

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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LEGACY OF THE PAST Heartsearching in Germany

"We Germans must not evolve a technique of forgetfulness" (President Heuss).

The trials of war criminals at present being conducted before German courts are making their impact on German thinking. This is also reflected in two remarkable pronouncements of collective responsibility published in the German press. The *Bulletin des Presse- und Informationsamts der Bundesregierung* of December 12th, 1958, carries a leading article on a lecture recently delivered by the Chief Prosecutor of the Federal Republic, Dr. Max Guede, before the Evangelical Academy at Bad Boll.* The *Frankfurter Allgemeine Zeitung* of December 3rd, 1958, prominently published an essay by Gert Kalow entitled "Eye to Eye With Our Past" (Aug' in Auge mit unserer Geschichte. Deutschland zur Zeit der nachgeholtten Prozesse).

Regarding the first publication mentioned, it may be regretted that Guede restricts his subject-matter in several respects. Of the numerous types of court decisions which were based on Nazi ideology and which applied perverted law, Guede only discusses such sentences where the death penalty was inflicted on the defendants. He hardly touches on the large number of other court decisions—both civil and criminal—which were also based on perverted law. Nor, with one exception, does he deal with those measures of the régime which were perpetrated outside of the courts, such as administrative measures culminating in genocide—in the extermination of racial minorities such as Jews, gipsies, etc.

Death Sentences Under the Nazis

Even so, his material is shattering. During the First World War German courts inflicted the death penalty on 141 civilian defendants; German military courts on 150 defendants. Of the latter, only 48 were actually executed. During the Second World War at least 16,000 civilian German defendants were sentenced to death. The number of soldiers sentenced to death was ca. 10,000, of which ca. 6,000 were executed. The corresponding number for England in the last war was 159 (82 actually executed).

Guede is not concerned with the problem of the death penalty as such. "In a country admitting the death penalty it may be deserved and 'just' in individual cases." But the amazing increase of death sentences under the Nazi régime proves that the courts had become completely subservient to the powers that be. In the most responsible judicial function of all—the decision over life and death—they had become mere tools for the furthering of political aims—"and what aims! Is it not a shattering notion that hundreds or thousands of death sentences were unjust, not really deserved? . . . Is it not shattering that we, judges and prosecutors, were used as tools of injustice and instruments of terror?"

If Guede's selection of material is restricted, his conclusions are general and sweeping. The question inexorably put by him is: "You—German judges and prosecutors—how did you handle the law yesterday, when totalitarian power put its weight on you? Did you serve that power or did you serve the law? How would you act tomorrow if yesterday's situation repeated itself?"

* "Totalitäre Vergangenheit und Rechtsprechung von heute. —Der Macht gedient oder dem Recht?" Von Generalbundesanwalt Dr. jur. h.c. Max Guede. A brief reference to the lecture was published in our previous issue.

As an approach to the heart of the matter, Guede mentions one instance of extra-judicial measures, namely, the mass killing of incurable mental patients (who, as he omits to state, in the case of Jews also included curable patients). This extra-judicial measure plays a part in a rather strange decision by the Frankfurt Court of Appeal, rendered after the war, in 1947, which states: "The killing of incurable mental patients, though lacking any basis in formal law, was an actual fact. It might, perhaps, have been able to acquire the character of law if it had been practised openly, so that the public became aware of it, accepted it for a certain length of time, and eventually formed the conviction that this practice was legal. No express approval would have been necessary, but only tolerance, even if reluctant, by the public becoming accustomed to that practice, would have been sufficient. This criterion was, however, lacking. . . ."

"Wrong Into Right"

Thus, according to a judgment by a *post-war* court the killing of incurables might have had a chance to become law if Hitler had avowed the practice openly, and if public opinion had become accustomed to it. In other words (as Guede states): "Wrong can be transformed into right, if only it is committed openly and brutally, so that the terrorised masses submit to that brutality."

He who thinks like this, Guede states, has completely lost the real and traditional notion of law as an *absolute measure*, rooted in religion and deriving from "natural law". What blindness to believe that law may be identified with, or replaced by, the opinion of a majority, the will of a majority, the advantage of a majority. According to Hannah Arendt, quoted by Guede, this would mean that one day a thoroughly organised and mechanised generation may decide by the best democratic means (majority decision) that for humanity as a whole it is expedient and useful to exterminate certain groups.

By way of contrast Guede quotes a decision of the Supreme Federal Court, denoting a different conception. The court bluntly states that in the Third Reich court trials were carried out with the sole aim of terrorising the people and of shackling every opinion hostile to the régime; that there were court decisions which quite obviously did not serve the law, but which, consciously or unconsciously, served political terror. "The ominous words 'consciously or unconsciously' reveal not only human failing, but, in the light of professional ethics, they denounce a moral guilt. . . . No judge or prosecutor who served under Hitler is allowed to claim that he did not participate in the framing of such judgments. . . . I myself was spared that test. But do I know whether I should have stood up to it? I, too, was a judge. Was I, being a judge, not bound to denounce the wrong done wherever I observed it? Ought not we to have surrendered our offices when we saw that the judicial office was misused and perverted? Did not the fact that we stayed in office and kept silent lend the appearance of right to the most terrible wrong, especially in the light of the traditional German subservience to the State and the Government? . . . Of one thing I am absolutely certain, and I trust I speak on behalf of all judges and prosecutors: Never again must we act, or omit to act, in that way; never again speak, or remain silent, as we did before."

President Heuss—75th Birthday

We cordially associate ourselves with the good wishes expressed to President Theodor Heuss on the occasion of his 75th birthday on January 31. In the internal struggle between the forces of democracy and intolerance in Germany, Theodor Heuss has always been a tower of strength in the cause of liberalism. A scholar in the field of political science, he approaches the problems of our times with a deep insight into the wider historical, cultural and philosophical aspects involved.

His recent state visit to London made this evident again, and even those who had misgivings about the timing of this visit were at pains to stress that their criticism was not directed against the personality of Professor Heuss, whose political record is incontestable. For Jews from Germany two instances of the visit were of special importance. In his address at the reception at London County Hall, which was published in this journal, President Heuss dealt, amongst other topics, with the compensation problem and pointed out that, like all major issues, this was not only a "Political", but also, and above all, a "Humanum". The other instance was his visit to the Wiener Library, which he arranged in spite of his crowded timetable, and where he was shown the collection of books and documents on Nazi persecution.

His loyalty to his Jewish friends and to their families has manifested itself time and again. That, on several occasions, this journal was privileged to publish contributions by him, is added reason for expressing to him our gratitude in these columns. We wish President Heuss many more years of creative work and unimpaired health.

