

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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TWO CONFERENCES OF JEWS FROM GERMANY

Council and Leo Baeck Institute Meet in London

The work for Jews from Germany all over the world has received considerable stimulus from the Conferences held in London early in September, under the auspices of the Council of Jews from Germany and the Leo Baeck Institute.

The Council's Conference was attended by delegates from the three founder organisations: the AJR and its sister-organisations in Israel and the U.S.A., and by representatives from France and Belgium. The deliberations of the Leo Baeck Institute were conducted by members of the Institute's Board in England, Israel, and the U.S.A. Dr. S. Moses, President of the two organisations, was in the Chair at both Conferences.

Essential though the variety of subjects on the agenda was, even greater importance has to be attributed to the spirit which prevailed throughout. It confirmed that, more than two decades after their dispersion, the Jews from Germany have retained the values and obligations they have in common. They are bound together, not just by nostalgic sentiments of past experiences but by a readiness to tackle the paramount tasks which they, and only they, have to accomplish now and for a considerable time to come. That, true to their tradition, they have also been able to build up the necessary machinery to carry out these tasks effectively and with vigour and responsibility is an asset of which, in all humility, we may also be proud.

Three Paramount Tasks

What are the tasks to be accomplished? They may be summarised under three headings: the safeguarding of our interests in legislative matters of restitution and compensation; the promotion and support of constructive social schemes in countries where the Jews from Germany have settled; cultural activities aiming at preserving for posterity an undistorted picture of the history of Jewries in German-speaking countries.

These tasks are not the concern of Jews from Germany in one particular country. They have to be dealt with on a world-wide basis. Therefore, as early as 1944, the AJR and its corresponding organisations in Israel (Irgun Oley Merkaz Europa) and the U.S.A. (American Federation of Jews from Central Europe) joined hands to prepare the foundation—the Council of Jews from Germany, to which, in the course of time, organisations in other countries have become affiliated. The Council's first President was Dr. Leo Baeck, who, after his death, was succeeded by Dr. Siegfried Moses. At first, legislative questions of restitution and compensation were in the foreground of the Council's work, and the establishment of the United Restitution Organisation for

indigent claimants (once described as the world's largest legal agency) is also due to the Council's initiative. Later, when global payments from the heirless and communal Jewish property and from German payments to the Claims Conference became available, the Council was also able to sponsor social schemes. To accomplish the third task—work in the cultural sphere—the Leo Baeck Institute was founded by the Council in 1954.

The report on restitution and compensation matters, given by the Council's Vice-President, Dr. W. Breslauer (London), included a detailed survey of the progress made, as well as of the difficulties prevailing in the various Laender of the Federal Republic. Dr. Breslauer also referred to the fact that the Council had been represented at the recent negotiations between Dr. Adenauer and the Jewish organisations under the leadership of Dr. Nahum Goldmann (see July/August issue). The Council summed up its most important demands in a resolution which is published in this issue and which, apart from its topical importance, reaffirms the need of the Council as the spokesman of the Jewish Nazi victims from Germany.

The Conference also provided for an exchange of information on the social work carried out. The establishment and running of Old Age Homes and Flatlet Homes is considered the most important task, and progress in this respect has been made in all the countries represented at the Conference, partly with the help of the funds allocated by the Council. It was also decided to establish closer contacts with the organisations of former German Jews in South America, which, some time ago, established a central body, "Centra". In order to strengthen the link between the organisations and the individuals associated with the Council's work in one way or another, an internal publication, "Council Correspondence", has been created. Its first issue, presented at the Conference, carries a number of most informative articles on the position of the Jews from Germany in various countries.

Cultural Work Intensified

One important issue received unanimous support: while the need for social work, especially by the establishment of Homes, was by no means minimised, it was realised that, compared with the position during the first post-war years, the material position of the Jews from Germany has become better. It was felt that this enabled the Council to devote more funds than hitherto to the cultural work carried out by its offspring, the Leo Baeck Institute. Ways of doing this were discussed in detail at the Conference by Board members of the Leo Baeck Institute's three working centres in Jerusalem, New York, and London.

It is no exaggeration if we state that the Conference of the Leo Baeck Institute has been an outstanding event in the history of German Jewry after its dispersion. Here they were: university professors of world-wide reputation, scholars and communal workers of long standing, calmly debating and yet driven by a passion for their task and the work to be accomplished with all the difficulties involved in its implementation. There were no shallow proclamations or abstract treatises, but only down-to-earth deliberations, based on expert knowledge. Taking into account the short time it has been in existence, the Institute has already many achievements to its credit. Yet the empirical stage has now come to an end and, in the light of past experience, a more definite policy on various points was agreed upon.

Impressive List of Publications

The list of publications issued by the Institute comprises three Year Books edited by Dr. Robert Weltch (London) and eight bulletins containing articles and current information on the Institute's work. The publications also include two works by Leo Baeck ("Aus drei Jahrtausenden" and "Judaism and Christianity"), Hannah Arendt's "Rahel Varnhagen," "Correspondence of Leopold and Adelheid Zunz" by Nahum N. Glatzer, "Josel von Rosheim" by Selma Stern, "Ostjuden in Deutschland" by S. Adler-Rudel, "Aufbau im Untergang" by Ernst Simon, "Die geistige Gestalt Georg Simmels" by Margarete Susman, "The Thoughts of Leopold Zunz" by Luitpold Wallach, and the Leo Baeck Memorial Lectures delivered in New York in 1958 (Fritz Bamberger: "Leo Baeck—The Man and the Idea") and in 1959 (Hans Kohn: "Heinrich Heine—The Man and the Myth").

At the same time, the New York working centre has built up a unique collection of material referring to the history of German Jewry. This library has proved indispensable to research scholars and, apart from books, it comprises complete sets of all Jewish periodicals published in Germany. The collection also includes archives, such as those of the Mendelssohn and Bleichroeder families, and contains more than 300 memoirs.

As to the future work of the Institute, the Conference considered a scheme for the publication of a comprehensive work of several volumes to cover the demographical, economic,

Continued on page 2, foot of column 1

**THE ASSOCIATION OF JEWISH REFUGEES
IN GREAT BRITAIN**

wishes all its members a

VERY HAPPY NEW YEAR

and thanks them for their continuous support

COUNCIL'S RESOLUTION

At the meeting of the Council of Jews from Germany, held in London on September 8th, the following resolution was unanimously adopted:—

"The Council has welcomed the fact that in the discussions which the President of the Claims Conference has had with the Federal Chancellor, the Federal Minister for Finance and the Minister-Presidents and Ministers of the Laender, all parties recognised the necessity of effecting compensation, to use the words of the Chancellor, "as quickly and as well as possible". The Council hopes that this statement will soon take effect in the practice of the authorities.

"The Council notes with satisfaction the administrative agreement reached by the German Laender on June 23rd, 1959, on the implementation of compensation legislation. It places on record its expectation that the Federal Government and the Laender will take the necessary measures to ensure that the authorities of all the Laender will be guided by this agreement when putting this legislation into practice.

"The Council hopes that the Laender will further endeavour, in co-operation with the Compensation Committee of the Federal Parliament, to remove one by one any hardships which may arise in future, by means of further administrative agreements, and so ensure the implementation of the Law in accordance with the will of the legislators."

Two Conferences

Continued from page 1

political, and sociological aspects of Jewry in German-speaking countries. While the difficulties of creating such an encyclopedic work in a comparatively short period and with a comparatively limited number of authors available were realised, the synopsis of the scheme was welcomed as a guide for commissioning future research work. In this connection a plan for co-ordinating the allocation of research work by the Institute's three working centres was arrived at.

Another problem discussed was the language in which the works sponsored by the Institute should be published. English has become *lingua franca*, and, if we are writing for posterity, we must realise that the understanding of German is decreasing. At the same time, some works do not lend themselves to translation. In such cases, it was decided that publication in German would be preferable.

The last important subject discussed at the Conference was the work of the Societies of the Friends of the Leo Baeck Institute, established in the U.S.A., Israel, and Great Britain. These Societies are most essential. The global compensation payments, which, in any case, cover only part of the Institute's expenses, will cease at a time when the work of the Institute must still continue, and it will be necessary to raise the necessary funds among ourselves. There is, however, also a deeper idealistic reason. Through the Institute's publications we make sure, as one speaker put it, that the Jews from Germany and their descendants may learn what their parents and grandparents were like. The publications, therefore, only serve their purpose if they are in the libraries of German-Jewish families. Every member of the Society of the Friends of the Leo Baeck Institute receives the Year Books and the quarterly bulletins free of charge, and all the other publications are available at a considerable reduction. It is to be hoped that, as in America and Israel, Jews from German-speaking countries in Great Britain as well will associate themselves with the Institute's important tasks.

The first public meeting held under the Institute's auspices in London on the occasion of the Conference, reported in this issue as well, was most encouraging. The large attendance showed that there is great concern about the cultural needs of our community.

FROM THE GERMAN SCENE

RESTITUTION AND COMPENSATION

Return of Embassy Buildings

Several foreign States acquired property from Jewish owners, under the Nazi régime, in the Berlin Tiergartenviertel, for the use of their diplomatic representatives. Four States, Japan, Hungary, Bulgaria and the former Republic of Latvia, represented by its Government in exile in London, appealed to the International Supreme Restitution Court in Berlin against the decision for the return of the property to the former owners, on the ground that the restitution claim was unfounded because of their diplomatic extra-territorial rights. The appeal was dismissed.

Conference with Bundesrechnungshof

During the course of a conference with representatives of the persecutees, the President of the Bundesrechnungshof stressed the importance of indemnification. His office would do everything to further and speed up indemnification. The President also stated that there was no reason for the officials of the Indemnification Authorities to fear "Regress-Panik".

FURTHER CHARGES AGAINST NAZI CRIMINALS

Dr. Herbert Zimmerman, a prominent attorney in Bielefeld, has been charged with the murder of a number of Jews during the Nazi régime. The bill of indictment charges him with "deliberately and maliciously" murdering one hundred Jews in a Bialystok prison on July 15th, 1944.

A prominent physician, Dr. Alois Gabeler, has been arrested in Hamburg on suspicion of murder and participation in criminal experiments whilst he was an S.S. doctor in the Sachsenhausen concentration camp.

