

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

8 FAIRFAX MANSIONS,
FINCHLEY ROAD (Corner Fairfax Road),
LONDON, N.W.3
Telephone: MAIda Vale 9096/7 (General Office)
MAIda Vale 4449 (Employment Agency and Social Services Dept.)

Office and Consulting Hours:
Monday to Thursday 10 a.m.—1 p.m. 3—6 p.m.
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SEPTEMBER 15th AND AFTER

The Forthcoming German Elections

Some of our readers are likely to ask: "Is it really one of the AJR's concerns to take a special interest in the hustings of the forthcoming general elections of the Bundesrepublik?" They may argue quite justly that the overwhelming majority of German-Jewish refugees from Nazi oppression are no longer Germans; that for them the past is a mere span of history, and that for the new Jewish generation which has grown up since 1933 a new era began when Hitler came to power.

Such reasoning, however, would imply controversial over-simplification. World history has established in Judaism and Jews a unique and living link between the past and the present, with lasting relations between Jews—both in the Diaspora and in Israel—and the nations all the world over. These vertical and horizontal bonds have proved their permanence and—paradoxical as it may sound in the face of 2,000 years of persecution—the more so if and when resting on a spiritual rather than a material foundation.

Taking such reflections, so to speak, as the Archimedean point of approach to the following observations, the significance of the outcome of the general elections in Western Germany on September 15th may well be far-reaching, or even decisive, for Germany's destiny and all it implies. Of course, these observations are not the pretext of a tour d'horizon round world politics, nor will there be any soothsaying whether the next Bundeskanzler will be the "Grand Old Man" once more or a newcomer. The sole aim and end is an attempt to establish a fair balance between the anxieties and expectations of Jews in general and German Jews in particular, as to whether the new Bundestag will herald a more reactionary and less democratic tendency in German politics than up till now, or whether its members will sincerely try to assuage a smouldering or still open Jewish resentment.

Anti-Semitic Trends

Quite frankly, news from Germany indicates that anti-Semitism has by no means disappeared; although it would be unrealistic to imagine that anti-Semitism could have been completely eradicated even after the catastrophic collapse of Hitler and his hateful régime, careful research by various institutes of public opinion discloses rather disturbing facts. We are informed that one-third of those who were questioned are still imbued with anti-Semitic prejudices. Commenting on this unpleasant statement Die Zentrale fuer Heimatdienst, a semi-official and entirely unbiased organisation, adds some even more alarming details. It mentions that although a large proportion of those under the influence of Nazism are, of course, less educated people without any direct knowledge of Jews and Jewish life, the percentage of those with Nazi leanings belonging to the so-called educated classes and especially to the liberal academic professions, is an appallingly

high one. A spokesman of the Zentrale, who attended meetings of various strongly anti-Nazi organisations, drew attention to a sinister development which indicated the existence of international anti-Semitic co-operation. When summing up he stressed that we should beware of minimising as well as over-rating these storm signals, but we cannot help realising that this does not get us very far.

Reevaluation of Judaism

It is, therefore, gratifying to see that the attitude of the Christian churches—Protestant and Catholic—stands out in sharp relief against this dark background. It is also heartening to hear, from the meeting on "Church and Judaism" convened by the Deutsch-Evangelischer Ausschuss fuer Dienst an Israel, that the younger generation, and students especially, seems rather immune to nationalist or racialist phraseology appealing to emotional fallacies. Lectures of the late and never-to-be-forgotten Rabbi Dr. Leo Baeck and of Martin Buber, arranged by a number of German universities, were overcrowded, and a representative conference of Evangelic Theologians was addressed by Dr. Wilhelm, the Swedish Chief Rabbi, who spoke on "Leo Baeck as a Jew and a European". In this connection it is also noteworthy that Mgr. Cucchetti, a high dignitary of the Catholic church who lately visited Israel, made it quite clear in his farewell address that the attitude of the Catholic church towards Judaism is now much more positive and encouraging than hitherto. "I wish to end my message"—these were the final sentences of his address—"with a few words of brotherhood and love. Hold fast to your faith, your poetry, your music. . . . Be the backbone and the essence of civilised life in future centuries". It goes without saying that these noble words might even meet with a stronger response from Diaspora Jews than from Israelis.

Furthermore, there is good reason to hope that a deeper understanding and a reappraisal of the perennial values of Judaism may well be advanced among a new German elite when the monumental compendium "Judentum, Geschichte und Gegenwart" edited by Professor Dr. Franz Boehm (that staunch champion of the cause and rights of German Jews) together with Walter Dirks and Dr. Rudolf Heilbrunn, appears.

The significance of the tendencies referred to in the two fundamentally contradictory sets of facts just mentioned, is self-explanatory in a way, because they reveal a basic problem in the German mind. There is no need, therefore, to explain in detail that the Association of Jewish Refugees, as the standard-bearer of our German-Jewish heritage, can only wholeheartedly wish that, together with material well-being, better sense may continue to prosper in Germany after the elections.

L.Z.

A NEW YEAR

The period of the High Festivals is a time when we pause for contemplation—when we review the past year and take stock of our hopes for the future.

Although this is written to convey our New Year greetings to our friends, we write with a heavy heart. For many years it was our privilege, on the occasion of the High Holydays, to publish a message from our revered leader, the late Rabbi Dr. Leo Baeck. In his unique way he would forge a link between the eternal values of Judaism and their meaning in the present day. Now, for the first time, we can no longer call on him. But his life and his work are an ever-lasting inspiration for us.

It is our sincere wish that the coming year will bring happiness and well-being to all our friends, and that we may all go forward in a better and a peaceful world.

RUECKERSTATTUNGSGESETZ

Anmeldung von Ansprüchen

Die amtlichen Anmeldeformulare und die Merkblätter zu ihrer Erläuterung fuer die Anmeldung der durch das Gesetz *neu begründeten* Rueckerstattungsansprüche und zur Anmeldung derjenigen Ansprüche, fuer welche die *neue Anmeldefrist* eröffnet worden ist (siehe die Sonderbeilage zu unserer Juli-Nummer auf Seite 12 und 13) sind soeben erschienen und koennen beim United Restitution Office, 183/9 Finchley Road, London, N.W.3 angefordert werden (1/- und Freiumschlag.)

Fuer Ansprüche, welche Entziehungen in der britischen Zone betreffen, sind die Anmeldungen an das Verwaltungsamt fuer innere Restitutions, Stadthagen, Oberstrasse 29 zu richten (frueher Zentralamt Bad Nenndorf). Fuer die amerikanische Zone ist das Verwaltungsamt fuer innere Restitutions, Aussenstelle Muenchen, Muenchen 2, Deroystrasse 4/II zustaendig (frueher Zentralanmeldeamt Bad Nauheim). Zustaendig fuer Berlin ist der Haupttreuhaender fuer Rueckerstattungsvermoegen, Berlin W 30, Nuernberger Strasse 53-55 (frueher Treuhaender der Militaerregierungen).

Die Anmeldungen sind in vierfacher Ausfertigung einzureichen.

Weiter ist bekannt geworden, dass die Oberfinanzdirektionen bei der Befriedigung der im Rueckerstattungsverfahren *bereits festgestellten* Ansprüche die bisherige Praxis der Gewaehrung zinsloser Darlehen auch weiter aufrecht erhalten werden. Vorschuesse im Sinne von § 33 BRueG (siehe Seite 13 der Sonderbeilage) kommen nur in solchen Faellen in Betracht, in welchen bereits ein Bescheid der Oberfinanzdirektionen *im Befriedigungsverfahren* gemass § 39 BRueG (siehe Seite 14 der Sonderbeilage) vorliegt.

More Restitution News on p. 2

RESTITUTION NEWS

STUNDUNG DER HYPOTHEKEN- GEWINNABGABE

Eine wichtige Entscheidung

Nach Artikel 6 Abs. 1, Teil X des Bonner Ueberleitungsvertrages sind die Angehörigen der Vereinten Nationen bis zur endgültigen Regelung der sich aus dem Kriege ergebenden Ansprüche gegen Deutschland von allen Sondersteuern, Abgaben oder Auflagen befreit, die sich tatsächlich auf das Vermögen auswirken und zu dem besonderen Zweck auferlegt werden, Lasten zu decken, die sich aus dem Kriege oder aus Reparationen oder aus Restitutionsen an eine der Vereinten Nationen ergeben. Die deutschen Behörden und Gerichte haben bisher die Meinung vertreten, dass diese Bestimmung durch Artikel 6 Abs. 2 aa0. dahin eingeschränkt werde, dass Angehörige der Vereinten Nationen fuer die Zeit ab 1. April 1955 zur Hypothekengewinnabgabe herangezogen werden koennten.

Auch der Bundesfinanzhof hat sich zunaechst dieser Ansicht in einem Bescheid vom 26. Oktober 1956 angeschlossen. Hiergegen wurde Antrag auf muedliche Verhandlung gestellt, dessen eingehende Begruendung den Bundesfinanzhof veranlasst hat, unter Aufhebung aller vorhergehenden Entscheidungen und des eigenen Vorbescheides einen neuen —freilich vorlaeufigen—Bescheid zu erlassen, in dem angeordnet wird:

„Der Beschwerdefuehrerin werden die Leistungen auf die Hypothekengewinnabgabe bis zur Entscheidung auf die von ihr eingelegten Rechtsmittel der Berufung an die Schiedskommission fuer Gueter, Rechte und Interessen in Deutschland bzw. der Rechtsbeschwerde gestundet. . . .“

Obwohl der Bescheid die Frage noch nicht endguelig regelt, ist er fuer Angehoerige der Vereinten Nationen von grosser Bedeutung.

SPECIAL EDITION OF BUNDESRUECKERSTATTUNGSGESETZ

A 58-page brochure has been published by the Verlag Allgemeine Wochenzeitung der Juden in Deutschland, Düsseldorf-Benrath 58 S. (DM 5.80). The brochure includes the text of the Bundesrueckerstattungsgesetz of July 19th, 1957. In a detailed introduction written by Dr. H. G. van Dam, he describes the main aspects of the Law, and several laws indirectly connected with the Bundesrueckerstattungsgesetz are reprinted in the appendix of this most useful publication.

SUPREME RESTITUTION COURT

On July 29 Mr. Mathew asked the Secretary of State for Foreign Affairs how many claims against the German State for compensation due to British subjects are still awaiting determination by the Supreme Restitution Court in Germany; and if he will make representations to the German Government that these long overdue cases should be disposed of without further delay.

Mr. Ian Harvey replied that H.M. Government are concerned about arrears of appeals before the second division of the Supreme Restitution Court, which deals with cases arising in the former British Zone of Occupation. The Federal Government and H.M. Government have each appointed to it one more judge than the minimum which the Charter of the Court specifies. The Federal Government have recently been urged to consider further remedial action.

Following is the estimate:

The Supreme Restitution Court classifies cases according to the claimants' places of residence, not nationality. Information obtained from it suggests that cases pending after the end of June in the names of residents of Britain and the Commonwealth in the three divisions of the court against defendants of all types total 149. Of these, 140 await consideration by the second division of the court. Forty-three of these 140 cases are against the State.

He could not say how many of the other nine cases before the other two divisions are against the State.

FROM THE GERMAN SCENE

EXTREME NATIONALISM

August Haussleiter's periodical "Die Deutsche Gemeinschaft" published an article by its correspondent in Saudi Arabia under the title "Kapo des Kolonialismus". This article states that the Allies wanted to turn Germany into a cattle pasture and German factories were therefore dismantled and the patents were stolen whilst Allied tribunals, supported by people like Otto John, celebrated orgies of a new-fangled justice. Neither England nor France, the article goes on, were able to recover economically; after a guilt complex had been inculcated the Germans had to work for these two countries. The main attack, however, is reserved for the restitution agreement with Israel. "That is how the Adenauer Government, up to the present day, finances and pays for the wrong the Jews have done to the Arabs".

S.S. AGAIN

The Vereinigung der Verfolgten des Naziregimes invited representatives of the European resistance movement from Italy and Holland to take part in a joint protest in Bonn against an international meeting which, it was reported, former SS members had planned. It was said that 2,500 former French members of the SS and 7,000 from Belgium, Denmark, Holland, Italy and Austria were expected in Western Germany for this meeting.

* * *

In Karlburg/Unterfranken, 6,000 former members of the Waffen-SS met for a so-called Suchdiensttreffen. The former S.S.-Panzergeneral. Meier, who was sentenced for war crimes by a Canadian military tribunal, saluted the meeting with his raised fist. In his address he said that the members of the S.S. had obeyed orders, just as had the British paratroopers at Suez.

* * *

At an election meeting of the DP/FDP, Vice-Chancellor Bluecher urged the rehabilitation of the members of the Waffen-SS. He said that further discrimination against these very young people was intolerable. Everybody who had not committed crimes ought to be rehabilitated.

AUSTRIAN PRESIDENT RECEIVES JEWISH DELEGATION

In the Hofburg the new Austrian Federal President received the executive of the Jewish community: President Dr. Maurer, the two Vice-Presidents, Dr. Feldberg and Kommerzialrat Weiner, as well as Amtsdirektor Krell. Dr. Maurer congratulated President Dr. Schaerf on his election.

DR. FIGL SEES DACHAU COMRADES

Austrian Foreign Minister, Dr. Figl, in his capacity as a former inmate of Dachau concentration camp, received the representatives of the International Dachau Committee, Dr. Marsault of Paris, Nico Rost of Amsterdam and D. Petrovic of Belgrade. The Committee is engaged in a project to transform the Dachau camp area into a memorial site.

ROEHM PUTSCH TRIAL

After the trial which dealt with the events in Silesia during the Roehm affair, a court in Osnabrueck convicted the main defendant Udo von Woysch, who in 1934 was the supreme S.S. leader in Silesia, of complicity in six cases of manslaughter and of manslaughter in two cases, and sentenced him to ten years' imprisonment. The other defendant, Ernst Mueller-Altenau, was acquitted. Taking into consideration the time Woysch, who is 62, has already spent in captivity or in prison, he will have to serve another two years and a half.

The court ruled that Roehm wanted to make a putsch in order to organise a militia based on the S.A., but that he had not planned a coup for July 30, 1934. It had been proved that Woysch played a leading part in the execution of high S.A. officers in Silesia.

HINKEL ACTIVE

Hans Hinkel (Sonderkommissar des 3. Reiches fuer das Judenproblem unter Kuenstlern, Bevollmaechtigter der Reichsregierung fuer den totalen Kriegseinsatz des Grossdeutschen Rundfunks, Ministerialdirektor) was elected first Chairman by the Goettinger Orchesterverein, in spite of the protests of some towns where the orchestra regularly plays. The main promoter of this appointment was Ernst Jaenicke (Redakteur an Goebbels' "Angriff", Referent im Propagandaministerium, abgestellt nach Warschau zur Hauptabteilung Kultur beim deutschen Generalgouverneur in Polen).

DARMSTADT AGAINST "COULEUR" STUDENTS

In Darmstadt the Senate of the Technische Hochschule has withdrawn its licence from 15 students' clubs whose members fight duels and wear "couleur". The clubs may apply for new licences under the condition that no more duels will take place and "couleur" will only be worn during indoor meetings.

GAULEITER KOCH

The former Gauleiter Koch, who is in a Polish prison, was to stand trial in March. His state of health made this impossible and no new date could be fixed. Erich Koch is accused of being responsible for the deportation and murder of Polish citizens, mostly Jews.

