

CRITICISM AND GOODWILL

Bonn Parliament Discusses Amendment to Federal Indemnification Law

The following report is an extract from the Parliamentary Debate on the occasion of the First Reading of the Amendment to the Federal Indemnification Law.

The first speaker, Mr. Runge (SPD) stated: It is a far cry from the first Laendergesetz to the present discussion. Apart from the difficulties inherent in the subject, I cannot evade the conclusion—proved by the absence of the ministers—that there is not in Germany enough genuine desire to make amends by compensation. At this point, I must draw your attention to one thing. In the introduction to the draft of this amendment it is stated that the victims themselves have expressed their wishes in a moderate and reasonable way. This speaks well for the victims and should not be ignored by this House, especially in view of the attitude of certain other circles who, today, claim to be deprived of their rights.

We recognize the improvements contained in this draft amendment and welcome the widening of the law's scope. Without advocating a "Sippenhaftung" or an attempt to bring about further injustices, I believe it to be an act of justice to say: The persecuted or, in cases of death, their surviving relatives, should not be in a worse position than those people who have the spiritual responsibility for the crimes which were committed, or who actually committed them or who must in some way share the guilt. May I now give some examples to show you what I mean by such inequality of treatment?

Herr Windgassen, the former National Socialist Mayor of Osnabrueck and a close associate of the National Socialist Gauleiter Florian, has been granted a monthly pension of 950 DM. The Lord Mayor of Bielefeld, Herr Budde, who remained in office until 1945 and was for a time Kreisleiter, received a payment of 21,000 DM. I believe experience shows us that a just state must see to it that the persecuted have equal rights. And yet this is contradicted by the decision of the Bundesrat not under any circumstances to pay pensions higher than 700 DM a month.

Formalistic Procedure

In the past few days another case has come to our notice. An Oberreichsanwalt of the Volksgeschichtshof has been receiving a pension of more than 1,300 DM for several years, whilst the wife of a man sentenced for him, who once played a formidable part in public life and was recognized as a resistance fighter, receives 250 DM per month.

In the regulations as to procedure this Draft, like the First Bundesentschaedigungsgesetz of July 2, 1953, lays down that it is up to the indemnification authorities to obtain *ex-officio* all the facts necessary in order to make a decision. Unfortunately the practice has been very different from what was intended: A girl who is now seventeen years of age was the only member of her family to survive Auschwitz. The number is tattooed on her arm. Apart from her own declaration under oath this girl, who was seven years of age at the time of her liberation, is being asked to supply the statements of two witnesses. A former Regierungsrat working for the police in North Baden has made a compensation claim for 2,000 DM for the loss of his library. He has now been asked to supply a catalogue of all 900 books with titles, dates when they were bought and price—as well as receipts from the bookshops in which they were purchased. Finally, I will quote one more case from "Aufbau," a New York publication. Mrs. X, it is reported in this publication, was the victim of the experiments of the notorious Dr. Clauberg, whose name has once more become well-known in Germany. Her body was maltreated for experimental purposes 86 times! But this woman was refused a pension because, in the opinion of an *Obergutachter*, who had never even seen her, the—admitted—experiments did not sterilize her and because her complaint was considered "anlagebedingt."

People should blush with shame when they carry out the law in this way.

Let me also make a comment on the game that is played with figures for the public's benefit. The ordinary citizen, I have found from experience in the past few weeks, shudders when he hears of the global payments of 14,000 millions DM. But half of that sum is simply the return of stolen property!

Now let us look at what has happened in reality. In the six years from 1948 to 1954, according to government statistics (White Paper 1611), only 1,014,914,787 DM have been paid out. In other words, the amount spent over six years in ten Laender is less than the amount spent by the Bund in one year to implement Art. 131 of the Grundgesetz. (This article stipulates pensions to former German Civil Servants who had been expelled from Eastern territories or dismissed as Nazis in 1945.—The Ed.)

It is about time the "astonished" citizen was told that the material damage done by the National-Socialist regime is many times as great as even this estimated sum for global reparations. The spiritual suffering of the victims and their relatives is immeasurable and can never be repaired.

Does it not shame us all when my party colleague, Möller, discovers on his journeys to the United States that in New York alone there are still 15,000 people with unpaid claims over the age of 75?

This law has not only a practical value for the victims; it will enable the German Bundestag to prove that it has renounced, once and for all, those terrible times when human freedom and human dignity were negligible factors.

OESTERREICHISCHER AUSWANDERER - HILFSFONDS

Der Oesterreichische Nationalrat hat am 18. Jaenner das Hilfsfondsgesetz beschlossen, mit dem 550 Millionen oesterr. Schilling, zahlbar innerhalb 11 Jahren, mit Wirkung vom Jahre 1955 an, einem Fonds zur Unterstuetzung emigrierter und im Ausland befindlicher Opfer nationalsozialistischer Verfolgung zur Verfuegung gestellt werden. Die Statuten des Fonds wurden bereits vom Ministerrat genehmigt, sodass seiner Konstituierung und der Bildung seines Kuratoriums nichts mehr im Wege steht. Wir verweisen auf die Voranzeige in unserer Nummer vom September 1955 und wiederholen, dass der Zweck des Fonds sein wird, den Opfern bestimmte Zuwendungen zu gewaehren, die leider nicht sehr bedeutend sein werden und je nach den Gruenden fuer die Zuwendung zwischen 10,000 und 50,000 oesterreichische Schilling ausmachen koennen. Die Reihenfolge der Befriedigung ist durch die Statuten festgelegt. Den Vorrang sollen Antraege von Verfolgten haben, die eine dauernde Gesundheitsschaedigung als Folge einer Haft oder Misshandlung erlitten haben, durch die ihre Erwerbsfaehigkeit sehr erheblich beeintraehtigt ist, sowie Antraege von Witwen nach Opfern, die in der Haft oder durch Misshandlungen umgekommen sind. Sodann sollen dauernd Erwerbsunfaehige und Verfolgte im Alter von ueber 60 Jahren in Not zum Zuge kommen.

The next speaker was Prof. Dr. Boehm (CDU/CSU): The amendment which is the subject of today's debate is occasioned by an event which we must designate as the greatest misfortune that has befallen our people in its whole history. Never in the course of two thousand years has anything happened which has compromised the name and honour of Germany to such an extent as the crimes of persecution of the Third Reich. The fact that our people has had to experience a period of unequalled collective and mass crime, crime on a vast scale legalised and carried out by the state, makes compensation an absolutely vital question, both as regards home policy and constitutional policy.

After a terrible illness, we have to recover. It is only human if a people like ours does not like to remember its crimes; it is only human if most people prefer not to speak of them; it is only human if they try to push them aside. But this is exactly what we must not do under any circumstances.

Human Sympathy Required

One of the political aims we must accomplish in order to change radically the political face of our people and in order to further the process of recovery, is to make adequate compensation for the material damage done. I am not speaking of the very difficult problem of compensation for non-material damage, which can also be made, through kindness and love and voluntary readiness to give help where it is needed. In this connection I want to emphasise that it is a disgrace, if the victims of persecution are regarded with suspicion by many of our fellow-citizens, even by some of the kindest and best-intentioned of our fellow-citizens. This results from the fact that one does not like to see the witnesses of injustice perpetrated by one's own people. However, after the collapse of Nazism one would have expected the

(Continued on page 2)

Nachdem diese vordringlichen Antraege erledigt sind, sind Zuwendungen an Verfolgte nach Alterskategorien, beginnend mit den ueber 70 Jaehrigen, vorgesehen. Es ist wohl damit zu rechnen, dass die Mittel des Fonds fuer Zuwendungen an Personen, die derzeit 60 Jahre alt sind, ausreichen werden, waehrend die Aussichten fuer die mittleren Alterskategorien, die nicht als vordringlich behandelt werden koennen, sehr fraglich sind. Wann allerdings die Zuwendungen jeweils erfolgen werden, haengt davon ab, in welchem Ausmass die oesterreichische Regierung innerhalb des Zeitraums von 11 Jahren Mittel, die nicht alljaehrlich betraglich gleich hoch sein muessen, zur Verfuegung stellen wird.

Das Kuratorium des Fonds, dessen Mitglieder zur Mehrheit von juedischen Organisationen nominiert werden, soll seine Taetigkeit damit beginnen, dass es einen Aufruf erlaesst, der Richtlinien ueber die Einbringung von Antraegen enthaelt und eine Frist von 12 Monaten zur Geltendmachung des Anspruchs auf Zuwendungen festsetzt wird.

Wir werden in einer der naechsten Nummern alle erforderlichen Details bekanntgeben, sobald der Aufruf durch das Kuratorium erlassen sein wird.

Vor Erlassung dieses Aufrufs ist die Stellung von Antraegen sinnlos und wir bitten daher, unsere weitere Veroeffentlichung ueber die Stellung konkreter Antraege abzuwarten.

LASTENAUSGLEICHSGESETZ

Endgueltige Regelung der Vermoegensabgabe

Das Lastenausgleichsgesetz (LAG) vom 14.8.52 gewahrt bekanntlich Rueckerstattungsberechtigten, denen Vermoegenswerte, insbesondere Grundstuecke, in der Zeit vom 30.1.1933 bis zum 8.5.1945 entzogen waren, eine bedeutsame Vergueunstigung hinsichtlich der Vermoegensabgabe (§ 26). In solchen Faellen ist bei der Berechnung dieser Abgabe das Vermoegen nur insoweit anzusetzen, als sein Wert den Betrag von 150.000 DM. uebersteigt. Das diesen Betrag uebersteigende Vermoegen ist ferner nur mit 90% seines Wertes anzusetzen. Diese Regelung hat kuerzlich durch das 5. Gesetz zur Aenderung des LAG vom 20.8.55 (BGBI. Teil I 1955 S.529) eine bemerkenswerte Modifikation erfahren, die sich im Anschluss an die am 5.5.55 erfolgte Inkraftsetzung des einen Teil des Bonner Vertragswerkes bildenden Vertrages zur Regelung aus Krieg und Besatzung entstandener Fragen (des sogen. Ueberleitungsvertrages) als notwendig ergeben hat.

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hearts of millions of Germans to sympathise more warmly with the victims of persecution; one would have expected less self-pity for nights spent under bombardment, for being bombed out and becoming homeless; one would have expected in the first place our sympathy for those who, through our fault, through the fault of a German Government, were thrown into the most dire misfortune.

Today we must concern ourselves with our own position as law-makers. For there is no doubt that many of the ambiguities in the law's application and interpretation which we deplore, have their causes in technical errors of law-making.

The Committee whose business it was to prepare this draft amendment—which the Federal Government then adopted as a Government Bill—had not only the job of widening the scope of compensation in several respects, of allowing more claims and generally to improve the law, but also the task of making the Law as practicable as possible.

Nevertheless, taken all in all, the balance sheet is a shameful and depressing one, showing that up to now compensation has lagged pitifully behind the amount of the damage done and has pursued its course with great slowness.

On the other hand, it occurs more and more frequently that here or abroad one meets victims who have been paid out and who do not hold back their words of thanks and recognition—although, of course, only a very small part of the wrong that has been done to them has been redressed.

But we are by no manner of means out of the wood yet. I hope sincerely that by the time this Bill becomes law we shall also have succeeded in improving it technically, thus making it possible to speed up and simplify the procedure. Finally, we must try to pass this Bill through its second and third readings as rapidly as possible; for it is to come into power on April 1st 1956.

As the spokesman of the FDP Dr. Reif said *inter alia*: Some time ago, I expressed the wish that in the case of this law, and perhaps also in other cases, the Government should be obliged to give us a report every year on its experiences in the law's application. The official must know that his minister is legally obliged to make this report. We have got to create real responsibilities which cannot be evaded by anyone. That is what we owe the situation.

Dr. Gille (GB/BHE) associated himself with the ethical principles outlined by the other speakers.

CONFERENCE ON INDEMNIFICATION LAW

After the First Reading in Parliament the draft amendment of the Federal Indemnification Law was referred back to the "Wiedergutmachungsausschuss" of the Federal Parliament. On January 11th, the "Wiedergutmachungsausschuss" held a Meeting with delegates of the victims' organisation in order to have an exchange of views with them. The "Council of Jews from Germany," of which the AJR is the British constituent, was represented by Mr. A. S. Dresel and Dr. F. Goldschmidt; in the interest of the Jews from Germany they proposed several alterations of the draft, aiming especially at an improvement of certain regulations concerning the loss of career and at speeding up the settlement of claims.

The draft will now be reconsidered by the "Wiedergutmachungsausschuss" and, later on, submitted anew to Parliament for the Second and Third Reading.

In diesem Vertrag (Teil X Art. 6) sind Rueckerstattungsberechtigten Vergueunstigungen eingeraeumt, die mit den im LAG normierten nicht uebereinstimmen und hinter diesen erheblich zurueckbleiben. Zwar sind auch nach diesem Vertrag die ersten 150.000 DM. aller Vermoegenswerte, die den Rueckerstattungsberechtigten auf Grund rechtskraeftiger Entscheidung oder Vergleichs im RE-Verfahren zugeflossen sind oder zufließen, von der Vermoegensabgabe befreit. Diese Befreiung gilt jedoch nur fuer die ersten 6 Jahre, d.h. fuer die Zeit vom 1.4.1949 bis zum 1.4.1955, nicht wie nach dem LAG fuer die gesamte Laufzeit der Abgabe. Ausserdem ist der ueber den Wert von DM. 150.000 hinausgehende Betrag ueberhaupt nicht beguenstigt.