AMERICAN BOYCOTT THREAT WITHDRAWN

The Chairman of the Women's Federation of the United States Democratic Party, Mrs. D. B. Kushniv, was in favour of appealing for a boycott against the Federal German Republic, "in view of the revival of anti-Semitism". Action was taken, both by the German Foreign Office and by private organisations, such as the Society for Christian-Jewish Co-operation in Mannheim, which warned against the exaggeration of isolated instances. It is now learned that Mrs. Kushniv decided not to launch the boycott appeal, in the light of the explanations given to her.

EX-NAZI RESIGNS FROM EDITORIAL POST

In our September issue we reported that four editors of *Kristall*, one of the most widely circulated picture magazines in West Germany, had threatened to resign if Dr. Paul Schmidt, a former official in the Nazi Foreign Office under Ribbentrop, was engaged on the paper. It has now been announced that Schmidt has "voluntarily" resigned as political editor of the publication. Schmidt had been exposed as having played a major rôle in the deportation of Jews from Hungary in the summer of 1944.

S.S. OFFICERS WITH ALGERIAN REBELS

According to reports in the French press, four former S.S. officers who for several years served with the Egyptian army and trained infiltrators to raid Israeli territory are said to have been seconded by the Egyptians to the rebels in Algeria. The officers are ex-S.S. officer Baumann, a Commander of the Warsaw Ghetto; Willi Berner, alias Ibn Kashir, who was in charge of a concentration camp; Dr. Erich Alten, now Ali Baba, a former Nazi official in Eastern Poland who is credited with a knowledge of Hebrew and Yiddish; and Karl Luder, alias Abdul Kader, a former Hitler Youth Commander.

GERMAN GUILT

Results of Poll

The *Frankfurter Allgemeine* has published the results of a poll carried out by the Institute for Demoscopy, to ascertain to what extent Germans admitted guilt for the Second World War. The number of those who regard Germany as responsible has steadily increased in the course of the last few years. It was 32 per cent in 1951, 43 per cent in 1955 and 50 per cent in 1959. The number of those who consider the Allies as responsible, has decreased from 24 per cent to 11 per cent, and those who took the view that both sides had equal responsibility, has decreased from 18 per cent to 10 per cent.

Statement by Gerstenmaier

Dr. Gerstenmaier, President of the German Federal Parliament and a former member of the anti-Nazi resistance movement, in an article published in the Protestant monthly, *Kirche und Mann*, stressed that Germany had to accept responsibility for the outbreak of the Second World War. Though the Versailles Treaty had helped Hitler to come to power, it had not been the object of the war to correct certain mistakes of the Treaty. The war had been motivated by Hitler's idea of a Europe dominated by the German race.

PROTESTANT CHURCH ASSEMBLY DISCUSSES JEWISH QUESTION

At the Protestant Church Assembly held in Munich a talk, "We Christians and the Jews", was given by Dr. Walter Zimmerli. He stressed that the Book which had made of the Jews what they now were, was also the foundation of the Christian religion. "We, the Christians, are therefore inseparably bound to them. They are our brethren."

In his talk, "We Germans and the Jews", Professor Helmut Gollwitzer stated that the "Jewish problem" was, in fact, the Christian problem. Christian anti-Semitism, he said, was a contradiction in itself.

GOVERNMENT PENSION FOR FORMER NAZI CHIEF PROSECUTOR CANCELLED

After public protests were voiced against the moneys paid to Dr. H. Lautz, Chief Prosecutor in Hitler's People's Court, who has received Government pensions totalling more than DM 100,000 since the end of the war, he was taken off the pension rolls. Under the Nazi régime, Dr. Lautz persecuted political and other opponents of Nazism with the utmost severity.

GERMAN DELEGATION HONOURS WARSAW GHETTO VICTIMS

On the occasion of the conference of the Inter-Parliamentary Union in Warsaw, the members of the German delegation placed a wreath on the memorial stone erected for the Ghetto fighters. The head of the delegation, Dr. Kopf, also visited the former Maidanek concentration camp.

BROADCAST OF GERMAN-JEWISH POETRY

A selection of poems by German-Jewish poets, taken from S. Kaznelson's anthology, "Juedisches Schicksal in deutschen Gedichten", was broadcast by the North German Rundfunk, Hamburg. The introduction to the poems was given by H. G. Sellenthin.

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PUBLIC MEETING OF LEO BAECK INSTITUTE

Leading Scholars Address Large London Audience

The interest in the efforts of the Leo Baeck Institute was reflected in the attendance of more than 300 people at the first public meeting of the Institute, held in London on September 7th. In his introductory remarks the Chairman of the Institute, Dr. S. Moses (Jerusalem), stressed the obligation of our generation to preserve for posterity the spiritual heritage of the destroyed Jewish communities which once flourished in German-speaking countries. The two main addresses were delivered by Prof. Dr. Gershom Scholem on "Juedische Wissenschaft einst und jetzt" and by Prof. Ernst Simon on "Unser juedisches und europaisches Geistesgut". Both speeches, which were in German, made a deep impression on the audience. A brief reference to some of the points made by the speakers cannot convey the real importance of the addresses, which excelled by the wealth of their ideas, the clarity of their exposition and the beauty of their wording. It is, therefore, gratifying that they will be published in full in one of the next bulletins of the Leo Baeck Institute.

Professor Scholem recalled that the Science of Judaism had its cradle in Germany. The foundations were laid by Leopold Zunz and his fellow-workers. It was highly influenced by the German Romantic movement. However, whilst German Romanticism considered the German people as a living organism, the Science of Judaism dealt with the Jewish people rather as a spiritual entity and laid stress on the theological aspects of its history. Linked up with the fight for the emancipation of the Jews, it was also, to some extent, guided by apologetic considerations and tended to ignore certain spheres of Jewish life because these might have given an unfavourable impression to the non-Jews. This attitude has changed since the rise of Zionism and, even more, since the establishment of the Jewish State. Now the Science of Judaism can penetrate all aspects of Jewish life. On the other hand, the catastrophe we had undergone had not only inflicted irreplaceable losses on us in the field of scholarship, but might also distort our approach to unbiased research; there was also the danger of a new apologetic attitude, this time based on the ideology of Zionism. Great chances of developing an all-embracing Science of Judaism are open to us, and if we are guided in our efforts by Hegel's words: "Gott wohnt im Detail", the small particles will grow into an organic entity.

Professor Simon, at the beginning of his moving address, illustrated the problem he was to deal with by referring to a habit of the late Leo Baeck, who started his day by first saying his morning prayers and then reading an act from a Greek tragedy. The creations of European culture had not been accessible to the generations before him.

Their impact on the life of the modern Jew was analysed by Prof. Simon under several aspects. It included, he said, personal contacts with non-Jews. In the light of past experience, we have become reluctant to resume these contacts; yet it would imply a posthumous victory for Hitler if we tended to remain isolated from our Gentile fellow-men. With regard to the Jewish attitude of the modern Jew, the speaker stated that it had to be based on the conscientiousness of a continuity of Jewish history which had left its impact on every one of us. To become aware of our cultural values, knowledge of Hebrew was indispensable. However, Jewish culture was more than knowledge or wisdom—it was a way of life guided by the Thora. The way in which assimilated German Jews had rediscovered their Jewishness as the last and deepest root of their existence was exemplified in the lecture by quotations from Richard Koch (Franz Rosenzweig's doctor and one of the leading personalities of the Frankfurt Lehrhaus), Kurt Blumenfeld and Richard Beer-Hofmann.—These



Section of the audience at the Leo Baeck Institute's meeting

[Photo by courtesy of "The Jewish Chronicle".]

are only a few brief references to some of the numerous points elaborated by the speaker; it would be impossible to cover the whole field and to recreate the atmosphere of an address which kept the audience under its spell from the first to the last word.

Greetings from the American Section of the Institute were conveyed by Dr. A. Leschnitzer (New York) who, referring to Ernst Simon's recent publication under the auspices of the L.B.I., "Aufbau im Untergang", defined the task of the Institute as "Aufbau nach Untergang". On behalf of the British Section, Dr. H. Liebeschuetz (Liverpool) stressed that it was one of the objects of the Institute to make the Jews from Germany aware of their own past and of the forces which had shaped their character. Here, the efforts of the Institute's authors, who can base their work both on scholarly proficiency and on personal experience, are linked up with the interests of those for whom the publications are meant.

ANGLO-JUDAICA

"The Inevitability of Peace"

The Chief Rabbi, Dr. Israel Brodie, in an address to the Rotary Club of London, called for determined efforts to "substitute the idea of the inevitability of peace for the idea of the inevitability of war". He went on to say: "While we must welcome with hopefulness all the running to and fro of the leading statesmen of the world, in their ceaseless efforts to find an agreed basis for general disarmament, with particular emphasis on the development of the dreadful nuclear arms, we are not reassured." There was no real evidence, he said, of a common language of good will and confidence—the prerequisite for the creation of a favourable atmosphere for negotiations.

Jewish Candidates for Election

It is expected that about sixty Jewish candidates will participate in the General Election on October 8th. There are 22 Jewish M.P.s in the present Parliament, 20 Labour and two Conservative, who are all expected to stand for re-election. Most of the Jews selected in various constituencies are Labour, but there are also a number who will stand as Liberals or Conservatives.

At Notting Hill, the Liberal Party has appointed Mr. Michael Hydeley as its candidate. This constituency is also being fought by Sir Oswald Mosley on behalf of the Union Movement. It will be a four-cornered contest as Labour and Conservative candidates are also standing. Notting Hill is, of course, the scene of the recent race riots.

Anti-Semitism

At a recent meeting of the National Labour Party, an offshoot of the League of Empire Loyalists, held in Trafalgar Square, anti-Jewish remarks were shouted over loudspeakers. One of the speakers said: "Hitler liberated Germany from the tyranny of the Synagogue" and "... the same people who drove us into war in 1939 ... international Jewish finance. These are the real criminals, these are the real enemy." Another speaker spoke of "Jewish control of entertainment" and of "Jews helping coloured people to buy houses".

