happened when the income tax inspector doubted Freud's return, adding that it was a well-known fact that many foreigners, able to pay good fees, came to see Freud. Freud disliked the Viennese happy-go-lucky "Schlamperei," the so-called "Gemuetlichkeit" which hid so much underlying sordidness, the superficial gaiety that covered up the cruelty with which under Lueger, and certainly under Hitler, the population could indulge in the "Hetz" of Jew baiting.

Freud lived in Vienna mainly as a member of the Jewish community. He went regularly—every second Tuesday—to meetings of the B'nai B'rith Lodge and gave occasional lectures in this circle. Throughout his life, he dreamed of leaving Vienna and settling in England for which he had an early, lifelong admiration. "Its sober industriousness, its generous devotion to the public weal, the stubbornness and sensitive feeling for justice of its inhabitants" appealed to him as a young boy on his first visit. He spoke, read and translated English fluently and knew English literature from

RESTITUTION AND COMPENSATION

CHANGE AT U.R.O. FRANKFURT

As reported in our April issue, Mr. B. B. Ferencz, who has rendered outstanding services to the organisations of which he was in charge, has returned to New York. His duties as representative of the Conference on Jewish Material Claims Against Germany have been taken over by Dr. H. S. Schoenfeldt, a former Rechtsanwalt in Berlin, who has been connected with the legislative work of the Claims Conference since 1953. Dr. George Weis will act as Director of the Jewish Restitution Successor Organization in Berlin, while Dr. E. Katzenstein will take over Mr. Ferencz's duties in respect of J.R.S.O.'s activities in Western Germany.

The Board of the United Restitution Organisation has appointed Dr. Kurt May, Frankfurt, as Acting Director of Operations for the U.R.O. Dr. Kurt May has been connected with the work of the Organisation since 1948. Mr. Ferencz will continue to serve as liaison officer between U.R.O. and the Claims Conference, and will also advise on organisational and budgetary matters.

APPLICATIONS TO CLAIMS CONFERENCE

Time Limit, June 30th, 1956

The time limit for 1957 applications to the Claims Conference has been fixed for June 30th, 1956. Applications for activities outside Israel have to be submitted in 10 copies to the Conference on Jewish Material Claims Against Germany, 270 Madison Avenue, New York, 16, N.Y., and have to contain a detailed description of the activities for which funds are requested.

The organisations submitting applications should also include precise budgetary data and information on other sources of income which may be available to them for the projects in question. The filing deadline of June 30th, the Claims Conference points out, represents a change in the annual filing date from the one which had existed in previous years.

SETTLEMENT WITH IG-FARBEN ?

Dr. Walter Schmidt, one of the two liquidators of the IG-Farben A.G., agreed to a settlement under which the IG will pay compensation to Norbert Wollheim who had done forced labour in the Auschwitz-Buna-Works and to other persons in the same condition. Schmidt said that out of 43,000 KZ-inmates who worked for the IG during the war 2,400 had registered their claims. About DM100 million had been set aside from the firm's assets for such claims.

Shakespeare to Milton, almost as intimately as he knew Goethe and Schiller. Cromwell, who had allowed the Jews to settle in England, was his hero, he named one of his sons Oliver in honour of him. He welcomed England's attitude to Zionism and its promise to allow the foundation of a Home for Jews appealed to him after the First World War. What he disliked, however, was the connection of religion and nationalism. As a Governor of the Hebrew University of Jerusalem he was invited to the opening ceremonies. In his direct, uncompromising, almost harsh approach to his ideals, he wrote: "A university is the place where knowledge is communicated, beyond all differences between nations and religions."

A Tolerant Man

This directness and intellectual honesty characterised Freud's scientific attitude. As a man he was tolerant, essentially kind and generous, as a husband and father of six children considerate, easy of approach, harmonious to live with, without tension, devoted to his work, yet always able to give time and attention to his large family and to his wide correspondence with friends. His home, first in Vienna, Berggasse 19, and from 1938 to 1939 in London, 20 Maresfield Gardens, radiated his spirit: devotion to his work, to his library, his cigars, his flowers, his collection of antiques. The last thirteen years of his life were spent in illness and almost constant pain caused by a slow growing cancer of his jaw which necessitated several operations and turned speaking and eating into agonising actions. He faced his death with the unflinching courage that had characterised his whole life and refused the consolation of drugs as much as that of religion. He died on September 23, 1939, survived by his wife, Martha, and five of his six children. He is survived also by his work.

PROFESSOR BOEHM HONOURED

Professor Dr. Franz Boehm, CDU member of the Bundestag, Chairman of the Association for Christian-Jewish Co-operation and, in 1952, leader of the German delegation at The Hague during the negotiations with Israel about compensation, was awarded the Stephen S. Wise Prize of the American Jewish Congress.

The award consists of a diploma and the sum of \$1,000. For the first time it was given to a German citizen.

SOCIAL-DEMOCRATS URGE INDEMNIFICATION

In the issue of March 31st the Social-Democratic "Pressdienst" (Bonn) welcomes the fact that the democratic forces of the Federal Republic have joined hands to speed up indemnification.

It refers to the criticism expressed abroad and to the need to re-establish Germany's good name in the countries where, meanwhile, many Nazi victims have acquired citizenship. The delay is usually not due to lack of good will but rather to the complicated provisions of the law and to the insufficient staffing of the Indemnification Offices in Germany, the article says.

GERMAN INDEMNIFICATION OFFICES

Mr. Kurt R. Grossmann was commissioned by Jewish organisations to examine the practice of compensation in different German Land, Berlin, is the most generous one. He emphasises the human kindness with which the officials there carry out their duties and which is missing in many other Laender, whereas, e.g., in North Rhine-Westphalia, a complicated machinery and ill-defined competences slow down the work of too few officials.

LONDON LECTURE BY SENATSPRAESIDENT KOSTERLITZ (FRANKFURT)

We should like to draw our readers' attention to the lecture of Senatspraesident Dr. Hans K. Kosterlitz, advertised in this issue. Dr. Kosterlitz is President of the Senate on Indemnification matters at the Supreme Court of the Land Hesse. The jurisdiction of this Senate has been of great influence on developments in this field and his lecture will, therefore, be of special interest.

On May 6, 1956, we celebrate Freud's birthday. His creation, the Psycho-Analytic movement, will be 50 years old. It has survived many prophecies of its imminent extinction. Psycho-Analysis, as any other science, is in constant flowing development. It will be extended, revised, controlled and confirmed and adapted to changing needs of mankind, free from fetters of intolerant dogmatism, yet bound by the fundamental adherence to its founder's great discovery, the unconscious mind as the indispensable core of pathological psychology. On this basis there is hope that his heirs will continue Freud's lifelong efforts to build up a "Normal Psychology" which he conceived many years ago but which under the pressure of more imminent problems he left unfinished to his daughter Anna and her fellow-workers.

To end this contribution to the study of a Jewish genius one would like to follow Freud's example in one of his most endearing characteristics: he had a gift of making a point, emphasising a detail or ending an argument by telling one of his many Jewish anecdotes which often in self-satirising "Galgenhumor" make fun of Jewish sadness and tragedy. This is not a Jewish joke by itself, it is one made by Freud: About 1910 he was in his beloved Rome and sent a postcard to his friend, Karl Abraham, with whom he shared his confidence in the future of Psycho-Analysis and his admiration of the tenacity with which Jewry had stood up to centuries of persecution. The postcard shows a photograph of the Titus Arch which depicts in details the destruction of the Temple and of Jerusalem. Roman Jews had for nearly 2,000 years refused to walk under this memorial of their humiliation. Freud's text was short. We may interpret it as a symbolic expression of his hopes, not only for Jewry, but for his own work: "Der Jude uebersteht's . . ." ("A Jew can get over it . . .").

ENEMY PROPERTY AND ASSETS OF NAZI VICTIMS

On the Adjournment Debate of March 29th, Sir Henry d'Avigdor-Goldsmid raised the question of assets sent to this country before the war by victims of Nazi persecution and administered by the Custodian of Enemy Property. Referring to his experience as Chairman of the Jewish Trust Corporation set up to administer Jewish heirless and communal property in the British Zone of Germany, Sir Henry suggested that as far as there are no heirs the assets kept by the Custodian of

Enemy Property should be treated on a special footing. The Government should make a special *ex gratia* payment to the refugee organisations, Christian and Jewish, which have worked to relieve the victims of Nazism. Similar arrangements have been made in the United States and were under consideration in Switzerland.

Sir Henry then dealt with those cases in which the owners or their heirs are still alive. Though after the war it had been recognised by most of the victorious Powers, including the United Kingdom, that the property of enemy victims should not be taken in the same way as that of ordinary enemy subjects, only certain categories of owners and their heirs were entitled to claim these assets from the Custodian. The rules by which the procedure is governed were very restrictive and often interpreted in a narrow way. The effect was that in many cases persons who have endured great suffering under the Nazi régime cannot get their assets returned to them. Among the examples quoted by Sir Henry was that of an Hungarian Jewish Baron who only escaped death by living in a windowless attic for six months. When he came to this country after the war his funds were not released to him on the ground that he had not been deprived of his personal liberty.

Sir Henry expressed the hope that in view of the considerable hardship arisen from the present position, the law would be reconsidered.

In his answer, the Minister of State, Board of Trade (Mr. A. R. W. Low), referred to the difficulties of administering concessions under the Enemy Property Act. With regard to hardship in cases where hiding was not regarded as loss of liberty, the Minister claimed, *inter alia*, that it was not only persecuted Jews who went underground but sometimes criminals. With regard to the disposal of heirless property he expressed the view that the suggested *ex gratia* allocation was not feasible because it was impossible to define, identify, or estimate the extent of Jewish property in the hands of the Custodian.

GERMAN DEPUTY CRITICISES COMPENSATION DELAY

In the "Juristenzeitung" No. 7 of April 5th, 1956, Dr. Adolf Arndt, Member of the Federal Parliament and of the Parliamentary Sub-Committee on Compensation, stresses that the shortcomings in the settlement of claims cannot be excused by lack of funds. From 1949 to 1954, he states, the ten "Laender" have budgeted altogether 1,235,210,782 DM. for compensation payments, but they have spent only 1,014,914,787 DM. These "savings" of not less than 220,295,995 DM. are a unique event in the history of Germany's financial policy, he writes. Altogether about 1,000,000,000 DM. were spent for indemnification between 1949 and 1954; this is below the payments of one single year made to Civil Servants who lost their positions after the end of the Nazi régime. Turning to questions of jurisdiction, Dr. Arndt protests against the narrow interpretation of the law, by which many political adversaries of the Nazi régime who have expressed their disapproval of the system are excluded from compensation. He also criticises those Law Courts which do not recognise forced labour or compulsion to wear the Yellow Star as loss of freedom and therefore dismiss compensation claims for such sufferings.