BLACK-WHITE-RED

The Bundestag has decided that former members of the Wehrmacht shall be allowed to wear all medals and decorations to which they are entitled, with the exception of those which were the special awards of the Nazi Party and kindred organisations. Medals and decorations may not in future carry a swastika, but medal ribbons will once again be in the black, white and red colours of the German Empire.

Only the SPD voted against the new law, although they had approved it in committee. Their main objection was that ribbons ought to be in the black, red and gold colours of the Federal Republic.

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HANSA-VIERTEL HITS THE HEADLINES

Having read so many articles about the Interbau Exhibition in the former Hansa-Viertel, I felt the urge to see it for myself. My motives were, however, different to those of most other visitors. For me the main attraction did not lie in the various types of buildings, though much can be said about this new town-planning venture as well. What I wanted to know in the first place was what the district, of which I once knew every street and house, looked like now, and the topographical changes which had taken place. I was curious to see whether the Hansaplatz was still the same; what had happened to the house where once the Café Presse had stood, and whether the houses in the Brueckenallee still faced the Bellevue Park.

This interest was not only a personal one for, just as German-Jewish history is inseparably linked with the history of Berlin's Jewry, is the Hansa-Viertel linked up with the Jewish life of the city.

Reports published on the exhibition often compare the Hansa-Viertel bordering on the Tiergarten with London's Bayswater district bordering on Hyde Park. This may be the case from the architectural point of view, but from the sociological angle the Hansa-Viertel could rather be compared with Hampstead which, for several decades, has also obtained its specific colour from its high proportion of Jewish inhabitants.

For many Jewish families the Hansa-Viertel was only a stepping-stone from the "deteriorated" quarters around the Alexanderplatz to the more fashionable centrally-heated houses in Schoeneberg and Wilmersdorf. The majority, however, remained faithful to the district, not the least important reason being the proximity of the Tiergarten, which was a children's paradise. It was a

closely-knit Jewish community, consisting mainly of middle-class people. There was hardly a building in which one did not know at least one family. Between the two wars groups of Jewish youth movements (Zionist and non-Zionist alike) flourished in the district, perhaps even more than in any other part of the city.

When for the first time after the war I visited the Hansa-Viertel in 1950, it was a very different place. Only few people still lived there—it had been almost completely destroyed by an air raid in November 1943. But the streets, at least, were still there and the shells of many houses still served as a reminder of the past. Now the streets have gone, together with the ruined houses. Paradoxical as it may seem, the change from 1950 to 1957 was, from an emotional point, greater than that between 1939 and 1950. An entirely new town has arisen, which could belong to any part of the world. The past is for ever gone, and no room for nostalgia has been left.

A Garden City

What has happened is that the whole area has been razed to the ground. Most of the old streets have been ignored, and a new garden city is being erected. The greenery of the Tiergarten, which once ended at the Handellallee (formerly Handellstrasse), has been extended over the whole area, and the buildings stand virtually in a park. The new Hansa-Viertel is shaped roughly in a triangle, the base being the Charlottenburger Chaussee (now Strasse des 17. Juni), the left-hand border being the railway between the Tiergarten and the Bellevue Stations, with the right-hand border running roughly from the Bellevue Station via the former Brueckenallee to the Grosse Stern, where the Siegessaule has stood since the middle 30's. Hardly any of the former streets remain, and even as far as this is the case they only serve as thoroughfares, with the houses not facing the streets but standing as detached buildings. Practically only two of the former streets have been left—at least in name—the Klopstockstrasse, running as previously from the Tiergarten Station to the railway near the Bellevue Station, and the Altonaer Strasse, which commences at the Grosse Stern and terminates at the railway near the Hansabruicke. These two streets intersect at the Hansaplatz but the third street which used to cross the Hansaplatz (the Lessingstrasse) has vanished, as have the Cuxhavenerstrasse and the Brueckenallee.

That part of the former Hansa-Viertel which is outside the triangle—North of the railway—is not part of the exhibition and is still comparatively unchanged. Most of the houses between the Bachstrasse and the Spree are in ruins, and there are only very few new buildings; it is intended to rebuild this area as well. Beyond it there will be stretches of park land and further on (between the Hansabruicke and the Flensburger Strasse) there will be school buildings, the nucleus of which consists of the undamaged Realschule. The area between the Flensburger Strasse and the Spree (the Northern part of Lessingstrasse, Claudiusstrasse, etc.) is also badly damaged and will be gradually reconstructed.

Before the actual building work on the exhibition ground could be started, much legal work had to be done. A holding company was founded, which had to acquire the properties from the 160 various owners, though only temporarily because the newly built houses will gradually be resold to private persons or companies. The difficulties were increased, as the exhibition prospectus states, by the fact that in many instances the heirs of the original proprietors were scattered all over the world (the prospectus does not indicate the reason for this dispersion!).

After this legal work had been enacted, architects from various countries were invited to work out a new plan for rebuilding the area, and each of them was allocated a site. Israel, one of the participants, is represented by Alexander Klein (Haifa), who worked in Berlin from 1919 to 1933. The buildings vary from 17-storey blocks of flats to small bungalows. The variety is no less conspicuous as far as the style of the buildings is concerned which, to a great extent, are designed on the styles prevailing in the various architects' countries.

Some of the buildings are already completed and partly occupied. Others are still in the process

of being built, and there are also allocated sites on which the work has not yet commenced. Thus the whole area is a town in the making, and the visitor has the unique experience of seeing its birth. As to the buildings themselves, this has already been amply covered by the national papers of all countries, and it is not the object of this article to deal with that aspect further.

The centre of the new town will be the Hansaplatz, with a library and shops. The Kaiser-Friedrich-Gedaechtnis-Kirche has been rebuilt on its former site, and has been nicknamed "St. Aluminium" because of the material used on its façade. There is also again a restaurant on the site of the former "Charlottenhof".

New Underground Line

The Hansa-Viertel will at last be connected with Berlin's underground railway. A new line is being laid from Steglitz via Bundesallee (formerly Kaiserallee), Hansaplatz, Moabit, up to the Wedding. The tunnel between Zoo and Hansaplatz has already been completed, but the rails have not yet been laid down. However, a car service has been temporarily installed, and serves the area for the time being. This is supplemented, at least for the duration of the exhibition, by a Sessel-lift from Zoo Station to Schloss Bellevue, providing a wonderful view of the whole exhibition grounds.

There is no less a change in the Tiergarten. Although it is a park as it was before, its whole layout is entirely different. Thus the returnee can no longer see the places which were so familiar. This applies even to the Neue See, the face of which has been changed by small new islands, built out of bomb debris, and the present Rousseau Insel, beautiful though it may now be, has very little resemblance to the former one.

Walking through the streets and through the park, one is reminded of Carl Zuckmayer's "Elegie von Abschied und Wiedersehen", written in America as early as 1939:

"Ich weiss, ich werde alles wiedersehen,
Und es wird alles ganz verwandelt sein.
Ich werde durch erloschene Städte gehn,
Darin kein Stein mehr auf dem andern Stein—
Und selbst wo noch die alten Steine stehen,
Sind es nicht mehr die altvertrauten Gassen—
Ich weiss, ich werde alles wiedersehen
Und nichts mehr finden, was ich einst verlassen."

HEINRICH MANN'S WORKS

The Government of Czechoslovakia is to hand over all the manuscripts of Heinrich Mann in their possession to the Academy of Arts in East Berlin.

Among the manuscripts is a trilogy novel about Frederic II of Prussia. The first part, "Der Kronprinz", is finished, but the second one, "Der Koenig", remains a fragment. There is also the novel "Lidice", which is in the form of a dialogue and deals with the destruction of this Czechoslovak village by the S.S. Poems which Mann wrote as a youth in Luebeck and sketches about his parental home, have been preserved and will probably be published for the first time.

His daughter, Leonie Mann, revealed that shortly before his death, her father had given some of his manuscripts for revision to his close friend, Lion Feuchtwanger. These papers had returned to her via Washington and Prague. Among them are the original scripts of his novels "Der Untertan", "Die kleine Stadt", "Zwischen den Rassen" and "Die Goettinnen". In 1939, when the Germans marched into Prague, a Czech worker rescued these MSS, from Mann's house and hid them in a coal cellar. The writer's library was confiscated and was to be removed, but the Gestapo overlooked it. Now the books are in the Academy of Arts in East Berlin.

MUNICH LITERATURE PRIZE FOR FEUCHTWANGER

The city of Munich awarded its Literature Prize—not without determined opposition in the city council—to Lion Feuchtwanger who was born in the capital of Bavaria. The famous writer has expressed his sincere thanks in a telegram, and has said that he hopes soon to see his home town again. It is pointed out that such a visit is not likely to occur before 1958, when Munich will celebrate its 800th anniversary. Feuchtwanger now lives in Santa Monica, California.



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TALKING OF TRANSLATIONS

Tucholsky in English

At one time or another we have all attempted to convey to our English friends something of the significance which certain German-writing authors have for us. As a rule, we failed; and those of us who are actively engaged in the business of writing or translating have asked ourselves: would it be possible to give, by means of a really good translation, an impression of the work of these writers to English readers or playgoers? Could a translation convey what Karl Kraus means to an Austrian? Can Erich Kästner's poems be effectively rendered in English? Would Georg Kaiser or Sternheim "come across"?

Surprisingly, a number of them have been successfully translated. Brecht is, of course, the most striking example. Kafka already gained a foothold before the last war. Robert Musil has

POET AND DOCTOR

In Memory of Arthur Zanker (1890-1957)

Arthur Zanker, whose death was announced in our previous issue, was born in 1890 in Oderberg (Silesia). Before he emigrated to England, he worked in Vienna as a specialist in the treatment of children's diseases. He worked in this country as a psychiatrist.

There was no division between his work as a doctor and as a poet, for nature was his source for both. As a doctor, he first shared the world of children with them in their illnesses, and later he shared the world of the mentally deranged with them. In both these worlds nature dominates reason, and simplicity softens the hard facts of everyday life, converting them into dreams. They are worlds which have their origins in the source of life. It is to this same source that the poet turned. Nature inspired his poems, not the overwhelming grandeur of gigantic mountains and vast oceans, but the idyllic silence of woods and swaying fields, the scent of flowers in a meadow and hay in a barn, a country lane and an apple tree—those qualities in nature which simplicity can transform into visions.

Neatly rendered by serene and gentle words, all this can be seen, can be heard, leaves its taste on our tongues, and a haunting tune in our ears: the threshing of the wheat in a barn, the baking of the bread in an oven, the dripping of the dry red wine through the presses, the simmering of meat in the pot; delicious and delicate things which can be enjoyed in a contemplative and receptive mood.

To Arthur Zanker nature was almost equivalent to human life, and man quietly enjoying life was nearest to his heart. His family, his home and its festivals—particularly the Jewish Holydays like Purim and Chanukka—peaceful evenings, the pleasures of the table and the exchange of spiritual thought.

His unique gift for understanding both the miracles of nature and the most secret mysteries of the human soul, and his readiness to identify himself with the feelings of others, enabled him also to penetrate the miracles of English poetry, and to translate English poems into equally beautiful German. Thus his emigration to England gave him the opportunity of doing his most important and his most creative work. For Arthur Zanker, to whom everything could be transformed into blissful happiness—even death was kind to him in its suddenness—was a born translator. His interpretations of Keats, Shelley, Blake, Milton, Hardy, Yeats and Browning are masterly achievements by which his name will be remembered for many years to come. A number of his translations have been published, and a new and almost complete edition of his own poems is being issued by an Austrian publisher.

There was nothing to separate Arthur Zanker, the poet, from Arthur Zanker, the scientist and the human being. They were completely integrated. They were indivisible. There were no conflicts and nothing problematic to split them. It is a happy world of humane kindness and poetic serenity which has gone with him.

ROBERT SPIRA

achieved a *succès d'estime*. Their translated works will give at least some idea of the merits of the originals. But now that we have come into contact with English and American writing in its original language we can perhaps gauge the difficulties of this translation traffic running in the opposite direction. For instance, take "Alice in Wonderland"; there are, of course, German translations, but can they possibly convey what the original, almost every sentence of it, means to those who grew up with it?

Some languages, we like to think, are better and some are less suited for translation into certain other languages. Somehow the atmosphere of the great Russian classics seems to have been admirably re-created in their German translations. Perhaps the closest relationship one can get is Czech and German, or rather *Prager Deutsch*, because these two languages have been living together and borrowing from each other for such a long time. In Grete Reiner's brilliant translation of "The Good Soldier Schwejk", the famous first sentence of the book—"Also sie ham uns den Ferdinand erschlagen"—is immaculately rendered from the Czech original, while it is as flat as a doormat in the English standard translation: "So they've killed Ferdinand". The whole atmosphere evaporates with that one sentence as if the air rushes out of a pricked toy balloon.

Capturing of Local Atmosphere

Probably the greatest difficulty a translator may encounter is the rendering of the period flavour. Local atmosphere is evasive enough; but to translate intelligibly the associations and allusions in the work of an author who wrote for day-by-day consumption and fought against the follies and foibles of his contemporaries is a truly herculean task. I therefore take my hat off to Dr. Harry Zohn, of Brandeis University, Waltham, Mass., for having attempted the well-nigh impossible by presenting the first volume of works by Kurt Tucholsky to English readers.

Dr. Zohn is an Austrian-born scholar, a Harvard graduate, who has done much useful work as a biographer and bibliographer; Stefan Zweig has been one of his main subjects. It must have been difficult for him to delve into the atmosphere of the Berlin of the 1920s and early 1930s, whose personalities cannot have meant much more to him than mere names from magazines, books, and newspapers; one can tell by the slipshod rendering of some of them. He may not be responsible, however, for the title of this Tucholsky anthology, "The World is a Comedy", which made me wince. Sci-Art Publishers, Cambridge, Mass., who are marketing the book at \$3.75, may have thought that it might attract a few more readers. One could also find fault with the selection of the fifty pieces which he has picked as most suitable; some, like the long and whimsical "Conversation in Limbo" (*Nachher*), do little credit to Tucholsky. But Dr. Zohn has wisely left his author's poems alone; even more than Kästner's, Tucholsky's verses were written in the idiom of their day and place, and addressed to a special public. Besides, many of his lyrics were meant for the *Kabarett*, and posterity can do little with them. They have not worn well.

To compare Tucholsky with Heine, as Dr. Zohn and his publishers do, is somewhat unfair—not to Heine, but to Tucholsky, who regarded himself mainly as a *Gebrauchslyriker*. He was a fighter and warrior who chose the pen as his weapon and medium, not a poet for poetry's sake. His "Gruss nach vorn" touches us not as Heine's prophetic verse does, but as the despairing greeting to posterity of a man who has lost hope in his time and country. (By the way, I am not sure that, like Heine, Tucholsky "embraced Protestantism" as a young man, as Zohn assures us; but we know that in his later years he was attracted by Catholicism.)

Tucholsky never felt strongly about the fact that he was a Jew, as Heine did. Yet he fought in himself the latent Wendriner, perhaps his most powerful creation: the all-too-assimilated Jewish Berliner who, to quote Zohn, "was quite ready to lick the boots of his oppressors, to give the

Hitler salute, and to intone the Horst Wessel song; who looked down upon Eastern European Jews and praised German order and efficiency". Some of the Wendriner pieces in this anthology strike us as even more pathetic now than they did then, before the horrors of Auschwitz. Wendriner is as timeless a character as a topical political writer could make him.