Diese Konkurrenz zwischen den beiden Arten von Vergueunstigungen hat das genannte Gesetz vom 20.8.55 durch Einfuegung des 56a in das LAG beseitigt. Der Rueckerstattungsrechtigte hat hier nach das Wahlrecht, ob die Vergueunstigungen nach dem Ueberleitungsvertrag oder die Vergueunstigungen des § 26 LAG auf ihn angewendet werden sollen. Das Finanzamt hat dem Abgabepflichtigen eine Frist zu bestimmen, innerhalb deren er diesem gegenueber das Wahlrecht durch schriftliche Erklarung auszuueben hat. Die Frist betraegt fuer beschaenkt Abgabepflichtige (d.h. im Ausland Lebende) 2 Monate. Gibt der Abgabepflichtige bis zum Ablauf der Frist die Erklarung nicht ab, so sind die Vergueunstigungen des LAG auf ihn nicht anzuwenden. Ihm verbleiben dann nur die erheblich geringeren Vergueunstigungen des Ueberleitungsvertrages. Der Abgabepflichtige, der von dem Finanzamt die vorerwachte Mitteilung erhalten hat, darf daher keinesfalls die ihm gesetzte Frist, die eine sogen. Ausschlussfrist ist, verabsaeumen und sollte gegebenenfalls Rechtsrat einholen.

Durch den neuen § 56a LAG ist auch den sogen. Staatsangehoerigen der Vereinten Nationen, soweit sie nicht Rueckerstattungsrechtigte sind, in entsprechender Weise ein Wahlrecht hinsichtlich der Vergueunstigungen, die ihnen einerseits in dem LAG (§ 56), andererseits in dem Ueberleitungsvertrag eingeraeumt sind, gewahrt worden, worauf an dieser Stelle nicht naeher eingegangen zu werden braucht.

Der in das LAG neu eingefuegte § 56a gilt zunaechst nur fuer das Gebiet der Bundesrepublik, nicht fuer Berlin (West), da fuer dieses der Ueberleitungsvertrag nicht anwendbar ist. Fuer Berlin (West) ist eine besondere Regelung beabsichtigt.

TAXATION OF GERMAN PENSIONS.

Before the Christmas recess, Mr. Younger asked the Chancellor of the Exchequer when he proposes to carry out his expressed intention of embodying in a Finance Bill an adjustment of the tax liability of former German public servants dismissed by the Nazis, in respect of pensions remitted to them in this country. Mr. R. A. Butler replied that he hoped to do so next year (i.e., in 1956).

The adjustment refers to a removal of the hardship which may occur if, due to arrears, the amount of pensions remitted in one year is more than the pension attributable to one year. A memorandum which deals with this question had been submitted to the Board of Inland Revenue by the AJR and the Ex-Service (N.B.) Association.

AUSTRIAN BANK EMPLOYEES

The Association of Former Austrian Bank Employees in Great Britain (71 Avondale Avenue, London, N.12) has recently published its annual report 1954/55.

The organization states in it that they have attended both to issues of specific interest to this group and to matters of wider concern. The new Austrian "Allgemeine Sozialversicherungs-Gesetz" is welcomed as removing discrimination against victims living abroad. In conjunction with Austrian Trade Unions for Private Employees the Association continues its efforts for a reform of the legislation on pensions payable by the Banks.

COMMUNITY PRESIDENT VIENNA

The constituent meeting of the Vienna Jewish Community has re-elected Dr. Emil Maurer as President. A lawyer by profession Dr. Maurer is head of the Socialist group. The two vice-presidents, Feldsberg and Weiner, are also Socialists.

NEWS FROM GERMANY

DR. ADENAUER'S EIGHTIETH BIRTHDAY

Jewish representatives conveyed to the Federal Chancellor their felicitations on the occasion of his 80th birthday.

Together with the other members of the diplomatic corps, the head of the Israel Purchasing Mission in Cologne, Minister F. E. Shinnar, was received by the Chancellor.

Among the German groups granted a special audience was the Central Council of Jews in Germany, on whose behalf Secretary General Dr. H. G. Van Dam, expressed the warm wishes of German Jewry. Dr. Van Dam was accompanied by Chief Rabbi Lichtigfeld of Hesse who presented a Hebrew Bible printed in Jerusalem, and by Heinz Galinski, President of the Berlin Jewish Community, who tendered a seven-branched candelabra.

SHADOWS OF THE PAST

The new Minister of Education in Lower Saxony, Tantzén (FDP), appointed the former Gaupropagandaleiter Dr. Georg Grabenhorst head of the Department of Art.

The Federal Minister of Finance Schaeffer stated at a meeting of his party the Christian Social Union (CSU) that whilst their attitude towards National Socialists was not inspired by hatred, they objected to leading National Socialists being active in public affairs.

The former Gauleiter of Schleswig-Holstein, Heinrich Lohse, will not receive a pension. He had applied for it as a former Oberpraesident of that province. The Federal Administrative Court rejected his claim on account of his association with National Socialism.

The former Nazi Prime Minister of Brunswick, Klagges, who had been sentenced to 15 years hard labour for crimes committed against his political opponents was granted conditional release by a Brunswick Court. The Public Prosecutor has lodged an appeal against this decision.

NAZI AUTHORS

It is getting more and more easy for Nazi writers to find readers and publishers; among them are Hans Grimm, Friedrich Blunck, Will Vesper and Erwin Kolbenheyer.

War criminals succeeded from their prisons in having their memoirs and ideas printed. The Druffel-Verlag published biographies of Rudolf Hess, written by his wife, and of Ribbentrop. The Goettinger Verlagsanstalt of Leonard Schlueter (who, for a short time, was Minister of Education in Lower Saxony) published the book by which the former Gauleiter of Brunswick, Dietrich Klagges, tried to exculpate himself. The "Letzte Aufzeichnungen" of Alfred Rosenberg, executed in 1946, also appeared in print.

The Under Secretary in the Federal Ministry of the Interior, Bleek, declared in Parliament that the Constitutional Court may possibly be asked to examine whether the Plesse Verlag in Goettingen and others responsible for publishing posthumously the book "Ideale und Idole der nationalsozialistischen Revolution" by Alfred Rosenberg have abused the right of freedom of speech.

JEWISH TEACHERS MEET

Twenty teachers of Jewish religious subjects at German schools in all parts of the country met for their first conference in Frankfurt under the joint sponsorship of the Jewish Agency and of the Central Jewish Council's new cultural department.

As almost all of the 900 Jewish school children in Germany were born after the war, pedagogical methods adapted to this age group were stressed in a lecture by Rabbi Simcha Abir, whom the Jewish Agency recently brought over from Israel to Berlin to become head of the Jewish teachers there.

DORTMUND JEWISH CENTRE

The Dortmund newspaper "Ruhr-Nachrichten" reports on a Chanukkah celebration, attended by 400 Jews from Dortmund and surroundings, by the Minister of Education of North-Rhine-Westphalia and the Oberstadtdirektor, Dr. Kliemt.

After the completion of the Synagogue, now under construction, and the old-age-home, Dortmund will be the religious centre for the 3,200 Jews in North-Rhine-Westphalia. Rabbi Dr. Paul Holzer who, after having been Chief Rabbi of the district for several years had returned to England, has agreed to resume his office and his come-back to Dortmund was greatly welcomed.

DANGER IN FRANCE

M. POUJADE CONTINUES "MEIN KAMPF"

Sir Lewis Namier once remarked that had France in 1918 been defeated and not Germany, new Drumonds and Deroulèdes would have arisen and not Hitler. Some of the force in this remark was illustrated in the recent French elections. It is true that France did not lose the war, but she has suffered (and is suffering) frustration and humiliation which has reduced her to a condition almost indistinguishable from national defeat. Chronic instability of government has bred a good deal of cynicism and exasperation made worse by economic trouble at home and decline of prestige abroad.

In this welter of demoralisation France has shown the symptoms which characterise that malady everywhere. M. Pierre Poujade is not quite as original as perhaps he fancies, and the 2 million *petits bourgeois*—small shopkeepers, artisans and farmers—who voted for him, merely confirmed that people rarely learn from history. For what are they offered by the 35-year old demagogue who has so far been a failure at every job he took up? Nothing that is either reasonable or constructive. They are encouraged to pay no taxes, and all the ills of which the unsuccessful can complain are said to be springing from one source—Parliamentary democracy.

In his assault on this target, Poujade applies all those weapons which other enemies of democracy have employed before him, and he is no more scrupulous or prudent than they. He has written a book with the curiously familiar title "I Have Chosen Battle," and there lampoons, in equally familiar terms, Parliament as "the great circus of our decadence" and MP's as "a handful of puppets without honour or backbone" who have made France "the object of jeers at international conferences."

Familiar Slogans

He is effectively practising Hitler's advice that all that is necessary to discredit democracy is to attack aliens and Jews. He demands that "newcomers" shall not be allowed to hold public office until they have been in the country for "perhaps three generations." He clamours for "control and restriction of the neo-French traders" because "42 million Frenchmen are being exploited by one million Frenchmen of recent vintage, by secret societies, by multiple stores and trusts, that is to say, by international finance." The slogan of those who once cried "Die Juden sind unser Unglück" is now echoed by the catchword "Ce sont les métèques qui font le malheur de la France."

Nor is there want of outright anti-semitism. Poujade, ably assisted by his wife and a host of rabble-rousers, is attacking Jewish politicians, notably M. Mendès-France, on the score of their being Jews (with "not a drop of Gallic blood in their veins") and therefore, implicitly, "traitors," "wreckers of the French Empire," and what have you. His propaganda is shot through with references to those who "lack the courage to show their real names and disguise them behind French ones." It is a sickening repetition of an old discredited spectacle. Yet, before the international press, Poujade brazenly denied being an anti-semite, though he was not very convincing after he had added that the Jews were the true racials because they refused to inter-

marry. . . . He claimed to have attacked Jewish Cabinet Ministers "not as a matter of religion but of civic spirit." It is interesting to remember that Hitler too substantially qualified his anti-semitism when he met British and American journalists in 1930.

But the Big Lie is not the only instance of Poujade's resemblance to Hitler. There is the characteristic megalomania: "If I, Poujade, approach the traders and artisans tomorrow to ask them to discipline themselves, they will do so because they will say, 'M. Poujade is talking to us, that is enough!' . . . We are the most important mass movement the world has ever known. Thanks to the Poujade movement, France has definitely found herself again. We are the last chance of the nation."

In proclaiming these opinions, the big chief employs a vocabulary which, in the discreet phrase of the *Times*, "varies from the picturesque to the near-obscene." "Lump of carrion" and "dunghill" are among the less extraordinary epithets applied to opponents, and they immensely satisfy the new Sportpalast audiences which, an observer notes, "never seem to want answers to problems": "Undefined revenge for malcontents is the formula."

It is indeed a very familiar story as far as M. Poujade is concerned, though in some ways, just because it is so blatant a repetition, not very interesting. What will be interesting, is the reaction of the French people for whom the young demagogue, says the *Manchester Guardian*, is "scarcely conceivable as a leader." The people of France have now an opportunity of setting an example that will inspire free men the world over. They can now demonstrate that civilised nations keep their sound sense when trouble comes their way.

C.C.A.

NAZI LITERATURE FROM THE ARGENTINE

A book "Adolf Hitler—Sein Kampf gegen die Minussele," whose author calls himself W. v. Asenbach, is distributed in Germany by a certain Friedrich Lenz. This publication, the "Frankfurter Rundschau" writes, does not only proclaim the extermination of Jews as the "final solution," it also maintains that the Jews have caused Hitler's military defeat and that the pogroms in November 1938 were a provocation organized by Jewish Central Organizations abroad.

TWO GERMAN DOCUMENTARY FILMS

Israel

A documentary film "Israel—Land of Hope" was produced by the German Journalist Rolf Vogel in co-operation with Israeli film experts and will be shown to audier.c:s throughout Western Germany.

Paul Ehrlich

A documentary film commemorating the March 1954 centenary of Professor Paul Ehrlich, the inventor of Salvarsan, has been produced by the "Farbwerke Hoechst." Professor Ehrlich, a Nobel Prize winner, always took an active interest in Jewish affairs, especially in the preparatory work aiming at the establishment of a University in Palestine.

ANGLO-JUDAICA

Tercentenary Exhibition

The Tercentenary celebrations began with an Exhibition of Anglo-Jewish Art and History which was opened by Lord Samuel at the Victoria and Albert Museum. Eight hundred exhibits, including documents, portraits, paintings, prints, objects of liturgical art—a miscellany in parts as amusing as interesting and instructive—lend substance to the organisers' claim to "illustrate the history of the Jews in this country both before and since the time of their Resettlement."