The author and publisher of "The World Conquerors—The Real War Criminals", are believed to be Hungarian refugees and are associate editors of the viciously anti-Semitic periodical, *Hiafo*, published in Hungary here. "The World Conquerors", *The Jewish Chronicle* writes, contains scurrilous allegations about the so-called secret powers of world Jewry. It makes the notorious forgeries, "The Protocols of the Elders of Zion", read like a children's fable.

It is understood that the book is actually published in Germany and that, after a complaint, the matter is being investigated, and that the Attorney-General in this country is concerned with the selling of the book and the periodical here.

Tribute to Israeli Ambassador

The British Ambassador-Designate to Israel, Mr. P. F. Hancock, paid a warm tribute to the Israeli Ambassador, to Madame Elath and to the Zionist Federation, at a reception given in his honour by the Federation and the British Section of the Jewish Agency. Mr. Hancock said that the Israeli Ambassador and his wife were entitled to take a great deal of the responsibility and credit for the understanding and admiration of Israel's achievements generally felt by the British people. The Zionist Federation, he said, was the bridge between the loyal and valued Jewish community here and the Jewish people of Israel.

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SOME RECENT PUBLICATIONS

MEN AND BOOKS AROUND LEO BAECK

Leo Baeck's image as the beloved and revered pastor is so immense that it might, at least in the eyes of the present generation, overshadow his lasting importance as a scholar. Now his "Judaism and Christianity" translated by Walter Kaufmann, and his "Aus drei Jahrtausenden"† are put before the world of learning, and those who did not know before see Leo Baeck as the scholar who combined a command of the Jewish sources with a modern academic approach.

In Walter Kaufmann, Leo Baeck has a congenial translator. He faced the task of dealing with Baeck's style, which it has been said is reminiscent of the pulpit. I found hardly a trace of this in the two books. But I have to admit to an exception. By this I refer to the preface to "Aus drei Jahrtausenden", which is no more than one-and-a-half pages. The explanation is obvious: it was written for the original edition which was destroyed by the Gestapo. Baeck had to write these few lines with a caution which unavoidably influenced his style.

The peculiarity of his style, which can often be found elsewhere, may be explained by the fact that every Jewish paper wanted a few lines from him on too frequent occasions. But in these two books the style is admirable, clear, warm and even passionate. Walter Kaufmann, who writes about Baeck's style in his own introduction, has in any case rendered an excellent translation which, it is to be hoped, will add to Baeck's disciples many who have so far not had the opportunity of reading him in the German original.

The time draws near when it will be possible to write a biography of Leo Baeck. The many eulogies which have been offered need not be neglected; but biography and eulogy are two different things.

In his introduction to "Aus drei Jahrtausenden", Hans Liebeschutz touches on a number of pertinent points. However, as the publishers wanted to bring out this important publication as soon as possible and could give Liebeschutz only very little time, it is not meant to be a penetrating study of Leo Baeck's work. We still have to wait for such a study. An important contribution towards it is now made by the fact that Baeck's "Aus drei Jahrtausenden" is once more available. A perusal of this book will convince anyone that the historian of German Jewry will have to place the chapter on Leo Baeck before that on Franz Rosenzweig, although the latter died 27 years earlier.

Baeck, as we can now see, was not uninfluenced by Franz Rosenzweig. Dr. A. Altmann's study, "Franz Rosenzweig on History",‡ shows clearly what Franz Rosenzweig called the "naked Jew", the Jew as a human type without the historical layers heaped upon his shoulders. Baeck, influenced by Franz Rosenzweig, looked in later years for this Jew, who is not a national type and not an adherent of a denomination, but a human type different from both Christian and Gentile.

The two books by Baeck now before us cannot but awaken again the recent question: will we get the complete Baeck for the library of the Jewish scholar and for the library of the faithful disciple of Leo Baeck? What a Jewish publisher can do, can be seen in the above-mentioned publication of the East and West Library. This edition in memory of Bela Horovitz is an admirable production and also outstanding for its contributors. They are Hugo Bergmann, Buber, Nahum Glatzer, Joseph Heller, Kurt Wilhelm and others. Dr. Altmann has, as editor and contributor, earned our deep gratitude.

IGNAZ MAYBAUM.

* Publication of the Leo Baeck Institute, New York, 1958, \$4.

† J.C.B. Mohr, Tubingen, 1958. DM. 21. For Friends of the L.B.I., 30/-.

‡ Between East and West. Essays dedicated to the memory of Bela Horovitz. East and West Library, 1958. 30/-.

HIS PEOPLE'S VOICE

Selma Stern's "Josel von Rosheim, Befehlshaber der Jüdischen Heiligen Römischen Reich Deutscher Nation" is a monograph dealing with a Jew who, as the spokesman of his people, faced the crises and upheavals of the Reformation wherever they appeared.

Dr. Stern has established herself as a recognised authority on the emancipation of the Jews, which has its origins in the 18th century's absolutism and enlightenment. The present publication is based on the study of many archives; Vienna, especially, with its records of Diets and Imperial administration, was the source of information never used before. In writing this book, its author has applied a comprehensive knowledge of historical literature covering not only her special subject but its broader background: the age of the Reformation and the Renaissance. The result is a readable story of a courageous and thoughtful man of action. At the same time, the book is a serious contribution to scholarship on an exciting and much discussed period of our civilisation.

The work is published under the auspices of the Leo Baeck Institute. Though the efforts of the Institute are mainly dedicated to the study of German-Jewish history during the 19th and 20th centuries, Dr. Stern's book, dealing as it does with a contemporary of Luther, is not out of context. The impetus to write a biography of Josel von Rosheim came from Leo Baeck himself, to whose memory it is dedicated. Moreover, the similarity between Josel's experiences and those of our own time, form the core of Dr. Stern's interpretation. With this in mind, she attempted the portrait of her hero both as a champion of his people, defending their rights by vigorous appeal to carefully studied Imperial privileges, and as the guardian of their social behaviour, which he tried to regulate by an ethical code.

After the expulsion from almost all the larger towns, the Jewish population was dispersed in small numbers over the countryside, and this called for new forms of organisation. It was this problem which gave to Josel, the Jew from a small town in Alsace, his life-time task, in the same way as the events which led to the creation of the Reichsvertretung in 1933 made Leo Baeck the visible leader of German Jewry. There is also some parallel between the emotional unrest, with its unresolved conflicts of intellectual daring and superstitious fear which accompanied Luther's religious revolution, and the great crises of our contemporary society. This parallel is certainly the most stimulating challenge of the book.

But some readers may feel that the contrasts between the two periods are substantially greater than their similarities. It is not insignificant that Charles V, whose lasting confidence in Josel was the greatest asset in his life and work and the guiding force of his political thought, has no genuine equivalent in Leo Baeck's life story.

There is another aspect under which the extent of the parallel has to be considered. Was Josel, as Dr. Stern claims, really a citizen of the modern world? According to chronology he is undoubtedly a contemporary of Renaissance and Humanism. But did this great intellectual movement which shaped the civilisation of the following centuries really determine his thought and actions, while all social and spiritual presuppositions belonged to an earlier period? As far as the situation of German Jewry in Josel's time is concerned, it must be understood as the final outcome of a medieval development; only loosely connected with the age of the Renaissance to which it chronologically belongs. The wave of expulsions which menaced the existence of German Jewry during the first half of the 16th century was the last stage in a long-drawn-out process which, since 1100, had slowly isolated Jews from the economy and the social life of their Gentile neighbours. It was only in the 19th century that the Jews entered the European world in which until then, as Dr. Baeck used to say, they had dwelt but not lived. It is a merit of Dr. Stern's book that the questions which it raises in the reader's mind are no less important than the answers it offers.

HANS LIEBESCHUTZ.

* Deutsche Verlagsanstalt (1959), Stuttgart, 288 pp. DM. 24.80. For Friends of the L.B.I. 32/6.

A PRECIOUS LEGACY

A few months ago Siegmund Kaznelson, writer and founder of the Juedischer Verlag (Berlin), passed away. His last work, published by the re-established Juedischer Verlag a few weeks before his death, is a comprehensive and stimulating anthology of German poems, centred around the destiny of Jewry.*

All of us have our predilections in literature, and we are also inclined to associate our views with prose or poetry in which we feel our opinion is expressed nearest to perfection. Thus, in the course of our life, each of us has accumulated a kind of unwritten anthology, a store of messages which guide us in our own deliberations and which also serve us as a means of conveying our views to others. Anthologies are therefore not just compilations of works by other authors but stand in their own right and reflect the personality of their editors.

It is under this aspect that we have to welcome Kaznelson's last work. It is an organic entity in which we find not only poems which we remember from our earliest days, but also some hitherto hidden gems of literature. It is particularly gratifying that the anthology comprises a great number of poems which, without dealing expressly with Jewish subjects, are characteristic of the Jewish mentality of their authors. On the other hand, we also find works of Jewish relevance by non-Jewish authors, e.g., Friedrich Hebbel and Stefan George. That Heine, Wolfskehl, Beer-Hofmann and other high-ranking German-Jewish poets and writers are well represented goes without saying.

The subdivision of the anthology with its 300 poems into eighteen aptly headed chapters, is more than a technical device: beginning with "Die Ahnenreihe" ("The Sequence of Generations") and ending with "Die Rueckkehr" ("The Return") the book presents us with a comprehensive vista of the manifold aspects of our destiny. Two of the titles, "Das 'Dunkle Weh'" ("The Dark Grief") quoted from a Heine poem and "Judenschmerz" (a variation of the untranslatable "Weltschmerz") could stand as the title for the whole publication. They characterise the position in which Jews in Central Europe found themselves during the period of the German-Jewish symbiosis. For them the Jewish question was, in the first place, a subjective, personal question, as their objective, political and economic status appeared to be comparatively secure. The tension in which they lived received its peculiarity from the fact that the differences from the majority population did not manifest themselves in a different language, culture or way of living, but in a much less tangible and more subtle way. The "Judenschmerz" of the perceptive German Jew was not only a source of psychological difficulties, but was also a source of creative power. Many of the poems in the anthology bear witness to this.

With the end of Central European Jewry, this specific phenomenon has ceased to exist. The relationship to the majority population is different in the English-speaking countries, with their matter-of-fact approach, and it is also different in the Latin-American countries, where the political and cultural contacts with the indigenous population are comparatively limited. Thus, Kaznelson's book is, at the same time, a monument of an important, closed chapter of Jewish history. For us, however, who still experienced this German-Jewish symbiosis, it is a living companion which we would not like to miss.