Yet how few of these anthology pages will evoke from the English-speaking reader more than a passing smile! He is bound to judge them by the standards of Thurber and Benchley, of the "New Yorker" and "Punch", and that of course it fatal. Here, Harry Zohn is not much of a help. What is the English reader to make of names and terms such as Bolle or Gebühr, Otto Brahm or Paul Lindau, the Brockhaus or the Staatspartei? Where we smile he can only be confused.

And Dr. Zohn adds to the confusion by falling into the most obvious traps. He translates *Akademiker* as "academician". He lets Tucholsky say that the Germans "did not invent gunpowder". Where Tucholsky uses the Berlin idiom, Zohn draws on his rather limited knowledge of Bronx slang. Some sentences—such as his "Where do the Holes in the Cheese Come From?"—sound like laboured emigranto. Occasionally only does he hit on a first-class rendering such as "They prey and they pray" for "Sie angeln und sie beten".

I'm not so sure if the publishers will help to introduce Tucholsky to the English-speaking public by offering their readers, on the last two pages of the book, \$100 "for the best statements in regard to Tucholsky's humour". All you have to do is "to jot down which one of the fifty satires, in your opinion, is the most effective and shows up the author's *esprit* best, and which, on the other hand, is so banal that it could have been omitted without loss, together with the reasons for these judgments". These expressions, the publishers promise, will receive "wide publicity as a pilot study of comparative literary taste". All that and perhaps \$100 too: what a chance for those of us who failed to get the offered bedroom suite for some similar "judgment" about soap flakes or bubble gum!

I can almost see "Tucho" reaching for his celestial typewriter when he hears of this publicity stunt for his own works. Wait for that fifty-first satire, Dr. Zohn, before you prepare a new edition!

SHADOWS OF THE PAST

Editor of Neo-Nazi Paper Arrested

Robert Kremer, the editor of the extreme Right-wing and anti-Semitic periodical "Die Anklage", has been arrested in West Berlin. He is accused of aiding and abetting a war criminal, and is alleged to have helped the former Legationsrat in the Nazi Foreign Office, Franz Rademacher, to escape abroad. He is further supposed to be a member of an anti-democratic group. The Public Prosecutor believes that a neo-Nazi network may be discovered through Kremer.

At the same time the police searched the premises where "Die Anklage" is printed. The manuscripts and the completed set-up of the July number of the periodical were confiscated because of its neo-Nazi contents.

Professor Clauberg Dead

Professor Clauberg, the S.S. doctor who was accused of having conducted experiments on female Jewish prisoners in a Nazi concentration camp and causing the death of many, died in a prison hospital at the age of 56. His trial was due to commence shortly.

"Deutsche Soldatenzeitung"

In the Bundestag the S.P.D. asked the Government up to which date the Federal Press Office subsidised the "Deutsche Soldatenzeitung" to the amount of DM 13,000. The S.P.D. wanted to know whether it was known, at the time of the last payment, that the paper had attacked the Government's efforts to create a democratic relationship between the armed forces and the Government. The Government was asked to state whether financial aid to an anti-Semitic and anti-democratic periodical was in accordance with the authorities' duty to protect the democratic constitution.

Dr. M. Eschelbacher

JEWISH VILLAGERS

During the sixteen hundred and more years of their history, from the beginning up to the final catastrophe in our own days, Jews in Germany have been living in villages and small rural towns. They were never concentrated, as they were in other countries, mostly in big towns. Therefore the rural congregation was a characteristic feature of German Jewry. Hermann Schwab, the historian of German orthodoxy in general, and the Religionsgesellschaft in Frankfurt a.M. in particular, in the introduction to his book,* says he is the great-grandson of a Jewish villager. Connected in spirit with his ancestor three generations ago he gives a picture of the old communities in the village and the small town. In three parts, subdivided into small chapters of two or three pages, he depicts the rural congregations, first in the South, then in Central and North Germany, and finally in the East. According to him the communities in Southern Germany stemmed to a great extent from large-scale immigration from France and Italy. In Central and North Germany "the first Jewish settlers were tradesmen who left marching armies on the highway between East and West". In the East he traces the origin of the Kehilloth "to a great influx of Russian Jews into West and East Prussia. They tried to find a refuge from persecution, but settled in small towns and villages, preferring the hardships of the new life to the grave danger in their native country", while those in the Province of Posen were originally Polish Jews who in the course of the three partitions of Poland became Prussian subjects.

On the basis partly of his own reminiscences and partly of substantial literature, he describes their everyday life as well as Shabbat and Jomtov, Jomim Noraim, Chanukka and Purim. He lets us see the synagogue as the House of God as well as the meeting place of men. He sketches the professional activities of the Jewish villagers—as dealers in cattle or grain, as craftsmen, as farmers and peasants, as cultivators of hops and tobacco in particular. He tells how, in the beginning of the nineteenth century, Jews came to adopt their present family names and he mentions the Hebrew printing presses in Dyhernfurt and Krotoschin.

Accent on Orthodoxy

The book is issued "as part of the publication programme of the Union of Orthodox Hebrew Congregations, London". Thus it discusses the institutions Orthodox Jewry has created for their special needs, such as the preparatory schools in Höchberg and Burgpreppach. Schwab gives a picture of eminent leaders, such as Samson Raphael Hirsch and Seligmann Baer Bamberger, but also recalls less widely known and nearly forgotten ones, such as the Mohel Benjamin Niederhofheim or the once famous Shtadlan Mendel Zell. The author mentions the manifold activities of Rabbanim, Chazzanim and Schochetim without giving names. But these do not represent the whole of Jewish life. There were also different tendencies out of necessity and with deep inner justification, which have, during the last two centuries, moved Jews everywhere—in the country as well as in the towns. Schwab shuts his eyes to these and brushes them aside as "reform move-

* Hermann Schwab, *Jewish Rural Communities in Germany*. Cooper Book Company, London, 1956. 93 pages. 8s. 6d.

ments" and the symptom of a "trend of assimilation". He finds place to mention Marcus Lehmann and his weekly "Der Israelit", but is silent about Ludwig Philippson and his "Allgemeine Zeitung des Judentums"; he pays tribute to Esiel Hildesheimer, but ignores Zacharias Frankel. The character of the book as a publication by an orthodox central organisation does not call for such narrowness. A wider, more general Jewish outlook is compatible with strict orthodoxy. It is a pity that these wilful and unjust barriers diminish the value of the book.

There are two highlights. The first is the dedication to the author's late wife Dina: "Hers was a dedicated life and untold blessings were the fruit of her labours". The other is the picture opposite the title page: a German Jewish villager, from a drawing by K. Rothschild. A bearded face, deeply wrinkled, the expression of a life in the open air, in wind and weather; an elderly man, who looks at the world with serious but good and friendly clever eyes, his head covered not with the skull cap of the orthodox, but the cap of the peasant, a tobacco pipe in his mouth—difficult to imagine in a big town. Thus this Jew represents in his whole appearance that "phenomenon rarely seen in the Jewish diaspora" which is the subject of the book, "the wide distribution of Jews over countless villages and hamlets in Germany where they lived as fully integrated parts of the village communities". Implicit in this sentence is the author's final view of the position of the rural Jews amidst the German people.

Schwab has not drawn only on his own knowledge. Rather have the reminiscences of many other people found place in his book. He has written it with the co-operation of a large body of German Jews, now dispersed all over the globe. He has made an appeal to the Jewish world to communicate to him their reminiscences, and his call has found an echo. Of the 65 that answered and whom he thanks by name, 32 live in the U.S.A., 14 in England and 12 in Israel, but not a single one in Germany. Thus, without any comment, the list shows the distribution of the former German Jews all over the globe, and it seems that in five continents in the wide world rather than in present-day Germany is the memory kept alive of what German Jewry was.

TRIBUTE TO RABBI REINHART

Rabbi H. Reinhart, who recently resigned as Senior Minister of the West London Synagogue, has always been a friend of those who came to this country as refugees. In the early days he started "Club 33" on the Synagogue premises, and the hospitality newcomers received there will be remembered with the deepest gratitude. At the same time, Rabbi Reinhart was most helpful to his colleagues from Germany, many of whom were able to resume work as rabbis and ministers through his assistance. He was also closely associated with the Seminar established under the Synagogue's auspices which, particularly through its Monday morning lectures, became the rallying point for many Continentals interested in Jewish scholarship. His sympathy and understanding of the spiritual background of our community, considerably assisted us in finding our feet in this country.

Last but not least, Rabbi Reinhart was an understanding foster father to the refugee children accommodated in the hostel run by the Synagogue. He would go to any amount of trouble when his help was required by people in our midst.

THE DEAD SEA SCROLLS AND SHOLEM ASCH

The late Sholem Asch was so captivated by the description of the beauty of Sarah given in the Biblical Apocryphon, one of the Dead Sea Scrolls published in Jerusalem last year, that he made a radical alteration in the last novel on which he was hard at work only a few days before his death. He had originally planned to write a novel around the lives of Jacob and Rachel, but then decided to deal in his book with the period of Sarah and Abraham as well.

ANGLO-JUDAICA

R.S.P.C.A. and Shechita

At the meeting of the Board of Deputies, a report of the Shechita Committee was submitted by its Chairman, Mr. Elsley Zeitlyn, who drew the Deputies' attention to a paragraph in the annual report of the R.S.P.C.A. for 1956, which referred to the plight of cattle arriving at Birkenhead from Eire on their way to an Essex slaughterhouse and said that, although some animals because of their condition had to be slaughtered where they lay, their end was a more merciful one than that which awaited their fellows, who were destined for a Jewish slaughterhouse.

Mr. Zeitlyn stated that he had addressed a letter of protest to the Chairman of the R.S.P.C.A.'s Council, in which he wrote that their statement would tend to exacerbate the relations between the Jewish and non-Jewish citizens of this country, and called for an unqualified apology and withdrawal of the offending paragraph. Lord Merthyr, Chairman of the R.S.P.C.A., had expressed his regret at the form of the report but refused to withdraw the paragraph owing to the fact that it was based on his own personal opinion. During the discussion which followed, it was pointed out that everything possible, including scientific research by Jews and non-Jews, should be done to preserve shechita in this country and to resist the campaign waged against it. Mr. Janner said that the position of shechita in the United States and in the Dominions was also precarious, and it was the duty of the Board to "stop the danger here".

World Jewish Body

The Alliance Israélite Universelle has stated, in a letter to the Board of Deputies in connection with a paragraph in the Foreign Affairs Committee's report dealing with the World Jewish Body suggested by Dr. Nahum Goldmann which said that the Alliance had been reported as having agreed to join, that they have no intention of becoming a member. The Alliance had indicated only that it was ready to consult with other parties which were considering the suggestion, as well as with any other existing groups, and that it was prepared to take part in some meetings.

Elkan and Toscanini

A copy of Benno Elkan's bust of Toscanini, acquired by the Younger Friends of the Israel Philharmonic Orchestra for presentation to the Orchestra, was formally handed over at a reception given by the Younger Friends at the International Music Association.

Mr. Lewis Gorden, Chairman of the Younger Friends, handed the bust over to Mr. Leo Savir, Press Attaché at the Israeli Embassy, and spoke of the long and close association that had existed between the Orchestra and Toscanini.

Hungarian Refugees

A further 270 Jewish refugees from Hungary have arrived in this country lately. The accommodation problem for them as well as for many of the 1,100 Hungarian refugees previously registered with the Central British Fund is a serious one. There is also the difficulty of finding employment for many of the refugees.

Vandalism at Synagogue

Three recent consecutive acts of vandalism were committed by unknown persons, when they broke windows and chandeliers at the Philpot Street Great Synagogue, E. It is thought that these acts were not caused by hooligans but more probably by a group of over-exuberant youths.

Registry of Jewish Births

It is planned to set up a central registry of all Jewish births in London. Members of the community throughout the country would be invited to contribute details and, provided that they prove co-operative, the results of the scheme should be far-reaching. It has also been decided that a register of authorised mohelim should be made available to the public.

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WORLD CONGRESS OF JEWISH STUDIES

Meeting in Jerusalem

On one of the Judæan hills surrounding the venerable city of Jerusalem the Hebrew University, driven from its first home on Mount Scopus, is rapidly building the "University City". Here, in brilliant sunshine under a rich blue sky, the Second World Congress of Jewish Studies took place between July 28th and August 4th. Several hundred men and women, Jews and non-Jews from more than a dozen different countries, assembled early in the morning for a week in the Mazer Building—only officially opened on the morning of the beginning of the Congress—in the Kaplan School—opened just over a month ago—and in the Planetarium to listen to 20 lectures in the Plenary Sessions and about 200 papers read in the 10 sections. The principal language was Hebrew, only a few lectures and papers were delivered in English or French and at least one paper was read in German. But outside the lecture halls German and Yiddish was frequently heard.

Friendly exchanges of opinion were often punctuated by rather noisy building operations which must have been equally disturbing for a number of students of the Hebrew University who were engaged in examinations. Two years ago the foundations of one or two buildings were hardly laid; today half a dozen or so buildings are already in use—a sign of ceaseless activity and determination to be a modern university in every respect.

The members of the Congress met in the light, spacious dining hall of the Administration building for lunch. A welcome break in the morning sessions sent us all, hot and thirsty, to the basement of the Institute of Jewish Studies for refreshments. The fare provided was rich and varied, though sometimes tending to cause mental indigestion by a combination of heat, tempo and in general an *embarras de richesses*.

Every single participant was at once captivated by the rare atmosphere of Yerushalayim, its beauty and its momentous history memorable for Jews and non-Jews alike. To choose between papers in different sections was often tantalising. So much of interest and excellence was offered. Although naturally the Jews were in a clear majority a number of distinguished non-Jewish scholars shed lustre on a unique event. The first Congress took place ten years ago when Israel was still Palestine under British mandatory rule. This Second World Congress was organised jointly by the Hebrew University, the Ministry of Education and Culture and the Jewish Agency, and it was very well organised by a Committee headed by Prof. B. Dinur (Dünaburg), the noted Jewish historian and until two years ago Minister of Education.

Eminent Scholars Lecture

A fact of special interest to the readers of this journal may be noted: among the members of the Organising Committee were Professors Mazar (Meisler), the President and Rector of the Hebrew University; Tur-Sinai (Torczyner), the President of the Academy of the Hebrew Language and formerly Professor for Bible Studies at the Hochschule für die Wissenschaft des Judentums in Berlin; Ephraim Urbach, Director of the Institute of Jewish Studies, formerly of the Rabbiner Seminar in Breslau; S. D. Goitein, whose "Jews and Arabs" was recently reviewed in this journal; Gerhard Scholem, the foremost authority on Jewish Mysticism, Professor at the Hebrew University and on the Executive of the Leo Baeck Institute. Mr. S. Talmon was the very able Secretary of the Congress. Mr. I. Ben-Zvi, President of the State of Israel, was its Hon. President and lectured on "Research on the Jewish Communities of the Near and Middle East" at the opening session in the "People's House" to which no less than 3,000 men and women had flocked to launch the Congress on its way. Mr. Ben-Gurion, the Prime Minister, also spoke, as did the Minister of Education, Mr. Z. Aranne. Prof. Salo Baron of Columbia University brought greetings from the English-

speaking participants and Prof. G. Widengren of Uppsala, a leading authority on the history of religions, roused an eager audience to prolonged applause when he stressed that we were all of one flesh and bone and that Israel and its scholarly efforts belonged to Europe and the Western tradition of learning and search for truth.