AUSTRIAN PEACE TREATY AND CLAIMS OF NAZI VICTIMS

A New Publication

A brochure "Der österreichische Staatsvertrag und die Ansprüche der Verfolgten," by Dr. F. R. Bienenfeld (published by the author), appeared a few days ago. Copies (3/6d.) may be ordered from the following address: Dr. F. R. Bienenfeld, 14 Arkwright Road, London, N.W.3.

ANGLO-JUDAICA

Concern for Israel

The dangers besetting the State of Israel deeply roused the minds of the community. In common with Jews all over the world, a special Day of Prayer was observed, and the Chief Rabbi, in a B.B.C. Passover broadcast, urged Britain to exert her moral influence in averting the threat to peace. In the course of a "Demand-Arms-for-Israel Week" launched by the Zionist Federation, a corresponding urgent request was made to H.M. Government by the Board of Deputies. The Anglo-Jewish Association, concerned at the prospect of an arms race, saw the only hope in "continued restraint by the sorely tried people of Israel" and "a reorientation of Western policy in the Middle East."

All-out help for Israel's border settlements was pledged at the inauguration of this year's Jewish Women's Week (organised by the principal Anglo-Jewish women's societies), while the annual conference of the Zionist Pioneer Women expressed appreciation of the British Labour Party's policy. That policy was stated by Mr. R. H. S. Crossman, M.P., who said Israel could not be blamed for refusing to rely on the promise of Britain as "too many had been broken." An appeal to the Government for "every possible effort to safeguard the existence of democratic Israel," was made by the National Conference of Labour Women, and an emergency resolution stressing that the existence of Israel as a sovereign State must be recognised as part of the Middle East settlement, was passed by the Co-operative Party.

Tercentenary Service

The central religious ceremony of this year's Tercentenary celebrations took place at an impressive service of dedication and thanksgiving at the Bevis Marks Synagogue in London. For the first time since the thanksgiving service in honour of the Coronation of King George VI in May, 1937, all religious sections of British Jewry—Ashkenazim and Sephardim, Orthodox, Reform, and Liberal—were joined together at prayer.

Brady Boys' Club Jubilee

The principal guest at the diamond jubilee dinner of the Brady Boys' Club was the Lord Chancellor, Viscount Kilmuir, who paid tribute to the pioneering work of the club's founders in integrating immigrant youth in London's East End into the British way of life. The Lord Chancellor spoke of the fortitude displayed by the Jews of Europe under the threat of annihilation and emphasised that the inspiration of that great tradition must become a spur to new achievements and not merely a cushion to survey the grandeurs of the past.

Antisemitism

Allegations of prejudice against Jewish medical students were made by Dr. Max Sorsby, President of the 400-strong London Jewish Hospital Medical Society. According to him, it is not uncommon for a Jewish student to apply to all the London medical schools and not be accepted. Altogether, he said, there were restrictions against Jewish children being admitted to endowed and private schools.

A determined protest was lodged by the *Evening Standard* against the "racial vendetta" revealed in the attempt by Arab countries to enforce an anti-Jewish boycott in this country. Their request to the London Chamber of Commerce to issue certificates showing that British companies with whom they proposed to trade were non-Jewish, was refused. "This may mean (the *Standard* wrote) that some orders will be lost to Britain. It may be that the Arab countries may buy still more goods from Germany. Thanks to Hitler, few Jews survive as directors or managers or anything else in German companies—and doubtless the Arabs are duly appreciative of this. But it is far better to lose a handful of orders than to sacrifice principle for a few thousand pounds' worth of trade."

Sir Oswald Mosley, the Fascist chief, now claims to have "no quarrel with the Jews": "I have not spoken a word against the Jews at any of my meetings for the past five years (he told his followers in Brixton). I used to before the war, when they were dragging us into a war with Germany, but that issue does not now exist."

LEBENSVERSICHERUNGSGESELLSCHAFT PHOENIX

Fristablauf July 31, 1956

Wir beziehen uns auf die in unserer Dezember Ausgabe erschienene Notiz, in der wir darauf verwiesen haben, dass der Versicherungsstock der Lebensversicherungsgesellschaft Phoenix von der OEVAG, Oesterreichische Versicherungs-A.G., nach dem Zusammenbruch des Phoenix uebernommen worden ist.

Ein Teil der juedischen Phoenixpolice ist individuell, d.h. unter ausdruecklicher Bezeichnung der Policennummer, von der Finanzverwaltung auf Grund der 11. Durchfuehrungsverordnung zum Reichsbuergergesetz eingezogen worden. Ruecksichtlich dieser Police steht die OEVAG auf dem Standpunkt, dass sie erloschen sind. Ausserdem hat die OEVAG im Jahre 1944 in Abloesung der Rueckkaufswerte der restlichen juedischen Police eine namhafte Zahlung an die Reichs-Finanzverwaltung leisten muessen. Diese, nicht individuell konfiszierten Police, die einen sehr beträchtlichen Teil des Versicherungsbestandes darstellen, ist die Gesellschaft bereit, nach Massgabe der gesetzlichen Bestimmungen betr. Phoenix-Versicherungen zu honorieren.

In diesem Zusammenhange verweisen wir auf folgendes:

Wie seitens der OEVAG mitgeteilt wird, muss ruecksichtlich der nicht individuell konfiszierten Police ein Rueckstellungsverfahren eingeleitet werden. Denn wenn auch diese Police nicht faktisch rueckgekauft worden sind, so ist doch in Bezug auf sie ein Beschlagnahmebescheid ergangen, der nunmehr im Rueckstellungsverfahren aufgehoben werden soll.

Wir muessen sagen, dass die Notwendigkeit eines Rueckstellungsverfahrens fuer uns ueberraschend kommt. Wir haetten gedacht, dass wo es zu keiner eigentlichen Einziehung der Police gekommen ist, ein Rueckstellungsverfahren ueberfluessig sei. Da jedoch nach der uns zugekommenen Mitteilung auch die oesterreichischen Behoerden eine formelle Rueckstellung fuer erforderlich halten, bringen wir diese Tatsache zur Kenntnis unserer Leser und bitten sie zu beachten.

Die Rueckstellungsansuchen sind in Briefform an die Finanzlandesdirektion, Wien I, Schottenring 14, zu Haenden des Herrn Dr. Schreyer oder Dr. Gall zu richten. Es ist unter Angabe aller Merkmale der Police, so weit sie verfuegbar sind, um die Rueckstellung dieser Police zu ersuchen. Falls die Policennummer oder sonstige Daten nicht verfuegbar sind, wird—nach Mitteilung der OEVAG—die Finanzlandesdirektion diese Daten bei der OEVAG einholen. Es beschleunigt selbstverstaendlich das Verfahren, wenn so viele Daten als moeglich, insbesondere auch die Policennummer, im Rueckstellungsansuchen angegeben werden.

Es empfiehlt sich, der OEVAG, Wien I, Freyung, eine Abschrift des Briefes an die Finanzlandesdirektion einzusenden und zugleich um Zahlung des nach den gesetzlichen Vorschriften gebuehrenden Betrages zu ersuchen.

Das Rueckstellungsansuchen muss im Sinne der Verordnung Bgbl. 201 vom 20 Oktober 1955 bis laengstens 31. Juli 1956 eingebracht werden. Wir bitten alle Leser ihre Freunde und Bekannten auf diese Frist aufmerksam zu machen. Interessenten koennen sich an den Austrian Desk des United Restitution Office, 183/9 Finchley Road, London, N.W.3, wenden.

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Dr. Erwin I. J. Rosenthal (Cambridge)

THE DEAD SEA SCROLLS

The story of the amazing finds of Hebrew manuscripts in the Judean Desert near the Dead Sea from 1947 onwards has often been told. Radio and press have made us all familiar with their Odyssey during and since the Jewish-Arab war, and with the many conflicting opinions held on their origin, date, and meaning. A veritable war has been raging with varying intensity all these years, and every new fragment unearthed and read seems only to have confirmed the protagonists of the most extreme views in the maintenance of their original positions. But whereas Dr. J. L. Teicher still maintains that they are the Sacred Writings of Early Christians and Professor Zeitlin persists in seeing in them a medieval hoax of Qaraite provenance, the gap that exists between the principal excavators and workers in the field has narrowed appreciably. There is now more or less general agreement that the Scrolls are Jewish documents of the Hellenistic or Roman periods. However, no definitive solution has as yet been found for many puzzling questions such as what type of Jews produced, treasured and used them, and who are the persons referred to as "The Teacher of Righteousness" and "The Wicked Priest" and the group referred to as "The Kittim."

The literature on the Scrolls is enormous; archaeologists, paleographers, linguists and theologians have all brought their specialist knowledge to bear on the growing material. Unfortunately, they have not always shown that commendable team-spirit which we have come to associate with scientists, and often they have taken over from their colleagues only that which fits in with their own conclusions and have ignored or rejected what runs counter to them. Needless to say, the publicity given so generously by press and radio to the Scrolls has not always been beneficial to a sober, unbiased assessment of the results of painstaking labour and research.

A Comprehensive Account

Into this mass of learned pronouncements has recently come an extremely well-written best-seller from an unexpected quarter: Edmund Wilson's *The Scrolls from the Dead Sea* (published by W. H. Allen, pp. 159, London, 1955, 10/6). At a time when the Dead Sea Scrolls have almost developed into a secret science, the well-known American publicist has had the courage and boldness to write a clear, comprehensive and comprehensible account of a most intricate problem, and to walk briskly and, it seems, effortlessly on a slippery path which scholars (who are not always angels) fear to tread. The author has had the assistance of some of the leading scholarly contestants in the "Battle of the Scrolls," hence his book deserves attention. He spared no effort to familiarise himself with the vast material, to study the scene of the finds and to talk to some of those closely connected with the difficult work of deciphering and interpretation. It is only natural that the resultant shortcut does less than justice to the complexity of the problems involved and gives the impression of established results where certainty is still an unattained goal. On his own ground Wilson is best, and we must be grateful to him for bringing out the human element in his fascinating pen-portraits of the Metropolitan Samuel, of the Biblical scholar, Father De Vaux, one of the excavators on the Jordanian side where the caves are situated which yielded and still yield the remarkable finds, of Professor Dupont-Sommer, whose important work on the Scrolls is accessible to English readers in translations, and of General Yigael Yadin. His vivid description of the weird landscape round the Dead

Sea will not fail to impress. Well informed as he is on the many aspects of the problem of the Dead Sea Scrolls he seems to accept the contention that the "sect" is no other than the Essenes. While this is possible, even probable as far as some of its teachings and many of its customs are concerned, it is by no means certain, since the unconcealed hatred of their enemies and their war-like spirit run counter to what we know of them from Josephus, Philo and Pliny. Nor can one agree with Wilson that the Essenes alone are the cradle of Christianity. Judaism as a whole, that is, Pharisaic Judaism, the *Godfearers*, as well as the circles to whom we owe the so-called Apocrypha and Pseudepigrapha, who comprise more groups than the Essenes alone, must be considered the soil from which Christianity sprang. That larger issues are raised by the Scrolls is clear, but not necessarily in the sense Wilson suggests. For we must not forget that faith and tradition are one thing, and academic research, discovery and controversy quite another! The uniqueness of Jesus is not impaired by the teaching he imbibed, a good deal of which is undoubtedly embedded in the Scrolls of the Dead Sea "sect," but rests on his personality which impressed his disciples and followers. His world-wide influence can be as little explained rationally as the absence of it in the "Teacher of Righteousness" who is supposed to be his model. Could not the same be said of Muhammad, every detail of whose teaching can be traced to Judaism, Christianity or Zoroastrianism? And yet, his personality combined and transformed all these foreign elements into something peculiarly Arab, and ensured his success.