The book is enhanced by a thoughtful introduction and postscript by the editor, several fitting illustrations, reliable brief biographical notes on the authors and an index. Last but not least, it is beautifully made up.

W. ROSENSTOCK.

* Siegmund Kaznelson: Juedisches Schicksal in deutschen Gedichten. Eine abschliessende Anthologie. Juedischer Verlag, Berlin. Kartonierte DM 9.80, Kunstleder DM 14.80. Auslieferungsstelle fuer Bestellungen ausserhalb Deutschlands Standard-Buch Verlags-AG., Zuerich 32, Forchstr. 166.

Herbert Freedman (Jerusalem)

ISLAND JEWRIES

There is no steamship service to Delos and we had to change for a caque on the nearest sizeable island in the Aegean Sea, Mykonos.

Why this tiny island of Delos, now uninhabited but for the guardians of the museum, played such an important part as the centre of the Maritime League in the fifth century B.C., and again in the fourth to the second centuries B.C. as headquarters of another island confederacy, is hard to surmise. Perhaps, as no other place in Hellas, it combined business with religion, being the legendary birthplace of Apollo and Artemis, and delegations from all over Greece and the islands gathered here for the great religious festivals and the "Delian games". These occasions, generally culminating with theatrical performances and banquets, were soon used by traders and shippers of many nations to rally around. A maritime city grew up next to the sacred shrines, with docks, quays, warehouses and guild halls. Today, with some of the stately mansions in the residential quarter almost intact, Delos resembles a Greek Pompeii.

Among those who were attracted by this kind of trade fair were the Jews, and references to a Jewish community in Delos are found in the Book of the Maccabees (1:15, 23). It was near the stadium on the shore where Italians, Syrian ship-owners, and other nations and guilds had their meeting-places, that the remains of a synagogue were discovered by the French School of Athens. We had no difficulty in finding them, and our guide showed us a portico facing East, various fragments of a tiled roof and the so-called "Seat of Moses", supposedly the chair for the head of the synagogue. From the remnants as such nothing much could be derived as to what purpose the building once served, but for four inscriptions in Greek, found on marble columns and bases. To the late Professor Sukenik these inscriptions, among them the Greek equivalent for "Lord Almighty", established the Jewish character of the building. (E. L. Sukenik: "Ancient Synagogues in Palestine and Greece", 1930.) However, Professor B. E. Mazur in his "Studies of Jewry in Greece" (1935) points out that similar designations were also made to Zeus, and not even the "Seat of Moses", in its decorative Hellenistic style, with lion's feet, convinced him. Although the lion motif appears frequently in Jewish art, it is likewise found in Greek theatres and gymnasiums. Moreover, the remains point to a rather modest structure, not in keeping with the wealth of a community whose influence, accord-

ing to Flavius Josephus, secured freedom of worship also for Jews in other countries.

No such doubts of authenticity extend to the synagogue in Aegina. A comfortable boat took us there in an hour's trip from Piræus, passing the Strait of Salamis where the Athenians once battled against the Persians, the West against the East. The island of Aegina, with its picturesque township, its sheltered beaches and mountains green with olives, is a must on every tourist trip, because of the temple of Athena Aphaea whose frieze was discovered in 1811 and brought to Munich by Prince Louis of Bavaria. Not long after, a mosaic pavement, containing two inscriptions and referring to a synagogue, was unearthed in the harbour area by a scholar in the service of Bavarian Prince Otto, first King of liberated Greece. A century later, Professor Sukenik continued with these excavations of what were the structural remains of a synagogue, dating back to the fourth century A.D., the late Roman period when the barbarians invaded the Greek mainland and this little island became a place of refuge for the inhabitants of Athens and Corinth, among them Jews. They erected their synagogue in the then Jewish quarter near the harbour because their occupations required the proximity of the sea: purple-dyeing, tanning and fulling. In 1932, Professor Mazur re-examined the finds whose Greek inscriptions tell about the builders and the building costs.

There is a fine synagogue in another Aegean island, well preserved, even unscathed, yet it conveys a tragic story of the Jews of Rhodes. Walking through the old city of Rhodes with its medieval ramparts, palaces and fortifications from the time of the Knights, and its ornate mosques and quaint lanes from the Turkish period, one comes to an open space, flanked by debris—the centre of the once prosperous Jewish quarter, now named "Square of the Jewish Martyrs". In a nearby lane is the Shalom Synagogue, built some 120 years ago in the ornamental Spanish fashion, the only one of four synagogues left in Rhodes.

The first to make "Jewish" history on the island was a Syrian Jew from Emesus who in 653 A.D. transported the ruins of the "Rhodes Colossus", one of the seven wonders of the ancient world, on the backs of 900 camels to an unknown destination.

Under the Saracens, many Jews fleeing from Spain, in the main from Tarragona, settled in Rhodes, and later under Turkish rule they enjoyed privileges and good neighbourship. There was a dark period when the Knights of St. John occupied the island from the 14th-16th century, but later on, apart from a blood libel in 1840, nothing further impeded the progress and prosperity of the Jews who virtually controlled the island's commerce; there were also many Jewish boatmen and porters, mainly from Salonika.

Alberto Gabriellis, Shamas and Secretary of the local Jewish community, who during the world war fought with the Greek partisans, has been sent here to reorganise communal life and to recover Jewish property. Valuable historical documents and books which he found were entrusted to President Ben-Zvi's Institute for Oriental Studies in Jerusalem.

Shortly before the arrival of the Nazis, the Jews of Rhodes numbered 3,000—20 per cent of the city's population. By now, ten families have come back—seven from the Greek mainland and three from Germany. The Jewish Committee provided each newcomer with accommodation and they are not badly off—two families have gone into partnership and opened a dance cabaret in the port area, others established textile shops, but there are still some who live on the allowances which the Committee doles out.

Mr. Gabriellis has his hands full to arrange a Minyan every Shabbat, although soon this will no longer be a problem. A further ten families from the Greek mainland are to join the community in the near future, and he is already negotiating with a Chazan in Istanbul to settle here. Mr. Gabriellis is optimistic: Jewish life in Rhodes, so cruelly extinguished by the Nazis, is being resurrected.

Old Acquaintances

Home News: Otto Sonnenfeld of Tel Aviv, showed the German film on Israel, "Paradies und Feuerofen", at the Film Festival in Edinburgh with great success.—Based on an idea by Dorothea Gotfurt, Diana Morgan's amusing comedy, "Your Obedient Servant", was successfully produced in Richmond.—Albert Lieven will appear in the Rank film, "Conspiracy of Hearts", starring Lilli Palmer who, after eight years, again appears in a British film.—Gerda Redlich, the former German actress, had her play, "Circle in the Ring", produced successfully in Southampton.—Martin Miller will appear in the film of "Expresso Bongo".—Lotte Goslar, of Hollywood, has started her European tour in Manchester, where she had a successful presentation of her show, "For Humans Only".—Arnold Marlé is to go to New York to be in "The Tenth Man" on Broadway.—"Assault in Broad Daylight" ("Es geschah am helllichten Tage"), a Swiss picture in German with Heinz Rühmann, has started a successful run at the Cameo-Royal here.—Lily Kann appeared in "The End of an Uncle" at Wimbledon.

This and That: Erwin Piscator will direct the film of Tolstoy's "Lebender Leichnam", with O. W. Fischer as Fedja.—Piscator's wife, Maria Ley, terminated her association with New York's Drama Workshop.—Hans Jacob, Stresemann's interpreter, is now a translator for Unesco.—Peter Kortner, Fritz Kortner's son, is producing "Hitler's Greatest Secret", based on an original story by Richard Oswald, for TV in Hollywood.—Luise Rainer has gone to the States to appear in the Ed Sullivan show.—Lili Darvas has signed a contract to appear with Rex Harrison in "Time's Fool" on Broadway.—Helene Weigel, Brecht's widow, is starring in the new Defa film, "Mother Courage", in East Berlin.

Germany: Werner Richard Heymann's music will be heard again when Eddie Constantine takes the part of Hans Albers in "Bomben auf Monte Carlo", scripted by Hans Wilhelm.—Friedrich Hollaender is to open his own theatre in Munich with a musical revue, "Rauf und runter".—John Olden, former British theatre officer in Hamburg, is to produce Dylan Thomas's "Epitaph for George Dillon" in Berlin's Hebbel-Theater.—Ernst Deutsch is returning to Berlin to star in Odet's "Country Girl" at the Komödie.—*Der Spiegel*, a popular German weekly, has praised returnees Robert Siodmak, Fritz Lang, Frank Wisbar, Wilhelm Dieterle and Gottfried Reinhardt, who are helping to put German pictures on the world market again.—Willi Schlamm, a former editor of *Weltbühne*, who wrote a book on Germany, will write a regular column in *Der Stern*.

Obituaries: Alfred Kubin, the 82-year-old artist, illustrator and writer, died in Linz.—Countess Nora Wydenbruck has died in London at the age of 65; she translated T. S. Eliot into German and published several books in this country.—Olav Iversen, the 57-year old cartoonist, has died in Munich. He revived the "Simplizissimus" after the war.—Mrs. Koch, the well-known owner of the famous Hotel Post, has died in Bad Ischl.—Patty Frank, a former variety artist and the founder of the Karl May Museum, has died in Radebeul.

Milestones: Robert Stolz, who celebrated his 75th birthday last month in Vienna, must have conducted the first night of "Die lustige Witwe" in 1905 when he was only sixteen. The composer of numerous, ever-green Viennese hit songs is now, after the death of Lehar, Fall, Kalman, Oscar Strauss, and Hans May, the last of his generation. Though not a Jew, he emigrated to the States when the Nazis came to power. He returned to Austria after the end of the war, where he is still composing as much as always. His many friends and admirers wish him many happy returns.—Also 75 years of age is Willi Schaeffers. He compères his "Tingeltangel" cabaret in Berlin, and was honoured with the Cross of Merit, First Class. He and Werner Finck are the only survivors of their profession after the death of Paul Morgan, Fritz Gruenbaum, Paul Nikolaus, Krueger, Endrikat, Gondrell, Frank Guenther and von Schipinski.—Berlin's Senator for Culture, Professor Dr. J. Tiburtius, celebrated his 70th birthday. He will be coming to London shortly, to deliver a lecture.