It would be tedious to enumerate even some of the many lectures and papers. Suffice it therefore to give the sections into which the Congress divided: Bible, Hebrew Language, History of the Jewish People, Talmud and Rabbinics (including Jewish Law), Jewish Thought—Qabbalah, Philosophy and Religion; Archaeology and Palaeography; Yiddish Language and Literature; Jewish Ethnic Groups and their Languages; Demography of the Jewish People.

If we think back to the beginnings of Jüdische Wissenschaft we realise that Jewish learning today not only treasures the legacy of Zunz, Graetz, Geiger and the other founders, but that it has considerably widened its scope, has become more comprehensive and, though devoting much energy to a better understanding of the Diaspora, has now its centre of gravity in the modern State of Israel with its close attention to the Bible, to the archaeology of Palestine and to the history and morphology of the Hebrew language. The presence of large numbers of Oriental Jews is helping considerably in the development of the scientific study of Hebrew phonetics and Hebrew dialects. Naturally this trend was also reflected in the papers read at the Congress, mainly by Israeli scholars trained at the Hebrew University by linguists of German-Jewish origin or at any rate German-trained.

Communal Interests

Although numerically and intellectually Israeli scholars were very much in evidence, there was no sign of exaggerated national pride or chauvinism; we were all brothers "responsible for each other", imbued with a desire to learn from each other something of that truth which is the goal of all scholarly endeavour. But, no doubt, the Israeli scholars who were our hosts (and very generous hosts at that) set the pace; their enthusiasm and energy imbued the whole Congress and gave its deliberations a sense of urgency and practical importance such as one rarely finds at international learned conferences. Community of interest and of purpose was translated into real fellowship which embraced also the non-Jewish participants, who were all distinguished in their own fields and eager to contribute to the success of this Congress. Some of them spoke excellent Hebrew and read their papers in this language so appropriate to Jewish Studies. Others could at least follow the proceedings in Hebrew, while only some benefited from the few lectures delivered in English, French or German.

Of general interest were the sessions devoted to the Scrolls from the Judæan Desert. Here the Israeli scholars vied with Professor Dupont-Sommer of the Sorbonne and Professor K. H. Rengstorff of the University of Münster (Institutum Delitzschianum) to clarify some of the many problems which remain unsolved. Dr. Yigael Yadin's lecture in English was particularly appreciated, as was Professor Mazar's own English summary of his Hebrew lecture.

One of the most lively impressions was this uninhibited co-operation between Jews and non-Jews in the interests not of inter-faith apologetics and polemics, but of a true understanding of spiritual problems common to all. Another welcome sign of genuine human friendliness was the naturalness with which Professor Rengstorff spoke his native German, after a few words in Hebrew, and its acceptance by the audience.

Even if Hebrew was not entirely the common language, Jewish studies in the widest sense formed the binding link between Israel and the Diaspora, between Jews and non-Jews. Most fittingly this common interest found practical expression in the establishment of an *Iggud 'ōlamī lemada'ē ha-yahadūt* (World Union for Jewish Studies) with headquarters in Jerusalem. It was decided in

future to meet every four years, and a Council of 35 was formed, 24 of whom were chosen from the members of the Congress, among them Rabbi Dr. Altmann, Director of the Institute of Jewish Studies in Manchester. Non-Jewish members of this Council include Professors Dupont-Sommer of France, Ryckmans of Belgium, Goodenough of Yale (U.S.A.) and Widengren of Uppsala (Sweden). The Council is charged with devising projects of co-operative research such as a new critical edition of the Hebrew Bible and the publication of Genizah documents from the various libraries which have acquired the treasures of the Cairo Genizah.

As at all international gatherings of scholars or scientists, not the least important side is the social get-to-know-one-another. This Second World Congress of Jewish Studies—like everything which has to do with Jews and Judaism—had its peculiarity as well in this respect. If anybody wants to know what Sabbath-rest is really like, let him go to Jerusalem and spend a Shabbat there. If he has no friends he will have the greatest difficulty getting any food as no restaurants or cafés are open. But this was not the only reason for private hospitality which the resourceful organisers of the Congress prepared: a number of teachers of the Hebrew University invited the foreign visitors to their homes on Friday night, Shabbat and other days, and made them feel at home as only Jews can. It goes without saying that there was a good deal of official hospitality. The President of the State of Israel received us in the beautifully situated Garden of the Municipality near the University Campus; the Minister of Education in the Institute of Jewish Studies, Professor Urbach, gave us a lunch in the dining-hall of the Administrative Building and the President of the University, Professor Mazar, entertained us at the conclusion of the Congress, finishing up with a film of the University's archaeological expeditions to the Sinai Desert, Beth She'arim and Hatzor.

Lectures and discussions were happily supplemented by a number of well-arranged exhibitions, such as the Dead Sea Scrolls in the possession of Israel, finds from excavations, manuscripts, recent books on Jewish studies published in Israel; historical documents were gathered from various collections, and members were invited to visit the archives, the Ben-Zvi Institute for Research on Jewish Communities in the East, Yad Washem, the Leo Baeck Institute and the Bezalel National Museum where coins and illuminated MSS. and books reminded us of many a period of Jewish history and where Yemenite arts and crafts forged a link with the present-day Yemenite Jews living in Israel. This Congress has unobtrusively demonstrated the continuity of Jewish history and of Jewish studies and has underlined the living past and the importance of Modern Hebrew for Judaistic studies in which former German or German-speaking Jews take an active part.

RESEARCH GRANTS TO VICTIMS OF NAZISM

It has been announced by the Jewish Claims Conference in New York, that scholarships and fellowships totalling \$135,000 have been granted for the academic year 1957 to 1958 to 190 Jewish students and research workers throughout the world who were victims of Nazi persecution.

Of the 190 recipients, 46 are students preparing mostly for careers in the teaching of Jewish subjects; 54 are engaged in graduate study; and 90 are Fellows conducting independent research in the various fields of Jewish scholarship and creative art.

The grant of \$135,000 is part of the \$1,230,000 allocation by the Conference this year for cultural and educational rehabilitation.

MAX-PLANCK INSTITUTE OF HISTORY

In Goettingen the Max-Planck Institute of History was opened as a successor of the Kaiser-Wilhelm Institut fuer Geschichte. Its director is Professor Hermann Heimpel, who, in an interview, emphasised his strong interest in research into German-Jewish history, and explained the relationship between his Institute and the Muenchener Institut fuer Zeitgeschichte. The Institute will hold semester. The tutors will be Professors Kahler and Nuernberger.

Herbert Freedman (Jerusalem)

EXPERTS, FELLOWS AND EQUIPMENT

U.N. Technical Assistant to Israel

The loss of prestige which the U.N. suffered in Israel after the Sinai Campaign has not yet been recovered. However, the suspicion with which this august body is viewed, does not extend to its Technical Assistance Programme and the Specialised Agencies from which the country benefits in funds and advice.

During the current year, twenty-two Israeli Government departments and institutions are receiving the expert guidance of forty-nine consultants from overseas. Together with laboratory and demonstration equipment for projects at the Technion in Haifa, the radio station "Kol Israel" and the Ministry of Agriculture, the estimated dollar cost is approximately 450,000. Since the programme started operating six years ago, 139 experts from seventeen countries have placed their knowledge at the disposal of Israel. The United States leads the list with 56 consultants, followed by the U.K. with 33.

It is encouraging to see that Israel has not only received but also given assistance, for the U.N. programme is one of mutual interchange of technical skills among nations. In 1956, seven Israeli experts served abroad and assisted the Philippines (Environmental Sanitation), Kenya (Veterinary Surgery), Mexico (Hydrology), Greece (Geology), India (Mother and Child Care) and Guatemala (Agriculture and Productivity). Only recently an expert on water utilisation has left Israel for India on a one-year assignment, on behalf of the U.N. Food and Agriculture Organisation. His services, which have been sought by India, include advice in the study and application of improved irrigation methods for a proposed river valley authority in the State of Bihar.

In which field is Israel being helped?

The Ministry of Agriculture is fortunate enough in having the largest number of advisers. A variety of experts is attached to the Ministry of Development.

Advisers on air traffic services, telecommunications, airport development, fire prevention and airline economics help Israel's civil aviation. The training of instructors in photo-reproduction and advising plants now in operation, is an offshoot of the Ministry of Labour, which needs such specialists for its Vocational Training Services. Another branch of the same Ministry, the Productivity Institute, is aided by a productivity engineer. The production of plastics, the use of reclaimed rubber and methods of standardising, cheapening and improving diemaking are some of the problems which are tackled by foreign technologists for the Ministry of Commerce and Industry. A radio programming specialist helps "Kol Israel". A criminologist advises the Ministry of Police on methods of crime prevention and on prison administration.

Scope of Assistance

Nine experts are attached to the Haifa Technion, and the Graduate Library School of the Hebrew University is assisted by a library science and services specialist. An immigration research specialist is working with the Israel Institute of Applied Social Research, to advise on analysis and presentation of data concerning the social adjustment of new immigrants to Israel.

From the many and diverse forms of technical aid, the textile industry, too, will benefit.

This many-sided programme includes technical activities of eight organisations—U.N.T.A.A. (U.N. Technical Assistance Administration), I.L.O. (International Labour Organisation), F.A.O. (Food and Agriculture Organisation), U.N.E.S.C.O. (U.N. Educational, Scientific and Cultural Organisation), I.C.A.O. (International Civil Aviation Organisation), W.H.O. (World Health Organisation), I.T.U. (International Telecommunications Union), and W.M.O. (World Meteorological Organisation).

With the providing of experts runs another service—the granting of Fellowships to Israelis to give them an opportunity to study a specific subject abroad. This year 21 Israelis, most of them

senior government officials and professional men and women, are taking advantage of this. As in the case of the consultant programme, this service is mutual, and Israel also acts as the host to Fellowship recipients from abroad. During 1956 five Fellows from four countries studied in Israel. Israel is also the centre of several international pilot projects, such as the development of eucalyptus trees and windbreak-tree plantings, a joint undertaking of the F.A.O. and the Israeli Forest Service. The results of these two experiments are to be utilised through the semi-arid world.

Voluntary Contributions

The whole programme is financed by voluntary contributions of member states, and Israel, too, is doing her share. For the current year, the Government has pledged £143,000. These funds will be used to help meet the expenses of overseas experts and Fellows in Israel, and also to cover a portion of the salaries of Israeli experts recruited for service in other countries.

As to technical equipment, Israel is, in 1957, receiving equipment for demonstration and experimental work in mobile recording; a laboratory for use in agricultural development; laboratory and demonstration equipment for soil mechanics, telecommunications, mechanical engineering, sanitary engineering, and hydraulic engineering laboratories.

Since the United States also has a Technical Assistance Agency in Israel (the U.S. Operation

Mission [U.S.O.M.] whose experts often work in fields related to those of the U.N. bodies), co-ordination is essential both in planning projects and in their implementation. Each item of assistance—experts, Fellows and equipment—is being extended in response to a specific and detailed request submitted by Israel. All applications from Government departments, educational institutions and private enterprises are carefully reviewed by an Interministerial Government Committee before they are passed on to the Technical Assistance Programme.

IN MEMORIAM

\$10,000 Gift to Holland

The American Jewish philanthropist, Nathan Strauss, has made a gift of \$10,000 for the restoration of a student hostel in the ancient town of Delft, site of Holland's technical university. This gift was made by Mr. Strauss in gratitude for the assistance rendered by the people of Holland to Dutch Jews who were persecuted during the Nazi occupation.

Auschwitz Monument

The International Auschwitz Committee has organised a competition for a monument to be erected in the former concentration camp at Auschwitz. Artists from all countries can participate. Particulars are obtainable from Kassies, Keizersgracht 609, Amsterdam. The English sculptor, Henry Moore, is a member of the jury.

The Towers of Dachau

The Bavarian Ministry of Finance had decided to demolish the towers of Dachau concentration camp, but, as the International Dachau Committee wants to preserve the site as a memorial, the towers have been reprieved.

LETTERS TO THE EDITOR

LONDON'S REFUGEE THEATRES

Sir,—Egon Larsen's reference to the Free German League of Culture makes one wonder how far some of the articles in your very attractive publication of August, 1957, are politically biased. Larsen glamorises the Freie Deutsche Kulturbund when many of us erstwhile refugees know only too well that this was one of several cover organisations advocating and propagating unadulterated Communist doctrines. We are only too sadly aware of the abuse of the term "Kultur" on the part of the Nazis, but "Kultur" did not become culture because refugee Communists from Germany and Austria and their fellow-travellers and Party Members of British nationality encouraged the growth of the Freie Deutsche Kulturbund. I was almost pestered by two fellow Trade Unionists working with me in the same Tool Room during the War, one a Jewish refugee from Germany and the other a Jewish refugee from Austria, with persistent requests to join this organisation in order to make my contribution towards the overthrow of Hitler. When I declined I was eventually dismissed as an incorrigible bourgeois. It is not surprising to those always examining a new project with a critical eye and remembering the initial stages and future development of the Free German League of Culture that it is now "Eastern Germany's monopolistic mammoth organisation." In my opinion, no honour should be bestowed upon those reckless individuals who gave so much ardour to a project which taught tens of thousands of innocent men and women the art of accepting blindly the new God, which has since failed so many. Perhaps Mr. Larsen will have a look at last week's "Jewish Chronicle" and refresh his memory as to the cold-blooded murder by Stalin and his hirelings of the flower of Jewish Russian culture, a political slaughter which at the time was ardently defended by those who shared the spirit and political indoctrination of most members of the Freie Deutsche Kulturbund.

May I express the fervent hope that your admirable journal will never again present its readers with misleading reports of the nature to which I have referred.

Yours sincerely,
Walter Bluhm.

45 Great Russell Street,
London, W.C.1.

JEWES AT FREIBURG UNIVERSITY

Sir,—I should like to comment on Dr. Carry Sprinz's letter published in your August issue.

Dr. Sprinz is, of course, quite right in stating that we may be proud of Heinrich Rosin, that famous legal scholar and teacher who was a professing Jew. However, when I was a law student at Freiburg in 1909, I had the privilege of being received both in the home of a non-Jewish professor and in that of Jonas Cohn, the philosopher. I do not believe that either then felt particularly "courageous" when inviting Jewish students.

Emil Bloch is not known to me either, nor do I remember Edwin Goldmann. Whether the economist Robert Liefmann and his colleague Paul Mombert, both outstanding, "regarded themselves and were regarded as Jews", I do not know. The Jewish origin of both was generally known and I do not believe that they ever tried to camouflage it. At any rate, these two shared the fate of racial persecution to the full and suffered final extinction. The tragic ending of their lives and the fate of their families are related in a remarkable publication "Aus der Geschichte der Rechts- und Staatswissenschaften zu Freiburg i. Br.", recently edited by the Faculty as a Festgabe on the university's 500th anniversary. The same applies to one of the greatest scholars of his time, the jurist (Romanist) Otto Lenel. Both his unique scholarly achievements and his wonderful humanity are equally stressed in the book. His last years, which were darkened by persecution, are poignantly described and so is the fate of his widow and his daughter who were deported. His wife perished in a concentration camp. His daughter devoted herself to her fellow-sufferers as a nurse. I feel that we, too, may well share the memory of all those tragic victims without too much discrimination.