A Jewish Brotherhood

What the writings discovered in the Judean Desert make evident is something which concerns Judaism rather than Christianity. Much of the contents of these writings has its parallels in eschatological and apocalyptic "outside" books of the Judaism of the Hellenistic and Roman periods, the Age of the Mishnah, of the Chassidim and Rabbis. *The Book of Jubilees*, the *Book of Enoch*, the *Testaments of the Twelve Patriarchs* breathe the same atmosphere, show the same characteristics as the sect's *Manual of Discipline*, the *War of the Children of Light Against the Children of Darkness*, the Commentaries on *Habbakuk*, *Nahum* and *Micah* (of the two latter we have only fragments), and the *Zadokite Documents* of the sect of the *Damascus* or *New Covenant*, fragments of which have come to light in one of the Qumran caves. The sect's *Hymns of Thanksgiving* are not only a poor second of the Psalms on which they are modelled, but a genuine artistic expression of personal religiosity of a brotherhood (as I would call them rather than a "sect") which is heir to a tradition beginning with the Chassidim who inspired and participated in the Maccabean rising against the Syrians, but later withdrew when personal and national power took precedence over the word of God and the imitation of His ways.

We have fought shy for too long of the non-canonical literature, i.e., precisely these apocryphal books of *Enoch*, *Jubilees*, *Testaments of the Patriarchs*, *Maccabees*, until the Dead Sea Scrolls forced them right into the centre of attention. It is less important whether this "monastic" brotherhood is a branch of the Essenes, or, as their name "Sons of Zadok" suggests to an Israeli scholar, Dr. Haberman, a break-away group of the Sadducees, or, as others again would have it, a branch of the Pharisees (to keep within the three sects

Josephus describes in his *Antiquities*). Even the fact that we have in the *Manual of Discipline* authentic information as to their hierarchic organisation, their way of life in ritual purity and with a communal meal—which, by the way, is not more "sacred" than any Jewish meal is anyhow intended to be—is not the most important feature of the Dead Sea "sect." Nor should we dismiss as eschatological and apocalyptic their "Manual of Warfare" (the already mentioned "War of the Children of Light against the children of Darkness," which has just been edited with a most valuable, full commentary by Dr. Yigael Yadin); it is too detailed for an "Act of God" in its description of military tactics and religious observances before, during, and after fighting. Though the angels—who play a great part in the theology of more than this particular "sect" and are quite at home in "Orthodox" Rabbinic Judaism—fight with the "Sons of Light" (Israel) against the "Sons of Darkness" (in this case the Romans), a real final struggle is envisaged of the kind of Ezekiel's wars of Gog and Magog prior to the coming of the Messiah. The most important feature, to my mind, is thus the inward and upward direction of their lives in expectation of the Messianic Age and the World-to-Come: for this reason they fled into the desert and evolved their community-life in strict discipline. But while they are opposed to the worldliness of the Jewish ruling circles they are not other-worldly in the Christian sense. However, with so many questions still unsolved one cannot at present establish beyond reasonable doubt the exact name and nature of this Jewish group nor fix the date of its activity. Yet it seems fairly safe to say that none of the texts is younger than 70 A.D., irrespective of two letters of Bar Kochba written during his abortive revolt against Roman rule which were found in one of the caves. It is difficult to decide how far back some or all of the texts go. At any rate, the Biblical texts are 800-1,000 years older than any extant before these finds were made.

Danger of Wrong Conclusions

In conclusion, two examples may show how careful one must be before committing oneself to a definite opinion. The long expected unrolling of a "Scroll of Lamech" in Aramaic was recently completed in Israel: it turned out to be an Aramaic commentary on Genesis, similar in character to the *Book of Jubilees*! Further, a Manchester scholar claimed to have read in the Commentary on Nahum (in Jordanian Jerusalem) the name of the "Wicked Priest" as *Thraki*, the nickname given to the Hasmonean High-priest/King Alexander Jannai by his enemies for his cruelty (as we know from Josephus' *Antiquities* XIII). Two Israeli scholars drew certain conclusions from this assumption (published in *Ha-arets*). Yet such a reading is not established and the question who is the "Wicked Priest" and who is the "Teacher of Righteousness" is again open!

Nor should we consider the Dead Sea Scrolls without reference to the main-stream of Rabbinic Judaism, as a recent book "*Israel Among the Nations*," by Professor Y. Baer, of the Hebrew University, shows. The author makes out a convincing case for the formative influence of the early Chassidim and Sages on the Halakhah of the Mishnah and on the general climate of opinion, especially in the realm of the spirit, the inner life of the Jew. A close comparison between the teaching of the Dead Sea Scrolls and the Damascus Sect (in the latest critical edition of Dr. C. Rabin) on the one hand, and of Philo, Josephus, and the Tannaitic Midrashim on the other may throw further much needed light on the Judaism of the Second Commonwealth in its Hellenistic and Roman periods.

A. Rosenberg

ERICH WOLFSFELD, 1884-1956

"I like all picturesque creatures, from donkeys to human beings—just in that order." There is much of the man Wolfsfeld in these words which he wrote in 1953 for the catalogue of an exhibition of his works in the museum in Derby. He had a somewhat disconcerting sort of humour and irony. But behind this façade of shyness and, in later years, disappointment, there was an artist with a single-mindedness which is not common in our days nor in the past.

People have been discussing the true meaning of art and of beauty throughout the centuries. There is not and there cannot be an end to this debate. Yet whosoever loves the stern and rather melancholy beauty of the Mark Brandenburg, the austerity of the old Imperial Palace in Berlin, cannot fail to be in deep sympathy with Erich Wolfsfeld's pictures. The former Professor at the Berlin Academy, who died in London on April 13, was born 72 years ago in Krojanke, in the then Province of West Prussia. But he was one year old when his parents moved to Berlin. The German capital saw his beginnings, it saw him at the height of his powers as an artist and a well-beloved teacher, it saw him flee the place of his artistic endeavours, or perhaps Berolina turned away her head in shame, when the man who had become part and parcel of the Berlin tradition fled to England shortly before the outbreak of the last war.

Berlin tradition: he always held Adolf von Menzel in deep admiration. I have been told that as a young student Erich Wolfsfeld tried to become an assistant or model for Menzel. The old man turned him down. But his wish to be near the

venerated master and to see him work overcame his pride and he asked again for a job. Menzel recognised him immediately (oh! for the eyes of a painter) and angrily turned him away a second time.

I find this little story very revealing. As I have just indicated, Professor Wolfsfeld was proud. Not in the stupid sense of professorial arrogance. He simply was aware of the fact that his work, the fruit of great gifts and untiring efforts, deserved to be appreciated as such. If his art did not gain in England this deserved appreciation, it was partly due to this noble aloofness from the clamour of the market, which only looked with contempt on glaring publicity in the world of art.



Self-Portrait

GERMAN AWARD FOR YEHUDI MENUHIN

Federal President Theodor Heuss is to bestow personally the Federal Grand Cross of Merit on the famous violinist Yehudi Menuhin. On April 16 Menuhin began in Western Berlin a concert tour of the Federal Republic.

MEMORIAL CONCERT FOR DR. FRITZ BEREND

A concert in memory of Dr. Fritz Berend took place at Broadhurst Hall under the auspices of the Club 1943. The artists included the Amadeus Quartet (Norbert Brainin, Peter Schidlof, Sigmund Nissel, Martin Lovett), the singers Ruth Packer, Anna Pollak, George Israel and Ernest Frank. Paul Hamburger was the accompanist. Two of the singers expressed their gratitude to the late Dr. Berend for his fine work as a tutor and opera conductor. The programme was prepared by Dr. H. Ucko.

PUBLICATION ON STEFAN ZWEIG REQUIRED

The AJR has been asked by a friend in the United States to try and trace a copy of "Stefan Zweig, Sonderpublikation der Funktionäerblätter, London, November 1943"; it contains contributions by Hermann Ullrich (the editor), Richard Friedenthal, Victor Fleischer, Felix Braun, and others. Though further particulars about the booklet are not known, it seems that it was published by the Free German League of Culture. If any reader should happen to have a copy it would be appreciated if he contacted the AJR.

GERMAN PAINTING, 1850-1950 A London Exhibition

The Government of the German Federal Republic has arranged an exhibition of "A Hundred Years of German Painting," which will be on view in the Tate Gallery from April 25 to June 10. Among the numerous artists represented will be Marées, Menzel, Boecklin, Feuerbach, Thoma, Leibl, Liebermann, Franz Marc, and Paula Modersohn-Becker. A review of this exhibition will be published in the next issue.

What exactly was his art like? He did love donkeys and animals in general. On his wide travels in the Orient again and again he was fascinated by the flocks of sheep and the people who tended them. For I hasten to add that he mostly chose the humblest of the humblest as his models: the Bedouin, the Moroccan women carrying their pitchers, the poorest Jews in Galicia, and the beggars anywhere. These human beings are seen and painted with a respect and reverence which immediately recalls the court-dwarfs of Velasquez. And in his old Jews he tried to let appear that sadness and wisdom that Rembrandt has painted for eternity.

In this particular aspect of his art: his preference for simple or even humble subjects, in his disdain for all shallow pomp and circumstance, Wolfsfeld can be called a "modern" painter. But the Berlin tradition (think of Menzel, Schadow, Schinkel, and of Fontane and of Liebermann for that matter), his natural lack of exuberance and distrust of anything which is only imagined, barred him from taking part in, or having sympathy with, the post-impressionist movement. Thus, to see our dreams we have to go to Chagall or Klee, to see the naked cruelty of our age to Picasso; but in order to be aware of superb craftsmanship, the vital basis of all art, warmed and informed by deep humanity, we shall again and again, in admiration and humility, turn to the work of one of the loyal sons of Judaism, Erich Wolfsfeld.