PEM

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Nietzsche's German-Jewish Disciple in Britain

It is now seventy years since Hitler was born and Nietzsche went mad. No second sight is needed to see the symbolism of the curious coincidence, for the two will long seem like twins, the one having practised what the other had preached. Yet this view of history is not beyond challenge and, judged by much of his grandiose thought, Nietzsche himself might have resented it. For he certainly was no Nazi, at worst what a recent critic called "a cross between Bismarck and the Wandering Jew"; his Superman, "more tragic than dangerous" (Shmarya Levin considered), was no chip off that "botched and bungled" mob which was paraded as the "Aryan" Herrenvolk and, as for the Jews, it so happens that one of the most ardent champions of Nietzschean philosophy was a Jew, a German Jew, who never ceased to uphold Nietzsche's teaching against the abominations of Nazidom. Nietzsche, he declared, was "an intelligent philo-Semite" who had been "afraid of, nay, even obsessed by, German anti-Semitism", so much so that his last letter, written on the border-line of sanity, contained the peremptory demand "All anti-Semites must be shot!"

Fittingly enough, this, perhaps the most remarkable disciple of Nietzsche, Dr. Oscar Levy, like the master himself, found life among Germans unbearable and chose instead, somewhat surprisingly, England, which Nietzsche never admired. Indeed, the young surgeon from Stargard, Pomerania, came to England in 1892, with the zeal of an apostle seeking to convert what seemed to him "the most important country of all to conquer for Nietzschean thought". Because of the world-wide appeal of her language, he resolved to make Nietzsche known in England or, he feared, the master's message might be lost for ever.

A Formidable Project

So he began to undertake that formidable project which eventually emerged as the authorised English translation of Nietzsche's works. It was "the most complete and voluminous translation of any foreign philosopher into English", the editor claimed, glorying in his pride of having been "the first pioneer both in England and America of one of the most important manifestations of European thought".

He did not have an easy passage. His labours long went poorly appreciated. People obstinately refused to take Nietzsche seriously, treating his teaching as fundamentally nonsense. So when the first three volumes appeared in 1897, the immediate result was that the publishers suffered insolvency and no others were willing to shoulder the risk. But Levy was not to be daunted.

Fortified by the literary skill of five fellow-believers—William A. Haussmann, A. M. Ludovici, Helen Zimmern, Horace B. Samuel and Paul V. Cohn—he now staked his own fortune, and by 1908 some interest was captured, albeit in circumstances very different from those imagined by "the few inmates of the Nietzschean ark" (as the editor picturesquely put it) who fancied that "the waters of democracy had diminished and at least some higher peaks of humanity were free from the appalling deluge".

What had in fact happened was that Nietzsche's spirit was beginning to be seen as the ghost of the first German war, and when the last of the eighteen volumes duly appeared, in 1914, the scathing irony was not lost on Levy. At the summit of a notable achievement, he was reduced to bewailing his essential failure. "In spite of many encouraging signs", he confessed, "I do not think I have been very successful in my crusade for that European thought which began with Goethe and has found so fine a development in Nietzsche." Why, he asked, "is my trumpet, which after all I know how to blow pretty well, unable to shatter the walls of English prejudice?"

Having only just appealed on behalf of the Nietzsche Archiv in Weimar as "an intellectual centre for securing that cultural unity of Europe which must precede its political and commercial union", he was deeply dismayed to see Nietzsche

decried in Britain as the true author of the war—the very man whom he regarded as "a powerful antidote against the influence of German ideas outside Germany". He left England to spend the war years in Geneva, where he worked for the Red Cross.

In 1920 he came back and met with a most strange experience. After a few months the Government ordered him, a "former enemy alien", to leave the country which had become something like his second home. No reason was given except the highly discretionary provisions of the Aliens Act, 1919. Strong protests were raised against this "absurd and humiliating" application of a law which, bad enough in itself because contrary to ancient British traditions, was now being enforced (said the *Westminster Gazette*) to exclude "a scholar of distinction" who had "used his scholarship for the benefit of Englishmen".

Expulsion from England

A petition was addressed to the Prime Minister by some of the noblest names in English letters—Bernard Shaw, John Galsworthy, Lytton Strachey, H. G. Wells, Julian Huxley, Dean Inge, Hilaire Belloc and others—denouncing the "police expulsion of so eminent a man" as "surely a grave reflection on English civilisation". It was also recalled that Levy had served England during the war by providing useful information which led to the arrest of spies, for which reason it was dangerous for him to return to Germany.

However, the Home Office was not impressed. Levy had to go. He went without rancour but also with no doubt that he was being punished for his convictions, and he was in the end glad to be "free from persecution and humiliation though courteously carried out in England". Possessing no nationality after Germany had disowned him because of his British sympathies, he at last found asylum in France.

Strenuous efforts were also made on his behalf by Jews. *The Jewish Chronicle* was perhaps more concerned with the "unwisdom and cruelty" of the "Anti-Aliens Act" which it had consistently condemned, and less with the person of Dr. Levy, whose "opinions could not be regarded as flattering to Jews". As a matter of fact, Levy had, during his short stay in Britain, just delivered himself of certain observations which were bound to arouse the keenest resentment and which have indeed become a stock-in-trade of anti-Semitic propaganda. This bunch of reflections—metaphysical, apocalyptic, or merely neurotic and downright fantastic—might conceivably have been defensible before a Jewish audience or a group of philosophers, but seemed absurdly ill-considered when they appeared as a preface to an anti-Semitic pamphlet ("The World Significance of the Russian Revolution", by G. Pitt-Rivers). The "self-abnegations and self-accusations" in which he here positively wallowed, struck even the then by no means pro-Jewish *Spectator* as "violent, irrational and useless". It was no performance worthy of a Superman.

Attitude to Zionism

He especially belaboured the Zionists who, he held, were shirking their "duty to Europe" by "escaping" to Palestine, and so he probably did not sufficiently appreciate the kind-hearted suggestion made by Theodor Herzl's son that, being stateless, he might be appointed by the Zionist Congress as their accredited representative at the League of Nations. . . .

As a Nietzschean, Levy could not, of course, feel sympathy for Zionism, any more than for any other brand of nationalism. Yet to the ideals and visions of Jewish nationalism he should not have been entirely an alien, for he saw a kindred mind in one of the great Zionists of England, Benjamin Disraeli. The Disraelian novels seemed to him "the best and only preparation for those who wish gradually to become acquainted with the

Nietzschean spirit". There, he averred, "and nowhere else", were "the true heroes of coming times, men of moral courage . . . men whose noble passions have altogether superseded the ordinary vulgarities and moralities of lower beings".

Both Nietzsche and Disraeli, he felt, "started from the same pessimistic diagnosis of the wild anarchy, the growing melancholy, the threatening nihilism of modern Europe", for "both realised the danger of the age behind its loud and forced 'shipwreck-gaiety', behind its big-mouthed talk about progress and evolution".

Disraeli's Vision

Disraeli, too, saw beyond the good and evil that was Europe, but he also beheld, across almost precisely a hundred years, the rebirth of the vineyards of Judaea, for so it had been commanded by the Lord God of Israel. And there, of course, was the parting of the visions.

Dr. Levy lived long enough to see the ancient prophecy come very nearly true. He returned to England once again in 1939, and he died, a year after the war, in Oxford, appropriately enough in the home of those lost causes, one of which he had wrought so valiantly to vindicate in the face of almost the whole world.

"VOR DER UNIVERSITAET"

In 1933 the Steinklopferverlag Heinzelmann, Fürstenfeldbruck, was the first German publishing house to be closed by the Nazis. In its collection "Steinklopferreihe" the Steinklopferverlag, resurrected after the war by its 70-year old proprietor Heinzelmann, publishes works of young German authors. Its latest publication in this collection is "Vor der Universität",* a small volume of poems by Arno Reinfrank, born in Mannheim and now living in London.

The title chosen for the little book—the first printed collection of works by this promising young author—is somewhat arbitrary. It is probably explained by the fact that Reinfrank as a student wants to address himself mainly to his fellow-students.

Many of the poems are in the best tradition of German humanist lyricism, and that is where Reinfrank is at his best. Brecht's influence can be seen in such remarkable poems as "Prähistorische Funde", "Grundlegende Fragwürdigkeit des himmlischen Zeitalters", "Erinnere Dich, Deutschland". Jewish readers will be impressed by the masterly "Jahrzeit" in which Reinfrank contrasts the frustration of an old Jewish refugee lawyer from Germany and his pride in working in a war factory; his "Pflichtgabe an England", feelings which many of us shared at the time. Reinfrank's other poem dealing with a Jewish theme "Ungeduld Israels"—an attempt to emulate Heine—is less mature.

In these days when the "beat generation" and the "Angry Young Men" boast that they cannot find a solution to the problems of our times, Reinfrank's "Vor der Universität", a promise of better things to come, gives a message of hope for the future of mankind.

F. HELLENDALL.

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IN MEMORIAM

SIR JACOB EPSTEIN

The recent death of Sir Jacob Epstein, at the age of 78, is mourned the world over. Tributes have been paid to him as the most outstanding and controversial sculptor of his generation.

The funeral took place privately at Putney Vale Cemetery, with only a dozen mourners present. The service, which was stated to be neither Jewish nor Church of England, was conducted by the Dean of Canterbury, Dr. Hewlett Johnson.

Jacob Epstein was born on the East Side of New York in 1880, of Russo-Polish Jewish parents. He spent three years of study in Paris, from 1902, and spent his working life, from the age of twenty-five, in London.

In 1916, Epstein made a number of pungent comments on the subject of Judaism and Art, in an interview with *The Jewish Chronicle*.

"I do not see where Judaism and sculpture are opposed", he said. "Ancient Judaism did not clash with Art. . . . The carving of the Decalogue on the Two Tables of Stone was one of the greatest, if not the greatest contribution to Art. . . . The Cherubim standing over the Ark of the Testimony, the eight-branched Menorah, both in the Tabernacle and in the Temple, required the faculties of the highest gifted genius to give them their true religious expression."