I should like to add that Hitlerism is outspokenly condemned in various contributions to the Festgabe, not only under the aspect of racial persecution but as an all-round perversion of law.

Yours, etc.,

Dr. Ernst Schaefer.

RECORDS OF SIX GENERATIONS

The Descendants of Rabbi Abraham Auerbach

German-Jewish genealogy has been enriched by a comprehensive and stimulating work, "The Auerbach Family" by Siegfried M. Auerbach.* This work records not less than 834 descendants, spread over six generations, of Abraham Auerbach (1763-1845) in Bonn, Chief Rabbi (Consistorial-Oberrabbiner) of the Consistory of Rhine and Moselle.

Apart from the Feuchtwanger family tree, this is the most detailed and methodical work on German-Jewish family research published in our times. Its importance for the historiography of German Jewry cannot be overestimated. Only the transitory generation to which the author belongs possesses the background knowledge and the urge, indispensable in the carrying out of such research. Those born or brought up after the dispersion of German Jewry must lose the feeling of continuity. And yet, for them it seems to be essential that they know the roots of their own existence and it is therefore most gratifying that the author embarked on this painstaking enterprise. The fact that he succeeded in an almost miraculous way, will be no mean reward for his labours.

Genealogical Difficulties

To assess the difficulties involved, we need only think of the position in which the average individual is placed. Such a person usually knows of his grandparents, his parents' brothers and sisters and their children—his first cousins. It is not uncommon among Jews, with their strong family sense, that they can follow up their ancestry one generation further, at least in the male line, up to their great-grandparents. Some may even know from hearsay how many children their great-grandfather had, and perhaps their names as well. But here it mostly stops. There is usually no contact with second cousins and the average person definitely does not follow up their offspring. This is what Siegfried Auerbach, a great-grandson of the family's progenitor, has done.

The author's work would have been difficult enough if most of his relatives still lived in Germany. It called for almost superhuman perseverance and industry after the family had been dispersed all over the world. Not satisfied with recording the names, Auerbach in each case also denotes the exact dates of birth, marriage and death of the descendants and their spouses, their occupations and, if still alive, their present addresses. The names of the spouses' parents (including their mothers' maiden names) are also given, and in a number of cases further particulars about the career and other details of interest (such

* Perry Press Productions Ltd. A limited number of copies (35/-) may be obtained from the author at 124 Victoria Street (3rd Floor), London, S.W.1 (phone VIC. 3457).

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The lay-out, on a similar pattern to that of the Feuchtwanger genealogy, is arranged in a most convenient way. The first main section contains the genealogical tables and the second section contains the biographies of the descendants and their spouses. An alphabetical index of names at the end of the book makes it possible to find each descendant's genealogical position in the first section and his biographical data in the second part.

Rabbi Abraham Auerbach was the scion of an old family of rabbis and talmudical scholars. His first known ancestor was Rabbi David Teweel Auerbach (Wien c. 1575), whose descendants held office in various Austrian, Polish and Bohemian communities. It was Abraham's grandfather Z'vi Hirsch Auerbach (1690-1778) who, having received a "call" to Worms, became the first member of the family to settle in Western Germany. We thus come up against the surprising fact that a family already living in Western Germany before the emancipation period, had not lived there uninterruptedly but originated from Central and Eastern Europe. It would be interesting to know whether this applies to many "old established" Western German families or whether the Auerbachs' immigration was rather due to their vocation as rabbis, which involved changes of residence according to the "calls" its members received from various *Kehilloth* in the course of generations. Be that as it may, in a wider sense the Auerbachs were not immigrants but returnees to Western Germany. Their name indicates that, originally, their family came from Auerbach-ander-Bergstrasse—just as the names of many other Eastern European families (Landau, Eppstein, etc.) recall that, prior to their expulsion, they lived by the Rhine.

Family's Progenitor

Rabbi Z'vi Hirsch Auerbach's son, Selig Auerbach (1726-1767), was rabbi at Bouxviller (Buchsweiler) in Alsace, and was the father of Abraham Auerbach, whose descendants are dealt with in the book. Abraham Auerbach's first marriage to Gudula Sinzheim was without issue. His second wife, Ester Rebecca Oppenheim (1785-1865), who was twenty-two years younger than her husband, bore him sixteen children, of whom six sons and five daughters survived infancy. These children and their descendants are the subject of the book.

Five of Rabbi Abraham Auerbach's six sons also became rabbis. The oldest, Dr. Benjamin Hirsch Auerbach (1808-1872), graduated as a doctor of philosophy in Marburg. He was elected District Rabbi (Landesrabbiner) of Hesse-Darmstadt in 1834, but resigned after frequent conflicts with the liberal Board of his community. In 1862 he became Rabbi of Halberstadt—that citadel of Orthodox Judaism. He was considered as one of the most prominent leaders of modern German Orthodoxy. He was a friend of Kommerzienrat Joseph Hirsch ("Hirsch-Kupfer"), the President of the community, and the two families intermarried. The Halberstadt rabbinate remained occupied by successive generations of Benjamin Hirsch's family up to the end of 1938: first by his son, Selig Auerbach (1840-1901); who was in turn succeeded by his son, Isaac Auerbach (1870-1932); the last incumbent was Isaac's son, Hirsch, (born 1901), who emigrated to Palestine in 1938. This branch of the Auerbach family was also related by marriage with the family of Breuer in Frankfurt. Its descendants include Philipp Auerbach (1906-1952) who, after the war, was President of the Munich Entschädigungsamt, and his brother Dr. Walter Auerbach (born 1905), who is now Staatssekretär in Hanover. A daughter of Benjamin Hirsch's was married to Dr. Lazarus Loeb (1835-1892), Chief Rabbi of Altona and Schleswig-Holstein. Altogether, the book lists 512 descendants of Benjamin Hirsch Auerbach.

Abraham Auerbach's second son, Aron Auerbach (1810-1886), succeeded his father as Rabbi in Bonn. One of Aron's sons, Zacharias, (1844-1927) was Rabbi in Elberfeld.

Leon Auerbach (1813-1887), Abraham's third son, was a rabbi and teacher in Geneva and a fourth son, Samuel (1827-1884), was Rabbi at Nordhausen and Homburg v.d.H.

The only son who did not become a rabbi was Joseph Auerbach (1823-1868). He was a teacher and wine merchant in Wald near Solingen. One of his sons was Geheimer Sanitaetsrat Dr. Benjamin Auerbach (1855-1940)—a well-known doctor in Cologne and Chairman of the Court of Honour of the physicians of that city—who held leading positions in Jewish communal life.

It is interesting to note that the rabbinical tradition of the family, which reaches back to several centuries, has only been maintained in the present day by one branch of the family (the "Halberstadt" branch) and not, with one exception, by the descendants of Abraham Auerbach's other sons. But, probably due to the family's intellectual trends, we meet a turn to the professions at a comparatively early stage.

There were only four inter-marriages within the Auerbach family. On several occasions different branches of the Auerbach family married into the same families (three times into the Feuchtwanger family and twice into the Kober family of Silesia). Up to 1933 most of the spouses also derived from families domiciled in the Western part of Germany; this, of course, changed after the dispersion.

Of the 538 descendants and spouses resident in Germany when Hitler came into power, 63 were murdered by the Nazis in Germany or in occupied territories. More than 50 per cent of those who emigrated settled in Palestine—a symptom of the strong Jewish leanings still prevailing in the family. An index of places reveals the regional distribution of the descendants all over the world.

The author of the book deserves unreserved praise for his work. Not only the members of his family but also German-Jewish historiography, are indebted to him.

W. ROSENSTOCK

DUTCH AND FLEMISH ART

New Exhibition at London Gallery

There is no place like London for those wonderful exhibitions of recent art, which make us relive the joy and fear, the excitement and nervousness, of modern man. Yet from time to time the Alfred Brod Gallery (36 Sackville Street, W.1) invites us to see a new collection of Dutch and Flemish paintings, to offer us rest from contemporary restlessness.

We find there, of course, many familiar names: Jacob Ruysdael's "Landscape with Water-Mill", not unlike his "Old Jewish Cemetery in Dresden". This picture immediately found a buyer for £20,000. Not for financial but for purely aesthetic reasons, I would have chosen a much smaller panel—a delicate seascape by Salomon Ruysdael costing only half as much. Or a work by Dirck Hals (brother of the famous Frans Hals) "Young Needlewoman" (£800), which used to be in the Baron Goldschmidt-Rothschild collection, and was in 1939 taken over by the "Staedel" in Frankfurt and eventually restored to its rightful owner.

Out of the 35 exhibits I should like to mention Clara Peeters' (1589-1640) "Still Life: a Fruit Stand with Peaches". It is Flemish, small and greyish and perhaps finer in design and lighting than contemporary Dutch art. And a "primitif" Georg Flegel (1563-1638). The artist was born in Olmuetz and lived in Frankfurt and yet he was entirely "hollandised". His still life has all the charm of the "beginning", with the numerous objects not yet related to each other by diffused light. Then we turn to a curiosity; another relative of Frans Hals, his son, the dashing Johannes (he died at the age of 30) rather clumsily paints a woman and child. I wonder what his father thought of it? But I must not give "the whole show" away. I had better leave you to the pleasure of further discoveries.

A. ROSENBERG

FRITZ KORTNER IN GOLDEN BOOK

The famous actor and director, Fritz Kortner, was honoured on the occasion of his 65th birthday by having his name entered in the Golden Book of the Jewish National Fund.

FROM MY DIARY

Reunion in London

Time and again does it become evident that those Jews from Germany who now live in this country can consider themselves particularly fortunate because, due to its geographical position, England is the ideal rallying-point for members of our community now scattered all over the world. People in Israel and in the Americas, who would seldom have the opportunity of travelling such long distances, meet here and are also able to visit those of their friends who have adopted this country as their permanent residence. Meetings of this kind are sure to be thrilling and somehow exciting experiences, especially for those who were linked up, not only by private relationships but also by communal activities in Germany.

If you attend a reunion of, say, former members of a German-Jewish youth movement, you are bound to ask yourself how the past twenty years have left their mark. Of course, more or less, all the old acquaintances have been shaped by their new environments. However, if one takes this question more from a personal angle, in the vast majority of cases it appears that people are what they were, only more so!

It is interesting to see how those of the generation with the German background meet together in nostalgic remembrances whilst their children, brought up in various parts of the world, exchange their views, and we may be confronted with the spectacle of the Cambridge or Oxford graduate and the Yale or Harvard graduate discussing their university lives, with their parents recalling experiences in Germany when they were young.

We Blow Our Own Trumpet

This may be a small and unimportant journal, but recent experience reveals that it can be of decisive value. A woman came to get advice on the possibilities of obtaining compensation from Germany. Asked why she had only taken up this matter at such a late stage, she replied that she had been out of touch with the community and was unaware that she was entitled to any compensation. She had only realised she could do so when she had come across a back number of AJR Information in a dust bin!

"Berlinerisch"

Whilst in Berlin I also saw the writer, Otto Zarek, who had lived in England for many years and who, prior to his return, was Propaganda Officer for Youth Aliyah. He is now Public Relations Officer for Berlin's municipal Schiller Theatre. Otto Zarek gave me some interesting information about the plays now being produced in Berlin and especially stressed the impact the "Anne Frank" performances at the Schlosspark Theatre had made. The audiences view each performance with the solemnity of a sacred service and, from the outset, it has been the rule that there shall be no applause. The demand for tickets from secondary schools has been incomparably higher than that for any other play.

Mr. Zarek holds his appointment on a part-time basis. This gives him the opportunity to be active as a writer and a broadcaster, and also to give his expert advice to the cultural department of the Berlin Jewish community.

The "Elders of Zion" bogy is still alive in Germany, as became evident in the course of a conversation with a Berliner who quite convincingly stated he had never been a Nazi. When I expressed surprise that the old Hansa-Viertel had been entirely destroyed by the Allied bombs, whilst the Moabit district on the other bank of the Spree was comparatively undamaged, he said: "You see, this has a special reason. The Hansa-Viertel was once a district with a large proportion of Jewish inhabitants. After the Jews were taken away, the Allies made this area an object of their bomb attacks." When I pointed out that Jews had also been deported from all the other districts, he changed his argument, saying that the former Jewish-owned flats had been taken over by prom-

inent Nazis, so that the Allies made this a target. When I pointed out the inconsistency of this argument, too, he seemed quite prepared to admit I was right—probably to end this uncomfortable discussion!

* * *

I made a point of visiting my former school in Moabit. It had, before 1933, many Jewish pupils. Most of them lived in the middle-class Hansa-Viertel district, whereas the majority of the non-Jewish pupils were the sons of petty civil servants and lived in the lower middle-class Moabit district. Thus the differences between Jews and non-Jews were accentuated and, in a way, the school became a hot-bed for anti-Semitism which later developed into Nazism. Most of the teachers also had militaristic Right-wing leanings. I learned what had happened to them through the caretaker of the school. A surprising fact emerged—one of the few liberal democratic teachers had become an ardent S.A. man in 1933, and had committed suicide in 1945. A number of the other Right-wing teachers had, however, obstinately and successfully refused to join the Party.

The Psychology of Hansard

It is our task to look through the Hansard editions of parliamentary debates. We were amused, on going through the edition of July 23, to note that, over a question asked of the Prime Minister concerning gilt-edged securities, the misprinted heading "Guilt-edged Securities" had been placed. Are the Government printers the victims of a psychological slip?

NARRATOR

ART AND DRAMA

New Play by Alfred Unger

Alfred H. Unger, who, before 1933, was twice awarded literature prizes for drama in Germany and has, since the end of the war, adapted 17 distinguished English plays and a Benjamin Britten opera for the German stage, has just finished a play of his own "Die Berühmte Gräfin Hatzfeld". The theme is a political law suit around 1848, in which the young Jewish student of philosophy, Ferdinand Lassalle, appears for the first time in public as a champion of human rights . . . a venture, which led him eventually to the foundation of the Allgemeiner Deutscher Arbeiterverein, later renamed Sozialdemokratische Partei Deutschlands.

Israeli Art in Darmstadt

The engraver and painter, Hermann Hirschhorn, held an exhibition of his work in Darmstadt, his native town. It was arranged by the Society for Christian-Jewish co-operation, in connection with the Kulturverwaltung and the Kunstverein. Hirschhorn had to leave Darmstadt at the age of 19 and now lives in Haifa. The press took very favourable notice of his exhibited work, mostly landscapes.

Pro-Nazi Writers Meet

Hans Grimm, the 82-year-old author of "Volk ohne Raum", conducted the annual meeting of writers at the Klosterhof Lippoldsberg a.d. Weser. Sepp Frish ("Dje Saar bleibt deutsch") praised Grimm for being prepared to stand up for "Deutschtum". Will Vesper, of Nazi fame, was one of those who read excerpts from their own books.

"The Merchant of Venice"

Leading articles in the daily press have criticised the Old Vic production of "The Merchant of Venice" at the Baalbek Festival in the Lebanon, in view of the present tension between Arabs and Jews. It was felt that this could only convey to the Arabs the impression that the British Government is hostile to the Jews, which was bound to add to the difficulties of beleaguered Israel.