In his address Lord Samuel saw the progress of British Jews since Cromwell governed by the slogan of the French Revolution. Having at first enjoyed Liberty and then, 200 years later, gained Equality, "now (he said) we have in a fuller degree the spirit of Fraternity as well, which, in the long view, is the greatest of the three." His Lordship thought the importance of the Tercentenary lay "not only in the eager and united participation of the Jewish community in showing what has been achieved and in expressing gratitude to Britain and the Commonwealth, but it has also been made significant by the sympathetic co-operation of the highest authorities in the land—Her Majesty the Queen, the Archbishop of Canterbury, the Corporation of the City of London, and the Directors of the Victoria and Albert Museum, one of the most famous institutions throughout the world."

The Acting Director of the Museum, Mr. James Laver, in his speech, stressed the historical significance of the exhibition. No Englishman could look at it without a certain pride that it was this country which had offered tolerance and hospitality to a persecuted minority. "Our own life has been enriched by the wise decision of Oliver Cromwell 300 years ago," Mr. Laver said.

Other features of the celebrations so far were a Tercentenary Sabbath observed throughout the synagogues of Britain and a broadcast by the Chief Rabbi. The climax will be a Guildhall dinner in May which is to be attended by H.R.H. the Duke of Edinburgh and the Prime Minister. A Tercentenary Commemoration Fund has been established for the benefit of University lectureships in Jewish studies and to assist in the training of Jewish youth leaders.

New Year Honours

In the New Year Honours List Dr. A. D. Waley, Lecturer in Chinese Poetry at the School of Oriental and African Studies, London, was made a Companion of Honour for services to the study of Chinese literature. There are also several new Jewish Knights—Professor Hersch Lauterpacht, Q.C., a Judge of the International Court of Justice and author of the standard book on Human Rights, also Professor Solly Zuckerman, Deputy Chairman, Advisory Council on Scientific Policy, and Professor of Anatomy, University of Birmingham. A C.B.E. was conferred on Mr. Leonard Behrens, Acting President of the Liberal Party.

Education

An increased interest in Israel among British Jewish students was reported at the 37th Annual Conference of the Inter-University Jewish Federation of Great Britain and Ireland. Several societies have established groups to study the prospects of Aliyah. The Conference also voiced deep concern at the "abysmally low level of Jewish education at all standards" in this country.

A warning against any attempt to introduce any trend of Jewish education other than that based on Orthodox Judaism, was issued by the Chief Rabbi and the authorities of the London Board of Jewish Religious Education. There would be no sympathy for Zionist schools run on secular lines, Rabbi Brodie declared, adding: "It says something for the religious bias of Anglo-Jewry that no Zionist school can be established here with any hope of success which is not possessed of religious concern and has no religious programme."

Literary Prospects

In spite of pessimistic forebodings about the future of Anglo-Jewish literature, there are hopes for a Jewish literary activity, according to Mr. Louis Golding, the novelist. While agreeing that Jewish literature in this country was meagre and compared poorly with European literature, Mr. Golding maintained that there had been many authors and poets who should not be overlooked, among them Victor Gollancz and Arthur Koestler; writers of note were also Miss Betty Miller and Messrs. Emmanuel Litvinoff, Danny Abse and Wolf Mankowitz.

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HEINRICH HEINE

CENTENARY OF HIS DEATH (February 17th)

"Herr, mache mein Herz einig!" This prayer (Psalms, 86.11) was never granted to Heinrich Heine. Conflicting forces struggled within him as long as he lived, and he never gave his undivided allegiance to any cause enough to let it master him and, perhaps, unify the conflicting elements in him. He served more than one faith and never gave himself completely to one. That is why his personality appears unclear and is much disputed. His relationship to Jews and Judaism, which underwent many changes in the course of his life, also admits of many interpretations. He was not only a Jew by birth. He was also conscious and proud of his Jewish heritage. David Kaufmann, in his biography of Chajim Jair Bacharach, a great rabbi of the seventeenth century, described the spiritual sphere from which Heine sprung. This heritage displayed itself in his extensive Jewish knowledge, his intimate acquaintance with our Jewish Service; he took an active part in the Jewish movements of his youth, such as the attempts to reform the Service, which divided Hamburg Jewry of the time; he became a member of the "Verein fuer Kultur und Wissenschaft des Judentums," in whose school he taught in the early eighteen-twenties. The Jewish memories of his youth remained alive in him and never faded; they appear, unexpectedly, at every opportunity, out of their original context. "Am Abend, wenn nach dem Glauben der Juden die Pforten des Himmels geschlossen werden und kein Gebet mehr Einlass erhaelt . . ."—this reminiscence of Neilah, at the end of Jomkippur, comes back to him in the middle of a character study of Portia, the heroine of "The Merchant of Venice."

At the end of the eighteenth century, when Heine was born, many Jews in Germany still lived, both mentally and socially in a strictly sealed off, special Jewish world, spiritually in Jewish culture and, politically, not only physically, in the ghetto. David Friedlaender, an enlightened leader and vanguard of Reform, still called the Jewish communities of his day "the Jewish colonies within the Prussian States." Heine clearly recognized the fact that this isolation also had its advantages. After a journey through Poland, the twenty-three-year-old poet remarked that in his crude isolation the character of the Polish Jew had great unity and the inner man was not an quodlibetic collection of heterogeneous emotions and resentments. But such barriers never kept Heine himself from living his life out in the open world. He was brought up with a free and broad-minded outlook, a Jew, but an unbroken one, open to, and able to appreciate both the nature and countryside of Germany. He was warmly attached to the town of his birth. "Die Stadt Duesseldorf ist sehr schoen, und wenn man in der Ferne an sie denkt und zufaellig dort geboren ist, wird einem wunderbarlich zu Mute. Ich bin dort geboren, und es ist mir, als muesste ich gleich nach Hause gehen." His "Lorelei" is a German folk song. After 1933 it still remained in the school books, only attributed to "Verfasser unbekannt," an unintentional act of homage by Nazi Germany to the Jew who was a German poet. The Catholic faith, a world utterly strange to him, touched his deepest feelings; he expressed this most movingly in the "Wallfahrt nach Kevlaar." This poem bears witness to a great inner freedom, which made it possible for him, to understand a faith alien to him as a Jew and to comprehend a different way of feeling. He was a man without shackles, a truly free man.

II

However, he was not fortunate enough to be able to unite these two worlds and to combine loyalty to Judaism with his understanding of a different religion and way of life. His heart was always to be divided. He did not want to remain a Jew and yet was unable completely to abandon Judaism. He was baptised and yet in the depth of his being as in many things he said and wrote he remained a Jew. In his innermost he remained a Jew, and yet he adopted Protestantism. Thus his Jewish soul was for ever in conflict with itself. As a young man he glorified the tragic story of mediaeval Jewry in the "Rabbi von Bacharach." If this fragment is the result of historical study, it is even more the expression of the secrets of his soul. That he makes clear in the introductory verses:

"Brich aus in laute Klagen,
Du duesteres Martyrverlied,
Das ich so lange getragen
Im flammenstillen Gemuet!"

And again, in the following, he identifies himself with

the voice of Israel itself:

"Ich habe gewaltig beschworen
Den tausendjaehrigen Schmerz."

Nevertheless, he could at times have the strongest antipathy against Judaism and not be afraid to speak his mind. His uncle, Salomon Heine, endowed a Jewish hospital in Hamburg in 1842. In a dedicatory poem his nephew calls it "ein Hospital fuer arme, kranke Juden, fuer Menschenkinder, dreifach elend, behaftet mit den boesen drei Gebrechen, mit Armut, Koerperschmerz und Judentum. Das schlimmste von den dreien ist das letzte . . ." It is feelings of hatred such as these that may well have driven him to renounce Judaism; certainly they would have helped him make the decision. But there is no doubt that they were not the decisive factors. About thirty years after he had been baptised, he expressed himself quite without inhibitions, describing in his "Gestaendnisse" what led him to the church. "Ich haette, als ich mich in Preussen und zumal in Berlin befand, wie so manche meiner Freunde, mich gerne von jeglichem kirchlichen Bande bestimmt losgesagt, wenn nicht die dortigen Behoerden Jeden, der sich zu keiner von den staatlich privilegierten positiven Religionen bekennt, den Aufenthalt in Preussen, und zumal in Berlin, verweigerten. Wie Henry IV einst lachend sagte: 'Paris vaut bien une messe,' so konnte ich mit Fug sagen: 'Berlin vaut bien un preche.'"

His conversion presents us with a singular problem. In most cases baptism means a break with one's Jewish past, and the Jewish world hears no more of those who have left it, or what it hears is not to the good. The parting has been final. Eduard Simson, later President of the German High Court and Joseph

Unger, his opposite number in Austria, after their conversion hardly ever thought of Judaism again. On the other hand, two men as different as Friedrich Julius Stahl and Karl Marx who both left the Jewish faith, were still much concerned with it after their conversion and each in his own way, fought it bitterly. But in Heine's case the situation is entirely different. He, too, renounced the Jewish faith, but his Jewish past remained alive in him and Judaism kept its hold over him. It spoke through him and he represented it before the world with an energy only possible in a man who belongs to it in his innermost self. This is reflected in his unexpected admiration for the Polish Jew, he met on the journey already mentioned above. "Sie sind offenbar mit der europaischen Kultur nicht fortgeschritten, und ihre Geisteswelt versumpfte zu einem unerquicklichen Aberglauben, den eine spitzfindige Scholastik in tausenderlei wunderliche Formen hineinquetscht. Dennoch, trotz der barbarischen Pelzmuetze, die seinen Kopf bedeckt, und der noch barbarischeren Ideen, die ihn fuellen, schaeetze ich den polnischen Juden weit hoeher, als so manchen deutschen Juden, der seinen Bolivar auf dem Kopfe und seinen Jean Paul im Kopfe traegt."

His natural sympathy for the Jewish mentality which made him defend Judaism, can be seen to best advantage in his analysis of Shylock's character and his interpretation of "The Merchant of Venice." He never attempts to excuse Shylock in any way. All he does is to contrast him with his enemies, the high society of Venice, personified by Antonio, Bassanio, Graciano and the others, "die kaum wert sind, ihm die Schuhriemen zu loesen."

Then he points out that, according to Prussian law, Lorenzo would get fifteen years hard labour for robbery and, considering the infamous nature of his crime, would be branded and disgraced. He concludes:

Continued on next page

COURT JEWS OF BUECKEBURG

The Family Background

When, in 1822, Heine paid a visit to Prussian Poland, he was horrified by the appearance of the Jews he met. "I shudder," he writes in his essay "Ueber Polen," "when I remember the first Polish village I saw which was mainly inhabited by Jews." The village, he states, was situated near Meseritz. Considering the fact that—to a high extent—the Province of Posen was the reservoir of German Jewry, one wonders how many of the children he saw in their primitive dwellings later on founded families that became well-known in German Jewish life.

The contrast between the Jew from the Rhineland and the Yiddish speaking Jew in the Province of Posen at that time was accentuated in Heine's case by the antecedents of his own family which, for five generations, had belonged to the upper stratum of Western German Jewry. Both his father Samson Heine and his mother Betty van Geldern were great-grandchildren of Court Jews and the fame and wealth of the two families had been established as early as a few decades after the end of the Thirty-Years War.

The family tree of the van Gelderns, the poet's maternal ancestors, is comparatively well-known. It starts with Joseph Jakob (Juspa) van Geldern (1690-1773) who was "Miliz-Provisor" in Duesseldorf and "Hof-Faktor" of the Elector of Hanover. His son Lazarus was "Akzise-Pächter" in Duesseldorf and his grandson Gottschalk "Judendoktor" in the same town. Gottschalk's daughter, Betty van Geldern was Heine's mother.

In his writings Heine mainly refers to the van Gelderns and claims to know very little about the Heine family. "Your grandfather Heine was a little Jew with a big beard" his father is said to have told him as the almost only revelation of the family's origin. In fact, the Heines were also well-known Court Jews, and whilst at the time when the poet's parents married, the fortunes of the van Gelderns was already in the decline, branches of the Heine family were still prosperous.

Interesting new material about it has been published by the German—non-Jewish—author Heinrich Schneé ("Heinrich Heine's väterliche Ahnen als Lippische Hof-Faktoren" in the "Zeitschrift fuer Religions- und Geistesgeschichte" edited by Prof. H. J. Schoeps, Jahrgang 1953, Heft 1). According to this article, the Heine family came from Rinteln-on-Weser and moved to Bueckeburg in 1682. Isaaq Heine (born 1756), the great-grandfather of the poet's father, was "Hof-Lieferant" and "Hof-Bankier" to the Count of Schaumburg-Lippe. The ups and downs of Jewish life in the German principalities are reflected in the eviction order which threatened the Jews of that small community in 1705 and whose implementation

was only prevented by the intervention of a cousin of Isaaq Heine, Leffmann Behrens, the influential Court Agent of Hanover.*

Later on, Isaaq Heine also became Hof-Faktor of Lippe-Detmold. He always maintained connections with Hanover, and one of his sons, David Simon Heine (died 1744), moved to that place and founded the Hanover branch of the family from which Heinrich Heine descended. David Simon's son was Heymann Heine or—as he was called in the tax-records—Chaim Bueckeburg. He and his wife, Mathe Eva, daughter of the rich Mayer Samson Popert of Altona, were the parents of Samson Heine (1764-1828), the poet's father. In 1796, Samson Heine moved to Duesseldorf where he married Betty van Geldern in 1797.