Old Acquaintances

London News: Julius Gellner returned from Israel where he produced "Faust" for the first time in Hebrew at "Habimah"; Josef Carl-Josefovitz designed the décors. Susanne Bandler who came to London after having survived Theresienstadt and Auschwitz is appearing at the "Windmill Theatre." If you feel like it you can see Mathias Wiemann in "Race for Life" at the "Academy" and Lida Baarova, ex-wife of Gustav Froehlich, in "Spijs" at the "Cinephone." Li Nolden is going to Ulm to play the lead in Wilder's "Matchmaker." Otto Heller, the brilliant cameraman of "Richard III," also photographed the first Benny Hill picture, "Who Done It?" Willi Frischauer discussed Germany with Frank Owen on English TV. Judith Kerr, daughter of the late Alfred Kerr, will be adapting Fritz Hochwaelder's "Der Fluechtling" for the English stage. Egon Larsen did a radio report "This is Hamburg" for the B.B.C. Light programme.

Son will be father: Walter Slezak who is playing in the musical version of "Fanny" on Broadway, will come to Europe this summer to produce a picture based on the life story of his late father, the famous tenor and comedian Leo Slezak. Gina Kaus and Leo Lania are scripting it, and Walter's two children will play Walter and his late sister in the film, quite an involved bit of casting!

Austria: The National Library opened a special room in honour of Hugo Thimig. Ernst Deutsch will play Odet's "Maedchen vom Lande" in Vienna; he had to break off his tour in "Nathan" for health reasons. The house in Ischl where Oscar Straus lived will get a memorial tablet in August. German publisher Bertelsmann bought Max Reinhardt's "Schloss Leopoldskron" for one million.

Milestones: Walter Mehring who returned sometime ago from the States to Europe celebrates his 60th birthday in Switzerland. But will he really celebrate? Born in Berlin he was discovered by Kurt Tucholsky and himself discovered George Grosz; his "In Hamburg an der Elbe" became a folksong long ago. In his poems Mehring is a prophet of doom, but a lovable personality. Since his very personal history of literature, "The Lost Library," he hasn't published anything. So let's hope he will soon present his many admirers with a new book. Also 60 years old is Joseph Schildkraut, son of the unforgotten Rudolf. Acting on Broadway in "The Diary of Anne Frank" he is now a star in his own right. Tilly Wedekind is 70, and Otto Tressler, the actor of Vienna's "Burg," 85.

Birthday Party in Berlin: Old-timer Ludwig Trautmann, who started his film career in 1912, celebrated his 70th birthday a few weeks ago and invited some of his friends to a party. Sitting together and talking about the good old times were: 72-year-old Walter Ruett, the former world champion of bicycle racing; Roman Najuch who was 25 times German tennis champion; Stella Harf, actress-widow of film star Ernst Reicher; composer of many operetta successes Hugo Hirsch; "Reichstag" President Paul Loebe; the once well-known star of stage and screen, Alice Hechy, and 84-year-old Regina Cariot, the once famous horse-rider in the circus.

Obituaries: Ola Alsen, the well-known fashion writer, died in Munich; she was a sister of the late Berlin lawyer Dr. Max Alsberg and the widow of Dr. Hanns Schultze. Before the war Mrs. Alsen lived in London, later left for the States, and returned a few years ago to the Continent. Aged 79, Max Paulsen, the actor husband of Hedwig Bleibtreu, died in Vienna. This former director of the "Burg-Theater" made a name for himself when he played under the name Peter Peterson in "Maskerade." Hans Mueller-Schloesser died in Düsseldorf at the age of 71; his most successful play was "Schneider Wibbel."

U.S.A.: Bruno Walter, who will be 80 years old on September 15th, will conduct Mozart's "Requiem" in the Hollywood Bowl. Henry Koster will direct "The Power and the Prize" for M.G.M. with Elisabeth Mueller, a new star from Germany, in the cast. Robert Siodmak, who directed Hauptmann's "Ratten" as a German film last year, visited Hollywood to prepare his next, a co-production with Curt Juergens in the lead. Fritz Lang will direct "Beyond a Reasonable Doubt" for R.K.O. Fritz Massary will fly via the North Pole to Europe to see her daughter Liesl Frank-Mittler.

PEM

OLD MASTERS

at the

Daily 10-5 p.m.

ALFRED BROD GALLERY

36 Sackville Street, London, W.1.

W. Rosenstock

MORE ON HEINE'S ANCESTRY

The article "Court Jews of Bueckeburg" in the February issue of "AJR Information" has resulted in two most interesting further revelations about the poet's ancestry.

As already stated in this article the progenitor of the family and the great-great-grandfather of the poet was Isaak Heine, Hof-Faktor of Lippe-Detmold. Heinrich Heine was a descendant of the Hanover line founded by Isaak Heine's son David Simon Heine. Another son of Isaak Heine, Levi Heine, founded the Bueckeburg line. Levi Heine's son Daniel Heine married the daughter of the Hof-Faktor Heinemann Spanier whose family had been resident in Bueckeburg for many generations. The family is supposed to have come to Germany from Spain and a "Schutzbrief" for Bueckeburg was issued to Israel Spanier as early as 1646.

By courtesy of Mr. H. G. Posner, Stoke-on-Trent, a collector of documents of historical interest, we are in the fortunate position of reprinting below the following photostat of the marriage licence for Daniel Heine issued by the authorities of Schaumburg-Lippe:—

Die Eheschließung zwischen Daniel Heine, Sohn des Hof-Faktors Isaak Heine, und der Tochter des Hof-Faktors Heinemann Spanier, welche am 17. Mart 1775 in Bueckeburg vorgenommen wurde, ist hiermit öffentlich bekannt gemacht. Die Eheleute sind durch die Ehe verbunden worden, so wie auch die Eheschließung öffentlich bekannt gemacht worden ist. Die Eheleute sind durch die Ehe verbunden worden, so wie auch die Eheschließung öffentlich bekannt gemacht worden ist.

Transcript

Unseren Freundlichen Gruss und Dienste zuvor.
Wohl und Hochadelgeborener Vogt und
Hochgelarte, insbesondere Hochgeehrte Herren!
Weil des Schutzjuden Levi Heine's Sohn, Daniel Heine, welcher sich mit des Hofagenten Spaniers Tochter verheiratet und in Bueckeburg etablieren will, Schutz und Geleit gnädigst concediert worden; so werden die Herren das jährliche Schutz Geld der 24 Silberthaler in 2-3tel praenumerando erheben und berechnen lassen. Die wir denenselben zur Erweisung angenehmer Dienste stets bereit und gepflichtend verbleiben.

Bueckeburg, 8ten Mart 1775.

Gräfflich Schaumburg Lippe zur Regierungs-
Conferenz verordnete Räte und Assessores.
Unterschrift.

Ancestors in Berlin

The number of Jews who can pride themselves that their great-grandparents were already buried at a Berlin cemetery, is certainly not large because the main influx to the capital started in the second half of the 19th century. Those who can trace back their Berlin ancestry one further generation are in an even smaller minority. However, if a Jew who lived in Berlin as early as 1820 could claim that his great-great-grandfather was buried in this city, he was certainly an exception in those days.

In his article "Heinrich Heine's Berliner Verwandte und deren Vorfahren" published in "Der Bär von Berlin," Jahrbuch des Vereins fuer die Geschichte Berlins-V-1955 (arani Verlags Ges.m.b.H. Berlin-Grunewald) Rabbi Bernhard Brillung published

the surprising discovery that the founder of the Heine family, Isaak Heine, was put to eternal rest in 1734 at the old Berlin cemetery, Grosse Hamburger Strasse.

Of Isaak Heine's three sons, one, David Simon went to Hanover, and another son, Levi, remained in Bueckeburg, but the third son, Salomon, went to Berlin in 1714 and thus became the founder of the Berlin branch of the family.

According to Brillung, Isaak Heine, like the other Jews in Bueckeburg, was forced to leave Schaumburg-Lippe in 1718. He went to Prussia and first took residence in Minden. There difficulties arose as well and, though later on Isaak Heine's son Levi and other Jews were permitted to return to Bueckeburg, the father Isaak joined his son Salomon in Berlin.

Brillung states that Isaak Heine spent the last years of his life in the Prussian capital and died there on the 1st January, 1734, 80 years old.

In his interesting article Brillung publishes the Hebrew inscription of the tomb-stone together with the German translation which reads as follows:—

Hier ruht
eine angesehener Mann, der greise, der vornehme,
Herr Itzig, Sohn des Herrn Chajim
aus Bueckeburg. Er ging in seine Welt am Morgen
des Freitag und wurde beerdigt am Freitag,
26 Tage im Monat Teweth 5494.
Seine Seele sei eingebunden in den Bund des
ewigen Lebens.

Brillung has no doubt that this is the tomb-stone of Isaak Heine, Itzig being the Yiddish word for Isaak and Chaim the father's Hebrew name from which Isaak derived his family name "Heine."

According to records of the year 1718, Isaak's son Salomon Heine owned in Berlin an "offenen Laden mit allerhand seidenen Stoffen." During the Silesian Wars he was a member of the retinue of the Prussian Army and held the concession of an army supplier. Of Salomon Heine's children are known Pessel (born approx. 1714, in Berlin) Juspa Joseph (born on the 14th August, 1718, in Berlin) and Elieser (born on the 13th November, 1726, in Berlin). Whilst des-

cendants of the sons could not be traced, documents reveal that Pessel married David Hirsch-Bruck, of Moravia, on the 29th January, 1731, in Berlin. David Hirsch-Bruck held Honorary Offices with the Jewish community. The couple had six children. One of their daughters, Hannah Helene, married Isaak Levi, of Heidelberg. After her husband's death in Berlin on the 5th February, 1785, Hannah Helene adopted the family name of Levison. Her daughter Bella, born 1770 in Berlin, and died 1840, was married to Michael Jacobi. She belonged to the same generation of Isaak Heine's descendants as Heinrich Heine and was the poet's third cousin. However, it is not known whether during his Berlin days Heinrich Heine was aware of the fact that one branch of his family had already been established in the Capital for several generations and whether he ever met his Berlin relatives.

NEW HEINE PUBLICATIONS

Heine's old Publishers, Hoffmann & Campe, Hamburg, have published a one-volume edition of his works on Indian paper. The well-known Heine specialist, Dr. Walter Vontin, has written an introduction. Price: DM 9.80. In Czechoslovakia the State Publishing Firm publishes Heine's works in Czech in seven volumes. Introduction and notes by the Professor of German in Prague University, Hugo Siebenschein.

HANS JOSE REHFISCH 65 YEARS OLD

The famous dramatist wrote his first play "Die goldenen Waffen" as early as 1913. He was a judge and later a lawyer in Berlin. His passionate interest in the stage led to his directing—together with Eduard Kuenneke—of the Central Theatre in Berlin. His best-known plays are: "Der Chauffeur Martin" (1920); "Wer weint um Juckenack?" (1924); "Nickel und die 36 Gerechten" (1925); and "Die Affäre Dreyfus" together with Wilhelm Herzog (1929).