Asked whether the introduction of carvings of human figures into the synagogue would not mean idolatry, Epstein replied: "Frankly I must tell you that I should like to see more idolatry introduced into the synagogue. Here I am, a Jew with a burning desire to do something worth perpetuating for my race, but there is no outlet for my talents, no field of action within the community where I could best express what has been lying dormant within me all my life. The synagogue has no use for me; it affords me no opportunity in exercising the imagination for the loftiest of all human emotions—the religious aesthetic." The Jewish subject in art did not make the art Jewish, he said. "Jewish art is translated through a Jewish temperament on whatever subject the Jewish artist may engage himself."

In his autobiography, written many years later, Epstein said: ". . . Artists are of all races and climes, and to band together in racial groups is ridiculous. I am most often annoyed rather than flattered to be told that I am the best or foremost Jewish artist. Surely to be an artist is enough. . . . Einstein said to me when I worked for him that it was only the Nazis who had made him conscious of his Jewish origin. This pernicious racialism in art should be for ever banished."

The Times, in its obituary notice, said that it was impossible to judge Epstein's work fairly without reference to its racial flavour. "Not only was he at his best and most sympathetic in dealing with compatriots but he tended to give a Semitic character to Gentile subjects, and a good deal of what aroused hostility in his work was due to his racial preferences in physical types."

Sir Jacob's death has been called an incalculable loss to British sculpture. Sir John Rothenstein, the director of the Tate Gallery, stated that he was by far the greatest portrait sculptor of his time.

PROFESSOR ERNST JAECKH

Professor Ernst Jaeckh, founder and first President of the Deutsche Hochschule fuer Politik, died in New York at the age of 84. Before 1933, he was closely associated with leading liberal German politicians. He emigrated to Turkey in 1935, and settled in the United States in 1940, where he was adviser to the State Department in Washington and was a Professor at the Columbia University.

LEOPOLD NEUMANN

Mr. Leopold Neumann (Karlsruhe) has died at the age of 89. He was, for 60 years, owner of L. I. Ettlinger, a firm of ironmongers founded by his grandfather in 1832. He survived the Gurs concentration camp, and returned to his home town after the war.

LEADING PROPONENT OF GENOCIDE OUTLAW MOVEMENT DIES

Dr. Raphael Lemkin, the leading individual proponent of the international movement to outlaw Genocide, died in New York at the age of 58.

The Jewish authority on international law and the man who coined the term "Genocide", was born at Bezwodon, Poland. In 1933, whilst practising law in Warsaw, he started a campaign before the League of Nations to outlaw mass murder of people because of their religion or ethnic origin. He failed to obtain League action but, after World War II, he continued his campaign before the United Nations. At the meeting of the U.N. General Assembly in Paris in 1948, the U.N. adopted its Convention outlawing Genocide and 56 member States have to date ratified the Convention.

Dr. Lemkin went to the United States in 1941. He taught law at Duke University and was an adviser to the War Department. During the Nuremberg war crimes trials, he acted as adviser to the Chief U.S. Prosecutor at Nuremberg. Later he taught international law at Yale, was a Professor of Law at Rutgers University and taught at Princeton University. He wrote a number of books on the subject of Genocide. He received many honours and decorations, and was twice nominated for the Nobel Peace Prize.

DR. LEO LOEWENSOHN

It is with deep regret that we have learned from the Society of Jewish Refugees in Glasgow that Dr. Leo Loewensohn, Chairman of the organisation, passed away on September 7th, after a long illness bravely borne. Dr. Loewensohn, a Notary and Solicitor, of 11 Woodlands Drive, Glasgow (formerly Vienna), is survived by his wife, daughter and granddaughter.

Miss Cecilia Marx, Secretary of the Society of Jewish Refugees, writes:

"Dr. Loewensohn, who came to this country in 1938 as a victim of Nazi oppression, was not only a well-known personality in refugee circles, but was also highly esteemed in the Glasgow community in various organisations where his work and advice were greatly appreciated. He was on the Council of the World Jewish Congress and was a member of the B'nai B'rith Lodge and of the Mutual Refugee Aid Society (MRAS). Above all, the Society of Jewish Refugees has suffered a great loss. He was Chairman of the organisation for almost thirteen years, and was a leader of great capabilities, interested in the spheres of Judaism, art, history and philosophy. In his huge library, a great number of hand-written diaries tell of his travels and interesting experiences. He will always be remembered by his many friends."

HERBERT LEVY

Herbert Levy who, prior to his re-emigration to Israel, was a leading member of the Society of Jewish Refugees and founder and Hon. President of the Mutual Refugee Aid Society in Glasgow, passed away in Hazorea, Israel, on August 25th at the age of 73, after a short illness. He is survived by his wife, two daughters, sons-in-law and grandchildren.

In 1939 he arrived in this country as a victim of Nazi oppression. Through his great efforts and unending work as a well-known accountant, he became the helper and adviser of many who came to him with their problems and worries. But he was more than just an accountant. He was a real friend, interested in every person and in every matter of charity.

The Mutual Refugee Aid Society has lost one of its leading Committee members; the Society of Jewish Refugees will always miss him. He will be remembered by many friends and beneficiaries.

CECILIA MARX,

Society of Jewish Refugees

JULIAN SINGER,

Mutual Refugee Aid Society, Glasgow.

REGIERUNGSDIREKTOR ERNST SINGER

Am 22. August verstarb Ernst Singer, Regierungsdirektor im Innenministerium des Landes Nordrhein-Westfalen, im besten Mannesalter, in seinem 52. Lebensjahr. Ernst Singer entstammte einer alten jüdischen Koelner Familie und war ein "Rheinlaender" im besten Sinne des Wortes. Er war ein Mann von grosser Lebensfreudigkeit, gutem Humor und strengem Pflichtbewusstsein. Von Jugend an interessierte er sich nicht nur fuer das juedische Gemeindeleben, sondern auch fuer die deutsch-politische Entwicklung und trat bereits vor 1933 als ein Gegner des Nationalsozialismus taetig hervor. In seinem Idealismus gab er diese aktive Gegnerschaft auch nicht nach 1933 auf und setzte sie fort, bis er vor einem Sondergericht zu einer hohen Zuchthausstrafe verurteilt wurde.

Nur den aeussersten Bemuehungen seiner standhaften Gattin und des Leiters des Hilfsvereins in Koeln gelang es, nach Verbueessung seiner Zuchthausstrafe die Ueberfuehrung in das Konzentrationslager Dachau durch die Gestapo zu verhindern und zwar durch eine vorbereitete Ausreise nach Palaestina. Kurz nach Ende des Krieges kehrte Ernst Singer nach Deutschland zurueck und stellte sich dem oeffentlichen Dienst zur Verfuegung. Er wurde Regierungsrat im Innenministerium des Landes Nordrhein-Westfalen und zwar in dem Wiedergutmachungs-Dezernat. Hier leistete er Ausserordentliches und wurde bald zum Oberregierungsrat und am 1. April 1959 mit dem Range eines Regierungsdirektors zum Leiter der Wiedergutmachungsabteilung befoerdert. Trotz eines schweren Leidens, das er sich infolge der Verfolgung zuzog, opferte er sich ohne Ruecksicht auf seinen koerperlichen Zustand fuer die gute gemeinsame Sache auf.

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OXFORDER ANREGUNGEN

Arbeit der U.N. Association

Bei einem Aufenthalt in Oxford vor ein paar Wochen lebte ich in einem Kreis, durch den ich vielerlei Anregungen erhielt, von denen ich hier einiges berichten möchte. Gleich am ersten Abend wurde ich zu einer Mitgliederversammlung der U.N.A. (United Nations Association) mitgenommen. Wohl hatte ich den Namen dieser internationalen Organisation gehört, wusste aber nichts Näheres von ihren Zielen und ihrer praktischen Wirksamkeit. Die U.N.A. wurde 1945 begründet und umfasst jetzt allein innerhalb England, Wales and North Ireland 60.000 Mitglieder, die sich auf 600 Zweigstellen (branches) verteilen. Der von der U.N.A. vertretene Grundgedanke ist: "Freundschaft, gegenseitiges Verständnis und Zusammenarbeit zwischen den Völkern der Welt zu schaffen". Unter den Komitee-Mitgliedern der Oxforder Gruppe befinden sich Angehörige verschiedener politischer Richtungen. Die Organisation einer Strassensammlung zum Besten der U.N.A. lag in den Händen einer ehemaligen Refugee aus Deutschland, einer Jüdin. Ihrer Initiative entsprang auch die Begründung einer gesonderten Frauengruppe im Rahmen der U.N.A. in Oxford, zu deren Leiterin sie gewählt wurde. Seit zwei Jahren entwickelt man dort eine Hilfsaktion zu Gunsten der aus den ehemals von den Nazi-Deutschen besetzten Gebieten stammenden Camp-Insassen in Deutschland. Das traurige Schicksal dieser Millionen heimatloser Menschen spiegelt sich in folgenden Äusserungen wieder: "Ein Refugee ist eine Person ohne Geld, ohne einen Pass und darum ohne Schutz". Oder: "Nichts gehört Dir ausser Deinem Namen und Deinen Erinnerungen. In einem Camp bist Du nie für Dich allein. Und immer musst Du dankbar sein, sogar für Dein tägliches Essen, was schrecklich demoralisierend

ist. Und wenn Du interviewt wirst, wieder und wieder, dann kannst Du nicht anders als zu fühlen, dass Dein Name wieder einmal in eine neue Kartothek eingereiht wird".

Wer von uns ehemaligen Refugees wird nicht im besondern Masse von solchen traurigen Worten berührt werden, in dankbarer Anerkennung, dass es uns in diesem Lande nie so schlimm erging, und dass wir uns jedenfalls heute als vollberechtigte Bürger betrachten können. Es kann nicht genug daran erinnert werden, dass unser jetziger Status uns die Verpflichtung auferlegt, unsere Erinnerung an die erste Zeit unseres Refugee-Lebens aufzufrischen, statt sie bewusst zu vermeiden. Keinesfalls dürfen wir an den Forderungen des Refugee-Jahres gedankenlos vorbeigehen. Gerade wir, jeder nach seinem Können, müssen mithelfen, dass nach einem Jahr keine Camps mehr zu bestehen haben. Zu den oft gebrauchten "Ausreden vor uns selbst" gehört die Auffassung, dass es ja zumeist keine Juden seien, die noch in den Camps hausen. Abgesehen davon, dass ja auch jüdische Organisationen an den Geldsammlungen beteiligt sind, sollte die Tatsache, dass es sich um leidende Mitmenschen handelt, über allem stehen.