In his article Heinrich Schneé also deals with other members of the Heine family. One of Heinrich Heine's uncles (a brother of Samson Heine) was the famous financier and benefactor Salomon Heine (1767-1844) of Hamburg. Salomon's son Carl (1810-1865) was married to the wealthy Caecilie Fould-Furtadx, of Paris. Their adopted daughter became the wife of General Michel Ney, Prince of the Moskwa. Another uncle, Isaaq Heine, founded a banking firm in Bordeaux which was later on transferred to Paris by his sons Armand and Michel. Michel's daughter Alice was married twice, first to the Duke of Richelieu and later to the Prince of Monaco.

Family connections with the high nobility were also established by the poet's nearest relatives. His sister Charlotte (married to Moritz van Embden) was the mother of a future Principessa della Rocca and the grandmother of the Princess d'Estradère Mesagne; her son Ludwig was baronised. His brother Gustav (1810-1886) founded the Viennese "Fremdenblatt." He became a Catholic, married into the Austrian aristocracy, and was nobilitated as Baron Gustav von Heine-Geldern. His other brother Maximilian (1807-1879), a doctor who lived in Berlin, was also nobilitated; he was the father-in-law of a Count Sizzo de Noris.

Interesting, too, is the fate of that branch of the family which had remained in Bueckeburg. It descended from Levi Heine, another son of Isaaq Heine, and its members acted as court bankers in that town until the middle of the 19th century.

W. ROSENSTOCK

*Leffmann Behrens (abt. 1630-1714) was one of the most prominent and wealthiest Court Jews of his time. He was also President of the Jewish Community of Hanover. He was the grandson of the Talmud Scholar Isaac Cohen whose birth-place appears to have been Bochum but, due to an amusing misprint, is denoted in the American Jewish Encyclopaedia (1902) as "Borkum" of all places.—W.R.

Alfred Kerr:

DER JUDE SINGT

Aus der Einleitung zum Romanzero

I
 . . . Widersacher Heines könnten sagen: der Romanzero ist ein Judenbuch.

II
 Was steckt dahinter? —
 Im ehrlichsten Fall: Ammenglaube.
 Im häufigsten Fall: Selbstlob. Missgunst. (Scheel-sorge).

Doch wessen Blutes und Stammes der Dichter dieser Gedichte war—das liegt allerdings zutage. Denn der Romanzero ist . . .

III
 Der Romanzero ist wirklich ein Judenbuch. Ein gesungenes Buch mit, immer wiederkehrend, einer Judenwelt—gegenüber einer andren Welt.

Sonderbar, in keinem Werk Heines lebt soviel Judentümliches. . . wie hier, wo er bald schlafen gehen wird für immer.

Fünf Jahr vor dem Tod singt er so.



H Heine

Continued from page 4

„Wahrlich, mit Ausnahme von Portia ist Shylock die respektabelste Person im ganzen Stueck.“ His interpretation of the play as a whole is magnificent. Perhaps, he says, Shakespeare intended to play down to his public by presenting them with a monster of iniquity, but the poet's genius, his „Weltgeist“, is more powerful than his own will. „Und so geschah es, dass er in Shylock trotz der grellen Fratzenhaftigkeit die Justifikation einer ungluecklichen Sekte aussprach, welche von der Vorsehung aus geheimnisvollen Gruenden mit dem Hass des niederen und vornehmen Poebels belastet worden und diesen Hass nicht immer mit Liebe vergelten wollte.“

IV

This was Heine's final word about his relationship to Jews and Judaism: „Ich sehe jetzt, die Griechen waren nur schoene Juenglinge, die Juden aber waren immer Maenner, nicht bloss ehemals, sondern bis auf den heutigen Tag. Ich habe sie seither besser wuerdigen gelernt. Und wenn nicht jeder Geburtsstolz bei den Kaempfen der Revolution ein naerrischer Widerspruch waere, so koennte der Schreiber dieser Blaetter stolz darauf sein, dass seine Ahnen dem edlen Hause Israel angeherten, dass er ein Abkoemmling jener Martyrer, die der Welt einen Gott und eine Moral gegeben.“

Thus in 1854, two years before his death, Heine declared himself a believer in Jews and Judaism in his „Gestaendnisse.“ He is proud of being a descendant of the Martyrs, but it is only of his ancestors, never of himself that he says that they belonged to the House of Israel. In making this distinction between himself and his ancestors he reveals the tragedy of his life. Here, in a few words he expresses both his unhappiness and consolation. He was no longer part of the noble House of Israel, but nevertheless he, too, was a descendant of its martyrs.

IV.
 Der Dichter lacht, wenn ein Nönnchen den Phöbus sucht—und den Feibusch findet. Bald spenstern hebräische Worte geheimnisfurchtbar über nächtliche Wasser: „Schadday, Schadday, Adonai!“, in der verhallten, verkehrten Donnersprache (wovon bei Gerhart Hauptmann jemand sagt: „Das ist die Sprache, die Gott hat geredet mit den Menschen“). Schadday, Schadday, Adonai. . . .

Dann tönt hochzeitstetlich der lyrisch-alte Brautruf: „Lecho daudi, likras kalloh!“

Oder: Salomos Glanz leuchtet in tausend Sonnen vor Sulamith; seine Macht wird Klang—und seine Machtlosigkeit vor ihr.

Hochklang, Endklang.

Oder: der Sterbespruch Israels, das letzte Feiertagwort, der „Kadosch“,—daran rührt mit gekrampfter Hand ein Todverfallner; wie jemand ein merkwürdiges Glockenerz leise bepocht . . . eh es tönen wird. Der Jude sieht seinen Sterbetag vor sich.

V.

Alles in dem einen Romanzero? Disput? Schadday? und Kadosch? und Schalet? und Schalescheleth? . . . Der Romanzero war Heines Judenbuch.

VI.

. . . Der Groll eines Hochstehenden, Stolzen, Verfeinten dämmert wider Roheitsgewalt verflüssener ganzer Jahrtausende, verflüssener? . . .

Der Jude singt.

VII.

Und wenn der Zarenpetz ein freies Ungarn damals zu würgen droht: so grimmt in dem Juden, im erfahrenen Sohn eines geprüften, doch wundersam erhaltenen Zweigs, wiederum der Groll, welcher zum Anwalt aller keimvollen Minderheiten wird.

Der Jude singt, er macht nicht halt vor dem eignen Stamm. König David? Despot! „Armes Volk, wie Pferd und Farr'n bleibt es angeschirrt am Karr'n.“ Der Hohepriester Aron? tanzt um das goldene Kalb—„wie ein Bock.“ Der Jude spricht respektlos wahr. Eine Erdentrauer lacht: über die Erbarmlichkeit in der Welt; über frömmelnde Tierschaft; über das Rohe der Mehrheit.

Aber das alles wird nie weinerlich. Die lachende Lebensbejahung in diesem Stamm der Stehaufmänner hebt sich zu harfendem Spott.

Zum Ruf eines, der sich nicht fürchtet vor dem Gotte; sondern sich neckt mit ihm; welcher die Engel beschmuzzelt, Apostel kitzelt—und die Erde liebt.

Der Jude singt.

VIII.

Das Fürchten hat er, bei Gott, nicht gelernt . . . trotz der erst halben Befreiung seines Stammes,— indes manche der gezähmten Stammesbrüder zwar nicht das Fürchten, aber die Verleugnung lernten. Denkmalhaft meisselt (und geisselt) er sie: im „Kriminalrat Hitzig, welcher eh'mals Itzig hiess.“

Lutz Weltmann:

REVALUATION IN ENGLAND

Recently, there was an attack on Heine's position in this country, for reasons which are neither political nor racial. Kafka's translator, Edwin Muir, reviewing Faber and Faber's new publication of Heine's „North Sea“ translated by the Welsh poet Vernon Watkins—and it is a true poet's translation—asserts not only that the English version is sometimes better and more convincing than the original; he also repeats moral criticisms such as those voiced by Carlyle, expresses his dislike of Heine's heaped metaphors and objects to his sentimentality even more strongly than to his irony. But, mind, they are the „North Sea“ poems only which in Muir's honest opinion might have been „not very good even at the time when they were the great fashion,“ and his is a rather singular voice.

S. Liptzin, Professor of German in New York, called the position of Heine in England the case of Shakespeare in Germany in reverse, maintaining that England had done more for Heine than the poet's own country. He was admired and understood by poets and poetesses such as George Meredith, Elizabeth Barrett Browning, Walt Whitman (in America), and George Eliot; and he was a friend of G. H. Lewes, Goethe's first biographer. In his young days under Byron's spell, he, in turn influenced Matthew Arnold, who saw in Heine Goethe's equal, and in our days, although more indirectly, T. S. Eliot.

The nine full length biographies published in England and America between the wars are overshadowed by that of Barker Fairley, Professor of

Der Mimichrist! Der wird nach was Jüdischem gefragt—

Konnte sich nicht recht erinnern,
 Eine Ausflucht nach der Andern,
 Immer christlich—(Bis mir endlich,
 endlich alle Knöpfe rissen
 An der Hose der Geduld.)

Die Komik bürgerlichen Judentums steckt hierin.

IX.

Ja, der Romanzero bleibt ein Judenlied, wo es von Juden redet; und wo es nicht von Juden redet. Ein Gerichtslied. Der Nachruf an das romantische Mittelalter—von einem Romantiker, der kein blosser Waldesfreund ist: sondern ein allerheutigster Mensch.

Im Walde der Welt singt ein unsterbliches Juden-vöglein frech Ewiges.

X.

. . . Mitleid singt. Auch mit den Schluckern ohne Beutel,—„Wenn du aber gar nichts hast, ach, so lasse dich begraben.“ Mit allen Belasteten und Bebrusteten dieses entschwindenden Lebens. Es wird zur . . . heiteren Schmerzensmusik.

Der Jude singt.

XI.

Und in dieses Buch schreibt er am Schlusse das Wort von der Matratzengruft.

Aus der Matratzengruft spricht ein grösster Tragikomiker des Lieds.

Ein Lebensdichter wie ein Todesdichter. Keiner vor ihm lässt Vergänglichkeit in so schmucklosen Versen mit allertiefster Kraft lächelnder Schwermut an die Seele greifen. Darum: weil er die schreckliche Tragödie des Verfalls und Scheidens mit tieferem Bewusstsein durchlebte. Da spricht einer, zwei Landen schon verhaftet, der Unterwelt und der Oberwelt zugleich.

Er sieht den bösen Thanatos kommen. Zum Seltsamsten, was nach Hiob aus Menschenmund quoll, gehört das Schluchzen und das Flehen dieses kleinen Juden an die Engel, wenn er für Mathilde bittet, die ihm Weib und Kind war. Auch hier schwört er „beim Wort, das nur der Priester kennt.“ Es ist ein ebräisch Wort.

XII.

Sprach ich von Inhalten? Vom sachlichen Kern?—während es Gedichte sind . . .

Aber lässt sich über anderes reden? Ist Musik beweisbar?

Beweisbar ist ungefähr: dass tausend seiner Wendungen einem halb widerstrebenden Volk haftend geworden sind.

Feststellbar ist ungefähr: dass manche Gedichte dieses Werks länger ausfielen als bei Heine zuvor.

Fühlbar ist ungefähr: dass er gewiss am ausgekleidetsten in dem Romanzerobuch dasteht—(oder daliegt).

Voll schweifend-kühner Lässigkeit eines ganzfreien Menschen.

XIII.

Im Walde der Welt singt ein unsterblicher Vogel, sterbend, Ewiges.

(Abgedruckt mit freundlicher Genehmigung des Verlages Hoffmann & Campe, Hamburg.)

German at Toronto University, „Heinrich Heine, An Interpretation“ (Clarendon Press, Oxford). To begin with, it is quite a new interpretation, leaving out altogether the problems of Jew and German, Hellene and Nazarene, Romanticism and Young Germany, Liberalism and Socialism. Indeed, not much could have been added on these aspects after the monographs by Ludwig Marcuse (Rowohl, Hamburg) and Max Brod (Herbig, Berlin).

The author was struck by the recurrent theme of the theatre which runs through Heine's writings, poetry and prose alike. In his view, this theme underlies both Heine's lyric and „feuilletons“; it thus serves as a unifying factor of the poet's entire work. Barker Fairley does not deprecate the one at the expense of the other.

It is not by chance, he says, that Heine's first publication—and his resounding success—was the „Buch der Lieder.“ Heine was deeply in love with song—his „Dichten ist wirklich Singen und Sagen“—just as some lovers are much more enamoured by love than by an individual beloved. Now song is an element of theatre and, after his initial find, Barker Fairley unfolds some quite new aspects of Heine. All elements of the theatre are there: music and dance, chorus and procession, theatre as a whole and ceremony, carnival and costume, animals and, harking back to the mediaeval mystery play, Heaven and Hell.