With all due respect for Guede's integrity and sincerity, your reviewer does not feel able to share his confidence. Under Hitler the appropriate moment when German judges should have protested or resigned was in the spring of 1933. Hardly a handful followed the example set by the President of the Berlin Court of Appeal (Kammergerichtspräsident) Tigges. When, on April 1st, the Berlin courts were stormed by an instigated Nazi mob and "cleaned" of Jews and "non-Aryans", Tigges had a stormy interview with the Acting Prussian Minister of Justice, Kerrl. When he did not obtain satisfaction he surrendered his office. It was a case of "now or never," a case of *principiis obsta*. The incident of April 1st was but one symbol of many that the rule of law was abolished, equality before the law denied, the "Rechtsstaat" replaced by the "Unrechtsstaat". The whole edifice of justice was doomed and bound to crumble when the first cornerstone was removed. The overwhelming majority of the judicial personnel, including the highest ranks, remained in office. Many of them persuaded themselves that by so doing they might even protect the law and prevent or mitigate abuses. This also applied to Guertner (Reich Minister of Justice) and, in particular, to his Secretary of State, Schlegelberger, a civil servant of the old school and a scholar of the highest standing. Having compromised at the decisive moment, these people became more and more involved in illegal practices and, eventually, in some of the worst atrocities of the régime, which they covered by their authority. The present writer was there when Schlegelberger stood his trial at Nuernberg. He was both shocked and moved with a kind of pity when the grey-haired Schlegelberger, addressing the court for the last time before the verdict, at this awful and solemn moment still denied any guilt and claimed to

(Continued on page 3, column 1)

COMPENSATION NEWS

BUNDESRUECKERSTATTUNGS-GESETZ

Ansprueche wegen Schmuck—und Edelmetall

Auf Grund von § 5 BRüG koennen Entziehungen von Edelmetall und Schmucksachen, die ausserhalb des "Geltungsbereichs", also in der Ostzone, in den Gebieten jenseits der Oder-Neisse-Linie oder im Ausland erfolgt sind, geltend gemacht werden, sofern die entzogenen Vermoegensgegenstaende nachweislich in das Gebiet von Berlin (gleichviel ob West—oder Ostberlin) gelangt sind. Dieser Nachweis wird in zahlreichen Faellen auf Grund der "Schnellbriefe" des Reichswirtschaftsministeriums gefuehrt werden koennen, denn die "Schnellbriefe" erweisen, dass ein erheblicher Teil des Edelmetalls und der Schmuckstuecke nicht bei den lokalen Annahmestellen verbleiben durfte, sondern an die Pfandleihanstalt in Berlin oder sonstige Institutionen in Berlin weitergeleitet werden musste.

(1) Laut Schnellbrief des Reichswirtschaftsministers III Jd. 1965/39 vom 25.1.1939 waren.

(a) Gegenstaende aus Gold mit einem Gewicht von 20 g und darueber und einem Feingoldgehalt von 333/1000 und darueber in allen Faellen einer Zentralstelle in Berlin zuzuleiten,

(b) Gegenstaende mit einem wahrscheinlichen Auszahlungswert von mehr als 300.—RM gleichfalls der Zentralstelle in Berlin zu ueberweisen.

(2) Laut Schnellbrief des Reichswirtschaftsministers III Jd. 1/5055/39 vom 1.3.1939 waren nunmehr saemtliche Gegenstaende aus Gold, ohne Ruecksicht auf Mindestgewicht und Feingehalt, an die Zentralstelle abzuliefern.

(3) Laut Schnellbrief des Reichswirtschaftsministers III Jd. 7981/39 vom 21.3.1939 wurde der unter 1) erwaehnte Schnellbrief mit sofortiger Wirkung dahin abgeaendert, dass die abgelieferten Gegenstaende mit einem Auszahlungswert von mehr als 150.—RM (bisher 300.—RM) von der oertlichen Verwertung ausgeschlossen und an die Zentralstelle zu uebersenden waeren.

(4) Laut Schnellbrief des Reichswirtschaftsministers III Jd. 1/12491/39 vom 5.6.1939 wurde der Runderlass vom 1.3.1939 (vorstehend zu Ziffer 2) dahin abgeaendert, dass Gegenstaende aus Platin ebenso wie Gegenstaende aus Gold zu behandeln, also in Zukunft ohne Ruecksicht auf Mindestgewicht und Feingehalt an die Zentralstelle abzuliefern waeren.

Der Verteilerschlussel der Schnellbriefe zaehlte, ausser saemtlichen Pfandleihanstalten in Deutschland, auch folgende Pfandleihanstalten im Ausland auf: Graz, Innsbruck, Salzburg, Eger, Neutitschein (Ostsudetenland), Trautenau.

VORZEITIGE HILFSFONDS—ZAHLUNGEN

Das Kuratorium des Hilfsfonds hat mit Zustimmung des oesterreichischen Finanzministeriums Anleihen aufgenommen, welche es ihm gestatten, an die in die Gruppen C—J eingereichten Antragssteller die Zuwendungsbetraege wesentlich frueher auszuzahlen, als dies auf Grund der im Hilfsfonds vorgesehenen Leistungen der oesterreichischen Regierung moeglich waere.

Personen, die von dem Anbot einer vorzeitigen Zahlung Gebrauch machen wollen, erhalten den Zuwendungsbetrag unter Abzug der Verguetung der Zinsen (5%), welche der Hilfsfonds fuer die von ihm aufgenommenen Darlehen zu entrichten hat.

Der Hilfsfonds wird im Laufe der naechsten Zeit Verstaendigungen an die in die Gruppen C—J eingereichten einzeln ergehen lassen; diejenigen, die es vorziehen sollten, von dem Anbot keinen Gebrauch zu machen, werden zum Zuge kommen, sobald die entsprechenden Mittel von der Bundesregierung zur Verfuegung gestellt werden.

Die vorzeitigen Zahlungen werden voraussichtlich im Laufe der Monate Mai und Juni 1959 abgewickelt sein.

Fuer die in die Gruppen K, L und M eingereichten stehen noch keine Mittel zur Zahlung zur Verfuegung.

ARCHIVES OF CONFISCATED ASSETS

The Jewish Successor Organisations for the heirless, unclaimed and communal Jewish property in the former American and British zones, including Berlin—the Jewish Restitution Successor Organisation (JRSO) and the Jewish Trust Corporation (JTC)—have set up central archives in Frankfurt/Main, Friedrichstrasse 29.

To these central archives have been transferred the files in the possession of the Successor Organisations, in so far as they refer to claims under restitution laws against the German Reich, Prussia, the NSDAP, the "Reichsvereinigung", etc.

The files deal with registrations made by the Successor Organisations according to the earlier restitution laws before expiry of the registration time-limits, and without regard to any individual registrations which might have been made. These registrations were submitted in answer to advertisements published by the liable parties, who were obliged by law to make public details of the Jewish property confiscated by them. The names of the entitled persons and persecutees are mentioned in these advertisements.

The files contain many advertisements by banks, showing what securities and bank accounts were confiscated from entitled persons. They also contain advertisements by the former Reich Ministry of Finance, higher treasury officials, mortgage institutes, auction offices and forwarding agents, in which the objects owned by the entitled persons are listed (lists of securities, extracts from bank passbooks, lists of auctioned goods, yields from auctions, etc.). In earlier years the Successor Organisations employed investigators for the purpose of establishing the claims put forward, and their findings are contained in the files; in a number of the files there are also records of legal evidence and police investigations.