Old Acquaintances

Home News:—Marianne Kupfer-Deeming left for the States to repeat her performance in Peter Ustinov's "Romanoff and Juliet" on Broadway.—Martin Miller will be in Sartre's "Nekrassov", which will first be shown in Edinburgh before coming to London.—Peter de Mendelssohn will script a "Don Carlos" film for Alfred "Canaris" Weidenmann; it will be the first big Ufa picture.—Willi Frischauer's daughter Ann married Sylvester Bone, son of the "Manchester Guardian" art critic in London.—Viennese actress Annemarie Dueringer will appear in Victor Vicas's production of "Count Five and Die" for 20th Century-Fox here.—Josef Somlo is producing "We Are Seven" for Associated British.—Wolf Rilla, Walter Rilla's son, is directing "The Scamp", with Richard Attenborough and Jill Adams.

Obituaries:—Robert Thoren, the Czech-born actor who became a Hollywood script writer, died in Munich at the age of 54; he returned to Germany a few years ago, where one of the film scripts he wrote was "Felix Krull", based on Thomas Mann's novel.—Seventy-year-old actor Kurt Vespermann, husband of Lia Eibenschuetz, died in Berlin.—Famous baritone Dr. Emil Schipper, died aged 75.

U.S.A.:—German post-war star, Curd Juergens, appears in his first Hollywood film "The Enemy Below", which includes Hans Wengraf in the cast.—Siegfried Arno, back from Europe, is writing his autobiography under the title "Was kann der Sigismund dafuer . . . ?"—Lion Feuchtwanger, who lives in Hollywood, received the Bavarian Award for Culture.—Hedy Lamarr is trying to make a come-back in "The Female Animal".—Dolly Haas, married to Al Hirschfeld, the theatre cartoonist of the "New York Times", left for a holiday in Europe.—Frederick Porges, former editor of Vienna's "Mein Film", became president of the Hollywood Foreign Press Association.—Liselotte Pulver of Switzerland will be in the forthcoming Remarque picture, which Douglas (Detlef) Sirk will shoot in Berlin later on in the year.

Bassermann's Last Days:—Albert Bassermann's widow has written the story of the last ten years of the great actor for a West German newspaper, "Mannheimer Morgen". Especially interesting is what she relates about his death. After he appeared for the last time as Mephisto in a German production of "Faust" in New York on December 16th in spite of flu, his heart became weaker and weaker. In his last Will he wrote: "I have no reason to be afraid of death, but I am afraid of an apparent death (Scheintod). Therefore I declare that after my certified death my heart should be cut out . . .". The doctors advised his wife to take him to Europe, and on May 14th an ambulance took him to the airport; he was apparently already in a coma. During the flight the captain of the plane asked Else Bassermann: "How is your husband? I am not permitted to have a dead man on board". She answered: "My husband is all right, I will lie with him". But he was dead already, and so they flew together over the ocean—the living wife and the dead husband. On arriving in Zürich she never left him until Dr. Buergi took his heart out. Since then the widow carries his heart around wherever she goes; one day it will be buried with her. . . .

This and That:—Edward Rothe, who during the war worked for the German section of the B.B.C. in London and is now a theatrical producer in Hamburg, Basle and Vienna, has come to London, together with his actress wife, Marlene Riephahn.—Dancer Lotte Goslar returned to the States from a successful Dutch tour.—Kaethe Dorsch will appear in Shaw's "Mrs. Warren" at Vienna's Burg.—Composer Stefan Wolpe, who lives in New York, gave a lecture in West Berlin.—Werner Richard Heymann will make a musical based on the successful British film "Hotel Sahara".—Karl Otten's novel "Die Botschaft" became the "Book of the Month" in Germany.—Leo Lania's "Foreign Minister", a fictionalised biography of Jan Massaryk, was published here by Peter Davies last month.

PEM

Alfred Joachim Fischer

MEETING JEWS NEAR THE NORTH POLE

Report from Greenland

From Egedesminde to Jerusalem

"You'll find no Jews in Greenland. . . ." was the gloomy prognosis of all those friends and colleagues who were aware of my predilection for "collecting" Jews.

From Copenhagen I travelled for eight days to my first port of call in Greenland and then for a further three days to reach Egedesminde. It has a population of about 1,200, a large town by Greenland standards. After beating off several half-savage Eskimo dogs and making an almost obligatory visit to a number of model schools, I managed to get to the hospital. An obliging Danish doctor, named Schmidt, showed me round. Finally we came to the children, funny little things, the mixture of whose ancestry could still be seen peeping out through Mongoloid slit eyes, while other were practically identical with real blonde Danish babies.

My first glimpse of the nurse caused me some slight surprise. Her type was neither Danish nor Greenlandic. The doctor introduced us: "Miss Rita Scheftelowsch from Copenhagen."

Scheftelowsch is no more a Danish name than François is German. Quite apart from which Miss Scheftelowsch looked at me and my wife with open curiosity.

In the afternoon I met her again, as happens to everybody in Egedesminde at least once and sometimes twice a day. Without beating about the bush Rita asked me in English whether we were co-religionists.

Her story is easily told. Her parents originated in Russia, but have been Danish citizens for several decades. Jewish observances have always been kept up in her Orthodox family circle. Rita joined a Zionist youth movement when very young and her aim has always been to go to Israel. She wants to work there in a Wizo children's home.

But before doing so, this recently qualified young nurse wanted to gain more experience and not in a country of abundance, like Denmark. That is why she chose Egedesminde. Naturally her choice was also influenced by her spirit of adventure and by the dream of all young Danes to see Greenland, with its icebergs and midnight sun. The young girl from Copenhagen had her fill of both, but she is courageous enough to want to see the other side of the picture as well, the pitch black, icy winter when Egedesminde is cut off from the world and outside postal contact and there is no method of communication other than dog sledges.

We had tea in her charming room and near as we were to the North Pole, ate pineapple from southern climes. Such luxuries are possible in the Greenland of today.

Rita came down to the ship to bid us God speed. It was not Pesach but nevertheless in parting we used the old Jewish saying: "Next Year in Jerusalem."

The Chemnitz family

The principal city of Greenland is Godthaab and can actually boast of a population of about 2,000. Here, too, the *Landsrad* (Provincial Assembly) meets for a whole month at a time. The chairman is Governor P. H. Lundstén, all the remaining members are Greenlanders. An elderly gentleman with mutton chop whiskers was interpreting both ways, his Danish as elegant as his Greenlandic.

Later we were introduced. His name is Jörgen Chemnitz. Two generations earlier his grandfather had come to Greenland, oddly enough not a Dane but a Jew who had emigrated from Poland to Germany. But even there fortune had not favoured him and he had moved on to Copenhagen, signed on a sailing vessel and so landed in Greenland. In those times the voyage took six weeks. Probably the climate did not agree with him, in any event Chemnitz developed pneumonia. Hospitals were still unknown in that area, so a Greenland family took him in.

When the ship returned the following summer—in those days there was no winter traffic to

Southern Greenland—the ex-sailor begged not to be forced to depart. As so often happens, he had fallen in love with his nurse, a local girl. He was released from his articles and shortly thereafter married the girl who had saved his life. Chemnitz became the manager of a small shop belonging to the Royal Greenlandic Trading Company. His grandson is very active politically and took a leading part in the mission which prepared the country's numerous reforms. The highest intellectual group in Greenland originates from this family. Gudrun Chemnitz studied in Denmark and is a sort of a teacher of modelling, while Gulborg Christophersen, the daughter of Jörgen Chemnitz, was the first woman delegate to the *Landsrad* and is employed as a translator in the High Court. A nephew is the first native in Holy Orders with academic training.

It is true that none of them still adhere to Judaism. Nevertheless, there is no Chemnitz who is not aware of his Jewish origin and they speak gladly and with pride of their curious family history.

Two German Jews in Thule

Thule is a mighty technical adventure. Ringed round by icebergs and threatened by unrelenting nature, not even occasional hurricanes can shift this modern town which has been constructed with all technical appurtenances. With especial pride were we conducted over the American Airbase's radio and television station and we were present at the weekly conference of the Commandant, Colonel Rohr. I was somewhat surprised to hear him stress the importance of the Jewish High Holy-days, Rosh Hashanah and Yom Kippur. Festival services would be held in the Base's House of Worship. Every Jew would be automatically released from duty at the appointed times. On the same day the most co-operative Information Officer, Major Bernhard Mortensen arranged for us to meet the officiating chaplain, Lieutenant Burk.

Burk, a lawyer by profession—he works in the Legal Department—comes from New Orleans. His mother is a native-born American, his father originated from Pinsk and is said to possess more Jewish learning than many a rabbi. His home is Orthodox and he himself attended a Cheder.

As is well-known, Berliners are to be found everywhere, even where the arctic foxes disport themselves (by agreement with the Danish Government, Americans are forbidden to hunt them because they remain an Eskimo preserve). In 1942 the 24-year-old Signal-Sergeant Louis (Lutz) Helish was deported from Wilmersdorf to Theresienstadt. He and all the members of his family survived, with the exception of his father who was forced to suffer the second stage of Auschwitz and perished in that inferno.

In 1945 Louis succeeded in emigrating to the U.S.A. He took on any job that presented itself. Altogether he tried 18 jobs. He entered the Army in 1949. Just a year later he returned to Berlin, this time as an American soldier. There he renewed his former contacts with the Jewish community and was married in the Berlin Synagogue by an Army chaplain to a Jewish girl whom he had known before his emigration. Now she and the three children await his return to the U.S.A.

Henry Regan once lived in Cologne. He served in the British Army in present-day Israel and all over the Middle and Far East. After being severely wounded he was discharged, but re-employed as an engineer. America became his second home. He is one of the so-called civilian employees who build bases for the American Air Force. Before Thule it was Keflavik in Iceland. Naturally his position is easier than that of a serving man. He earns good money and, according to the terms of his contract, can leave after a few months, before the cold and darkness become too overpowering.

TWO GENERATIONS BEFORE

German Jew and English Industrialist

The well-written biography of Ludwig Mond, F.R.S., scientist and founder of "Imperial Chemical Industries" (I.C.I.),* is of particular interest to Jews from Germany. Mond's family originated in the small village of Ziegenhain in Hesse from where his father, Moritz Mond, went to Cassel. There Ludwig was born in 1839. At an early age, he displayed an inquisitive mind and a gift for science. He studied in Heidelberg, where, in accordance with the attitude in those days, his Jewish origin did not bar him from joining a students' fraternity. However, he did not finish his studies but soon took the plunge into practical work. After holding appointments in Germany, England and Holland, he finally settled in England in 1867, together with his newly wedded wife, Frida Loewenthal of Cologne, a cousin of his. Here he gradually built up a big trust, now known as I.C.I. Yet, as his biographer stresses, it was the scientific aspect rather than the commercial which moulded Ludwig Mond's work. The family first lived in Winnington (Cheshire) and later in London. Their house "The Poplars" in Avenue Road, St. John's Wood, was a centre of cultural life and at the same time, Mond became well known as a patron of art and a collector of pictures.

Immigrants and Refugees

If we try to compare the position of this German-Jewish immigrant of the last century with the experience of our own generation, we must first, in all deference, realise that the life of such an extraordinary personality does not lend itself unreservedly to a comparison with that of an ordinary newcomer. However, even as far as Ludwig Mond can be taken as an example of those German Jews who came to this country in the middle of the last century, there is one great difference: these immigrants considered themselves in the first place as Germans, and most of them had few Jewish leanings. On the other hand, under the impact of persecution, the post-1933 refugees were very conscious of their Jewishness. In a letter to a student friend, Mond wrote:

"Even the enormous metropolis is no compensation for the old country. However great the advantage of position and fortune may be, the feeling is that of a stranger in a foreign country. Relations with people brought up with different language, literary tastes and prejudices, always remain formal and can never create true bonds of friendship. I have now been resident in Great Britain for 25 years. If my children were not of English birth and education, I might contemplate going back to Germany. . . ." (p. 193.)

Yet even his British-born sons, Robert (later Sir Robert) and Alfred (later Lord Melchett) spoke German better than English when they were children "a state of things that was to be a handicap to the perfect mastery of what proved to be their native language". (p. 124.)

Ludwig Mond himself was not a practising Jew. And yet, when the end approached, a Rabbi was sent for and it was arranged that the Jewish burial service should be read at the funeral.

In one sense Ludwig Mond was very Jewish: in loyalty to his family. When he was young he consulted his relations about his business plans and the influence of his female elders, especially of his aunt and mother-in-law, seemed to have been particularly strong. When his efforts were rewarded by success, he looked after those in need and gave the younger ones opportunities in his enterprises. As an aftermath, 24 years after his death members of the family still in Germany benefited from his loyalty: when the Hitler persecution began his surviving son Robert was able to bring them over to England, Ludwig and Frida having preserved complete genealogies of their families for many generations.

W.R.

* J. M. Cohen: *The Life of Ludwig Mond* (Methuen, 22/6)

F. I. Wiener

HUTCHINSON SQUARE REVISITED

Seventeen years is a long time, and events that lie so far back need a freshening up in one's memory from time to time, even if they were rather exciting when they occurred. What better way can there be for this freshening-up process than to visit the site or sites where they happened, though circumstances have changed in the meantime?

Such were my meditations when I went aboard the "Lady of Man" to revisit Hutchinson Square in Douglas, Isle of Man, where our internment camp ("P") had been established in 1940. The ship had a distinctly different appearance from the one we used to call the "Slaver", although it may well have been the same. But there was 1st- and 2nd-class accommodation, a good restaurant with a tempting menu, and no soldiers with fixed bayonets (they had looked a bit bored, I must confess).

On my first day in Douglas I went to Hutchinson Square. It looked very decent with well-cared-for lawns and flower beds, like respectability personified. It was still surrounded by middle-class boarding houses, and there would not have been the slightest difference from what it looked like to us in 1940 if the gap in one of the corners where our camp commandant had an ablution place built, had not been filled in by a house looking somewhat newer than the others. The day was a bit hazy, and it struck me at once that in this somewhat higher neighbourhood one heard the familiar sounds of the Douglas foghorn, which in the hustle and bustle of the promenade were almost inaudible.

Those who were with me at the time will remember that the camp comprised one of the streets that run parallel to the longer side of the Square. It forms part of the Boulevard and the section in question is called Stanley View. There I found the house where I had lodged. The name Maxwell House was still proudly displayed along both sides of the door and the lawn in front of it was absolutely unchanged. When I stood there, I felt an irresistible urge to go in and have a look at the place where I had lived for a year in such unusual circumstances. So I opened the door and explained to the landlady why I was so interested in the house. At first she seemed a little surprised, but soon she understood me completely and with a certain pride showed me round; I could even inspect the kitchen where I used to cook and bake, and the little yard where I had skinned rabbits. Everything looked well kept, and many things were new to me.

Mrs. Wale introduced me to her daughters and we had a long talk. Life had not been kind to her; she had lost her husband during the war in the Merchant Navy and a son in the Army. She readily answered my questions: no one had yet come and told her that he had been interned in her house. When the place was restored to her, it was not in good condition. No wonder, I thought, considering the exchange of furniture that went on at night-time between the different houses. There were plenty of vacancies, and she gave me some of her cards for distribution among my friends.

Sentimental Journey

It was a sentimental journey for me and would have been for anyone else with the same memories. After all, I had spent a year there, a year out of life, and if it had not been a kind of honourable detention, I might compare my stay there to the time a man spends in prison after being sentenced for some crime. Every attempt I had made to get on in the country into which I had immigrated a short time before was cut short, my personal fate and that of my family were most uncertain, and the general situation was not encouraging. Like many others I tried to overcome the "blues" by activity, and successfully combined teaching and cooking to keep myself occupied.