Where does it come from? From the Rhineland?

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H. G. Reissner : THE FIRST GENERATION

"KULTURVEREIN" 1819-1824

The "Verein fuer Kultur und Wissenschaft der Juden" has as its purpose "the achievement of harmony between the Jews, and the era and the states wherein they live, by means of self-education." However the Verein has had an ephemeral corporate existence of only four-and-a-half years. It was established in Berlin on Nov. 7th, 1819. There were, then, seven founder members, three of whom left the Verein within the next two years. When the Verein was dissolved in May, 1824, the list of ordinary and extraordinary members who had belonged to it at one time or another, was still below the hundred mark. Heinrich Heine's biographer Strodtmann states that the Verein comprised about 50 ordinary members in 1822 (when the young student-poet himself joined on Aug. 4th). This figure, it is added, included "some 20" in Hamburg and Altona, who had constituted themselves into a local "Spezialverein," as distinct from the Berlin "Centralverein," on July 18th, 1822.

This writer has tried to reconstruct the roster of members. So far he has compiled a list of 61 individual names, hereof 23 ordinary members in Berlin, 12 ditto in Hamburg and 6 in other places in Germany, besides 15 extraordinary members in Germany and 5 abroad.

A draft of "by-laws" of the Verein, printed in 1822, bestowed controlling power exclusively upon ordinary members who were residents of Berlin. For the transaction of business, the presence of an absolute majority of the latter was mandatory. Vote by proxy was not permitted. Ordinary members who resided in other places, were called upon to cast their votes if they happened to be in Berlin at a time a meeting of the Verein was scheduled. Extraordinary members had a consultative vote if present at such meetings. Their main duty vis-à-vis the Verein was to supply additional useful and relevant information.

Heine a Leading Member

The predominance of the Berlin ordinary members appears to have been quite intentional; however this set-up caused lasting discord between the Verein in Berlin and the Spezialverein in Hamburg. On the surface there were repeated complaints about tardiness on the part of the Hamburg members in remitting their dues towards various educational institutions of the Verein in Berlin. The Hamburg members rationalized their default by calling the President, Dr. Eduard Gans, in Berlin "a fool," and his plans "chimeric." But the sources of disagreement were deeper. There were differences in age and generation as well as different practical interests, according to varying status in life and local circumstances. The core of the Verein in Berlin was formed by a group of then University students all in their twenties. The officers, President Gans, Vice-President Zunz and Secretary Moser were all born between 1790 and 1800, and so were Heinrich Heine and others belonging to the inner circle. They conversed in a somewhat obscure jargon whose origins go back to the auditorium of philosopher Hegel. But they also shared an outspoken sense of humour fostered by both youthful exuberance and grave anticipation of difficulties ahead. They despised lowly peddling (the traditional occupation of their forbears). They looked at the pursuit of life as an art (with themselves as actors on a stage). They found themselves at one in hero-worship (of Napoleon) as well as in messianic impatience (bordering upon megalomania). Their mutual identification went so far, that in perusing their correspondence, speeches and articles one feels sometimes tempted to substitute the name of Gans for Heine, or Heine for Moser, and so on, as the writer of a certain letter or the author of a certain witty social criticism.

On reading their private utterances, one is struck by recurring assertions of mutual "love," to wit a sincere and pure expression of harmony, reminding one in quality of David's lamentation over Jonathan: "thy love to me was wonderful, passing the love of women." This personal devotion to one another even survived the failure of their common venture, the "Verein," and lasted until the end of their individual lives. Heine remained attached to Gans, Zunz to Heine, Moser to Wohlwill, and vice-versa and so on. What they had experienced in those fleeting moments of joint aspirations and endeavour as students, appeared in retrospect, in Heine's eulogy of the former member Ludwig Marcus, "als die sonnigste Bluetenstunde seines kuemmerlichen Lebens." Through auto-suggestion and mutual

stimulation, expectations had been raised to a premature pitch. All the more abysmal was the anti-climax. A professional career, marriage and establishment of a family became urgent individual assignments, and could not be reconciled with the patient pursuit of the long range aims of the "Verein." So the "Verein" was discarded, but its ideas and ideals lingered on, and continued to influence and shape the activities of each of the former members as they went into isolation or exile, religious, political or scholarly. One cannot help sympathizing with the personal tragedies involved; for all concerned were aware of the element of defection in their resignation. One cannot help being struck also by the similarity between their collective fate and the let-down experienced by a later generation of German-Jewish, Zionist youth, in the inter-war period hundred years later. One cannot fail to observe further the discrepancy between the purity and trust which linked Heine to his friends of the "Verein" on one hand, and the ugly, frustrating personal feuds in which he became involved afterwards.

Co-operation with Heads of Community

Such was the core of the Berlin "Verein," represented by the brilliant dynamism of Gans, meticulous scholarship of Leopold Zunz and charitable reliability of Moser. However, the endorsement of their aims by elder established, like-minded members of the community was likewise eagerly solicited. They secured the moral, social, and probably also financial support of such respected personalities as Municipal Councillor David Friedlaender, Geheimer Finanzrat Israel Jacobson, mathematician-philosopher Lazarus Bendavid and others. The latter adhered to the respective schools of Kant and Moses Mendelssohn and were, therefore, not to be identified with the philosophy of Hegel to which Gans and his circle subscribed. Yet, there was mutual respect and a working comradeship between the "jeunesse dorée" and their elders. The "Zeitschrift" of the Verein printed Bendavid's and Friedlaender's contributions side by side with those of Gans, Zunz, Rubo, Marcus, L. Bernhardt, Moser and Immanuel Wohlwill (there were no other contributors than the aforementioned nine, although Heine, too, had been invited and Maimon Fraenkel, Hamburg, turned in one manuscript belatedly).

In the provinces and German states, the Verein could register nominal membership at least of such influential educators and editors as Michael Hess, director of the "Philanthropin," Frankfurt; Samuel Meyer Ehrenberg, Inspector of the Wolfenbuettel Free School; David Fraenkel, Dessau, editor of "Sulamith," and others. What they had in common with the Berliners, as must be surmised, was an active interest in modern, secular instruction and education for adolescent youth, probably also a broad agreement relative to the desirability of religious reforms.

Intentionally we have used the plural form, and no capital letter, for "reforms." The aims of the Berlin Verein were, at best, complementary to those of religious "Reform" among the Jews; but the emphasis was not the same. Members Zunz and Wohlwill were, at one time or another, willing to consider the pulpit of a Reform Temple for personal careers. Gans and Heine, on the other hand, retained a spontaneous appreciation for the old fashioned type of orthodox rabbi. But they all considered themselves as "praeceptores," not preachers first.

The Hamburg Branch

The situation in the Hamburg "Spezialverein" was basically different. With the exception of two who had transferred from Berlin to Hamburg (i.e., Wohlwill and Heine's second cousin Schiff) its members were all the seniors of the Berlin students by 10 to 20 years. They were family men and had attained to status in society. Their activities included, in the business world, that of a paper wholesaler and a sugar broker; but most of them practised a profession such as that of physician, notary public, preacher and so on. Thus, unlike the Berliners, they did not look upon themselves as enacting a role, nor did they feel temperamentally fit to hasten the advent of the Messiah. Having experienced, together with their fellow-Hamburgians, the economic consequences of anti-British naval blockade of the Continent, there was no love lost with them for Emperor Napoleon. Prior to joining the "Kulturverein," they had already

been united and mostly prominent in the affairs of the local reformed "Tempelverein." Three of them had been founder members and were directors of the latter; another three were preachers thereat, two taught at the same time at the Hamburg Israelitic Free School. All in all, they were much more sober minded than the imaginative, idealistic Berliners. Heine, reporting from repeated visits to Hamburg to friend Moser in Berlin, never minced his words about the personalities of the local president Dr. Gotthold Salomon, officiating Tempel-preacher, or the local treasurer G. G. Cohen. The "Tempel-ianer" were, in the first place, interested in saving and safeguarding Judaism as a community, or more precisely, the "Tempel" as their own congregation, rather than linking Judaism broadly to the "Zeitgeist." Young Immanuel Wohlwill who acted as the plenipotentiary of the Berlin Verein on the spot, reported faithfully about the many criticisms to be heard. They boiled down to reproaches about inactivity of the "Verein" in the face of a growing number of conversions in the community at large, of governmental suppression of Reform congregations and of other legal discrimination.

Which of the two factions was right (if it be permissible at all for a historian to raise the question of right or wrong)? The Hamburg Tempelverein has survived, adjusted itself and prospered until Hitler put an end to German-Jewish corporate existence. The Berlin Kulturverein had exhausted its original impetus after four-and-a-half years. Yet, it might be a worthwhile idea, say for the new Leo Baeck Institute, to sponsor a renewed investigation. However, this may have to await a political settlement in Israel, for the bulk of Vereins-documents, contained in the Zunz Archiv, was rescued from Germany after the end of World War II, only to become inaccessible again in the vaults of the Jewish National Library on Mt. Scopus near Jerusalem (which fact, in the phraseology of the "Verein" could be taken as a timely reminder that the "Days of the Messiah" are yet to come).

Whether or not the archives of the Tempelverein and the Spezialverein in Hamburg have survived, could not be found out by this writer to date, in spite of numerous inquiries directed to the post-war Hamburg Jewish community and surviving office-bearers abroad from pre-war Hamburg. As a matter of fact, none of those contacted could remember ever having heard of a Hamburg "Spezialverein" (the facts reported above incidentally are from published and unpublished letters exchanged between Heine, Moser Zunz and Wohlwill).

Place in German Jewish History

With regard to the Berlin Verein there has been no dearth of comment, beginning with a fairly enthusiastic one of Heine's biographer Strodtmann, switching to Graetz's rather negative opinion, and climaxing in Rubaschoff's verdict expressed already in its title, viz., "Erstlinge der Entjudung." Much more balanced evaluations, in the context of the later development of the "Wissenschaft des Judentums," have been rendered since by Ismar Elbogen and Siegfried Ucko respectively.

The task of the future historian would appear to be twofold: Certain preconceived apparent mis-judgments should be discarded, e.g., the claim that the episode of the Verein had been only a milestone on the road to eventual wholesale conversion. The biographical data reveal that the conversion rate among members of the Verein was below 5% — 3 out of 61, i.e., Gans, Heine and Daniel Lessmann. Considering the times and the social stratum, this figure seems definitely on the low side.

On the other hand, thoughts and actions of members of the Verein, jointly and separately, have greatly transcended the realm of "ideas." To mention only one practical scheme: emigration. In this field the pioneering work of several members was considerable. There was not only exploratory correspondence with Mordecai Manuel Noah, another self appointed Messiah of colonization in America, but Dr. Leo-Wolf from Hamburg went to see for himself. Wohlwill prepared entire classes in Hamburg to face eventual emigration. Heinrich Heine, teaching at the elementary school of the Verein in Berlin, recommended "emigration to America or at least England," to his pupils. And it was Heine who recorded the dream of a youth movement settlement abroad with a nucleus of members of the Verein (see his letter to Moser, end of May 1823):

"Wenn einst Ganstowen erbaud sein wird, und ein gluecklicheres Geschlecht am Mississippi Lulaf bensch und Mazzes kaut . . ."

EXHIBITIONS IN LONDON

The Exhibition of Anglo-Jewish Art and History in the Victoria and Albert Museum which will remain open until the 29 February* may well induce a rueful feeling in the heart of the New Citizens of this country, who still remember the commemorative Exhibitions in Germany, among which the one of 1,000 Years of Art on the Rhine in 1925 was outstanding. Here the creativeness of Jewish artists, especially in the field of manuscript illumination, was remarkable, and sumptuous ritual objects exemplified the art of the silver-smith. The very continuity of Jewish life in Germany and the persistence of medieval anti-semitism in modern times may well have been an additional factor in the Hitler persecutions, and one may ask whether the explosion of the year 1290 benefited the new arrivals in this country in and after the Cromwellian period, since it gave them a novel start.

The integration of the Jewish community in the "British Way of Life" is the outstanding impression, gained from an exhibition where the crafts, rather than the arts dominate, and where works of actually Jewish craftsmanship are in the minority.

Zoffany, by origin perhaps a German Jew, is represented by an excellent portrait of the cellist, Giacomo Cervetto, and the outstanding contemporary work of art is the bust of the late Manchester philosopher Samuel Alexander by Sir Jacob Epstein. The mantles, silver work and engravings are of great merit, but the theme of adaptation is more characteristic, than any original Jewish contribution.