In 1936 he emigrated to Vienna; in 1938 he went to London; during the war he was a lecturer of sociology in New York. In 1944 he published "In Tyrannos," an anthology of writings of German émigrés of four centuries. He now lives in Hamburg.

FREUD AND LITERATURE

One of the latest successes in German publishing is "Rowohlts deutsche Enzyklopädie," a parallel series to his "Rororo" pocket books. Printed in newsprint and as cheap and attractive as their British opposite numbers, the Penguins and Pelicans, they serve to satisfy the needs of new readers anxious to make up for what they have missed during the Nazi years. Thus it is not surprising that we find much-maligned and vituperated Sigmund Freud among the first ten titles. Of course, Sigmund Freud also plays an important part in Helmut Schelsky's "Soziologie der Sexualität" and in Werner Kemper's "Der Traum und seine Deutung." A special volume of Freud will be out just in time for the centenary. I do not yet have it at hand whilst I am writing these notes, but we may assume from the author's (Professor Ludwig Marcuse) recent New York lecture on "Heine and Freud" that it will compare the latter with the former as a "catalyst" giving offence both to contemporaries and to posterity, and that Marx will be in the picture, too. All three are Jewish exiles, one buried in Paris and two in London.

Apart from Freud's inroads upon what had been considered "taboo" before, it was his Jewishness that was very often made the target by opponents, and not infrequently an attack on his "pansexuality," a misnomer, was, at the same time, an attack on the Jews. C. G. Jung, in particular, made use of Freud's enforced eclipse to belittle the merits of his former master and to usurp his place. However valuable Jung's discoveries may have been in developing some Freudian idea, it was Freud who laid the foundations not only of the therapeutic side of psychoanalysis, but also of its aspects as a "Geisteswissenschaft." The very name of the much-quoted "Oedipus Complex" indicates the connection between Psychology and Mythology and the exploration of literature as something revealing in the pursuit of psychological research.

"Jewish Science"—that is what Stefan Zweig called Sigmund Freud's work in his book "Heilung durch den Geist." The scholar and healer is praised as a great humanitarian setting mankind

free. Zweig's essay is still the best appreciation of Freud, side by side with Thomas Mann's famous appraisal, "Die Stellung Freuds in der modernen Geistesgeschichte," linking up Freud's teaching with the forces of the Irrational, such as Mysticism and Romanticism, by making them "intelligible," Freud prevented their misuse by reactionaries.

Nietzsche is quoted by Zweig as one of Freud's forerunners, saying: "Grad und Art der Geschlechtlichkeit eines Menschen reicht bis in die letzten Gipfel seines Geistes hinauf," and the German poet and thinker, Rudolf Pannwitz, who will be 75 this month, although, on the whole, he is Jungian rather than Freudian, adheres to a tenet Freud and Nietzsche have in common: "Geist wird aus dem Ueberschuss des Geschlechts."

Martin Buber entirely rejects Freud's argument about Moses's Egyptian origin—it is a generally acknowledged fact that his name is Egyptian, but not that Moses means "son" as in Rameses (son of the sun god Ra), Thutmose, and Ahmose, whereas Thomas Mann's novel, "The Tables of the Law," is based on Freud's hypothesis.

Freud's influence on English literature was greatest in the 'thirties, when it met that of Marx. Terence Rattigan's drama "Adventure Story," dealing with the life of Alexander the Great, has a touch of Orestes, Hamlet, and Dmitri Karamasov as interpreted by Freud; but it is not as convincing as the work of the German dramatist, Ferdinand Bruckner, who mingles history with Psychoanalysis. The leading exponent of Freudianism in English literature is W. H. Auden, once Thomas Mann's son-in-law. In his play "The Ascent of F 6" (which he wrote together with Christopher Isherwood) a mother-fixation is the mainspring of the mountaineering hero's adventurous spirit; in his "Ode on Freud," the finest memorial to Sigmund Freud in literature and one of Auden's best poems, Eros, "Founder of Cities," and unchained Aphrodite, are among the mourners.

Psychoanalysis is led back by Auden to Mythology.

LUTZ WELTMANN.

EX-GERMAN JEWS IN THE NEWS

DR. C. ROTH'S VIEW OF THE REFUGEES

The significance in Anglo-Jewry of the refugees from Germany was discussed by Dr. Cecil Roth, the historian, when he spoke at a recent World Jewish Congress function on "The Impact of Immigration on Anglo-Jewish Life and Letters." "We are still waiting to see the result of the impact of this element," he said. "We all have our hopes and opinions on the subject. I would say in frankness that in the late 'thirties we were hoping that this wave would result in a great Anglo-Jewish intellectual revival. I do not think that this is visible now. The impact of the refugee on English life can be seen in many spheres, but there is no sign of an Anglo-Jewish revival based upon the forces we received from the Continent during the last twenty years."

Fellow of the Royal Society

Dr. Hans Gruneberg, Reader in Genetics at University College, London, who came to this country in 1933, has been elected a Fellow of the Royal Society. The author of a number of works on the subject of genetics, Dr. Gruneberg is Hon. Director of a Medical Research Council group conducting experimental research in inherited diseases.

Erich Mendelsohn's Career

An elaborate study, first published in 1940, of the career of the late Erich Mendelsohn, the architect, has been brought up to date by the author, Mr. Arnold Whittick ("Erich Mendelsohn," Leonard Hill, 219 pp., 46s.). It is well illustrated and a most useful source of factual material, though it is perhaps written too much in a spirit of hero-worship to be regarded as the definitive publication on its subject (says *The Times*).

The Painter Erich Kahn

Erich Kahn, the painter, who has just held his first one-man show at the Redfern Gallery, has been in this country since 1939 and is represented in the Tel Aviv Art Museum. Born at Stuttgart in 1904, he studied at the Stuttgart School of Arts and Crafts and later in Paris.

A TRUE NOBLEMAN

In Memory of Albert von Schwerin

Some weeks ago, after a long illness bravely borne, in the 86th year of his life, at his estate, Tanzenhaid, in Frankonia, Legationsrat Dr. Albert von Schwerin passed away.

He was a descendant of the two famous generals of Frederick the Great of Prussia, Field-Marshal von Schwerin and Field-Marshal von Zieten, and, what is more important, he was a true nobleman, a genuine aristocrat. In the twelve dark years, those years of the many defections and desertions, he never bowed nor wavered nor resigned. His wife, a lady of remarkable character, who died some years before him, was a Mendelssohn-Bartholdy. At no time did Albert von Schwerin conceal the pride he also took in his wife's family.

Two incidents may illustrate this—I must apologise for mentioning myself here. One day when I called on him in his house at Munich I saw there on the desk in his study two busts: Field-Marshal von Schwerin and Moses Mendelssohn. And as I praised the good neighbourliness he said: "When my children are here I sometimes tell them: 'Don't forget that both are your ancestors.'"

And then, when in May, 1938, I gave a lecture in the Munich Synagogue, which soon after was destroyed, I saw in the first row—the tall figure could not be overlooked—Dr. Albert von Schwerin and his wife. Here, as at other times, he showed great courage. But that was the man. His noble soul shaped his life, out of his noble soul he wished to understand Judaism and the Jew.

Those who knew him will never forget him. To them it was like a precious present to know him, and it will be a comfort to remember him.

LEO BAECK.

ERNST FEDER—75

In Brazil's capital, Rio de Janeiro, the former editor of the "Berliner Tageblatt," Dr. Ernst Feder, celebrated his 75th birthday. Before 1933 he used his pen to fight untiringly for democratic liberalism and tolerance in Germany. In 1933 he emigrated to France, seven years later he moved to Brazil. He was lucky enough to see his great gifts recognised in that country. As he has always done, he still writes for a number of well-known newspapers, among them Jewish ones. When the German Embassy in Rio organised a Thomas Mann celebration, it was Feder who gave the main address. He took a leading part in the Brazilian Goethe celebrations in 1949.

A FILM ON LEO BAECK'S LIFE

One of the educational films made by the Union of the Jewish Communities of America is entitled "Leo Baeck, Man of Faith." Dr. Friedrich S. Brodnitz wrote a short but terse commentary. The film shows Baeck the undergraduate, his years in Theresienstadt, and, lastly, the Rabbi addressing the American Congress.

Authority on Music

An outstanding authority on music who is well remembered by his friends in London, Professor Manfred F. Bukofzer, an Oldenburger, died in California at the early age of 45. After 1933 he at first taught music in Switzerland, but in 1938 he came to England where he lectured at Oxford and Cambridge and the Warburg Institute in London. He finally settled in 1939 in the United States where he was successively lecturer in music at Western Reserve University and eventually head of the Department of Music, in the University of California. His principal work is entitled "Studies in Medieval and Renaissance Music"; it was published in 1950.

Death of an Australian Colleague

It is with profound regret that we record the sudden death of our friend, Dr. S. W. Krieger, of Sydney, for many years editor of the (now defunct) Australian equivalent of *AJR Information*, *The New Citizen*, and a gallant champion of the rights of "New Australians." His informative contribution to the *AJR* brochure, "Dispersion and Resettlement," is still vividly remembered.

The Council of Jews from Germany and the *AJR* were frequently in touch with Dr. Krieger in his capacity as General Secretary of the "Association of New Citizens," Sydney, until this Association was dissolved a few years ago. All those who had the opportunity of an exchange of views with him were bound to be impressed by his devotion to the cause of the Jews from the German-speaking countries.

Memorial in Bradford

The memory of one of the best-known German Jews in the history of the Bradford Reform Synagogue was honoured when, on the occasion of a Tercentenary service there, a Strauss Memorial Room was opened at a ceremony presided over by the Deputy Mayor and attended by Sir Seymour Karminski. The Rev. Dr. Joseph Strauss, who died in 1922, a native of Württemberg, had faithfully served his congregation since 1873. As well as lecturing in German and Oriental languages at various Yorkshire colleges, he founded in 1900 the Bradford Montefiore Zionist Society.

The former Akademie für die Wissenschaft des Judentums is to serve as an example to the Academy for Jewish Research which was founded at the time of the 23rd Orientalist Congress in Cambridge in 1954. The suggestion was put forward at a conference recently where the Academy's future was discussed.

The Magic Formula

The West German Radio Cologne broadcast on April 18 a feature about the life and work of Albert Einstein by Heinz J. Merkelbach. Its title: "Die Zauberformel."

Heine Celebration in Brussels

In the Palais des Beaux Arts the Professor of German at Brussels University, Henry Plard, gave a lecture on "Heine and France." The ceremony was placed under the patronage of the German Ambassador.