Every house had its cook or cooks, and here was an opportunity for many to show what they had learnt in their cookery courses at home, waiting for the visa that opened the way into the free world. As time went on, a fairly high standard of cookery was reached in the camp, not merely because many cooks were graduates of old universities but also on account of a certain competition and exchange of experiences. I was the happy

owner of a copy of Ottkers Schulkochbuch and many a time was asked to lend it to other house-cooks. I had to refuse these requests as I treasured the book and did not want it to disappear, but everyone interested was asked to sit down in our lounge and to copy what he fancied. In this way I managed to bring this particular volume back with me, and although its appearance has suffered through being handled by many—often greasy—hands, I still keep it as a souvenir of those days. Maxwell House acquired a good name for its culinary achievements, but it stood by no means alone.

The composition of the camp population encouraged lecturing of all kinds, first on the lawns of Hutchinson Square and, when autumn and winter came, in houses which were specially set apart for this purpose. Rabbis, sociologists, Jesuit padres and psychoanalysts usually had a good audience, while archaeologists, historians and advocates of divers "isms" and "ologies" had to rely on the few faithful.

Relations Between Internees

If someone asked me what the greatest problem was during our internment, I would not hesitate to say that it lay in the relations of the internees with each other. Before saying more about this topic, I must point out that our relations with the guards and their officers were excellent. We had no grouse against them; we knew they were doing their duty, and we hardly noticed them. But those who were living with each other all the time, in most cases without adequate occupation, presented a real problem, quite apart from the isolated cases of nervous breakdown or absolute inability to fit in with the rest of us. There were the "born leaders of men" who were always right and did not suffer any contradiction. They got on well with those who did not wish anything better than to be led—the nice amiable chaps with no particular likes or dislikes. But then there were others who did not want to be led or at least not by those who considered themselves born leaders. Strong personalities emerged from the start and this was facilitated by our own administration of the internal affairs of the camp. The "house fathers" or "house captains" as they were called later, had considerable influence, and some of them managed to give their houses a certain individuality which attracted one type and discouraged the other.

There was a great variety of types. All these men may have been very good citizens as long as they lived with their families or in their communities. But isolation from society at large

brought out traits in some which were normally hidden by their education and usual reserve. Proletarians were few and they mostly fitted in quite well without causing any trouble, but cranks and misfits were certainly more easily recognisable than they are in ordinary life. It was, after all, an exciting and troubled time, and many had gone through gruelling experiences which had left their mark.

Everybody was busy making applications for release from internment, and this was perhaps the main reason why a unique opportunity was missed. Almost everyone had an interesting story to tell, and a collection of these accumulated memories which were still fresh in everybody's mind would have filled some volumes of lasting value. But there was not the proper atmosphere for writing things down yet.

It may be said that our camp was a little town, complete with town-hall, school, hospital, bath, bank and post office. After morning roll call and breakfast one could see people with briefcases hurriedly leaving their houses as if they wanted to catch the 9.45 train, and at the same time the supplies were fetched by representatives of the houses; the cooks also began their day's work and the "Stubendienst" hurried through his allotted toil. School started, bank and post office opened up and the more sedate individuals took a leisurely walk round Hutchinson Square.

After the lapse of such a long time it is possible to strike a balance and to see what internment meant to us. In many it brought about a kind of frustration motivated by obvious mistrust, but most kept their minds clear and refrained from accusations. Many joined the Army; releases became more and more frequent and there were even those who regretted having to leave the comfortable atmosphere and to begin fighting their way in a war-stricken world. What has been the final judgment on that time? Few were really hurt and deeply offended, most accepted internment as a necessary evil, a governmental screening operation. From this point of view internment in the Isle of Man was just an inconvenience. Seen in retrospect—for me personally it had some definite advantages and I am sure that this was the case with many others: I missed the London Blitz with its terrors and I perfected myself in a trade so that I was able to work in it and to live on it for four years. I became a chef, first in a school and then in restaurants and hotels, among them a Grand Hotel, until I found my way back to my original profession. And I may mention here as not quite unimportant that whereas my visa definitely forbade me to do paid or unpaid work, I was now entitled to accept any job I could get hold of. I belonged—though naturalisation was still far ahead.

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THE GOLEM AND HIS CREATOR

"s gibt eine Sage aus dem Orient,
Von Weisen, toter Masse Formen gebend,
Geliebte Formen, die die Sehnsucht kennt,
Und mit dem Zauberworte sie belebend."

These lines occur in "Die Golem", one of the lesser-known poems of Annette von Droste-Hülshoff. "Golem" is used in the plural and symbolises human beings without human feelings. But why the attributed "legend from the Orient"?

The inspiration, if not the source of the poetess who wrote in the first half of the 19th century, is likely to have been the romantic novel "Isabella von Aegypten", by Achim von Arnim, who introduced this figure of Jewish folklore into world literature and was the first to make it famous. This otherwise amiable author was, however, a reactionary Junker with anti-Semitic prejudices, and his Golem, a woman by the way (as was later Walter Rathenau's Adama in his legend allegedly taken from the Babylonian Talmud), is an unsympathetic character, since a Jew was her maker.

Arnim associated his Golem neither with Prague nor with the High Rabbi Loew. But even if Annette von Droste-Hülshoff did so, Prague is not the Orient, nor is Chelm (the scene of a version popular amongst Polish Jews). It could not mean the Holy Land either—for Beate Rosenfeld's thorough study "Die Golemsage" was not published until 1934. In that study the authoress follows the development of the Golem from an unexplained biblical word "Thine eyes saw my Golem"—a conception very near to an "idea" in the Platonic sense—to the term "Golem", as it is used today in Talmudic legends and, finally to a mythical character. But with the genuine intuition of the poet, Annette von Droste-Hülshoff even anticipated some more recent information provided about two decades after Beate Rosenfeld's doctoral thesis: that the legend of the Golem as a robot goes back to an ancient Turanian legend, adopted by Gogol in his tale "Wij, Prince of Demons". And, the surmise goes, it was brought by Chassidim to Prague. Now Gogol was almost Annette's contemporary, but his book was not yet translated in her lifetime. Thus the inner eye of this short-sighted lady must have penetrated the mist of the unknown.

Golem and Robot

The Golem and the Robot or the automaton are, however, not identical. They differ as much as the ancient stories of the Sorcerer's Apprentice and of Pygmalion, which also contain elements of the Golem Story! Karel Capek's "Rosum's Universal Robots" are spiritual descendants of the Golem after Capek's naturalisation in Prague. In Wassermann's novel "Christian Wahnschaffe" the elements are mixed up: "the master loved his creature with the passion of a Pygmalion" and his Golem—Eva Sorrel, a woman again—"stopped her fascinating dance".

Two interesting facts emerge in the Jewish Golem tradition in the Talmudical stories of animal Golems, as though there were some outside influences already at work in its early stages. They do not mention any trespass against the law by the making of images. And moreover it is a strange thing that truly pious men figure in the tradition as the creators of Golems. But there is no emphasis on their insolence in trying to compete with God the Maker of Man. Much later, when the legends of the Golem had taken shape in connection with the High Rabbi Loew, the creation of a Golem was considered as a sin. To fashion a Golem as a helper of the Jewish people in times of emergency, mostly under the accusation of ritual murder, meant lack of trust in God. Thus it forestalled the coming of the Messiah. This is the theme of the most beautiful version of the legend: Leiwik's play shown by the Habimah—a return not only to the Hebrew language but to the truly Jewish spirit.

The best-known modern versions of the story originated from Gentiles: Gustav Meyrink's novel, with the Golem as a phantom, and Paul Wegener's silent movie. And from these, variants branched off with opposite tendencies—one making the Golem a symbol of Jew-baiting and another one setting him at rest in Palestine.

One of the still unsolved mysteries is why the

Golem legend has been linked up with the High Rabbi Loew. Beate Rosenfeld holds responsible the religious ferment, which was very much in evidence among Jews and non-Jews alike in the 17th century. Was it, indeed, a process of the collective unconscious when the prominent Rabbi, famous on account of his audience with Emperor Rudolf II, was made a Magus—another Dr. Faustus?

What puzzled the historians of the Golem legend most was the fact that the High Rabbi Loew was outside the cabbalistic tradition. Now the alleged creator of the Golem has found a competent biographer in Professor Frederic Thieberger of the Jerusalem University: "The High Rabbi Loew of Prague—His Life, His Work and the Legend of the Golem" (East and West Library, London: 176 pages, 15s.). This work, very much in keeping with its title, the Golem being a "legend from the Orient", spread almost underground throughout centuries in the West. Like Miss Rosenfeld, Professor Thieberger unfolds the historical panorama and mentions the religious ferment in Bohemia, but he considers it more important that the High Rabbi, though not a Cabbalist, was not unaffected by Jewish mysticism. As a matter of fact, two Jewish currents, one from Maimonides and one from the "Book Zohar", which divided the contemporary Jewish world, met in him and he tried to reconcile the passionate partisans both in his life and in his work.

Cabbalistic Belief

Although the High Rabbi is best known for his legendary association with the Golem, as an historical personality he is much more interesting. Anticipating 18th-century philosophers such as Kant whose words: "He who publicly offends his fellow creature forgoes eternal life" Rabbi Loew said: "An offence in public is the desecration of a man created like all men in the image of God: therefore it is an insult to man as such, and is the desecration of all mankind—an immeasurable sin". He still cherished the Cabbalistic belief in numbers (shared by the humanist Reuchlin) as "the key to the secret connections between things". He compared the number of the negative precepts of the Thora, 365, with the yearly revolutions of the earth round the sun, which determine the order of time in the lower material world. By keeping these precepts man, in his opinion, helped to maintain the worldly order. The number of positive precepts, 248, corresponds, according to the old Jewish anatomy, to the number of bones in the human body. "He who keeps these precepts aims at becoming perfect with all the members of his body and drawing nearer to the upper, divine world". Interested in what we call Adult Education today, he greatly valued story-telling as a pedagogical method. A forerunner of enlightenment, he held that intellect gave man his chief superiority over other creatures.

Professor Thieberger has composed his book well. He has assembled all the facts that are known of his hero's life, and comments on his books as an expression of the contemporary Jewish situation and of a mind much in advance of its time. Among the legends told about the High Rabbi, we find not only the Golem stories—by no means the most significant ones—but also the source of Rilke's poem about the increase of child mortality in Prague and the Rabbi's method of ascertaining its source—adulterers amidst the Jewish community. And the samples of his writings, all dealing with man and the universe, contain the passage: "Although God is one, the powers of action which originate from Him are divided and that which the beings in this world receive does not emanate from the true name of God. Our world does not know this name, since it belongs to a world entirely different from the corporeal one. It consists of four letters, but it is not pronounced as it is written. The writing points to the true name, but the reading is human. And God and man are divided as by a curtain. But in the world to come God will be called upon only by the one name which will be the one written".

Modern in some ways, the High Rabbi was, after all, a mystic who could be credited both with the creation of the Golem and with the wisdom to destroy him after realising his mistake.

THE SUSPECT ART

For the past few years, the film industry has had genuine cause to worry. Television has crept surreptitiously into the homes of loyal cinema-goers. Whereas in any normal business new competition would result in careful thought and stocktaking, long-range plans and possibly even the raising of standards, the film industry has panicked, almost to a man. "TV is small", the argument goes, "films had better be bigger". Hence CinemaScope, MetroScope, VistaVision and the rest. Net result in England, in 1957 a large number of Rank-owned cinemas are closing down. A great, big, supercolossal film crisis is "just around the corner".

Heinrich Fraenkel has chosen this moment in film history to write "Unsterblicher Film". The book* is sub-titled "Die Grosse Chronik—Von der Laterna Magica bis zum Tonfilm"; a second volume is to follow. Seeing that the author is a journalist-cum-scriptwriter, one expects an unusual treatment of the material, and here one is not disappointed; seeing, further, that Heinrich Fraenkel has lived through this period on the inside of the business (or art, if you prefer), one expects vital and relevant comment. This latter is not, unfortunately, forthcoming.

The book deliberately avoids the academic approach and this is a good thing, for there are many excellent works of this type (I recall, in particular, Roger Manvell's popular academic Penguin book entitled "Film"). Instead it chooses a racy, readable style and a multiplicity of loosely connected anecdotes. Rather like a popular film about films—and suffering from the same defects. In trying to be popular, Mr. Fraenkel almost defeats his object. After all, the book costs almost a pound and is 500 pages long—too long and too expensive for a bit of popular chit-chat. He almost defeats his object—but not quite, for what he does offer is inside knowledge, a lot of it new, most of it amusing, and it is on the strength of this that I feel sure the book will succeed.

Almost as in a novel, the fabulous names of the early days of film parade before us—Lang, Murnau, Dieterle, Pommer-Nielsen, Negri, Garbo, Chaplin, Pickford—a kaleidoscope of the weird and wonderful who spring superbly to life in Mr. Fraenkel's thumbnail sketches. The story of Alexander Korda's first experiences in Hollywood—wondering at first whether to go at all, whether he could live in his accustomed style; then, having gone and been neither happy nor successful, how he was asked to accept 45,000 dollars to tear up his contract; finally, when he refused, being given a "Hundchuetten" to cool his heels in, instead of his formerly sumptuous office. Or a story from the year 1912, when the then well-known director Max Mack, asked whether he knew a young actor called Ernst Lubitsch, replied "Persönlich ja, dem Namen nach nicht!" Or again, director Richard Eichberg's remark to Werner Krauss, who was keeping the unit waiting while he ate something: "Mensch, Werner", said Eichberg, "ich zahl dir hier 'n Vermoegen und du frisst Stullen".

The author should have called his book "Berlin—Hollywood", for these are milieus he knows and understands and devotes most of the book to. The rest—Russian film, for instance—he deals with perfunctorily and without much real interest.

Stars, producers, parties, previews, bankruptcies and practical jokes, fan-mail—they're all in "Unsterblicher Film", down to a detailed and very amusing description of the creation of Hollywood itself. Lacking is real insight and analysis of the material, comment that is more than merely clever. Mr. Fraenkel's talent lies in the recounting of charming detail. The book's relevance today is not great. Apart from its charm, only the tremendous enthusiasm of the writer attracts us; enthusiasm not only for the past, but for the medium crazy indestructible film.

It remains only to comment briefly on the very fine collection of stills arranged for the book by Wilhelm Winckel. These stills (some of them rarely, if ever, reproduced before) and their excellent captions form a book of their own. I can't help feeling that such a book, with the captions slightly expanded, and with a companion volume containing the fun and games of Mr. Fraenkel's text, would have been a more satisfactory arrangement.

PETER ZADEK

* "Unsterblicher Film", by Heinrich Fraenkel. Publ. Kindler Verlag, Muenchen. 471 pp., 19/6.

PERSONALIA

DR. ELIAS AUERBACH 75

Dr. Elias Auerbach recently celebrated his 75th birthday in Haifa. He is a Zionist of long standing and emigrated to Palestine from Germany as early as 1909, where he settled as a physician. He came back to Germany at the beginning of the first world war, during which he served as an army doctor, but returned to Palestine again in 1933.