Hilfe fuer D.P.s

Im Jahre 1960 soll es keine Camps mehr geben, aber muss bis dahin nicht noch geholfen werden, den Displaced Persons das Campleben nach Möglichkeit zu erleichtern? Und solche Erleichterung zu geben, versucht die kleine Oxforder Frauengruppe der U.N.A., von der ich eben schrieb, und sie wird es so lange tun, wie die Notwendigkeit dafür vorliegt. Die Auswanderung oder die Uebersiedlung der nicht Auswanderungsfähigen in geeignete Wohnquartiere bedarf der vorberei-

tenden Massnahmen, die Uebergangszeit der allmählichen Entwicklung, bis alles in die Wege geleitet ist.

Vielen der Camp-Insassen, die durch Verlust ihrer Heimat und ihrer Angehörigen einsam sind, oder die durch die Aussichtslosigkeit ihrer Lebenslage verzweifeln, kann eine persönliche Beziehung von grösster Bedeutung sein. Die Gruppe hat daher von Mensch zu Mensch gehende Beziehungen angebahnt, die durch gelegentliche Briefe und Pakete gepflegt werden. So "adoptierte" die Gruppe einen jungen Polen, der krank und arbeitsunfähig in einem deutschen Lager lebt, und dem die Mittel fehlten, eine ihm für längeren, Gebrauch verordnete Medizin zu bezahlen. Man sandte regelmässig das dafür nötige Geld, und dem Mann geht es bereits besser. Er arbeitet schon etwas, und es besteht die Aussicht, dass er völlig arbeitsfähig wird. Wenn das in der Gruppe gesammelte Geld eine gewisse Höhe erreicht hat, lässt man sich von der Camp-Leitung in Deutschland eine Liste von einigen z.Zt. besonders hilfsbedürftigen Camp-Insassen schicken, wobei nähere Angaben über die Art und den Umfang der erforderlichen Hilfe beschrieben werden. In einer Sitzung der Gruppenmitglieder wird beraten, welcher Fall am dringendsten erscheint, und was man dafür aufzuwenden im Stande ist. Die Notwendigkeiten sind vielfältig. So fehlen vielleicht, wenn es einer Familie gelungen ist, eine eigene Wohnung zu beziehen, die nötigen Betten. Oder aber es gilt, einem Schulentlassenen eine bessere Berufsvorbereitung zu ermöglichen. In anderen Fällen werden Mittel benötigt, um durch Auswanderung der Bewohner frei gewordene Räume in Werkstätten umzuwandeln, damit Körperbehinderte hier eine Erwerbsmöglichkeit erhalten. Dies sind ein paar Beispiele, in welcher Weise man durch Interims-Hilfen zu nützen versucht.

Wie aber bringt man die Gelder zusammen, um diese Hilfsarbeit ausführen zu können? Ein Teil des bei der Strassensammlung der U.N.A. in Oxford (Flag Day) erhaltenen Geldes fliesst der

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Oxford Anregungen

Fortsetzung von Seite 8

Frauengruppe zu, deren Mitgliedsbeiträge auch dem Campfond zugeführt werden. Dies ist dadurch möglich, dass, mit Ausnahme einer Schreibkraft für wöchentlich wenige Stunden, alle Arbeiten ehrenamtlich geleistet werden. Aus oft winzigen Gaben setzen sich die Summen zusammen, die die Sammelbüchsen und Sammelsteller füllen. Alle Beteiligten scheinen erfinderisch zu werden, um Geld zu erhalten. Ein Mitglied lässt sich für Ableger ihrer viel bewunderten Kakteen, natürlich "freiwillig", etwas Bezahlung in die Kasse legen. Gartenerzeugnisse, wie häufig überreichlich geerntetes Obst oder auch Salatköpfe u.a., was mehr vorhanden ist, als man selbst es braucht, sind ein beliebtes Kaufobjekt. Wenn Nachbarn das Telephon mitbenutzen, was man sich nicht gern bezahlen lässt, wird der Obulus meist in die Campkasse getan. Und vielleicht der originellste, wenn auch Selbstdisziplin verlangende Vorschlag ist der, dass jeder, der einen "Gelegenheitskauf" macht, das ersparte Geld der Sammlung zuführt.

Anregung zur Mitarbeit

Es mag sein, dass durch die Mitteilung meiner die Oxford U.N.A. betreffenden Eindrücke dieser oder jener angeregt wird, sich etwas näher über die Ziele der United Nations Association zu unterrichten und vielleicht den Wunsch bekommt, mittätig zu sein. Mitarbeit von Männern und Frauen wird wohl überall erwünscht sein, sei es durch Verbreitung der propagierten Ideen, sei es durch praktische Mithilfe. Der Gedanke einer speziell der Hilfsarbeit dienenden Frauengruppe ist, wie mir von der Londoner Geschäftsstelle (25 Charles Street, W.1) mitgeteilt wird, nur in Oxford erwirklicht worden. Mir persönlich erscheint aber ein solch aktiver Zusammenschluss nachahmenswert.

EIN BRIEF VON SALMAN SCHOCKEN

Anlaesslich des Ablebens von Salman Schocken veroeffentlichen wir in der vorigen Ausgabe eine Wuerdigung aus der Feder von Dr. Robert Weltich. Der folgende, auszugsweise wiedergegebene Brief wurde uns freundlicher Weise von seinem Empfaenger, Herrn Heinrich Eisemann (London) zur Verfuegung gestellt. Er ist in Inhalt und Form charakteristisch fuer die Persoenlichkeit Salman Schockens.

Pontresina, 11.8.1957

Sehr geehrter Herr Eisemann,

Die mir zugesandten Photos von der Bibel-Handschrift habe ich mir sorgsam angesehen und meine Freude daran gehabt. Ob ich der rechte Kaeufer fuer das Stueck bin, moechte ich fast bezweifeln. Ich habe in meiner Bibliothek schon eine schoene Reihe Werke, meistens vor diesem Stueck datiert, Einiges auch spaeter. . . .

In diesen Wochen habe ich eine besondere Sensation. Die zwei Haggadoth aus dem Germanischen Museum in Nuernberg sind seit 3 Wochen in meinem Besitz.

Es sind nun gerade 50 Jahre, seitdem ich bei Ihrem Berufskollegen, Louis Lamm in Berlin, die zwei Prachtbaende: "die Haggadah von Sarajewo" von D. H. Mueller u. J. von Schlosser gekauft habe. Dreissigjaehrig, bin ich mit einem Ruck, der eine Folge einer Reaktion gegen die herrschende Judenheit in Deutschland war, zu dem Interesse meiner Kindheit, dem juedischen Buche zurueckgekommen. Und der Laden von Louis Lamm in der Neuen Friedrichstrasse, an dem ich in meinen Berufswegen oft vorbeigegangen war, wurde nun die Quelle, aus der ich schoepfen konnte. . . .

Fuer mich waren die zwei Baende vor fuenfzig Jahren das grosse Erlebnis an der juedischen Buchkunst. (Das Bild "Die Fische" aus dem Tierkreis, vor Seite 125 abgebildet, habe ich seinerzeit von einem Kunsttreiber auf grosser Messingplatte reproduzieren lassen.)

Als ich im Jahre 1925 nach Nuernberg kam, um dort ein Grundstueck, auf dem wir unser neues grosses Warenhaus errichten wollten, zu besichtigen, machte ich zuerst einen Besuch im Germanischen Museum, um die beiden Haggadoth im Original zu sehen (ich ging damals auch nach dem Rathaus, in dessen Sitzungssaal das Nuernberger Machsor lag, das ich aus der Polemik David Kaufmann - Paul De Lagarde kannte).

Die beiden Haggadoth sind (wohl im 15. Jahrhundert) am Seder-Abend in Haenden der Feiernden gewesen. Alle Seiten der schoeneren, der bunten, zeigen noch Spuren davon.

Ich stehe nun vor der Frage, eine Stelle zu finden, die diese Handschriften mustergueltig reinigt und vielleicht auch hie und da Uebermalungen, die stoeren, entfernen kann. Haben Sie vielleicht einen Vorschlag?


Mit meinem Sohn Gideon, der die Bibliothek mit leitet, habe ich verabredet dass wir zum 10 jaehrigen Staats-Jubilaeum im naechsten Jahre in der Bibliothek eine Ausstellung Sseride Ashkenas machen. Ich irre mich wohl nicht, wenn ich annehme, dass ein Blatt des Machsors noch in Ihrem Besitz ist. Wir wuerden es uns gern fuer die Gelegenheit leihweise ausbitten. Wissen Sie etwas von dem Verbleib der anderen fuenf oder sechs Einzelblaetter?

Ich schliesse mit herzlichen Gruessen.

Ihr

SALMAN SCHOCKEN.

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Letters to the Editor

Problems of Young Refugees

Sir,—In the last paragraph of your leader in the September issue, you ask readers to amplify on your remarks in the light of their own experiences. I should like to express my experiences and observations related to the age group of the ex-refugees now in their thirties. The experiences and observations of an individual are, of course, too limited for generalisation, but if compared with those of other individuals they may (or may not) be found to be significant.

The children who came to this country as refugees in pre-adolescence or early adolescence seem to be the ones most alienated from their parents. Children of up to about ten years of age are usually still dependent on their parents so that their ties remain close until they break away from them, as every sound and healthy adolescent does. The link is not severed and is likely to become stronger again when the awkward age of reasserting one's self all the time (Fliegeljahre) has passed. The same normal course of development in the child-parent relationship applied to those who went through their adolescent phase before the rift in their lives occurred. Emigration in early adulthood did not, therefore, seem to affect that relationship in a specific way. It is the age group between these two, the pre-adolescent or early adolescent, which now seems largely and inorganically cut off from their parents.