This documentary evidence can be of great importance for the carrying through of proceedings in accordance with the provisions of the Federal Restitution Law. The Successor Organisations therefore considered it their duty to place at the disposal of the Jewish public this documentary evidence collected over many years. The material in the files will be at the disposal of all entitled persons who put forward claims in their own right, or as heirs, under the legal provisions. Enquiries from entitled persons can be dealt with by the help of existing files, provided that they, their heirs or those authorised to represent them in the proceedings, can give proof of their identity. The Central Archives will give information or send the files or photocopies of separate documents.

This documentary material refers exclusively to confiscations which occurred in the former American or British Zones and in Berlin.

There are no files from the territory of the former French Zone.

There are also no files referring to seizure and confiscation outside Germany (General Gouvernement of Poland, France, Holland, Belgium, etc.). Enquiries concerning such confiscations outside Germany, as well as confiscations in the French Zone, cannot be dealt with.

In the Central Archives are displayed lists of lifts auctioned in Hamburg and also lists of lifts and packages seized in Trieste. Additional information can also be extracted from these lists, especially information about the objects seized in Trieste, which were transported to a large extent to Berlin.

CLAIMS OF AUSTRIAN JEWS

General Meeting—Jacob Ehrlich Society

The dissatisfaction of the Jewish Nazi victims from Austria about the dilatory treatment of their indemnification claims, was voiced by a number of speakers at the Annual General Meeting of the Council of Jews from Austria in Great Britain (Jacob Ehrlich Society), held at Zion House, London, on January 3. Dr. H. Tauber was in the chair.

Reports on the present legal position and on the outlook for improvement were given by Dr. C. I. Kapralik, General Secretary of the Central British Fund, and Dr. F. L. Brassloff, Legal Advisor for Austrian Matters of the United Restitution Office. The Honorary Secretary, Mr. Josef Fraenkel, stressed the excellent co-operation with the Councils in Israel and the U.S.A. and the major Jewish organisations.

Messages of support were received, among others, from the Board of Deputies of British Jews, the Association of Jewish Refugees, the British Section of the World Jewish Congress, and the Federation of Jewish Communities in Austria.

In a strongly worded resolution the Council appealed to Austria's statesmen and politicians, in the interest of the prestige of their own country, to fulfil the just demands of the Jewish Nazi victims without further delay.

The main part of the resolution reads as follows:

"Die im Council of Jews from Austria in Great Britain (Jacob Ehrlich Society) vereinten in Grossbritannien lebenden juedischen Opfer der nationalsozialistischen Verfolgung erklaren ihre feste Entschlossenheit, fuer die Erfuellung der gerechten Forderungen auf Wiedergutmachung fuer die Verluste und Schaeden einzutreten, welche den Juden in Oesterreich in der nationalsozialistischen Aera mit der aktiven Teilnahme eines leider beträchtlichen Teiles der oesterreichischen Bevoelkerung zugefuegt wurden.

"Der Council verweist auf die Erklærungen oesterreichischer Parlamentarier, aus denen hervorgeht, dass nunmehr auch in Oesterreich das Bewusstsein erwacht ist, dass die Verfolgten keine Wiedergutmachung erhalten haben und die Erlassung einer entsprechenden Gesetzgebung aeusserst dringlich ist.

"Der Council spricht seine tiefe Erbitterung ueber die staendige Verzoegerung in der Erledigung der Forderungen der Opfer aus, von denen viele ihre Existenz verloren haben und in Not sind.

"Er richtet an die verantwortlichen Staatsmaenner und Politiker Oesterreichs den Appell, sich ihrer Verpflichtung, im Interesse des Rufes ihres eigenen Landes, bewusst zu sein und entsprechend zu handeln.

"Der Council haelt mit aller Entschiedenheit an der Auffassung fest, dass Oesterreich und Deutschland in gleicher Weise zur Entschaeidigung gegeneuber den juedischen Opfern verpflichtet sind, dass die Naziopfer aus Oesterreich Entschaeidigung im gleichen Masse erhalten sollen, wie die deutschen Opfer der Verfolgung und dass die Bundesrepublik Deutschland an diesem Werk der Wiedergutmachung und Gerechtigkeit entsprechend teilnimmt."

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Legacy of the Past

(Continued from page 1)

have upheld his integrity throughout. Can we, then, really hope that on a future occasion the rank and file of the judicial personnel will live up to Guede's promise at the right moment?

"We ourselves are the debtors of the mortgage of the past. Only we ourselves can redeem it", Guede states. Has it been redeemed? Guede's answer is "yes" and "no". A large number of the judges and prosecutors now in office are men who served under the Third Reich. They are the same in so far as they cannot acquit themselves of their past responsibility. They are not the same, because they have not only repudiated those who consciously and intentionally betrayed the law but because they have admitted their common failing.

In conclusion, Guede deals with the present trials of war criminals. He refutes the idea that the time has come for a *tabula rasa* and that the deeds of war criminals should "at long last" be buried in oblivion. The present trials prove that it would be suicidal if society allowed the perpetrators of such atrocious crimes to live as full citizens enjoying the privileges of righteous men. On the other hand, Guede stresses that the prosecution of war criminals should not be conducted in a spirit of revenge, but in a spirit of justice. He also mentions the unavoidable limitations of this operation. It would be impossible to single out, prosecute and convict, all persons who participated in atrocities in a minor way.

War Crime Trials

Whereas the present war crime trials are dealt with by Guede only at the end of his lecture, the second publication mentioned in our introduction, Gert Kalow's "Eye to Eye With Our Past", is devoted in the main to that sombre subject. At the beginning of his article the author states:

"The trials at Bayreuth, Ulm and Bonn will be followed by others. Terrible as it may sound, we should welcome this. Not because some murdering functionaries are belatedly subjected to their deserved penalties while many others escape them, but because, owing to the reports in the entire West German press, the gruesome facts of our recent history, the mass murder of Jews and Communists, of women and children, are at long last brought home squarely to all those of our fellow-citizens who have ignored them up till now. . . . These K.Z. trials are thus the first, and, perhaps, the last chance, to bring about a moral and spiritual rehabilitation of Germany."

Kalow contrasts the present situation in Germany with that in the U.S.A. There, the trauma of the war of secession has not yet been fully overcome. The nation is not yet integrated—see the Little Rock incident. But, Kalow points out, the Americans do not suppress that trauma. They use it as a progressive force, as shown by the works of their greatest novelists, dramatists and poets. In Germany the delicate "Selbstuecksicht" with which the catastrophic events of her recent history are evaded, eliminating them from all practical considerations, cried out to high heaven. It seemed that, of the "heroic German nation", only cowards, opportunists and incorrigibles were left.