In addition to his professional activities, Dr. Auerbach is a keen scholar of biblical research, the results of which are reflected in several standard works, including "Wüste und Gelobtes Land. Geschichte Israels". He was also one of the founders of the organisation of Jewish emigrants from Germany, the *Hitachduth Olej Germania*, the forerunner of the *Irgun Olej Merkas Europa*, in which he plays a leading part.

GERTRUD SACHS-BERNHARD 75

Gertrud Sachs, the well-known painter, celebrated her 75th birthday in Long Island (U.S.A.), where she now lives. In Berlin, her home town, she exhibited her work at Schulte's and the Lyzeumklub, where she played a leading part. After 1933 she first emigrated to Paris, where she married Professor Georg Bernhard, for many years editor of the *Vossische Zeitung*. The couple fled when the Nazis invaded France, and 150 of the artist's paintings were taken by the Gestapo. They were able to start a new life in America, where Georg Bernhard died. The artist's brother, Robert Sachs, is a member of the Repraesentantenversammlung of the Jewish community in Berlin.

EDUARD SPRANGER 75

The philosopher, psychologist and educationist, Dr. Eduard Spranger, recently celebrated his 75th birthday. He occupied a Chair in Berlin University from 1920 onwards and, in 1933, strongly dissociated himself from the Nazi movement. He was also involved in the events of July 20, 1944, and was arrested at that time. After the war he became Rector of the East Berlin University. He resigned from this position, however, and went to Tuebingen in 1946. He has become particularly well known as the author of the standard work "Psychologie des Jugendalters".

DR. FRANZ W. ENGEL 70

Dr. Franz Engel was presented with the Insignia of the Federal Order of Merit 1st Class, by the Düsseldorf Regierungspraesident, Dr. Baurichter. The presentation was made at a banquet held in Düsseldorf, on the occasion of Dr. Engel's 70th birthday. Dr. Engel returned to Germany from England shortly after the war, and is a respected and well-loved lawyer in Düsseldorf. The AJR joins Dr. Engel's many friends in expressing their best wishes.

LUDWIG MISCH 70

The well-known music critic and author of books on music, Dr. Ludwig Misch, celebrated his 70th birthday in New York. Until 1933 he was a teacher at the Berlin Sternsche Konservatorium and music critic of the "Berliner Lokalanzeiger". Afterwards he taught at Jewish schools and contributed to Jewish periodicals in Germany. He emigrated to the United States in 1947, and is now a music teacher in New York and is conductor of a synagogue choir.

S. FISCHER VERLAG

Head of Firm is 60 years old

Last year the Frankfurt publishing firm, S. Fischer, celebrated its 70th anniversary. Now the man who saved the famous firm in spite of the German tragedy, Gottfried Bermann Fischer, has become 60. Curiously enough, the publisher started as a surgeon at a Berlin hospital. He married Samuel Fischer's daughter, Brigitte, and in 1925 he joined the firm and became its manager. The S. Fischer-Verlag had to be dissolved in 1934. Dr. Bermann Fischer took the firm's stock to Vienna, where he started again under his own name. Then Hitler marched into the Austrian capital. The business was liquidated and reopened in Sweden, whilst its owner went to New York, from where he managed the Swedish firm. In the meantime he had taken over the authors of the Querido-Verlag in Amsterdam.

After the war, Bermann Fischer could only rebuild the old publishing house in Germany in stages. At first he concluded a licence agreement with the Peter Suhrkamp Verlag, which had carried on part of the S. Fischer-Verlag. Eventually, in 1950, the original publishing house was re-established in Frankfurt.

The excellent S. Fischer monthly "Die Neue Rundschau"—its pre-Nazi editor was Einstein's son-in-law, Rudolf Kaiser—appeared in Germany again as early as 1945, with a special number for Thomas Mann's 70th birthday.

The city of Frankfurt has awarded the Goethe-Plakette to Bermann Fischer.

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OBITUARY

DR. OSKAR WOLFSBERG-AVIAD

The Israeli Minister in Berne, Dr. Oskar Wolfsberg-Yeshayahu Aviad, died in Switzerland at the age of 64. He was born in Hamburg, where he practised as a children's specialist. He was passionately devoted to his profession and, at the same time, was a prolific writer on Jewish subjects. Of his publications, the best known are "Die Theorie der Evolution und der Glaube der Juden", "Zur Zeit- und Geistesgeschichte des Judentums", and "Die Grundlagen nationaler Erziehung". In Germany he was the President of the Misrachi. He emigrated to Palestine in 1933. After the murder of Count Bernadotte he became an Israeli Envoy Extraordinary for the Scandinavian countries, and brought about the reconciliation between Sweden and Israel. He was a life member of the Executive of the Zionist Organisation and he belonged to the World Executive of the Keren Hayesod. In this capacity he visited Western Germany two years ago.

PROFESSOR ISAAK HEINEMANN

Professor Isaak Heinemann passed away in Israel at the age of 80. In Breslau, he taught at the Jewish Theological Seminar, and was also an honorary Professor of Breslau University. At the same time, he was editor of the "Monatschrift für Geschichte und Wissenschaft des Judentums". His authority as a Jewish scholar and as a teacher was widely recognised.

DR. SIMON RAWIDOWICZ

Dr. Simon Rawidowicz, Professor of Jewish Philosophy and Hebrew Literature at the Brandeis University, died in the United States at the age of 60. He was born in Poland and graduated from the Berlin University in 1926. His scholarly activities in Germany included the publication of the seventh volume of Moses Mendelssohn's work and co-editorship of the Jewish Lexikon in German.

After Dr. Rawidowicz left Germany in 1934, he first came to England, where he was a lecturer at the School of Oriental Languages in London, and later on became head of the Hebrew Department of the University of Leeds. He was a son-in-law of the well-known Zionist leader, Dr. Alfred Klee.

MR. WALTER ERLANGER

It is learned with the deepest regret that Mr. W. Erlanger (formerly Nuernberg) passed away at the age of 64. As the director of the well-known printing firm De Vere Press, Mr. Erlanger was for many years most helpful to the AJR, whose publications he printed on many occasions. His expert advice in this connection was a great asset. Apart from this, as a member of the AJR since its inception, he always displayed a great interest in our activities. It was only natural that in the course of the years personal bonds developed between him and the officials of the Association.

Those who knew Mr. Erlanger will remember this kind and cultured personality with gratitude and affection. Our sympathies go out to his widow and family.

HELENE RIECHERS

The Jewish actress, Helene Riechers, who made a name for herself in plays by Strindberg and Ibsen in many German towns and particularly in Berlin, has died in that city at the age of 88. She survived the Nazi régime in Germany. After the war she became an honorary member of the Bühnengenossenschaft.

ANNE FRANK

The income from the sale of a documentary account of Anne Frank's life will provide European scholarships for Israeli students. The volume, which is to appear under the title "Anne Frank—The Trial of a Child," will also be adapted to radio programmes. It is being compiled by German author and broadcasting station director Ernst Schnabel, and will be published by the S. Fischer publishing house in Frankfurt which, together with the broadcasting stations, will form a joint scholarship board to administer the entire proceeds.

The "Anne Frank-Stiftung" has bought the house where Anne and her family were hidden during the war and where she wrote her famous diary. The house in the Prinzengracht in the old town of Amsterdam is to be restored and transformed into a memorial where young people from all over the world can meet. The "Stiftung" aims at putting into practice the ideals which Anne had set herself in her diary.

FAMILY EVENTS

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

Birth

Schuhmann.—On August 13th a daughter, Marion Helen, born to Evelyn (née Pick) and Werner S. Schuhmann, 52 Foscoote Road, Hendon, N.W.4.

Death

Mrs. Lotte Ward, née Weil, daughter of Ludwig and Adele (formerly of Ludwigshaven, now of Johannesburg), died on June 23rd, 1957, at her home in Harpenden.

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RELIABLE, ADAPTABLE MAN, many years' exp. wholesale business, seeks position as stockkeeper, stock-controller, despatcher, selling. Box 239.

HOMEWORK wanted by elderly man, willing to be trained. Box 240.

HUNGARIAN REFUGEE, 30, former judge in Budapest, seeks clerical or business position with prospects, pref. in work connected with law. Box 241.

GENERAL CLERK (languages: French, Italian, Russian, Polish, Hebrew) seeks position. Box 242.

ELDERLY CLERK seeks part-time work or home typing. Box 243.

PACKER/STOREKEEPER, DESPATCH CLERK, elderly, reliable, former representative in textiles, seeks work, preferably light. Box 244.

STOREKEEPER/PACKER, exp. leather bags, former salesman, seeks suitable work. Box 245.

VERSATILE, ELDERLY MAN, former furrier, able to supervise, can do finishing, passing, cashier or general clerical work. Box 246.

HUNGARIAN REFUGEE, former civil servant in Hungary, seeks factory work, pref. in cigarette or radio factory. Ljves N.8. Box 247.

Women

RECEPTIONIST/TELEPHONIST/SALES LADY. Woman of 41, good appearance, formerly blouse presser but must now switch over to more sedentary work, seeks position. Willing to be trained. Box 248.

INTERPRETER/SALES LADY/CLERK (ledgers, some typing). Hungarian refugee, good ref., seeks suitable work. Box 249.

RECEPTIONIST position required by former felling hand, no longer strong enough to work with heavy coats. Box 250.

COOK, exp., seeks full- or part-time work in private household. Box 251.

NEEDLEWOMAN, exp. alterations, fin., mending, darning, seeks part-time or home work. Box 252.

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WELL-EDUCATED GIRL, 19 years, seeks position as household help in Austria. Box 236.

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Personal Enquiries

Marie and Hedwig Erlenbach, daughters of Sigmund Erlenbach. Marie emigrated from Vienna to London 16.2.1939, Hedwig 19.7.1939. Wanted for restitution matters by Franz Poplutz, Forchheim, Buckenhofenerstr. 6.

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Hugo, Betty and Gerhardt Spanier, formerly of Breslau. Wanted by Hans Sachs, c/o Schimansky, Berlin, W., Kurfuerstendamm 184.

Mrs. Alice Woznianski, née Schlesinger, formerly Berlin, Landhaus Str., or her daughters (one of them named Lilian). Thought to live in England, wanted for inheritance matters by E. E. Brenner, 18 Mapesbury Court, Shoot-up Hill, N.W.2.

MISSING PERSONS

Enquiries by AJR

Mr. Ludwig Salomons, born 8.12.1888 in Neuenhaus, Kr. Bentheim, and his wife **Luise,** née Hertz, born 4.4.1897 in Guntersblum Kr. Oppenheim. Left a Will at the Amtsgericht Hagen/Westf. Went to Liverpool on 14.1.1939. Wanted for matters of inheritance by AJR.

Miss Claire Mauder, formerly Fuerth/Bavaria, Friedrichstr. Thought to have come to England with Youth Aliyah in 1938 or 1939 and was employed by Standard Varnish Works, Rosenberg-Loewi & Co., London, N.W.

Edgar Oscar Cohen, born 3.12.1873 in Hamburg, **Hugo Oscar Cohen,** born 23.5.1875 in Hamburg, both emigrated to England.

Miss Gertrud Lewin, last-known address: 8 Belsize Park, London, N.W.3.

Samuel Gerstenblueth, born 3.9.1892, formerly Leipzig. Owner of a furrier's establishment. Said to have emigrated to England.

Hans Ritter. Changed his name to **Chas. Rudolph-Ritter,** last-known address: 86 Maida Vale, N.W.8. Said to have died 3 or 4 years ago. Was married to actress Olly Stuewen, who died in 1950. Heirs are urgently wanted.

NEWS IN BRIEF

LECTURES ON JUDAISM IN FRANKFURT

Professor Gerhard Scholem (Jerusalem), the greatest authority on the Cabbalah, ended the present series of the Loeb Lectures in Frankfurt University with a course of lectures on his special subject to his large audience.

Martin Buber spoke earlier on "Zuege des biblischen Gottesbildes". Nearly 1,000 people filled the auditorium on a hot summer evening; it almost had the appearance of an ovation for the Jewish sage, who is nearly 80.

The lecture by Rabbi Dr. Ignaz Maybaum (London), "Die Opferung Isaaks", has now been published in the periodical "Evangelische Theologie".

NEW INSTITUTUM JUDAICUM

In Tuebingen the Evangelic Theological Faculty of the University opened a new Institutum Judaicum, whose director will be D. Otto Michel, Dean of the Faculty. This Institute is to continue the tradition of Adolf Schlatter, who made the study of Judaism the centre of research into the New Testament. The Institute will not only concern itself with the relation between Judaism and early Christianity but also with modern Jewish life and letters and with the latest developments in Israel. The results of its endeavours are to be passed on to a wider public.

ALBERT BALLIN CENTENARY STAMP

An edition of twenty million 20-pfennig stamps bearing the portrait of Albert Ballin has been put on sale by the West German Post Office, to mark the centenary of the birth of the Jewish shipowner, who was a friend and adviser of the last German Kaiser and who was in the forefront of international maritime affairs.

PROTESTANTS DISCUSS POST-WAR GERMANY

The Evangelical Academy held its traditional meeting, as always, on the date of the anti-Hitler plot, July 20. The subject of the discussion was "Twelve Years after Twelve Years". The speakers were leading historians and the audience was mostly youthful. One of the speakers said that the past seemed confused to many Germans, and that today it often appeared that Hitler had been buried but had not gone to rest.

OLD AGE HOME IN NEUSTADT

Neustadt a.d. Weinstrasse is to have an Old Age Home again. In the Karolinenstrasse the same stone was used which was laid in 1911 for the Jewish Home burnt down in the "Kristallnacht" when, on June 2nd, the foundation stone was laid for the new building.

CHILDREN'S HOME IN SOBERNHEIM

The Jewish community of Cologne has just opened a children's home in the little village of Sobernheim near Bad Kreuznach. For the first time more than 100 Jewish children are spending their holidays there. It is planned that the home, which with its grounds, covers 15,200 square metres altogether, should be open to Jewish adults in term time and to non-Jewish victims of Nazism.

TRIER SYNAGOGUE RECONSECRATED

The new synagogue in Trier was dedicated in August, and the first Bar-Mitzvah after the war took place.

AJR SOCIAL SERVICES

Employment Agency

According to the latest Government regulations, it is now possible for retirement pensioners to take up work again. We have several elderly people on our records who are anxious to resume employment but we have difficulty in getting suitable jobs for them. We would welcome offers for employment of men and women, full- or part-time or for home work. 'Phone MAI. 4449.

Visiting the Sick

It would be appreciated if people seeking advice or wanting Mrs. Williams of our Social Department to visit them, would telephone or call on Mrs. Williams if possible *only on Mondays, Wednesdays or Fridays*, in order to make appointments. ('Phone MAI. 4449.)

THE HYPHEN

The September programme of the Hyphen includes a visit to Battersea Pleasure Gardens and a ramble to Oxted. Details may be obtained from the Hon. Secretary, Miss Brigit Cassel, 20 West Heath Court, North End Road, N.W.11, 'phone MEA. 1810.

THEODOR HERZL SOCIETY

The Theodor Herzl Society have prepared their winter programme, and will start with a Brains Trust on Tuesday, September 17th, at 8 p.m., at Zion House, 57 Eton Avenue, N.W.3. Mr. E. J. Speyer will be the Question Master, and the following personalities are included in the team: Rabbi J. Kokotek (Liberal Synagogue), Woolf Perry (Vice-President Zionist Federation) and William Teeling, M.P. Members of the AJR are invited to attend this function.

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Published as a supplement to AJR
Information, July, 1957.

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