Adolescence, especially in the early stage, is in itself a difficult phase in Western civilisation, which taxes the ability of the young to adjust to what is considered reasonable, right and altogether desirable. Emigration on top of it, with the additional claim to adapt one's self to the ways of another nation, is just more than the average boy or girl can cope with without dropping older emotional commitments. Let us remember—and remember it gratefully—how our children were made welcome and accepted in a friendly and sympathetic way in English schools and homes, quite unlike the poor children in the refugee camps today, whom their very uprootedness probably ties more closely to their families, as every ghetto existence does. Is it to be wondered at that our adolescents took a very deep breath to let the air of freedom, of kindness and unrestricted youthful exuberance fill their minds, without leaving room for their harassed, tormented and nervous parents, the mere sight of whom conjured up disagreeable associations of hostile and dangerous surroundings? A girl may have felt resentful that her mother had ceased to be "a lady" and was a domestic servant. Also, at the age of 13 you are not as grateful as your mother is on your behalf for a discarded frock. So the gulf widened.

Oscar Wilde, in "The Story of Dorian Gray," says: "Children begin by loving their parents.

As they grow older, they judge them. Sometimes they forgive them." Sometimes—but more rarely with the children belonging to the age group under discussion. I, for one, have not encountered a single case of charitable understanding and strong attachment that survived the mental turmoil—of "forgiveness" in Wilde's sense of the word. I have seen resentment, hard criticism or indifference.

All this is naturally very painful to the older generation, but we have to try to understand and accept it. Let us face the fact that this is part of the price we have to pay for our survival: fate prevented our living out harmoniously our rôle as the closest friends, guides and counsellors of our children in the formative years at the end of their childhood. We must "let go" without bitterness. Let us realise that this situation puts our parental worth to the test: have we given life to our children for profit or for the joyful privilege of doing so? If the latter, we have to bow in respect of the young generation's independence, however much it may go against our personal desires. It may save them some constant inner irritations, and they live in a world which is quite hard enough without avoidable tensions. It is possible that they, too, have a dim uneasiness about their relationships with their parents. They may still want the warmth of your love. Let them have it.

Yours, etc.,

(Dr. Phil.) HILDEGARD FORRES (née Sachs)
"Pandora," 41 Woodhall Rd., Penn, Wolverhampton.

FAMILY EVENTS

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

Birthdays

Cohen.—Mr. Max Cohen (formerly Sieburg), of 23 Chestnut Road, Birmingham, 32, will celebrate his 80th birthday on October 11th.

Goldschmidt.—Mrs. Anna Goldschmidt (née Rosenbaum), formerly Schwerin i/M., of 31 Riffel Road, Willesden Green, London, N.W.2, will celebrate her 75th birthday on October 2nd.

Deaths

Levy.—Herbert Levy, formerly of Breslau and of 26 Carrington Street, Glasgow, passed away on August 25th at the age of 73 in Hazorea, Israel. Deeply mourned by his wife Erna Levy (née Jena), his daughters, sons-in-law, grandchildren, sisters, brothers-in-law, nephews and nieces, relatives and friends.

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Enquiries by AJR

Dr. Gerhard Jacoby, formerly a lawyer in Berlin. Believed to have come to this country shortly after 1933.

Emil and Minni (née Hahlo) Prager. Information as to their whereabouts is sought.

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NEWS IN BRIEF

BUNDESTAGSABGEORDNETER ALFRED FRENZEL 60

Am 18. September wurde der Vorsitzende des Wiedergutmachungsausschusses des Bundestags, Alfred Frenzel, 60 Jahre alt. Die vom national-sozialistischen Regime Verfolgten sind Herrn Frenzel zu besonderem Dank verpflichtet. Er hat sich der Wiedergutmachung aus innerer Ueberzeugung mit Tatkraft und Umsicht angenommen, und unter seinem Vorsitz haben die Laender kuerzlich eine Vereinbarung getroffen, die eine einheitliche Praxis der Verwaltungsbehoerden in einer Reihe von Zweifelsfragen sichern soll.

Wir wuenschen Herrn Frenzel, der selbst ein Verfolgter des Naziregimes ist, noch ungezaehlte Jahre erfolgreicher Taetigkeit.

FRIEDLICH ADLER 80

Friedrich Adler, veteran of the Austrian Social Democratic Movement, recently celebrated his 80th birthday. He was for many years Secretary of the International Federation of Socialist Parties. After the Second World War he retired from politics and now resides in Zurich.

MRS. THEKLA SCHINDLER 96

Mrs. Thekla Schindler (formerly Beuthen/Berlin), of 30 Greencroft Gardens, London, N.W.6, celebrated her 96th birthday on September 13th. We extend our best wishes to her for her further good health and happiness.

COURT RESPECTS JEWISH HOLY-DAY

The West Berlin Senate of the Federal German Supreme Court has ruled the retrial of a Jewish merchant tried by a local court *in absentia* when he refused to appear before the court on a Jewish festival—the first day of Succot last year. This ruling follows a clause in the German constitution stating that no one may be discriminated against because of religion.

REPORT FROM BRESLAU

According to a report in the Warsaw Yiddish-language newspaper, *Folkstimme*, the old Jewish cemeteries in Wroclaw, Poland, (formerly known as Breslau when the city was part of Germany) are still intact, but many of the tombstones are in disrepair. The historian Heinrich Graetz and the Socialist, Ferdinand Lasalle, were among the famous men interred in one of the cemeteries.

The report mentions lively activities at the Yiddish Folk Club, the Yiddish theatre, and the vocational training classes conducted by the Ort.

UPKEEP OF JEWISH CEMETERIES

The Jewish cemetery in Fuerth—one of the oldest in Germany, inaugurated in 1607—is to be renovated. The grave of "Jud Suss", the court financier, who was executed in 1738 by anti-Jewish protagonists, may be discovered there.

Funds for the upkeep of the two Jewish cemeteries in Borken, Rhineland, have been allocated by the Municipal Council of that city.

ISRAEL GRADUATES ITS FIRST DENTISTS

The first dentists ever to be trained in Israel received their diplomas of Doctor of Dental Medicine (D.M.D.) from the Hebrew University, at a special ceremony in the George and Florence Wise Auditorium in Givath Ram on August 5th. The graduation class comprised ten students who had completed the entire six-year curriculum in Jerusalem, and two who had completed their dental studies abroad and who were required to devote a year to studies in Jerusalem before being granted their doctorates.

FROM RHODES TO RHODESIA

The history of the Sephardi Hebrew Congregation of Salisbury, Rhodesia, is reflected in a brochure issued by the congregation on the occasion of its 25th anniversary and the consecration of its new synagogue. The nucleus of the congregation consists of immigrants from the Mediterranean island of Rhodes, where their ancestors lived since the fall of the first Jewish Kingdom. After some years of temporary accommodation, a site was acquired at which first a communal hall and now a synagogue as well has been erected.

For many of us it will be of particular interest that, since 1944, the spiritual leader of the congregation has been Rabbi Dr. M. Papo, who was born in Vienna and who took an active part in the work of the AJR when he was Rabbi of the Manchester Sephardi Congregation. The wide recognition with which Rabbi Papo's activities have met in his new country of residence is reflected in several tributes paid to him in the Rhodesian general and Jewish press on the occasion of three happy recent events of his life: his 60th birthday, his silver wedding, and the 40th anniversary of his entering the ministry.

MUNICH AWARD FOR BRUNO WALTER

The Municipality of Munich has awarded its 1959 Kulturpreis to the conductor, Bruno Walter. This Prize carries with it a monetary award of 15,000 DM and was bestowed in 1958 for the first time on the physicist Werner Heisenberg.

EAST GERMAN MONUMENT

On September 12th, a monument to the 92,000 women who died in the Ravensbruck concentration camp was unveiled by Herr Grotewohl, the East German Prime Minister.

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NEW FACES FOR THE KNESSETH

It has been said that out of the 120 seats in the Knesseth, 100 were already decided upon two months before the elections—namely when the parties submit their nomination lists—and that the actual election campaign as to who gets on the list and in which place, takes place behind closed doors of party caucuses and committee rooms. This drawback of the proportional representation is loudly denounced by Mapai, which bases its programme largely on the proposal of introducing in Israel regional constituency elections on the English pattern. Of course, apart from the possible justice of the case, Mapai's interest in the matter is not quite selfless: the strength of its party's machinery would in such an event obtain an absolute majority in the Knesseth, which it is most unlikely to get on the basis of the present proportional representation system.

When these lines appear in print, voting fever will have reached high pitch (election date: November 3rd), and the battle for the floating vote, which will determine the remaining 20 seats,

will be in full swing. In order to cleanse the atmosphere engendered by some corruption scandals and to parry a possible sway towards the extremes (Herut and Communists), Mapai has introduced new faces into its ranks, foremost among them former Ambassador Abba Eban, who commands great respect amongst the intellectuals, and former Chief of Staff, Moshe Dayan, who is immensely popular with the masses. A political future is also predicted for yet another candidate: Shimon Peres, who left his post as Director-General of the Defence Ministry and is considered as one of Ben-Gurion's promising "Young Men". P. Naphtali, erstwhile on the editorial staff of the *Frankfurter Zeitung* and present Minister for Welfare, is not standing for election, so that the only "German" among the first twenty Mapai candidates is Dr. G. Josephthal.

The list of the Progressive Party is headed by Pinkas Rosen. A new representation is that of the "Mitteleuropäischer Kreis" in the fifth place—which is considered a "safe" place—by

Dr. Siegfried Kanowitz instead of *Ha'aretz* Editor Schocken, as in the last Knesseth. The "General Zionists" are again led by P. Bernstein. A stir within and without the party was created by the surprise nomination of the son of the Sephardic Chief Rabbi Nissim as one of the leading candidates. This move is obviously intended as an attraction for the religious as well as the Sephardic elements.

Since the Wadi Salib affair, the division Ashkenazi-Sephardi is still somewhat in the air and, as the Oriental vote is an important factor, the parties are vying with each other to prove that they have always fought discrimination and to place Sephardic newcomers among their top candidates. In addition to the fifteen parties which have entered the election arena by submitting their lists, there are some fringe movements which will not stand for the Knesseth, as they are against the party system as such. An interesting newcomer in this field is a group called "The New Régime". This group is extremely critical of the moral and social ills in the country for which it largely makes the political parties responsible. H.F.

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