IN MEMORY OF FRITZ BORCHARDT

Former German Jews will be distressed to learn that Frederick W. Borchardt suddenly died from a heart attack in New York. He was only 54 years old. All his life he was devoted to the cause of German Jewry. The starting point of his activities was the work in the German-Jewish Youth Movement, under the leadership of the late Ludwig Tietz, to whom he felt deeply attached. At the same time he had embarked on a successful career in business life, which was cut short due to the events of 1933. When, in 1933, the "Zentralausschuss fuer Hilfe und Aufbau" and the "Reichsvertretung" were established, Fritz Borchardt took a responsible part in laying the financial foundations of these new organisations. After his emigration to the United States he worked for his fellow-Jews in Germany from the other end, and helped to pave the way for their resettlement. During the last years he was an Executive member of the "Council of Jews from Germany," and on many occasions acted as the "Council's" representative *vis-à-vis* the Jewish welfare and successor organisations. This work also strengthened his ties with the officers of the "Council" and the *AJR* in London, many of whom had been his personal friends of long standing.

These are a few data of his all-too-short life. Yet, when trying to assess the mark he has left, we have to remember in the first place his likeable, colourful personality. His activities were guided by a blend of an extraordinary intelligence and an instinctive grasp of the essence of a problem; this qualified him as a most able negotiator. His gifts were enhanced by a deep sense of humour, and those who knew him remember many an epigram in which he summarised a question under discussion. Sometimes his formulations may have been drastic, but they were always to the point. There was a lot of Berlinism in the straightforward behaviour of Fritz Borchardt, who liked to appear as the "self-made man" from the Northern district of Berlin, though, in fact, he had been brought up as the son of the Assistant Headmaster of Berlin's Jewish Boys' School.

The organisations of the former German Jews have lost a courageous spokesman and a prudent counsel. Those who co-operated with him mourn the premature departure of a loyal and beloved colleague. His friends scattered all over the world have been deprived of a good companion with whom they worked and with whom they laughed and who, by his vigour and his faithfulness, has enriched their own lives.

WERNER ROSENSTOCK.

OBERKANTOR DAVIDSOHN RETIRES

Oberkantor Magnus Davidsohn has retired as Kantor of the New Liberal Jewish Congregation, London, which he had served since its inception. Before he came to this country Mr. Davidsohn was the widely known Kantor of the Fasanenstrasse Synagogue in Berlin. The devotion with which he has always carried out his activities in various spheres of Jewish life are remembered with gratitude by all those who benefited from them. We wish him many years to come of undiminished vigour and health.

PERSONALIA

Rabbi Dr. Jacob Hoffman (formerly of Frankfurt/Main, now in Israel) celebrated his 75th birthday. In Germany, Dr. Hoffman was a Board member of the "Reichsvertretung." He first emigrated to the United States where he was Vice-President of the Mizrahi in America and an Executive member of the American Federation of Jews from Central Europe. He is now a member of the Supreme Rabbinical Court in Israel.

Obituary

Dr. Kurt Landsberg, a well-known journalist, died at The Hague, 55 years old. He came from Berlin in 1933. Dr. Landsberg was the son of the lawyer and Socialist politician Otto Landsberg.

Rabbi Dr. Max Eschelbacher

A TEACHER AT A JEWISH VILLAGE SCHOOL

The Life of my Grandfather Loew Eschelbacher (1804-1881)

(Continued from last issue)

In Karlsruhe of the 1820's, political life was being born. The Grand Duchy of Baden had been artificially created in the year 1806. Its various parts were still strange to one another and still had to grow together. Meanwhile the Government organised on a large scale. In 1818, Baden was the first of all the German States to receive a constitution. The Diet was the focal point of attention of the whole of Europe. And from year to year, the Jewish problem moved more to the forefront of its debates. After the Wars of Liberation, reaction had also set in in Baden. This found its outlet first of all in disturbances which bordered on persecution of the Jews. In Wuerzburg, which, twenty years earlier, had still been the Capital for Hardheim, in other words very close indeed to my grandfather, who must either have seen it with his own eyes or heard eye-witness reports, during the anti-Jewish riots of 1819, the words "Hep Hep!" originated. In Heidelberg, which was also not far away from him, the Jews were protected by students led by Thibaut. During these years the legislature and administration of Baden tried to

restrict the Jews' rights as much as they could within the limits of the Edict of January 13, 1809. Their rights as citizens of the State were not touched, but their civic status in the municipalities was. The legislature of Baden of those years was to provide many anxieties for my grandfather in this respect. If his interest in politics was not general, his anxiety for his own personal future and that of his nearest and dearest made him pay attention to political life.

The Edict of January 13, 1809, created the Grand Ducal Council ("Oberrat") of Israelites. The most important task the "Oberrat" had during the first decades of its existence was the foundation of Jewish schools. The main driving power behind this was its Clerk and later Councillor Naphtali Epstein.

The Reform Movement

During my grandfather's stay in Karlsruhe, there was a great uproar within the Community owing to the first attempts which were then being made to reform the Service. In 1819, ten Jewish families in Karlsruhe had joined together to reform and germanise the service, modelling themselves on the Hamburg "Tempel." They wanted to introduce the sermon in German; the Rabbi was to wear (in the words of a "Oberrat" Regulation of 1842) "suitable garb"; excommunication was to cease and the Jewish-German dialect prohibited; weddings were no longer to take place in the open. On these issued, the "Oberrat" was split. A native of Karlsruhe, Jakob Ettlinger, Ascher Löw's pupil, became the main defender of orthodoxy and, in 1823, founded the Jeshivah, which my grandfather began to attend in 1825. But the conflicts he witnessed never altered his strict obedience to the law and to the old tradition. The letters he wrote during the last years of his life show that even the bitter conflicts about the reform of Judaism, which later continued throughout his life, made hardly any impression on him—if anything, they strengthened him in his strict orthodoxy. Nevertheless it was a good thing that he saw that his attitude was not the only one possible and not the only effective one. To his good fortune, he saw that there also existed other Jewish worlds than the one into which he was born and in whose tradition he was educated.

Many of grandfather's young Jewish contemporaries attended the Jeshivah, like him, and trained to be teachers. However, a large number of them later became neither Rabbis nor teachers but went into other walks of life. Great merchants have sprung from them. Their sharpened intellectual powers helped them to become successful; with their rabbinical learning they formed a group of savants in Jewish life, a fine combination of Torah and Derekh Erez. This group of cultured men, highly educated in matters Jewish as well as more worldly affairs, made a very special contribution to the whole epoch.

My grandfather followed through to the end the way that his long deceased mother had wanted him to follow and which he felt to be his true vocation. He passed his exam at the Evangelical Teachers' Seminary most creditably. On May 6, 1830, by a Decree of the "Oberrat," written by Naphtali Epstein, was "the candidate Löw Eschelbacher of Hardheim chosen to teach at the Jewish State School in Hainstadt, with a yearly salary of 200 fl., to be paid by the local Jewish community, as well as free living quarters."

Appointment as Teacher

When, on July 5, 1876, my grandfather wrote down his last instructions as to what was to be done after his death, he stipulated that no word of praise should be inscribed on his gravestone, only his name and the fact that for 38½ years he was teacher of children in the holy community of Hainstadt. His work as a teacher throughout a long life in the same small community was the only fact which he wanted to pass on to posterity and of which he was proud, even in the face of eternity.

He took up his post in Spring, 1830. Hainstadt is only a few kilometres away from his birthplace of Hardheim. At that time, Hainstadt had 1214 inhabitants, of whom 160 were Jews. Apart from the Jews, the inhabitants were strict Catholics. The Jews were orthodox. There was a Mikveh and an Eruv in Hainstadt. In the subsequent decades, the population grew almost everywhere,

but in Hainstadt it decreased. In 1875, there were still 1,152 souls living there, 143 of them Jews. Between 1843 and 1869 the number of Jewish pupils varied from 22 to 26. So that grandfather certainly did not find in Hainstadt a growing, progressive way of life. On the contrary, his whole long employment there as a teacher took place under stagnating and, slowly but continuously, regressive conditions.

Poverty Among Jews

The Jews in Baden who lived in the country at the beginning of the century were almost all extremely poor. "It can be assumed with some certainty that seven-eighths of the Jews in the country live on 'Nothandel'—in actual fact half on 'Kleinvieh-und Zwergsackhandel' and half on begging," the Ministry of Finance of Baden estimated in 1810. Conditions did not improve until the subsequent decades, above all, in the sixties. Hainstadt was no better than anywhere else.

The old synagogue, built in 1600, was no longer large enough and was in a dreadful state of disrepair. In 1819 a new building was erected at a cost of 3,000 gulden. But the community was unable to carry the costs itself and therefore was granted permission on April 27, 1820, from the Ministry of the Interior to make a collection among coreligionists in the three adjoining districts.

The school had just been founded. Before 1809 the Jewish children had only had private instruction. From 1809 to 1830 they visited the Catholic State School. Grandfather was the first teacher at the Jewish State School, and he was also to be the last. By 1932, there were 39 Jews in a total population of 1075, and only four were of school age. The training grandfather had had, prepared him for precisely what his post demanded of him. The Jewish Council School of those days, especially when it was in the country, formed a mixture between the old Cheder and the modern State School. According to Rosenthal (Gedenkbuch S.145) in one Jewish village school near Heidelberg 31 out of 40 teaching hours were reserved for religious instruction. A curriculum was not laid down by the "Oberrat" until 1881. So grandfather had to work out his own curriculum and had to do without even that help which an established method of education gives to the individual teacher by being handed down from generation to generation. But here all that he had learnt at the Yeshivah now stood him in good stead. And indeed he and his methods deserved the very considerable recognition the Jewish State Schools in Baden received from their inception. In 1833 the Government representative on the "Oberrat" and later Cabinet Minister, Bekk, a native of Bruchsal, declared in the Upper House that "the Jewish State Schools are admirable institutions and I do not feel that I am exaggerating when I say that, on the average they are better than their Christian counterparts." The representative of the University of Freiburg, Professor Zell, declared in the Lower House in 1835 that, taken all in all, the state of the schools was most satisfactory and, in part, quite excellent. He praised the diligence of the teachers, the active and understanding leadership of the "Oberrat" and the work of the Governing Bodies. The reasons for the outstanding achievements of the schools lay in the usually low number of pupils, the extended teaching period, the high intellectual ability of the Jewish children and the fact that their parents did not make excessive demands on their help in the house and in earning their keep. One had further to take into account the fact that these children were taught in two languages, Hebrew and German, which was bound to help the development of the memory and judgment.

(To be continued)

JEWISH BOOK WEEK

During the annual Jewish Book Week, an exhibition of Jewish books was sponsored by the Jewish Book Council. One of the several literary functions was devoted by the World Jewish Congress to "The Impact of Immigration on Anglo-Jewish Life and Letters."

The catalogue was prepared by Dr. Elisabeth Eppler. The section "Refugees from Nazi Oppression" includes "AJR Information" and the two publications of the AJR, "Britain's New Citizens" and "Dispersion and Resettlement." Interesting material regarding the rise of Nazism and the contributions of Jewish Refugees from Nazi Oppression to Jewish science was also on view.