Kalow rejects the notion of collective guilt in its current meaning. Guilt can only apply to individuals. Otherwise, all Germans could be sentenced and damned, as Hitler damned the Jews. But, for the reasons stated above, this does not mean that there are any innocent Germans. A German who, after Ulm, still denies what has happened, is not a free man, but a slave—the slave of his own past. He, too, who claims "dass er nicht dabei war", putting all the blame on Hitler, "who was a criminal or even the devil

incarnate", barters his freedom in order to save his private innocence.

During the twelve years of the "thousand year" Reich, Germany fell upon the Chosen People, because the Germans wanted to be the Chosen People themselves. The six million Jews, Kalow states, were sacrificed, not for a Germany which wanted to be a nation among nations, but for a Germany which considered itself the future world paradise. Under Hitler, the majority of Germans felt that they were nearing national fulfilment, whereas actually Germany destroyed and disintegrated herself, motivating her nationalism, as Kalow puts it, by the most abstract form of internationalism—racial ideology. Every history book, every atlas, proves that nation and race have nothing to do with each other. Not a single political problem can be solved by anti-Semitism. It is, rather, the classical form of evading concrete political thinking.

As a parting glance at the nightmare of Nazi history and ideology, we should like to quote one more passage from Kalow:

"How simple and transparent the world appeared under Hitler! The Nordic race, of which we were the standard-bearers, created all values. 'The Jew' was the incarnation of every evil. The attribute 'Jewish' sufficed to irrefutably stamp a thing as evil: Jewish Marxism, Jewish Liberalism, Jewish Christianity, Jewish Wall Street capital, Jewish art, etc. To remember this is important, because it shows a pattern. We know it in many shades, coarse and sublimated. It is more ancient than witch hunting. It denotes a pre-rational, magical state of mind, seeking salvation through the sacrifice of human beings."

* * *

This journal has consistently endeavoured to present a balanced picture of the moral and spiritual situation in post-war Germany. We have therefore, also had to record shrill and hostile voices from the camp of the unrepentant. But if a small minority of incorrigible, unredeemable diehards were the only dark spot in the picture this blemish, although deplorable, would not worry us unduly. Even now, in France, there are still some inveterate anti-Dreyfusards. There is, however, a much more sinister aspect to the matter. It is the "inertia of the heart", the apathetic unconcern, the callous indifference, the ready, complacent, or determined forgetfulness still prevailing in the minds of a majority of Germans. In the midst of prosperity they desire to wipe out the terrible past from their memories (and even their school text-books). This, in our opinion, is the real danger—above all, a mortal danger to Germany herself.

It is for this reason that pronouncements such as those by Guede and Kalow should be welcomed. When speaking of being born into a community Kalow remarks: "An emigrant, if he is lucky, gains a second fatherland. He does not get rid of the first one." Even in our own case, in spite of the special circumstances, there is some merit in that statement. We, too, are interested in the moral and spiritual rehabilitation of the new Germany, not only in the material reparations made to the victims of her guilty past. We, too, wish to see an end to Germany's "Periode der Geschichtslosigkeit."

E.S.

EX-NAZI JUDGES

Question in House of Commons

In a written question, Mr. Arthur Lewis (Lab.) referred to the fact that German Federal and Laender Ministers were to set up a commission of inquiry into charges and allegations that former Nazi judges and prosecutors were being re-employed. He asked that the Bonn Government should be requested to appoint an independent commission of inquiry into this matter, consisting of persons who were in no way employed as Nazi judges or prosecutors.

Mr. Profumo, Minister of State for Foreign Affairs, replied: "No, Sir. I am confident that the Federal Government will ensure that all allegations that are made in good faith will be adequately investigated. It must, however, be left to the Federal Government to decide how this investigation is to be carried out."

ANGLO-JUDAICA

New Year Honours for Jews

Several Jewish personalities figure prominently in the New Year Honours List, including Sir Abraham Jeremy Raisman (G.C.M.G.), who is an Honorary Fellow of New College and Pembroke College, Oxford, and who was a former Finance Member of the Executive Council of the Governor-General of India and a former Joint Secretary to the Government of India Commerce Department; Sir Roy Welensky (K.C.M.G.), the Prime Minister of the Federation of Rhodesia and Nyasaland; Lord Mancroft (K.B.E.), the former Minister without Portfolio; Mr. Herman Weinberg (O.B.E.), a Director of the London Diamond Club; Mr. Lazarus Aaronson (M.B.E.), a lecturer at the City of London College and Mr. Geoffrey Finsberg (M.B.E.), a Hampstead Borough Councillor.

Obituary

Major Montague Gluckstein, President and former Chairman of J. Lyons and Co., died in London recently at the age of 72. He was the younger son of the late Mr. Isidore Gluckstein, one of the founders of Lyons. Major Gluckstein was the creator of the name "Nippy" for Lyons's waitresses. During the last war he became Honorary Catering Adviser to the Ministry of Food and prepared secret plans for the emergency feeding of the people in Britain.

Mr. Wilfred Samuel, Chairman and one of the founders of the Jewish Museum, recently died in London at the age of 72. He had great knowledge about the details of the Anglo-Jewish community and was actively interested in several communal institutes. He was also a member of learned and antiquarian societies. Together with Dr. Cecil Roth and the late Sir Robert Waley Cohen, Mr. Samuel founded the Jewish Museum in 1932, at Woburn House. He was constantly appealing for more interest to be taken by the community in the varied and beautiful Jewish antiquities on hand. Visitors to the Museum included many groups of schoolchildren and youth club members, and also a number of interested non-Jews, including many distinguished personages.

Retirement From Club Post

Although she has decided to retire from the post of President of the West Central Jewish Club and Settlement, the Hon. Lily Montagu has agreed to remain Hon. Life President, and will keep in close touch with all club and settlement affairs. Her nephew, Mr. Bryan Montagu, will succeed her as President.

Visiting Lectureship

Dr. Theodor Gaster, Professor of Comparative Religion at Dropsie College, Philadelphia, will be the first Montague Burton lecturer at the University of Leeds which, in July last, established the Montague Burton Visiting Lectureship for distinguished scholars from abroad to come for six months annually to the Department of Semitic Languages and Literatures.

Help For Refugees

This will mark the third year of refuge in this country for about 1,700 Jews from Hungary and Egypt. During the last two years, almost all the refugees have been taken out of the refugee hostels and resettled among the Jewish communities in London and the provinces. The job is, however, by no means completed—proper accommodation for families is still a problem and suitable employment is getting harder to obtain because of the economic recession, whilst only a few of the refugees were given the opportunity to emigrate further overseas. The Central British Fund is still the main source of financial assistance for the many refugees who still need it and, in 1957, launched an appeal for £200,000 which has so far reached £120,00. This appeal will be reactivated in 1959.

Attack on Shechita

In a recent issue of *Psychic News*, an article was published criticising the method of ritual slaughter. The author of the article suggested that Jews in this country should adopt the method of pre-stunning by electrolysis, as practised in kosher slaughter yards in Western Germany.