For those who are interested in the future rather than in the past, another exhibition may well be as rewarding as the commemorative one of Anglo-Jewry. It is "Paintings, Sculptures and Prints from the Collections of the Museum of Modern Art" in New York, which will remain open until 12 February (Tate Gallery). Although a number of contemporary styles are represented here, the Jewish figures seem to predominate, especially the clear and sensitive work of Ben Shahn, which is contrasted with the forceful compositions of Max Weber and the expressionist treatment of Hyman Bloom. Lyonel Feininger, who was one of the fathers of abstract art in Germany, and taught at the "Bauhaus," (resident in Europe from 1887-1936) and Man Ray, the introducer of Surrealism belong to the older American-born artists, who although not of Jewish

*Weekdays 10-6, Sundays 2.30-6; Admission 1s., Saturdays free.

REVALUATION IN ENGLAND

continued from page 5

That would explain Heine's affinity with Offenbach and with the Gallic spirit in general. Or was it a reaction against his mother's attempts to keep him away from the influences of the theatre and festivals? We do not know. But we do know now how strongly his theatrical instinct was. There is even song within song, for instance in "Firdusi," and dance within dance in "Doktor Faust." He was so fond of processions that the inspiration in "Der Rabbi von Bacharach" seems to have dried up when there was no more scope for the description of pageantry; indeed, the novel breaks up with a dispensable episode of pageantry. The same excess can be observed in "Die Stadt Lucca" although it was not sufficient to spoil the artistry of the whole work. In "Die Bäder von Lucca" a puppet-show plays an important part and the pet-name he gave to the "Mouche" falls in line with his humanised animals. The climax of Heine's theatrical world is, of course, his vision of Heaven and Hell.

In his conclusion, Barker Fairley suggests that Heine's theatrical imaginary reveals a fundamentally sociable character, a love for his fellow men; it helped him to release his lyrical energies in his magnificent prose, and it gave his "kleine Form" a spontaneity which preserves them and keeps them fresher than the longer works of Rabelais, Cervantes and Swift whom Barker Fairley calls Heine's peers.

HEINE COMMEMORATED

A Heinrich Heine Committee for the Federal Republic was formed under the Chairmanship of the writer Konrad Winkler. Among other things, the Committee is to prepare Celebrations to commemorate the 100th anniversary of the poet's death on February 17.

The Federal Minister of the Interior convened a meeting at his Ministry in Bonn in preparation of the Heine Memorial Year. Representatives of the Federal ministries concerned, the conference of ministers of education, the German Academy for Literature and the city of Duesseldorf were present.

origin, played a vital role in the development of the younger Jewish generation, in Europe as well as in present-day Israel.

The two exhibitions, when confronted with each other, make abundantly clear, how the visual expression and artistic impulse of the Jews can be developed or diverted, according to mental climate and circumstances. It is encouraging to see that in the United States this climate fosters creative individualism, whilst in this country the pre-condition for an agreed cultural level dominates, a level from which the personality of Sir Jacob Epstein stands out like a giant.

HELEN ROSENAU

DRAWINGS BY ELSE MEIDNER

The name of Else Meidner is known only to a comparatively small circle of art lovers. The present exhibition at the Mathiesen Gallery (until February 11th) of a selection of her drawings shows that this neglect is greatly to be regretted and prompts the hope that the public will soon be given an opportunity to see also her paintings.

The first impression one gains is that of a strong and original artistic temperament expressing itself with almost painful ardency in direct and simple terms. The simplicity, to be sure, is deceptive: richness of texture and the subtle rhythm of line and planes in these drawings prove that we have before us a mature and highly skilful artist. But she never strives to impress by a display of craftsmanship for its own sake; nor does she resort to the appeal of purely decorative beauty. For once that overworked word of praise "integrity" is entirely apt. "This is what I feel," she seems to say, "take it or leave it."

Can we summarize the mood which pervades these drawings almost without exception? "Life in the shadow of death" may come near the mark. Life, the warm fullness of nature, is there in the sensual modelling of the female body, the luxuriant foliage of sunlit trees, the emotional intensity of facial expression. But there is with it a profound awareness of the sadness and transience of life, a tender resignation which only sometimes becomes a little bitter. Else Meidner's art is a very personal one. Through it, we feel, we are meeting a woman sensitive enough to suffer deeply from the inherent tragedy of existence, yet strong enough to embrace it with passionate love.

TERCENTENARY AND JEWS FROM GERMANY

Under the caption "The Shadow of the Swastika," the repercussions in England of the German persecution are illustrated with a variety of printed documents (all but two lent by the Wiener Library). There is the evidence of the cruelties, there are the British protests (as well as instances of British Nazis), there is the tale of rescue and relief, and there is, finally, the record of the AJR. We are indeed well represented. Our two brochures, "Britain's New Citizens" and "Dispersion and Resettlement," are on show, so is a page from *AJR Information*. Our friends of the Ex-Service (NB) Association have lent a War Memorial to Jewish refugee members of the Forces who fell in the war.

But Jews from Germany will also be specifically interested in many items from the remoter past. Who of us will behold without deep emotion the Hebrew "Memorbuch" of the Jewish community of Darnheim, Swabia, which, published in 1753, includes a prayer for "those slain and burned in the Kingdoms of England"? Such are the moods and tricks of history. There is a fine gallery of famous names which hail from Germany—Nathan Mayer Rothschild, Dr. Louis Loewe, Sir Ernest Cassel, Baron Julius Reuter, Dr. Ludwig Mond. There is, right at the beginning of the 300 years, the head of one of the foremost German Jewish leaders in England—Moses Hart (Marcus Moses, of Hamburg), and many fascinating details refer to the three "German" synagogues, the "Great," the "New," and the "Hambro."

There are other items not perhaps so well known.

DR. F. BEREND

It is learnt with deep regret that the conductor Dr. F. Berend passed away recently. He was 66. A descendant of an old established family in Hanover, Dr. Berend held positions with several Western German Orchestras. After 1933, he was for some time conductor of the Orchestra of the "Juedische Kuenstlerhilfe," Berlin.

In this country, where he arrived shortly before the outbreak of war, he participated in the Lunch Hour Concerts at the National Gallery, promoted by Dame Myra Hess. Later he was associated with the Carl Rosa Company and the Welsh National Opera Company. He also rendered his services to several Jewish Congregations as organist and conductor of the choir.

For the Refugee Community the death of Dr. Berend is a particular loss. At a time when many refugee artists encountered difficulties in settling professionally in their new environment, Dr. Berend organized an orchestra and gave many performances under the auspices of both refugee organisations and various English institutions. The AJR owes him a debt of gratitude because for several years he conducted its annual concerts at Wigmore Hall, Phoenix Theatre and Embassy Theatre. The understanding he displayed in preparing these functions in co-operation with the AJR and the devotion with which he accomplished his task will always be gratefully remembered.

Apart from being a fine musician he also had the gift of explaining the meaning of musical works to English and refugee audiences alike. "AJR Information" had the privilege of publishing several contributions by him, and when the refugees' achievements were reviewed in the AJR Anniversary brochure "Britain's New Citizens" the chapter covering the contributions to music was written by him.

His knowledge and interests were not limited to his particular field and the departure of this cultured and amiable man is mourned by all those who knew him.

W.R.

JEWISH AUTHOR HONOURED

Federal President Heuss has awarded a honorarium to the well-known writer and poetess Margarete von Bendeman-Susman. Margarete Susman was born in Hamburg and now lives in Switzerland. She is 82 years old.

Tributes to Refugees

The Tercentenary celebrations have so far produced two handsome compliments to the record of refugees in this country. The Chief Rabbi, in his broadcast, said: "The contributions in many fields other than commerce of successive generations of Jews, both the native and the migrant fleeing from persecution in other lands, have been considerable. In peace and in war they have loyally fulfilled their civic obligations and identified themselves completely with all worthy endeavours to raise the moral and intellectual level of the country."

In his Tercentenary article in the *Jewish Observer*, Mr. Emanuel Litvinoff wrote: "The rise of Hitler in the '30's brought to Anglo-Jewry a mass infusion of energetic, gifted, educated German Jews who anglicised themselves more quickly and with more thoroughness and skill than any other Jewish immigrants."

ELSE MEIDNER DRAWINGS

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Otto Zarek: . . . OF GERMAN FRIENDS

A LETTER FROM BERLIN

Berlin is blessed with more radio networks than any other city in Europe. It has the American sponsored RIAs, which is primarily meant to appeal to listeners in Eastern Germany (incidentally, one of RIAs' features is directed by a Berlin Jew of the younger generation, Hans Rosenthal, who has already made a name for himself in the world of broadcasting). Then, there is the *Sender Freies Berlin* (SFB), under the *Intendant* of Herr Alfred Braun, and the *Deutschlandsender* from the East Sector of Berlin. To add to this *embarras de richesse*, the *Sender Freies Berlin* has now also taken over the "Third Programme" from *Nordwestdeutscher Rundfunk*, Hamburg, on UKW 90, which offers a very fine selection of exquisite items, such as talks (rather on the "highbrow" side), music and plays.

Every Friday afternoon the SFB devotes a special programme to Judaism, consisting, in turns, of a "Sabbathfeier" sung by the Chief Chasan and the Berlin Jewish Choir, of a news-cum-feature item presented by the Jewish Community, and, once monthly, of a half-hour talk dealing with such subjects as portraits of great Jews (Mendelssohn, Disraeli, Maimonides, etc.) or topical Jewish matters (for instance the Tercentenary celebrations of British Jewry) or with Israel (featuring the Youth Aliyah re-settlement of the Negev and so forth). To all that, the new "Third Programme" added a remarkable

forty minutes' feature, in its series "Deutsche Zeitgeschichte," called "Dokumente zum jüdischen Schicksal," with actual recordings from the Nuremberg Trial. Its author was Axel Eggebrecht, a leading German writer, well known for his un-compromising anti-Nazi attitude. Reviving the scene of the trials, and thus, the horrible reality of the concentration and extermination camps, of Gestapo activities and all the rest of the evil past, Axel Eggebrecht commented on it in a matter-of-fact like style and thus created a lasting impression on every listener. His aim, he said, was twofold: to bring these facts back to the memory of our generation lest they be forgotten, and to give a stern warning to those who think that it could not happen again. The broadcast was followed by the performance of Erich Walter Sternberg's Variations for Orchestra called "Die 12 Stämme Israels," an outstanding work by the Israeli (former German) composer. A few days earlier, Dr. Leo Baeck gave a talk on "Der Gläubige in dieser Zeit." This characterizes both the standard and the trend of Berlin-Hamburg's "Third Programme."

In Memory of Domprobst Lichtenberg

On the eve preceding Christmas night, when the *Sendung der Jüdischen Gemeinde* on SFB was due, a most fitting subject presented itself—a memorial talk (given by the present writer) recalling the great personality of the late Domprobst Lichtenberg who would have celebrated his 80th birthday recently. He did not live to see that day, for he was murdered by the Gestapo, or to be exact, he died of pneumonia at Hof, Bavaria, when he was sent from Berlin prison to the Dachau concentration camp.

What was his crime? Nothing but praying for his "Jewish brethren." He did so with unswerving audacity, and when asked at his trial before the *Volksgericht* when he had adopted this "strange attitude," he replied: "I can tell you the exact date. It was on November 10th, 1938, for on the previous day I had witnessed the burning of the synagogues, the demolition of Jewish shops, the beating-up of Jews in the streets. Then I thought that if the State is debased to such a level, nothing short of prayers can help." Probst Lichtenberg was an outstanding personality, an orator who attracted crowds to hear his Sunday sermons at St. Hedwig's Cathedral in Berlin. Each sermon he ended with the words: "And now, let us pray for our Jewish brethren and sisters who are persecuted!" Even Himmler's tribunal did not dare to send him to the gallows; they imposed upon him "only" a two years prison sentence. At Tegel prison, life was made hell to him. He was almost starved to death. When his sentence was up, he wrote to the *Geheime Staatspolizei* that he volunteered to go to Lodz (Litzmannstadt), right into the Ghetto, to be near the Jews and to help them to endure their fate. It was this request which made the Gestapo send him to Dachau. The Jewish Community of Berlin discharged but an honourable duty when they recalled the personality of this great priest, Domprobst Lichtenberg.

ODE AN MOZART zu seinem 200. Geburtstag am 27. Januar 1956

von Else Meidner

Süsse, kosende Töne wie kostbare Diamanten,
Schimmernd in den herrlichsten Farben
Und funkelnd, sprühend vom Tau des Himmels,
Ergreifen mich mit unendlicher Macht
Und führen mich zu den Pforten des Paradieses.
Wie jubelt meine Seele
Und beugt sich demütig vor diesen holdseligen
Melodien,
Die mit berückender Schönheit und Zartheit
Wie ein leiser Sommerwind mich umfächeln.
Liebkosende, berausende Symphonien,
Duftend wie tausend und abertausend Blüten,
Umwehen mich mit Engelsfittichen!
Zauberische Klänge, wie beglückt ihr mich!
Himmelsche Musik, wie verwandelst Du mich!
Frohlockend werde ich der Schöpfung Vollkommen-
heit gewahr,
Und jubelnd umschweben mich die reizenden Heer-
scharen des Himmels,
Herbeigelockt durch der rauschenden Töne Magie.
Tiefer Friede umfängt mich,
Und aller Kummer entweicht dem bewegten Herzen.
Ach, dass doch dieses göttliche Konzert nie enden
möge—
Lauschen möcht' ich bis in alle Ewigkeit!