JUDAH WATEN

An Australian-Jewish Fiction Writer

For the first time, in 1952 an Australian Commonwealth literary fellowship was granted to a novelist of Jewish descent. His name is Judah Waten and he was born in Odessa in 1911. Before 1914 he came with his parents to West Australia; while serving at a Melbourne Jewish body he made his name as a short story writer, and on the merit of the collection of these stories, "Alien Son" (Angus A. Robertson, Sydney/London) he won the highest literary award enabling him to write his first comprehensive novel "The Unbending" (Australian Book Society, Melbourne, 1954).

The integration of the East European Jew into Australia is the main subject of both fiction books. But while the stories of "Alien Son" are overtly autobiographical, in the novel the experience drawn from his own life is considerably modified. Although the progress the author has made in his second work is amazing, his first book appeals more strongly to my Jewish heart. In a way which reminds me of Perez, we are introduced into the struggles, economic as well as spiritual, of the early Jewish settlers from Eastern Europe who came to a strange country in which life has been a battle all the way for most of them.

In portraying his parents, Waten characterises the "positive" and "negative" approach to the new country and he touches, too, upon the problem of the "second generation" whose ways will not be the same as the ways of their fathers. All this is excellently drawn.

In "The Unbending" Waten has broadened his subject by placing it against the background of the relentless struggle pro and contra conscription which tore the Australian people asunder during the First World War. How the wave of Jewish immigrants was unwillingly drawn into this struggle and how they reacted to the plight forced upon them is strikingly told. On the one hand, there is Mandelstein, ambitious, active, resourceful, the typical man of success, who worships money, "because the foreigner with money must be accepted," and on the other hand his friend Solomon Kochansky, an evasive timid "escapist" character who, while trying hard to eke out a living as a hawker, runs into trouble just because he wants to keep neutral. Certainly, neither the one nor the other possesses the dignified self-assurance which won the Australian Jew high esteem.

When Solomon's wife Hannah Kochansky, a strong and vital personality, grows aware of her husband's inferiority, she loses respect for him, and the unfolding of this intimate tragedy is Waten's finest achievement. For hope she turns to both her sons; but it is not the Jewish philosophy of life with which she wants them nurtured, it is rather the belief in a strong Socialism which strikes her when she becomes conscious of the internal strife of the new land.

However, can this belief, certainly noble-minded as long as it is not spoilt by a shabby realisation, fill the gap torn by an estrangement from the fides efface of Judaism?

F. FRIEDLAENDER (Melbourne).

THE GERMAN SCENE

DEFEAT FOR RADICALISM OF THE RIGHT

During the local elections in Bavaria in March, a small number of votes only was cast for extreme right-wing parties. Of all votes cast, the Deutsche Reichspartei received 0.3 per cent, the Deutscher Block 0.1 per cent and the Bayerischer Rechtsblock 0.1 per cent. On the other hand, at Lindau by the Lake of Constance, the former S.S.-Fuehrer, Josef Haas, was elected Mayor, 45.4 per cent of the electors voting for him.

INTERNATIONAL TRACING SERVICE ARCHIVES

Head of the Israel Purchasing Mission in Germany, Minister Dr. F. F. Shinnar, has for the current three months assumed the chairmanship of the International Commission supervising the Archives in Arolsen, where ten million documents and twenty million index cards recording the fate of concentration-camp prisoners are stored and catalogued.

The meetings of the Commission are also attended by the permanent Israel liaison officer in Arolsen, Dr. K. Sella.

TWO GERMAN GOOD-WILL GESTURES

When the Protestant Students' Association at the West Berlin Technical University heard of the recent looting of the Düsseldorf Synagogue, they spontaneously arranged a collection at a church service and forwarded the proceeds to the Düsseldorf Jewish Community.

Representatives of the Town Council of Floersheim near Frankfurt travelled to Basle to present its former resident, Mr. Herzheimer, on the occasion of his eightieth birthday, with a painting showing the town.

GERMAN-JEWISH UNDERSTANDING

A newly formed group of young writers and artists in Recklinghausen, the "Collegium 56," plans to have, as one of its first public meetings, a soirée of Jewish poetry and music. Not one of the members of the group is a Jew.

No Worries for SS

The Bavarian Ministry of Labour reveals that 85 per cent of former Nazi officials and SS officers of high and medium rank, who were State civil servants before 1933, receive their full pensions. Thirty per cent of them are paid DM500 monthly and 18 per cent DM1,000. In addition they have received considerable arrears.

According to the Frankfurter Rundschau Grand Admiral Raeder receives a pension of DM2,246 monthly for services rendered to "Volk, Reich und Fuehrer." The paper adds: "Hitler was a fool to commit suicide. What a wonderful life he could live now on his pension as a former Reichskanzler!"

Mild Sentences for Massacre of Jews

A Darmstadt court sentenced the school teacher and former captain Karl Friedrich Noell, and the former police official, Emil Zimmer, to three and two years' imprisonment respectively. They were convicted of having murdered the whole Jewish population of the village of Krutscha, near Smolensk, among them children, on October 10, 1941. Noell had passed to his Sergeant-Major, Zimmer, the order he received from the battalion's C.O. "to liquidate the Jews." Zimmer carried out the order. Another captain of the same battalion had refused to do so.

Chief of Police of Offenburg

The Chief of Police, Werner Helfen, who recently had been sacked because the Nazis had sentenced him for high treason, can be re-instated. This was decided by the Ministry of the Interior of Wuertemberg-Baden.

Former Nazis Hate Injustice

The Chairman of the "Bundesverband der Entnazifizierungsgeschädigten," the lawyer Wilbertz, demands compensation for internment and denazification. Wilbertz and the Organisation's Secretary, Heyer, protested against the attacks which the President of the Bundestag, Dr. Gerstenmaier, launched against former Nazis. He said: "We are for democracy, our sole concern is the reparation of the injustice done to us."

MOSLEY SUES DR. ADENAUER

Sir Oswald Mosley, former leader of the British fascists, has filed a civil suit for libel against the Federal Chancellor. According to English and American newspaper reports, Adenauer is alleged to have stated that Goebbels' former Secretary of State, Naumann, received financial support from international fascists, among them Sir Oswald.

TRUTH WILL OUT

The official "Bundeszentrale fuer Heimatdienst" publishes in its periodical a "preliminary" article by Dr. Richard Wolff, entitled "Der Reichstagsbrand 1933." Facts and documents, not published hitherto, show that van der Lubbe had laid a fire with insufficient material. The main work of destruction was carried out by S.A. men, with the connivance of the leadership of the Nazi Party.

TRADE UNION WARNS AGAINST NEO-FASCISM

The Metal Workers' Union for the Federal Republic of Germany expressed its concern about the re-birth of the right wing radical and neo-fascist organisations. It criticised the Government for having given responsible positions to formerly active Nazis. Whilst former leading Nazis made outrageous financial claims the victims, the resolution says, are still forced to wait for just compensation.

JEWISH BROADCASTS OF THE NORDEUTSCHER RUNDFUNK

On every first and third Friday evening of the month the UKW-Nord is to broadcast again a 15-minute Shabbat feature.

DANGER SIGNALS

A GERMAN PUBLISHER

Percy Cudlipp writes in the *News Chronicle*: Mr. Robert Harben, a London literary agent, offered the German rights in "The Wooden Horse" to the Hamburg publishers Hans Dulk Verlag.

In saying that they did not want the book, the firm did not confine themselves to a formal rejection slip. They wrote to Mr. Harben that they "would not touch it with a barge pole" and added:

"The most disagreeable chapter in a book which is already bad enough is the one in which the 'courageous' Jew, Sigmund, boasts in Copenhagen of having waylaid and murdered many German soldiers. . . . It does not surprise us that this book has been published even in the State of Israel; that is where it belongs."

This letter was reproduced in "The Bookseller," whereupon Mr. Desmond Flower, of the famous firm of Cassells, wrote to the editor urging "that the British Publishers' Association ask the Publishers' Association of Western Germany whether it approves of Messrs. Dulk's antisemitic views."

If no assurance to the contrary was forthcoming, Mr. Flower proposed, "British publishers should forthwith sever all relations with German publishers, neither offering their books for sale in that country nor considering any German publications for possible translation into English."

As no action was taken Mr. Flower is now writing direct to the British Publishers' Association.

Mr. Cudlipp adds: "I should not favour a book boycott even if the Germans answered unsatisfactorily, yet it would be healthy to remind them that in this country antisemitism is regarded with undiminished loathing."

Is It Starting Again?

In February, 1955, several extreme Right-wing youth groups formed the "Dachverband nationaler Jugendverbaende." Their leader is the former HJ-Gebietsfuehrer Fritz Striwe. About half of these 30 little groups are at the same time members of "Kameradschaftsring Nationaler Jugendbuende" under the former "Gebietsjugvolk-fuehrer" Etzel, who also works for the neo-Nazi "Deutscher Block."

JEWISH YOUTH IN GERMANY

Jewish teachers from Berlin, Detmold, Düsseldorf, Frankfurt, Cologne, Munich, Münster, Naheim, and Stuttgart attended a meeting in Frankfurt, organised by the "Zentralrat" of Jews in Germany. The subjects for discussion were: Jewish tradition in religion and history; the ties with the State of Israel; the aims of Jewish teaching; and aids for and methods of teaching.

In the Rhineland a camp for Jewish youth-leaders was held, under the auspices of the Central Council and the Youth Department of the Central Welfare Organisation of the Jews in Germany. Fifty people from all over Western Germany discussed, for one week, the problem of imparting Jewish knowledge to their charges. Meir Gertner (England) and Dr. Hans Lamm lectured about Heine, there were a Hebrew language course and practical exercises in drawing and painting; at the final session a four-act play was improvised. A religious service, Jewish songs, and a communal meal formed the centre of the Shabbat celebrations.

JEWISH CITY COUNCIL MEMBER

The Vice-President of the Fuerth Jewish Community, Mr. Leo Rosenthal, has been re-elected to the Fuerth City Council as a Social-Democratic member. He is one of the few Jewish survivors of that ancient Jewish community.

Not So Grimm

You remember "Volk ohne Raum"? Its nationalist author, Hans Grimm, had been invited by the Kassel "Schuelerring" to read from his own books. The "Bund Europaeischer Jugend" and the Socialist "Falken" protested and the city of Kassel withdrew its permission to use the hall of a grammar school for this purpose.

ADENAUER AND RADICALISM OF THE RIGHT

In an interview, the chief correspondent of the United Press in Germany asked Chancellor Dr. Adenauer whether in his opinion the danger of political extremism was greater today than a year ago. The Chancellor replied: "I don't think it is. But in view of the threats from the East and in view of our memories of the National Socialist calamity, I consider it the duty of all democratic forces to be on permanent guard against all extreme movements of the Left and the Right."