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ENTSCHAEDIGUNGSRENTEN

Aenderung der Durchfuehrungsverordnungen zum BEG

(VERORDNUNG VOM 16.12.1958 BUNDESGESETZBL. Nr. 45 VOM 22.12.1958)

Wir haben ueber den Inhalt der drei Durchfuehrungsverordnungen zum Bundesentschaedigungsgesetz betreffend Schaden am Leben (1.DV-BEG), Schaden an Koerper und Gesundheit (2.DV-BEG) und Schaden im beruflichen Fortkommen (3.DV-BEG) in den Beiträgen zur A.J.R. Information vom Februar 1957 und vom Mai 1957 eingehend berichtet.*

Bei den nachstehenden Ausfuehrungen wird der Inhalt unserer Aufsätze als bekannt vorausgesetzt.

Im Bundesentschaedigungsgesetz ist die Bundesregierung ermächtigt, bei Aenderung der Bundesbeamtenengesetze die im Bundesentschaedigungsgesetz und den Durchfuehrungsverordnungen enthaltenen Bestimmungen der Aenderung der Bundesbeamtenengesetze anzupassen.

Durch das Bundesbesoldungsgesetz vom 27.7.1957 (Bundesgesetzbl. Seite 99) ist das Besoldungsgesetz der Bundesbeamten zum Teil grundlegend geändert worden. Mit den oben genannten Verordnungen macht die Regierung von ihrer Ermächtigung Gebrauch, die bisherigen Durchfuehrungsverordnungen entsprechend zu ändern. Die Aenderungsverordnung sieht vor, dass die Renten fuer Schaden am Leben, Schaden an Koerper und Gesundheit und Schaden im beruflichen Fortkommen zwischen 5% und etwas ueber 10% erhöht werden. Die Neufestsetzung der Renten erfolgt von Amts wegen. Eines besonderen Antrages bedarf es nicht.

Unverändert geblieben ist bei den aus selbstaendigen Berufen Verdraengten lediglich die im Gesetze vorgesehene Hoechstrente von DM 600. Bezueglich der aus unselbstaendigen Berufen Verdraengten wird auf die spaetere Ausfuehrungen in dieser Darstellung verwiesen.

Die Rentenerhoehung beginnt mit dem Inkrafttreten der neuen Durchfuehrungsverordnung, dem 1.4.1957.

In dem Entwurf der Verordnung, den die Regierung dem Bundesrat zur Genehmigung vorgelegt hatte, war auch eine Erhoehung der Hoechstrente fuer Schaden im beruflichen Fortkommen um 5%, d.h. von DM 600 auf DM 630 monatlich, vorgesehen. Diese Vorlage genehmigte der Bundesrat, jedoch mit der Aenderung, dass eine Rueckwirkung der Erhoehung nicht eintreten und eine Erhoehung der Hoechstrente fuer Schaden im beruflichen Fortkommen nicht erfolgen sollten. Alle juedischen Organisationen, insbesondere auch der Council of Jews from Germany und die Claims Conference, erhoben gegen diese Aenderungen der Vorlage ernstliche Vorstellungen. Da auch die Regierung den Aenderungen nicht zustimmte, so galt die Vorlage als abgelehnt. Daraufhin legte die Regierung ihren urspruenglichen Verordnungsentwurf unverändert nochmals dem Bundesrat vor und betonte erneut, dass sie auf Grund der ihr erteilten Ermächtigung verpflichtet sei, die Angleichung der Renten des Bundesentschaedigungsgesetzes an das Besoldungsaenderungsgesetz vorzunehmen. Dieser erneuten Vorlage stimmte der Bundesrat insoweit zu, als er sich mit der Rueckwirkung der Rentenerhoehungen auf den 1.4.1957 einverstanden erklarte. Er blieb aber dabei, dass eine Aenderung des Hoechstsatzes bei Berufentschaedigung nicht eintreten duerfe. In dieser Form ist die Verordnung jetzt veroeffentlicht.

Wie sich aus der folgenden Darstellung ergibt, befasst sich die neue Verordnung im wesentlichen mit einer Erhoehung von Renten. Neben diesen Erhoehungen erfolgt bei Schaden am Leben eine Neufassung und Aenderung der Bestimmungen ueber Waisenrente. Bei Schaden an Koerper und Gesundheit werden die Bestimmungen ueber Heilbehandlung etwas elastischer gestaltet.

Die neuen Berechnungen ergeben sich aus den am Schluss der Darstellung veroeffentlichten Tabellen. Die bisherigen Sätze sind jeweils in Klammern vor die vom 1.4.1957 ab geltenden Sätze gesetzt worden.

SCHADEN AM LEBEN

Waisenrente

§ 7 1.DV-BEG enthaelt die Bestimmungen ueber Gewaehrung einer Waisenrente. Nach der bisherigen Regelung konnten Kinder eine Waisenrente bis zum 16.Lebensjahr, im Falle der Berufsausbildung bis zum 24.Lebensjahr erhalten. Diese Bestimmung ist jetzt dahin geändert worden, dass in Anpassung an die Bestimmungen des Bundesbeamtenengesetzes vom 18.9.1957 Waisenrente bis zum 18.Lebensjahr und im Falle der Berufsausbildung bis zum 25.Lebensjahr gezahlt wird. Der § 7 hat jetzt folgende Fassung erhalten:

Gewaehrung der Rente bei Kindern ueber 18 Jahre

- (1) Kinder erhalten nach Vollendung des 18.Lebensjahres eine Rente, wenn sie
 1. in einer Schul- oder Berufsausbildung stehen, die die Arbeitskraft ueberwiegend in Anspruch nimmt, bis zur Vollendung des 25.Lebensjahres,
 2. wegen koerperlicher oder geistiger Gebrechen dauernd erwerbsunfaehig sind ohne Ruecksicht auf das Lebensalter, sofern die dauernde Erwerbsunfaehigkeit vor Vollendung des 25. Lebensjahres eingetreten ist.
- (2) Hat sich in den Faellen des Absatz 1 Nr.1 die Schul- oder Berufsausbildung aus einem Grund, der nicht in der Person des Verfolgten oder des Kindes liegt, ueber das 25.Lebensjahr hinaus verzoeuert, so wird die Rente entsprechend dem Zeitraum der nachgewiesenen Verzoeuerung auch ueber das 25.Lebensjahr hinaus gezahlt.
- (3) Absatz 1 und 2 finden keine Anwendung auf verheiratete, verwitwete und geschiedene Kinder.

* Erhaeltlich bei der Association of Jewish Refugees, 8, Fairfax Mansions, London, N.W.3 (1s. plus Porto fuer 1 und 2. DV-BEG, 2s. plus Porto fuer 3. DV-BEG).

§ 18 1.DV-BEG, der von dem Erloeschen der Rente spricht, ist entsprechend geändert worden.