LETTER TO THE EDITOR

GERHART HAUPTMANN AND THE JEWS

Referring to the article "Gerhart Hauptmann and the Jews" (AJR Information X, 10), I wonder indeed, whether its author expects us to forget and to forgive Hauptmann's public statements that "he wholeheartedly backed the Führer's policy," that "Hitler is the greatest German since Luther," and that "my meeting with Hitler was the climax and the reward of my life" (cf. US magazine "Prevent World War III," Nr. 12).

Yours, etc.

Fritz Friedlander, Melbourne.

LUDWIG LEWISOHN

Ludwig Lewisoohn, the noted American author, who died at the age of 72, was born in Berlin and taken to the U.S. in 1890. He adopted his new home with enthusiasm, the English language and literature becoming for him almost a religion. He had a brilliant career as a teacher at various universities and was encouraged to believe that all was within his grasp. But experience of anti-semitism in his profession led him to a rediscovery of Judaism, as he recorded in his autobiography "Up Stream." He became an active Zionist, edited, from 1943 to 1948, *The New Palestine*, and was finally librarian at the Jewish Brandeis University, Waltham, Mass. He also wrote several novels, the best known being "The Case of Mrs. Crump" which, according to Thomas Mann, "stands at the very forefront of modern epic narrative." It was published in 1931 in Paris, owing to an American censorship ban.

HERMANN UHDE-BERNAYS 80

The art-historian Professor Hermann Uhde-Bernays who lives in Starnberg celebrated his eightieth birthday. He wrote books about Spitzweg and Feuerbach. In 1946 he was appointed Professor for the history of literature in Munich University.

Death of Senatspräsident Messow

Senatspräsident i. R. Kurt Messow, an active member of the Berlin Jewish Community, died in Berlin, 67 years old. He started his career as a public prosecutor and was a lawyer until 1935. After the war which he survived in Germany he became President of a Senate of the Kammergericht until he retired. Messow was also an author and shortly before his death finished a booklet "Wie das Wort so wichtig war" (publisher Erich Blaschker, Berlin, S.W. 61, Gitschiner Str. 91).

Israeli Conductor Visits Germany

"Musical Life in Israel" was the subject of a lecture given in Nuremberg by Heinz Freudenthal, chief conductor of Kol Israel, whose father was a Rabbi in this city. He has also lectured to a number of Jewish communities in other German cities.

Old Acquaintances

Traveller's Tales:—Over the Christmas holidays your columnist went to Paris and Switzerland and saw many of his and your friends. Robert Jungk, author of the international bestseller "Tomorrow is already here," is working in Paris on his new book "Heller als tausend Sonnen," the human history behind the atom. Erich Kaestner whom we met in Zurich on his way back from St. Moritz finished his first play, a comedy, which he began before the war; people-in-the-know are enthusiastic about it, and many theatres want to produce it. Walter Mehring is living now in Switzerland, but hopes to return to the States for passport reasons.—Hans Sahl, who adapts Thornton Wilder for the German stage, is not in the best of health, but doing fine professionally. Fritz Rotter of "Ich kuesse ihre Hand, Madame" fame returned to New York to arrange the production of his new play on Broadway.

The Man with the Golden Touch:—Otto Preminger came to London last month to launch his new film "The Man with the Golden Arm." He was responsible for "The Moon is blue" and "Carmen Jones," the negro version of the opera "Carmen"; his newest venture "The Man with the Golden Arm" again has a controversial plot; it is concerned with drug-addiction, a magnificent and terrible picture.

Germany:—Bruno Arno returned with his brother Siegfried to Hamburg, and will appear on the stage together with Kitty Mattern at the Kammerspiele.—Fritz Wisten produced Ulrich Becher's "Feuerwasser," with Herbert Gruenbaum, at East-Berlin's "Volksbühne."—Oskar Kokoschka received the German "Pour le Mérite."—Ida Ehre celebrated her 10th anniversary as directress of Hamburg's Kammerspiele.—Berlin's oldest journalist Martin Hamburger celebrated his 80th birthday.—Walter Reisch's film "The Cornet," based on R. M. Rilke, was a terrific success when shown in Germany.—H. J. Rehfsch's adaptation of Balzac's "Chabert" produced by Hans Schweikart with O. E. Hasse and Hilde Krahl went on tour.

Home News:—The "Dreigroschenoper" by Bert Brecht and Kurt Weill will be on show at the "Royal Court Theatre" this month conducted by Berthold Goldschmidt; of continental actors only Eric Pohlmann is in the cast, while Renee Goddard is understudy for the part of "Jenny."—Hans May returned from Kiel where his operetta, "Wedding in Paris" in an adaptation by Robert Gilbert was produced successfully.—Bernard Grun's Dvorak operetta "Summer Song" was shown for the first time in Manchester prior to London and got wonderful reviews.—Karl Otten got the "Albert Schweitzer" prize for his new novel "The Message" from Munich's "Revue" publisher H. Kindler.—Erna Lippmann joined Hutchinson's foreign rights department.—Egon Jameson is working on a new book "Wie verliert man Millionen" for German publisher Bertelsmann.—For the first time the German Ambassador in London attended a meeting of "Club 43," when Dr. E. Guenster, his cultural attaché, gave a lecture on "Bavarian Baroque."

U.S.A.:—Leo Askin, just returned from a trip to Europe, will start a "German Theatre in the West," in Hollywood, and hopes to open with "Faust" on Easter Sunday with himself in the title part.—William Dieterle's next film will be "Little Lady of the Big House" for Republic.—Stefan Lorant, the Hungarian born former editor of London's "Picture Post" has been commissioned to write a full-length biography of the city of Pittsburgh.—Felix Jackson (Joachimsohn to you) will adapt his successful novel "So help me God" for Broadway.—Wolfgang Roth did the decors for "Don Pasquale" at the "Met"; Rolf Gerard will design "Rosenkavalier."—Hollywood agents are offering Hermann Goering's daughter, Edda, as an actress.

Obituaries:—Rose Lichtenstein died in Tel Aviv, at the age of 69; the Berlin actress was a member of the "Chamber Theatre."—Felix Hollaender's widow, Gina, died in Berlin.—Otto Soyka, the well-known Austrian thriller writer died in Vienna, aged 73; after the war he returned from France where he had lived during the Hitler years.—Stage designer Josef Fenneker, died suddenly at the age of 60; he worked for Asta Nielsen, Herrmann Haller's shows, and lately for Berlin's opera.—Alfred Richard Meyer (called "Munkepunkte") the publisher and writer died in Luebeck; he was 74 years old. He discovered Ringelnatz, Benn, and Else Lasker-Schueler.

PEM

Ex-German Jews In The News

Creator of Edinburgh Festival

Services to British music by an Austrian Jew who became a British citizen were rewarded in the New Year Honours List which conferred a C.B.E. on Mr. Rudolf F. J. Bing, creator of the Edinburgh Festival of which he was Artistic Director from 1947 to 1949. From 1935 to 1949 he was General Manager of Glyndebourne Opera. Since June 1950 he has been General Manager of the Metropolitan Opera, New York.

Director of S.A. Jewish Museum

The recently opened Jewish Museum in Johannesburg whose nucleus consists of ceremonial silver and other synagogue treasures recovered from the Nazis, has as its Curator Dr. Harry Abt, formerly headmaster of the Jewish High School, Breslau. He is now Cultural Officer of the South African Jewish Board of Deputies.

Dayan Grunfeld

It was learnt with deep regret that Dayan Grunfeld is to retire from the Beth Din owing to ill health. He had been a member of the Court since 1939 and became a senior member on the retirement of Dayan Amramsky. From 1936 to 1938 he was Minister of the Finsbury Park District Synagogue.

Historian of Photography

Mr. Helmut Gernsheim who is now widely known as a leading authority on his subject, recently published a book on "The History of Photography." He urges the establishment of a national, or international, museum and institute of photography.

A Young Painter

A fine success was scored by 25-year old Berlin-born Renate Meyer, a painter, who had a "one man show" at the Ben Ury Gallery. The *Times* critic referred particularly to her "observant studies of children." He found that "a charming sense of humour saves this artist from sentimentality."

Mayor of Ascalon

Dr. Henry Sonnabend, Mayor of Ascalon, who died at the age of 56, came from Posen. He made his name as a scientist in South Africa whither he went after 1933. He was Professor of Sociology at the University of Johannesburg, but also soon rose to prominence in Jewish affairs. He was Vice-Chairman of the S.A. Board of Deputies, President of the Ort in South Africa and afterwards Director of Ort work in Europe. He settled in Israel three years ago.

Letter from Jerusalem

THE STARS OF ISRAEL'S TEEN-AGERS

A recent survey, covering many hundreds of Israel's teen-agers, attempted to ascertain who are the idols, the stars, the heroes of our youth in the fields of politics, science, literature, art, film and sports. Separate answers were requested for the world and Israel.

Churchill leads the "great statesmen of the world," receiving 52% of the total vote. He was followed by Mendes-France, Nehru, U Nu of Burma, and Marshal Tito (in that order). In Israel, Ben Gurion, with 49%, had an easy lead, but, somewhat surprisingly, second place went to Abba Eban, and third to Yigal Alon, leader of the leftist party Ahduth Avoda, and a former Commander-in-Chief. Moshe Sharett was fourth. Neither the first nor the second President of the State received as much as a mention.

Einstein towers over the world's scientists (62%), but Dr. J. Salk, discoverer of the antipolio vaccine, comes a good second with 30%. The remaining 8% were shared between Madame Curie, Sir Alexander Fleming, Karl Marx, Pasteur, Professor Oppenheimer, Schweitzer, Edison and Galileo. Among Israel scientists, Weizmann (whose scientific achievements, unlike his political activities, seem to have made an impression on young minds) is comfortably first with 49%.

In literature, Ernest Hemingway won easily with 38%. Shakespeare was second with 19%. Next came Romain Rolland, Howard Fast, Herman Wouk, Victor Hugo, Jules Verne and Somerset Maugham. Rolland was the choice of the girls, Howard Fast of the leftists. Wouk's was an obvious name after his visit to the country and the success of Habimah's "Caine Mutiny." Of Hebrew writers, Moshe Shamir came first, followed by Yigal Mossinsohn. Chaim Nachman Bialik was only eighth.

A Community in Columbia

Yet another refugee congregation, in a very different part of the world, consecrated its own communal home. In Bogotá, Colombia, the German Jewish Asociación Israelita Montefiore (founded in 1938) realised an old hope by at last completing the construction of its Edificio Montefiore (with room for 450). The A.I.M. has branches in several other Colombian cities, e.g., Cali, Medellín and Baranquilla, where the immigrants from Germany are a conspicuous and prosperous element of the Jewish community beside other Ashkenazim and Sefardim. They publish their own little fortnightly newsletter, now 16 years old, *Das Blatt*, edited by Ernst Elsner, whose varied advertisements provide an interesting picture of the trades and social activities among our people in Colombia.

As regards music, a mistake was made by putting composers and singers under the same heading. Still, Beethoven came first with 45%, followed by Paul Robeson, Marian Anderson, Toscanini and Mozart. Tschaikovsky and Rimsky-Korsakoff were 9th and 10th. Not a single modern composer was mentioned. Among Israelis, Shoshana Damari and other singers had it all their own way. The composers Marc Lavry and Paul Ben Haim just managed to squeeze in at the end of the list.

The list of painters and sculptors is headed by Van Gogh. Next come Picasso, Leonardo da Vinci, Marc Chagall, Rembrandt, Michelangelo, Toulouse-Lautrec, Degas, Renoir and Rodin, with the girls voting heavily for the last three. It is difficult to decide whether Van Gogh's victory stems from conviction or from Irving Stone's biographical novel "Lust for Life," recently translated into Hebrew. But even the featuring of Toulouse-Lautrec in the film and best-seller "Moulin Rouge" is insufficient to explain the heavy vote for impressionism.

Albert Schweitzer is accorded first place among the world's humanists, with 60%. Nehru is second, followed by Salk, Einstein, Helen Keller, Charlie Chaplin, Ralph Bunche, Lenin, Emile Zola and U Nu. Henrietta Szold leads the Israel humanists.

The most popular film star is Chaplin, while Aharon Meskin of "Habimah," got most votes among Hebrew actors.

Finally, the ten "greatest" people, most respected by Israel's teen-agers: David Ben Gurion; Albert Schweitzer; Albert Einstein; Winston Churchill; Chaim Weizmann; Theodor Herzl; Charlie Chaplin; Yigal Alon; U Nu; and Jawaharlal Nehru.

HERBERT FREEDEN

The outstanding mathematician Professor Dr. Hermann Weyl died in Zurich 70 years old. He was one of the closest collaborators and friends of Professor Einstein, and, until he retired in 1951, associated with the Institute for advanced study in Princeton University. Before 1933 Professor Weyl was Professor in Goettingen. Several of his colleagues described him as one of the greatest mathematicians of our days.