Extreme Right-Wing Publications

In the North German Radio, Ruediger Proske, Max Helmut Rehbein, and Hermann Rockmann discussed the question of extremist literature in the Federal Republic. According to the trade unions there are more than 100 extreme right-wing organisations and 40 publications of a Nazi tendency in Western Germany. (The Office for the Protection of the Constitution has published lower figures.)

The speakers stated that the ordinary citizen was aware of the danger, threatening from those quarters, but, as if charmed by a poisonous snake, was not doing anything against it. They proposed the Federal Ministry of the Interior should set up an advisory body of democratic-minded men and women who advise which publications are to be regarded as anti-democratic on account of their radical right-wing contents. The advisory body should also be entitled to ask the Ministries of Justice for the examination of such publications by the Public Prosecutors.

"Werwolf"

For six years an official in the Public Prosecutor's office at Hagen has sent threatening and slandering letters to well-known German personalities. The man, Ernst Seppich, is a follower of Ludendorff; he signed his letters "Standarte Werwolf." Practically all efforts of the Prosecutor to find the perpetrator passed through his hands. Now he has been found out.

The Poetess

In Nuernberg 200 followers of Ludendorff met in private to hear Mathilde Ludendorff recite her own poetry.

Herbert Freedman (Jerusalem)

"AMERICANISATION"—AND ISRAEL

"Look here, Mister," he said, with a forced imitation of the rolling R, "all I can tell you, you better see for yourself," and the face of the Professor lit up with a bitter smile as he pointed at a clipping of an American magazine: "With comic books now selling at the rate of 1,000,000,000 copies a year for a total of \$100,000,000, more money is spent on them than on textbooks for all the nation's elementary and secondary schools."

He folded the piece of paper meticulously and returned it to his wallet. It was difficult enough to make him talk about a subject such as Americanisation and Israel and the little printed note seemed to have taken the place of all he wished to say. However, after a while he went on:

"The technique of imperialism has changed, not only since the days of Rome but has become infinitely more subtle since the heydays of the British. At first, there was the cumbersome need for occupying a country physically in order to have it under one's sway; later it sufficed to turn it into a colony; today, in the era of telekinosis, one sends in lieu of an army—books and films."

"The American Empire, if one can permit oneself such an old fashioned term, needs no colonies—it extends over a large part of the globe not as a result of military expeditions but because people live and think the 'American way.'"

"What then is the much praised and much decried 'American way of life'?" I interjected.

"One ought to be cautious when trying to define it—M.G.M., General Motors, United Steel, Coca Cola, cornflakes, big, fast cars, the satirical journalist and jeering comic, mass communication, TV, shows and ballyhoo, rough, popular cynicism. Perhaps it is more the tendency to turn technical know-how into a philosophy."

Although succinctly put, all his generalisations veered in the same direction without ever hitting the target set for this interview. I was luckier in Tel Aviv where I talked about the same matter with the representative of an American firm, a shrewd and informed observer of this country and its people. I started by quoting Ben-Gurion: "America is a young land and a young people; Israel is an ancient people in an ancient land."

Yet despite these evident differences, there is a great similarity of fate and destiny. . . . The first is the conquest of waste land by dynamic pioneering; the second is the welding together of tens of millions of newcomers from a multitude of countries, speaking a Babel of languages, into one independent people; the third element is the growth of democracy and freedom. . . ."

My vis-à-vis nodded in agreement. "In place of the Negev is New Mexico; oil is being bored in Texas, as well as in Zichron Jaacov; and California has the same geological features as Israel." He laughed. "These common experiences have made her somewhat prone to American influence. A newspaper-stand in Rome may not look much different from a kiosk in Tel Aviv, plastered with American magazines and paperbacks—only that Italy has a mode of living which has crystallised through thousands of years, while you have not yet had a chance of developing a way of life of your own."

"What, then, is the governing factor of American influence," I asked.

"Optimism, plain optimism," he replied without hesitation. "In a world sick of its own sepsis and fearful of the hydrogen bomb, youthful optimism is a good export article. Even if you call it naïve, it has lost nothing of its appeal, for it has advanced a new faith—the belief in the 'happy end.' It starts off with the trite story in a magazine and ends up in international affairs, from 'boy meets girls' to Wilson's 14 Points: the basic conviction that good is mightier than evil and that justice will prevail."

"So the land which devised the most complicated gadgets, developed the simplest philosophy, as it were, to counterbalance the weighty structure of technical progress by a featherlight garment for the soul," I said.

"I can see it fell on fertile ground in Israel. Possibly because the terrible experiences of the past left in many Jews the desire to believe in the ultimate good. And is not the 'happy end' only a Westernised version of your 'Yiyeh Tov'?"

"Göring once said 'guns instead of butter'; the Americans say, at least in regard to Israel,

Letter to the Editor
GERHART HAUPTMANN AND THE JEWS

Sir,
A letter in your issue of February, 1956, deals with my article "Gerhart Hauptmann and the Jews" (A.J.R. Information, October, 1955). The source of your correspondent is the following sentence in "Prevent World War III," December, 1945:—"Why is Gerhart Hauptmann—who in 1933 declared that 'Hitler is the greatest German since Luther' and who later said: 'My meeting with Hitler was the climax and the reward of my life'—today permitted to become the new representative of Berlin's (and Germany's) literary circles?"

These statements are untrue.

Yours, etc.
Jerushalmi.

TWO GERMAN VISITORS TO ISRAEL

Rechtsanwalt Otto Kuester, who took a leading part in the negotiations on reparation and compensation at The Hague and who has always fought for the rights of the Nazi victims, recently paid a visit to Israel.

Another visitor from Germany was Dr. Gertrud Luckner, who had been in a concentration camp because she courageously helped Jews in their times of trial.

'butter instead of guns'—but together with the butter come Josephine Baker, 'Porgy and Bess,' Lionel Hampton, Harlem's Globetrotters and Hollywood," I remarked.

He hesitated for a moment and then declared: "It is possible that such countries as England, France, Germany and Italy will, one day, find a synthesis between their own civilisations and Americanism, each in her own way. What about Israel?"

Now the rôle was reversed and it was he who was posing the question.

Perhaps she, too, will find an amalgam—something of a blend between Jonah and the Whale . . . and "The Old Man and the Sea"—a civilisation rooted in the Bible yet wedded to the American way of life: the offspring being something new and distinctive, a variation which would add a note of its own to the concert of the nations in A(merican) Major.

FAMILY EVENTS

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

Birthdays

Mr. Ludwig Stern, Flat 2, 62 Green-croft Gardens, London, N.W.6, formerly Osnabrueck, will celebrate his 80th birthday on 8th May, 1956.

Deaths

Mrs. Frida Friedmann, née Fuerth, passed away peacefully on March 25th, at the age of 82. Deeply mourned by her daughter, Lotte Baumann, son-in-law, grandchildren and relatives.

Mr. George Kaufmann. Our deeply beloved husband, father, brother, George Kaufmann, of 24 Eastholm, N.W.11, passed away on 28th February, 1956, in his 78th year.

Mrs. Lina Rothschild (née Imroth), formerly of Dortmund, died in London on March 24. Deeply mourned by her great-grandchildren, grandchildren and her children. Dr. and Mrs. Weil, P.O.B. 6867, Johannesburg, South Africa.

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Mr. Gerald S. Berner, formerly of Berlin, last known address: 17 Whitnell Road, Manchester, wanted by his brother, Wolf Berner, 55 Payson Avenue, New York 34, N.Y.

Mrs. Erna Schaerf née Gruenstein (remarried), born 28.1.1898 in Jaegerndorf, Silesia, immigrated to Great Britain with her mother and child in 1939 or 1940, for Frieda Jokl-Rosenfeld, Israel. Please write to Mrs. Grete Fischer née Engler, 34 Dollis Hill Avenue, London, N.W.2.

Baron von Hirsch, formerly Wuerzburg, Ludwigstrasse, wanted by Mr. Ludwig Loewenhaupt, 28 St. Martin's View, Leeds, 7.

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Employment Agency. It was not possible to fill all vacancies brought to our notice because many employers want full-time workers, whereas most employees were looking for part-time jobs. We still have on our records applications from:

Part-time shorthand-typists, copy-typists, translators;

Needlewomen for any kind of needlework, especially for mending;

Cooks for part-time work in private households; Attendants for sick and invalid people, sitters-in for day and evening work;

Bookkeepers (full- and part-time).

Accommodation. We are still looking for rooms in the N.W. districts, especially N.W.6, N.W.3, and N.W.8, at moderate terms

Library. The number of regular readers has increased and we have received quite a lot of book gifts. May we repeat that we can send books to those who, for reasons of health, are unable to call at our premises.

Car Service for Invalids. We know of several disabled friends who would like to attend the AJR Club occasionally. However, they could only do so if they were fetched and brought home by car. It would be greatly appreciated if those who are able to help contacted the AJR Social Services Department.

AJR CLUB

The number of visitors to the AJR Club at 57 Eton Avenue, London, N.W.3, is steadily growing. The Club is now open not only in the afternoon (4 to 7) from Sunday to Thursday, but also in the evening up to 10 on Sunday, Tuesday, and Thursday. This will be particularly welcomed by interested friends who are working during the day. Light snacks are obtainable in the evening. At certain intervals talks and other functions will be arranged for on Sundays, and there will be facilities to use the garden.

THE HYPHEN

The May programme of the Hyphen, a social and cultural group for young people over 21, includes a talk on "Prison Reform" by a speaker from the Howard League and a Dance at the Regal Cinema, Golders Green.

Readers who want details of these and other activities, should send a stamped and addressed envelope to the Hon. Secretary, Mr. Edgar Lewy, 41 Charlwood Street, S.W.1.

"JOINT" WOUND UP IN GERMANY

The Jewish social welfare work in Munich, so far carried out by the American Joint Distribution Committee, has been taken over by the Central Welfare Agency of Jews in Germany.

THE REFUGEE WORK IN READING

The seventeenth annual report of the Reading and District International Advice Bureau and Refugee Committee reveals that the organisation is now concentrating on rendering its help to post-war arrivals including Colonial British subjects.

In her introduction the Hon. Secretary, Professor Edith J. Morley, O.B.E., J.P., writes:

"It is pleasant to report that almost all the original refugees from Nazi oppression are now British citizens and that not only are they fully acclimatised but doing well, including among them distinguished scientists, professional workers, artists and musicians or being themselves large employers of labour. Once again it is proving true that people at first admitted from charitable motives have proved an asset to the country of their adoption. More slowly, the same thing is beginning to be the case with their successors of certain, but not all, original nationalities."

LONDON HIAS OFFICE TRANSFERRED

The London Office of the United Hias Service has closed down and the work has been taken over by the Jews' Temporary Shelter at 63 Mansell Street, London, E.1 (Royal 4711). Prospective emigrants will continue to receive at the Shelter the same assistance as has been given to them hitherto by the United Hias Service.

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