Mindestrente

Die Bestimmungen ueber Mindestrente befinden sich in § 19 BEG. Diese Mindestrenten sind um 10% erhöht worden. Der durch die Verordnung neu eingefuegte § 21a 1.DV-BEG hat folgenden Wortlaut:

Der monatliche Mindestbetrag der Rente betraegt fuer			
die Witwe	(200 DM)		220 DM
den Witwer	(200 DM)		220 DM
die Vollwaise	(100 DM)		110 DM
die erste und zweite Halbwaise, wenn keine Rente fuer die Witwe oder den Witwer gezahlt wird	(75 DM)	je	83 DM
wenn eine Rente fuer die Witwe oder den Witwer gezahlt wird	(55 DM)	je	61 DM
die dritte und jede folgende Halbwaise	(50 DM)	je	55 DM
den elternlosen Enkel	(100 DM)		110 DM
die Eltern oder die Adoptiveltern zusammen	(150 DM)		165 DM
einen ueberlebenden Elternteil oder Adoptivelternteil ...	(100 DM)		110 DM

Berechnung der Rente

Die Hoehe der Witwen- und Waisenrente errechnet sich aus dem Unfallruhegehalt, das dem Verfolgten entsprechend seiner Einstufung in eine vergleichbare Beamtengruppe zugestanden haette. Die auf Grund der neuen Verordnung ab 1.4.1957 geltenden erhöhten Bezuege sind aus der am Schluss dieser Darstellung veroeffentlichten neugefassten Besoldungsuebersicht ersichtlich.

SCHADEN AN KOERPER UND GESUNDHEIT

Heilbehandlung

Bisher war gesagt, dass die Bestimmungen des Bundesbeamtenengesetzes und die zur Durchfuehrung des Heilverfahrens ergangenen und ergehenden beamtenrechtlichen Vorschriften entsprechende Anwendung finden. Diese Bestimmung ist dahin geändert, dass die beamtenrechtlichen Vorschriften sinngemaesse Anwendung finden. Hierdurch soll die Anwendung der beamtenrechtlichen Vorschriften elastischer gestaltet werden.

Mindestrente

Die Bestimmungen ueber Mindestrente befinden sich in § 32 BEG. Diese Mindestrenten sind ebenso wie im Falle des Schadens am Leben um 10% erhöht worden. Der durch die Verordnung neu eingefuehrte § 21a 2.DV-BEG hat folgenden Wortlaut:

Der monatliche Mindestbetrag der Rente betraegt bei einer Beeinträchtigung der Erwerbsfaehigkeit		
von 25 bis 39 v.H.	(100 DM)	110 DM
von 40 bis 49 v.H.	(125 DM)	138 DM
von 50 bis 59 v.H.	(150 DM)	165 DM
von 60 bis 69 v.H.	(175 DM)	193 DM
von 70 bis 79 v.H.	(200 DM)	220 DM
von 80 und mehr v.H.	(250 DM)	275 DM

Berechnung der Rente

Die Rente wird in einem Hundertsatz eines mit dem Verfolgten vergleichbaren Bundesbeamten festgesetzt. Die auf Grund der neuen Verordnung ab 1.4.1957 geltenden erhöhten Bezuege sind aus der am Schluss dieser Darstellung veroeffentlichten neuen Besoldungsuebersicht ersichtlich.

SCHADEN IM BERUFLICHEN FORTKOMMEN

Bei Schaden im beruflichen Fortkommen ergibt sich aus der verschiedenen Regelung der Schadensberechnung fuer die aus selbstaendigen und unselbstaendigen Berufen Verdraengten, dass die in der Tabelle (Anlage 4 zu § 22 3.DV-BEG) vorgesehene Erhoehung der Renten sich nur auf selbstaendige Berufe bezieht. Bei den unselbstaendigen Berufen tritt eine Erhoehung der Renten nicht ein. Dies folgt daraus, dass die Berechnung der Renten bei unselbstaendigen Berufen sich nicht auf eine Tabelle stuetzt, sondern auf Grund der Hoehe der Kapitalentschaedigung errechnet wird. Die Tabelle, auf Grund deren die Kapitalentschaedigung errechnet wird, ist jedoch nicht geändert worden, da die Berechnungsgrundlage fuer Kapitalentschaedigungen von Erhoehungen der Beamtengehaelter nicht beeinflusst wird.

Fuer Kapitalentschaedigung bei Schaden im beruflichen Fortkommen ist, wenn durch anderweitigen Verdienst anrechenbares Einkommen vorhanden ist, eine Freigrenze vorgesehen, die sich aus dem Verhaeltnis der festgesetzten Kapitalentschaedigung zu den erreichbaren Dienstbezuengen ergibt (§ 17 3.DV-BEG). Diese erreichbaren Dienstbezuenge sind durch die neue Verordnung entsprechend der Erhoehung der Beamtengehaelter vom 1.4.1957 ab erhöht worden. Die neuen Sätze ergeben sich aus der Tabelle ueber erreichbare Dienstbezuenge (Anlage 3 zu §§ 15 und 17 3.DV-BEG).

SCHADEN AM LEBEN**Besoldungsuebersicht**

Vergleichbarer Dienst	Einfacher Dienst	Mittlerer Dienst	Gehobener Dienst	Hoeherer Dienst
1. Ruhegehaltfaehige Dienstbezeuge	(4 464) 5 148	(6 192) 7 084	(9 792) 10 944	(15 840) 17 480
2. Unfallruhegehalt (66⅔% aus Nr. 1)	(2 976) 3 432	(4 128) 4 723	(6 528) 7 296	(10 560) 11 653
3. Witwengeld (60% aus Nr. 2)	(1 786) 2 059	(2 477) 2 834	(3 917) 4 378	(6 336) 6 992
4. Waisengeld (30% aus Nr. 2)	(893) 1 030	(1 238) 1 417	(1 958) 2 189	(3 168) 3 496

SCHADEN AN KOERPER UND GESUNDHEIT**Besoldungsuebersicht**

Lebensalter am 1.5.1949 Dienstestommen jaehrlich	Bis zum vollendeten 30. Lebensjahr	Ab vollendetem 30. Lebensjahr	Ab vollendetem 35. Lebensjahr	Ab vollendetem 40. Lebensjahr	Ab vollendetem 45. Lebensjahr	Ab vollendetem 50. Lebensjahr	Ab vollendetem 55. Lebensjahr
Einfacher Dienst	(3 456) 4 212	(3 672) 4 446	(3 888) 4 680	(4 104) 4 914	(4 320) 5 148	(4 536) 5 148	(4 752) 5 148
Mittlerer Dienst	(4 032) 4 774	(4 464) 5 236	(4 896) 5 698	(5 328) 6 160	(5 760) 6 622	(6 192) 7 084	(6 624) 7 084
Gehobener Dienst	(5 184) 5 928	(6 048) 6 840	(6 912) 7 752	(7 776) 8 664	(8 640) 9 576	(9 504) 10 488	(10 368) 10 944
Hoeherer Dienst	(7 056) 7 448	(8 640) 9 120	(10 224) 10 792	(11 808) 12 464	(13 392) 14 136	(14 976) 15 808	(16 560) 17 480