JEW AS DEPUTY CANADIAN HIGH COMMISSIONER

The Hon. Sydney Pierce, O.B.E., has been named Deputy High Commissioner of Canada in London. He is the son of the veteran Canadian Zionist Mr. Asher Pierce.

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DR. LEON ZEITLIN EIGHTY

Dr. Leon Zeitlin will be eighty on February 23. His many friends, both here and in Germany, will, we are sure, join us in wishing him not only many happy returns but also continued energy and vitality.

Dr. Zeitlin is a descendant of one of the well known and wealthy Jewish families in Russia: one of his paternal ancestors was appointed Court Councillor by the Empress Catherine the Great; his grandfather, before settling down in Dresden in the eighties, had gone to Palestine, where he generously endowed the first Jewish Settlements, and his maternal grandparents had been substantial landowners in Lithuania.

His first terms as an Undergraduate were favoured by the material wealth of the family, but this carefree life came to an end when, in 1900, his family lost their fortune in the crash of a big Bank in Saxony. He now had to earn a living for himself and his mother, to whom he was a most devoted son. He embarked on a very checkered career, as tutor to his student friends, as American consular official, as journalist and scientific worker in Leipzig, Gera, Frankfurt Main and finally in Berlin.

It was here that the economic, social and cultural development in the first decade of this century gave him the chance of making full use of his gifts as an organiser and adviser. His talents as an essayist also came to the fore. Although not a prolific author, it is significant that some chapters of one of his works "Der Staat als Schuldner" were printed as models of "good German" in one of the text books for German Grammar Schools.

Leading Positions in Berlin

In Berlin Dr. Zeitlin became the economic leader of several influential organisations in the wholesale and retail trade in a capacity of their "Syndikus." He was further appointed "Geschaefsfuehrendes Praesidialmitglied" of the head organisation of the German wholesale trade. He excelled as a member of the Prussian Diet and of the German Federal Economic Council (Reichswirtschaftsrat) where he represented the German authors and the professions. He was also Honorary Secretary of the Welfare Centre of the Berlin Merchants. He furthermore made a name for himself as a contributor to the leading German periodicals and newspapers.

Up to the end of 1932, there were many pleasant evenings in Dr. Zeitlin's hospitable Berlin home with his charming English wife as a perfect hostess, where his many friends could meet interesting people, to mention only the Bavarian "Bauern-Doktor" Georg Heim, Georg Bernhard, Walter von Molo, Professor Heinrich Gruenfeld, the famous cellist, and Alfred Flechtheim.

When Hitler came to power Dr. Zeitlin did his utmost to protect Jewish firms and their owners against Nazi brutality and blackmail, particularly at the time of the boycott on the 1st April, 1933. He was warned that he should leave Germany and, in August 1933, Dr. and Mrs. Zeitlin came to England.

The difficulties during his first years here were manifold. None of his old friends who shared his fate as refugees, nor his newly won English friends, nor his wife who greatly helped him to adapt himself to the English language and the English way of life, ever heard in his very modest home a lament about "paradise lost."

Here, he also managed to establish his reputation as an economist. From 1941 up to the beginning of 1955 the Institute of Export made use of his experience and knowledge as an economic adviser.

Loyalty to Judaism

Despite these privileges given to him he found it difficult to pierce the "rubber wall" barring the foreigner for years from participating actively in English public life. And so, with plenty of involuntary leisure on his hands, making a virtue of necessity, Dr. Zeitlin took more and more to writing. As an economist, his ideas centred round the pertinent issues of how to adjust economic democracy to the time-honoured traditions of parliamentary democracy. As a conscientious Jew, taking pride in the perennial ethical values of Judaism, he is untiring in trying to promote the progressive Jewish spirit from which he derives his conception of Human Rights.

His articles appear in a number of English and German periodicals and papers. Dr. Zeitlin is known to our readers through his contributions to "AJR Information." He was also the author of a standard

article on the refugees' achievements in trade and industry, published in the AJR Brochure "Britain's New Citizens," and has been a helpful friend of the Association, whenever he was called upon.

In Germany his lectures under the auspices of Universities, British Cultural Centres and the "Gesellschaft fuer Christlich-Juedische Zusammenarbeit" have met with wide response.

His keen and active interest in public affairs, politics, economics, literature and, last but by no means least, in social welfare, and in all that matters to Judaism and Jewry has justly been appreciated here and in Germany.

The distinguished position he held under the Weimar Republic has, as the Berlin Senate emphasized only recently, not been forgotten in Berlin.

And we here in England who know him and his work can only hope and wish that he may be able to continue his interest in public life and its many and various expressions for many years to come.

Death of Dr. Max Bergenthal

On December 25th, Dr. Max Bergenthal suddenly passed away in Sanatorium Buehlerhoehe in his 80th year. Before he came to London, Dr. Bergenthal practised as a specialist for internal diseases in Duesseldorf, where he enjoyed a high reputation among his colleagues and the affection and confidence of his numerous patients. In London, as co-founder and, for many years, Chairman of the Group of Refugee Doctors, he worked for the benefit of his colleagues as their devoted and unselfish spokesman. These activities brought him into close contact with the AJR, and became an active and interested member of its Board.

After the end of the war, Dr. Bergenthal established himself as a General Practitioner, and soon, as in Duesseldorf, his advice and help were sought by many patients, especially among the refugees. He combined a great experience and professional skill with a deep human understanding. Like a father he was concerned with the well-being of those in his charge and he lived up to the highest ideals of a doctor. His death leaves a gap which will be felt by all who knew him and who will remember him with deep feelings of gratitude.

FAMILY EVENTS

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

Mr. Oscar Low, of 84 Hillfield Court, N.W.3, formerly Vienna (Herzfeld & Fischel), recently celebrated his 90th birthday.

Deaths

Mr. Adolf Aal. It is with deep regret that we announce the death of Mr. A. Aal of 2 King's Court, King's Road, S.W.19. Deeply mourned by his wife and his children.

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PACKER, exp. in textile trade, wants suitable position. Box 39.

BOOKKEEPER, exp., good references, wants full or part-time work. Box 40.

FORMER PATENT AGENT'S ASSISTANT undertakes any kind of patent searches on free lance basis. Box 24.

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DISABLED WOMAN (hearing-aid) exp. packer, wants part-time job. Box 25.

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ATTENDANT for sick or invalid people wants full or part-time work, day or night. Box 32.

EXP. COOK, good ref., wants part-time work in priv. household. Box 33.

EXP. ENGLISH GERMAN SHORTHAND TYPIST, to stay at home with invalid old mother, urgently wants home or part-time work. Copy-typing and translating also done. Box 34.

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STUDENT (18) wants room. Breakfast also Evening meal required. Write details to Mr. Abel, 6 Chatsworth Ave., Prestwich, Manchester.

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WANTED for my brother-in-law, good appearance, educated in England, own wholesale business with good income in big city, attractive cheerful lady, 24 to 28 years old, possibly German-Jewish background. Means not essential. Object matrimony. Discretion guaranteed. Box 45.

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MISSING PERSONS

Personal Enquiry

Hardy Usansky is wanted by Mr. Bornstein, Hotel Kenilworth, Great Russell Street. MUS 7632.

Enquiries from AJR

Charlotte Gerschowitz, born 13.4.1906 in Przemysl, Ilse and Inge Glaser, children of Dr. Fritz and Mrs. Olly Glaser, formerly Hamburg, last known address North Ireland, for European Tracing Office of the World Jewish Congress.

THE AJR BOARD MEETS

More than 60 members from London and the Provinces attended the Board Meeting of the AJR on 22nd January, 1956. Opening the Meeting, the Chairman, Mr. H. Reichmann, recalled the services of two Board members who have passed away since the Board met last, Mr. Kurt Bernstein and Dr. Max Bergenthal.

In his introductory report Mr. W. Rosenstock, General Secretary of the AJR, stressed that the work for Old Age Homes and the preparatory work for the establishment of a Social Centre in London have put heavy additional demands on the Honorary Officers and the administration of the AJR. Among other questions which had to be dealt with during the period under review were those connected with British tax liabilities on current indemnification payments and on pensions for Civil Servants. Whilst individual advice in this field can only be given by professional accountants and not by the AJR, some general questions have been considered and taken up with the authorities by a special Committee. In the interest of the dental surgeons with German qualifications, who so far have not been admitted to the Foreign Dentists Register, the AJR is also actively concerned with the Dentists Bill now under consideration in Parliament. Contacts with groups in the Provinces have been strengthened and the possibilities of systematic welfare work for the benefit of refugees in provincial towns are being explored at present. The number of members is increasing. Mr. Rosenstock stressed the need of strengthening the AJR, because only when acting as an independent organisation we can safeguard the interests of those we represent.

Dr. Adelheid Levy reported on the activities of the Social Services Department. The work for the old and lonely people now stands in the foreground. This includes both the care for their well-being and efforts to place them in employment. The Department is also constantly trying to find accommodation for enquirers at terms they can afford. Needlework and other articles produced by elderly refugees are permanently exhibited for sale in the AJR premises.

Social Centre and Old Age Homes

Mr. A. Dresel, Vice-Chairman of the AJR, gave particulars about the preparations of the establishment of a Social Centre in Hampstead. (As soon as the Centre can be opened an announcement will be published in this paper.—The Ed.) He also stated that the main building of the Otto Schiff House at Netherhall Gardens was opened in August and that

an additional wing will, it is hoped, be ready in summer. A site for a second home has been acquired at Kew; however, it will take some time until the building work has been completed. The number of applications for the homes considerably exceeds that of available places. Refugees in the Provinces are eligible in the same way as those living in London.

Fight for Just Compensation

Dr. F. Goldschmidt, Chief Legal Adviser to the United Restitution Office gave a detailed survey of the draft of an amendment to the "Bundesentschädigungsgesetz." On behalf of the "Council of Jews from Germany" Mr. Dresel and he had attended a Conference in Bonn to which the Indemnification Committee of the Federal Parliament had invited the representative organisations of Nazi victims. Both at this Conference and in the course of its constant negotiations the "Council" has asked for the improvement of certain regulations of the present draft which are of special importance for the Jews from Germany. At the same time the Council has associated itself with requests of Jewish victims from countries other than Germany.

In a lively discussion the following Board members participated: Mr. L. Kritzer, Dr. H. Fleischhacker, Dr. M. Deuschkron (Birmingham), Dr. H. Kuttner, Dr. M. Levy (Leicester), Dr. Leon Zeitlin, Dr. F. E. Falk, Mr. F. Godfrey, Miss Feuermann (Glasgow), Dr. Erna Goldschmidt and Dr. L. Guttman, O.B.E. All speakers made valuable suggestions, both with regard to the welfare work, to "AJR Information" and to the efforts in the organisational field. At the same time they expressed their appreciation of the satisfactory and efficient way in which the AJR discharged its manifold duties.

The Board Meeting not only gave the opportunity of a lively exchange of views, it also reflected the strength of a genuinely democratic organisation which is carried by the confidence and enthusiasm of a Board composed of personalities from all sections of its membership.

W.R.

Mrs. Hanna Hollaender, the widow of the late C. V. Director Dr. Ludwig Hollaender, will be 70 on February 23rd. All those who in the course of their former Jewish activities in Germany have met Mrs. Hollaender as a hostess and faithful companion to her husband convey their sincerest congratulations to her. Mrs. Hollaender now lives in Bayreuth (Gerhart Hauptmann Strasse 14).

AJR SOCIAL SERVICES DEPARTMENT

Employment Agency

The demand for helpers in emergency cases (illness, etc.) has increased and we were thus able to provide employment for several elderly people who had not worked before. However, most of the applicants are only available for part-time work; this also applies to shorthand typists and book-keepers on our records.

Furthermore we have on our lists copy-typists for home and part-time work and needlewomen who can take over more homework.

Home Care

We have intensified our care for ill people. As the news has spread that we can provide facilities, the demand has grown. Our helpers do the shopping and, if necessary, the cooking for the patients.

Accommodation

The position is still difficult. On the one hand, rooms offered are often expensive or situated in outer districts, on the other hand, we are asked for accommodation at moderate prices near Finchley Road Swiss Cottage. Any suitable offers would be greatly appreciated.

Medical Department

The Department has been busier than ever. In the case of quite a few people with nervous trouble it has to be decided whether they require the advice of a Social Worker or of a Doctor, and the good co-operation between both is of great help to them.

A Pleasant Function

On Sunday the 15th January, a tea party was given by the Social Services Department for about 20 elderly ladies. Miss A. Levy welcomed the guests and said that it was hoped to make gatherings of this kind a regular event in the future. After tea, Mrs. D. Segall recited poems by Heine, Busch a.o. Entertainment and tea were enjoyed by everybody, and the hope was expressed by all the guests that they would be invited again on the next occasion.

THANKS FOR CO-OPERATION

May we thank those of our readers who in answer to last month's request have kindly sent us copies of the December issue of "AJR Information." No further copies are required.

Correction

Due to a misprint in last month's "Letter to the Editor" (page 11) the address of the writer, Mr. F. Ransome, was given as 4, Prince Road; it should read: 4 Prima Road, London, S.W.9.

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