SCHADEN IM BERUFLICHEN FORTKOMMEN**Erreichbare Dienstbezeuge**

Anlage 3 zu §§ 15 und 17 3 DV—BEG

Lebensalter Erreichbare Dienstbezeuge	Bis zum vollendeten 35. Lebensjahr	Bis zum vollendeten 45. Lebensjahr	Bis zum vollendeten 55. Lebensjahr	Ab vollendetem 55. Lebensjahr
1. Einfacher Dienst	(3 888) 4 680	(4 320) 4 914	(4 752) 5 148	(4 968) 5 244
2. Mittlerer Dienst	(4 896) 5 698	(5 760) 6 622	(6 624) 7 084	(7 056) 7 448
3. Gehobener Dienst	(6 912) 7 752	(8 640) 9 576	(10 368) 10 944	(11 232) 11 700
4. Hoeherer Dienst	(10 224) 10 792	(13 392) 14 136	(16 560) 17 480	(18 144) 18 900

Rente

Anlage 4 zu § 22 3 DV—BEG

Lebensalter am 1.10.1953	Bis zum vollendeten 35. Lebensjahr	Bis zum vollendeten 45. Lebensjahr	Bis zum vollendeten 55. Lebensjahr	Ab vollendetem 55. Lebensjahr
1. Einfacher Dienst	(97) 117	(156) 178	(198) 215	(207) 219
2. Mittlerer Dienst	(122) 143	(208) 240	(276) 296	(294) 311
3. Gehobener Dienst	(173) 194	(312) 346	(432) 456	(468) 488
4. Hoeherer Dienst	(199) 210	(409) 432	(600) 600	(600) 600

Die Tabellen zeigen, dass die Saetze des einfachen und mittleren Dienstes mehr erhoehrt worden sind als die Saetze des gehobenen und hoeheren Dienstes. Ferner ergeben die Tabellen, dass die Hoehcstrente fuer den selbstaendigen Beruf (600 DM) nicht erhoehrt worden ist.

Egon Larsen

FROM "JEW SUESS" TO THE "JEWESS OF TOLEDO"

Postscript on Lion Feuchtwanger

"The struggle between nationalism and cosmopolitanism has been of great concern to many of my readers, and I have often been asked: Are you a Jewish writer, a German one, or a cosmopolitan one? My answer is: My brain is international, my heart Jewish. It is not always easy to reconcile the two."

The speaker was Lion Feuchtwanger, the scene a gathering of workers in Moscow, the year 1937. It was probably the truest thing he ever said of himself—and about the deep conflict for which many German-Jewish intellectuals tried to find a solution. From his first great success, "Jew Süß", to his last major work, "Spanish Ballad, or the Jewess of Toledo", Feuchtwanger grappled with this problem. There were other conflicts in his life, but none of them dominated his thoughts as much as this: not even the contrast between his sympathy with Communism and his luxurious way of life in capitalist California, where he has now died, 74 years of age.

Family Background

The Feuchtwangers, as their name implies, came from Franconia. Seligmann Feuchtwanger, a silversmith born at Fürth towards the end of the 18th century, had no less than 1,400 descendants up to 1933. Most of them lived and died in Bavaria, and the Munich branch of the family achieved some importance in public life. With the majority of the German *bourgeoisie* they rose to prosperity after 1871, as bankers and business men, doctors and lawyers, university teachers and artists. It was left to Lion, born in 1884, to make the name of his family famous outside Bavaria and Germany.

It was a natural thing for the Bavarian Jews to be conscious of their Jewish background without feeling the necessity to assert their Jewishness. They had been accepted by their Gentile compatriots, they "belonged", there was no need to be constantly on the *qui vive* against symptoms of discrimination. Lion Feuchtwanger studied philosophy and German literature in Munich and Berlin—and graduated with a thesis on Heine's "Rabbi von Bacharach" in 1907. Jewish subjects and themes attracted him, and he felt they would interest a wider non-Jewish readership. His first publications, in 1905, were two small volumes of plays, among them three Biblical ones: "Joel", "King Saul" and "Jephthah's Wife". For a year or so he was the editor of the *Spiegel*, a literary magazine. Married in 1912 to Martha Löffler (who survives him), he undertook some journeys to the South and East. The First World War found him in Tunis where he was interned, but he escaped with the help of his resourceful wife via Italy back to Germany. For a while he served in the German army, and he watched the 1918 revolution "close to the leading men" in Berlin.

With his first great historical novel, "The Ugly Duchess" (1923), he began to make a name for himself inside and outside Germany. The historical novel had suffered a marked decline in international literature. Feuchtwanger revived it powerfully in this book; he broke new ground, he made the figures of the past come alive as human beings, perhaps not always avoiding anachronisms and historical inaccuracies. Even in "The Ugly Duchess" he reverted to Jewish themes by describing a 14th-century pogrom in the Tyrol.

In 1925 came his most famous book, "Jew Süß", which may have reached a total circulation of 2½ million copies, and introduced the author to a vast new readership in England and America (the book appeared in its English translation under the title "Power" in 1927). He told the dramatic story of Josef Süß Oppenheimer—a historic figure which Wilhelm Hauff had used, one hundred years before, much in the same way as Shakespeare had used Shylock. Oppenheimer, "Court Jew" and financial adviser to the Duke of Württemberg in the eighteenth century, was for Hauff a wicked upstart; Feuchtwanger saw him as a human being, a product of his confused age and the victim of unusual circumstances: the real villain was the

unscrupulous Duke, and when he had died the exploited masses turned against the readily available Jew, the eternal scapegoat, and hanged him.

I remember the enormous impact which Lion Feuchtwanger's next novel, "Success", made on all of us who had witnessed the abortive Hitler *putsch* in Munich in 1923. It appeared in 1930 when Feuchtwanger had already moved to Berlin (to be precise: to a comfortable villa in the Grunewald); thus it is not correct to say that the fury of his fellow citizens drove him out of Munich. The thinly disguised characters in this *Schlüsselroman*, from the frustrated artist and amateur politician, Kutzner, to the intellectual Tüverlin—a self-portrait of the author—were depicted with great insight and passion, but Feuchtwanger not only attempted to reveal the hidden sources of barbarism in an apparently civilised nation; he aimed higher. The eternal call for justice is the real motif of "Success". There is much of his personal credo in the book. "I believe that the only way to change the world is to explain it", says Tüverlin. "Only those who cannot explain it plausibly try to change it by force. Great empires vanish, but a good book remains. I believe in well-used paper more than in machine-guns."

England had always attracted him. His three "Anglo-Saxon Plays"—one of them, "A Day in the Life of Warren Hastings", written with Bertolt Brecht—were first performed in the 1920s and early 1930s; the second of these, "The Petrol Islands", was set in a Utopian kind of America striving for supremacy against the Soviet Union. Also with Brecht he adapted Marlowe's "Edward II" for the contemporary stage. The German nationalists censured him as an Anglophobe, and in England many called him an Anglophobe. But he never lost sight of Jewish themes. In 1932, 1935 and 1945 he published the three parts of his "Jewish War", a grand canvas of a fascinating epoch, with Flavius Josephus as the central character. "I have tried in my books, 'Jew Süß' and 'Josephus', to show the way of such Jews who went from power to intellect, who found their way back from Nietzsche (who said 'power makes stupid') to Buddha, or, if you wish, from Samson to Isaiah", he said in an address delivered to a Jewish Club in New York in January, 1933, when he was on a lecture tour of the United States. A few days later he attended a banquet given in his honour by the German Ambassador in Washington. On that evening the radio announced that Hitler had been appointed Chancellor.

Monstrosity on Celluloid

The Nazis burnt his books, but thought nothing of misusing one of them, "Jew Süß", as the basis of their major piece of anti-Semitic film propaganda. Veit Harlan produced this monstrosity on celluloid, which was to furnish the "atmospheric background" for the extermination camps and gas chambers. Feuchtwanger wrote an open letter to the seven well-known actors who had prostituted their talents in Harlan's film: "You all know my novel; some of you have told me how you admired it. . . . A few of you have let me know confidentially that you are, of course, against the Nazis, and have remained in Germany only to help the persecuted and to mitigate the worst deeds of the régime. You may occasionally believe this yourselves, but the main reason for sending me your declarations of loyalty is probably that you wanted to play safe for the future. For not even the most stupid among you believes in the Führer's millennium. . . . Use the time you have, gentlemen. It won't be long, I'm afraid—or rather I hope."

Lion Feuchtwanger never returned to Germany. "He knew quite well if that which he had derided (in 'Success') seized power, then his work would break his neck, then he could not stay, he must flee—if there was still time," wrote Thomas Mann. Feuchtwanger appreciated his good luck to be out

of reach of his enemies in 1933; return would have meant suicide.

He chose France as his country of exile. Together with Arnold Zweig he wrote a pamphlet, "The Task of the Jews", which was published by the *Europäischer Merkur* in Paris. In his contribution on "Nationalism and Jewry" he explained his spiritual relationship to the Jews, the "People of the Book": "To be a Jew is to believe in the human spirit. . . . The God of the Jews is simply the spiritual principle. . . . Veneration of the written word has become part of their existence. They have always regarded literary activity as the highest of all professions." Years later he added this sentence to his personal creed: "The Jewish writer of historical novels feels deeply confirmed in his calling by the knowledge that he is continuing the greatest literary tradition on earth—that of the Bible."

Building Life Anew

With his talent for gracious living, Feuchtwanger made a new home for himself in Sanary-sur-Mer, on the Riviera, where his house became a rallying point for German writers in exile. In 1937 he went to the Soviet Union and had a three-hour talk with Stalin. "It is good to be able to see, after all the half-heartedness in the West, such a creation which makes one say yes, yes, yes, with all one's heart", Feuchtwanger wrote after his return. He remained an admirer of revolutionary Russia to the end, although occasionally protesting that he was not really a Communist. It might be more correct to say that ever since that interview in the Kremlin he was an idealistic Stalinist, undismayed by events which must have touched him deeply as a historical writer, from the Nazi-Soviet pact of 1939 to the Twentieth Congress and the Hungarian Rebellion. Strangely enough, there is little trace of his political persuasion in his books, and dialectical materialists will find hardly anything to comfort them in his "False Nero" (1936), his "Goya" (1951) or his "Rousseau" (1953), not to mention the two sequels to his "Success", the "Oppenheims" (English title: "The Oppermanns"), a rather hastily written novel about the Jewish emigration (1933), and the last volume of this trilogy, "Exile" (1939).

When Hitler conquered France, Feuchtwanger, together with thousands of German refugees, was in danger of falling into the hands of the Gestapo. He was interned in the Les Milles camp near Nîmes, and deportation seemed only a matter of weeks. The events to which Feuchtwanger owed his life and liberty read like one of the more dramatic passages from his novels. He and 300 other internees were allowed to bathe in a small river near the camp. Clad only in shorts, he slipped away, and jumped into the waiting car of an American friend. As they sped on, Feuchtwanger dressed himself in women's clothes. He remained in hiding for six weeks, and was provided with a forged passport. His wife joined him and together they climbed the Pyrenees and reached Spain by one of the smugglers' passes. Roosevelt's Presidential Emergency Advisory Committee brought them to New York in the autumn of 1940, together with Heinrich Mann, Alfred Neumann and Franz Werfel, all refugees from Vichy France.

Post-war Germany remembered him; the East, of course, claimed him, made him a member of its Academy, conferred on him honorary degrees. Munich gave him its literary prize in 1957 but the city fathers hardly censured him when he sent a cable to Moscow congratulating the Russians on their achievements on the occasion of the 40th anniversary of the October Revolution. From his safe distance, Feuchtwanger smiled on the fracas about him. Would he have liked to return to Germany, at least for a visit? He could not risk it. He never got U.S.A. citizenship (I understand that he was still trying to become naturalised at the time of his death), and a journey abroad would probably have meant separation for good from his castle, his books, his Californian friends.

Here, in Pacific Palisades, he wrote his last great work, "Spanish Ballad or the Jewess of Toledo". It is a vast canvas of an epoch and its people, full of colour and incident, of insight into human minds, and of understanding of Jews, Christians and Moslems. As always in Feuchtwanger's work, there are many lessons to be derived from tragedy, perhaps none as urgent as this one, the *leitmotiv* of the book: "An ounce of peace is worth more than a whole ton of war."

SHADOWS OF THE PAST

SACHSENHAUSEN TRIAL

During the trial against Wilhelm Schubert and Gustav Sorge, two former guards of the Sachsenhausen concentration camp, Sorge revealed that he had been advised by his former lawyer, Dr. M. Ley (Dortmund), to deny all charges levelled against him. He then admitted that atrocities of which he was accused "may have happened". He also disclosed that, on their arrival in Western Germany after their release by the Russians in 1956, he and Schubert had been handed a list of lawyers who were described as their friends and as being able to help them.

The last witness who gave evidence at the trial was Dr. Hans Reichmann (London), Chairman of the AJR and General Secretary of the United Restitution Organisation, who had been a prisoner in Sachsenhausen. He told the Court of his own experience in the camp, and also gave a detailed survey of the various stages of the anti-Jewish policy of the Nazi régime.

Judgment is to be expected in February.

GHETTO MURDERS

An official of the Berlin Criminal Investigation Department, Friedrich Knackendoeffel, has been arrested following the report of a businessman in Dusseldorf, one of the very few survivors of the Ghetto camp in the Galician town of Kolomes, originally consisting of 70,000 people. According to the businessman's statement, the police official wantonly shot a male and a female inmate of the camp.

A former police inspector, Wilhelm Unkelbach, is to be charged at Hanau with the murder of 30 former inmates of the Czenstochow Ghetto in Poland. Another former policeman, said to have committed murders in the same Ghetto, has just been arrested.

The trader Arnold Eichhoff was arrested in Berlin for his alleged participation in the murder of Jews at Bialystok, Smolensk and Mogilev. Eichhoff, who was a police sergeant during the war, admitted to having used his firearms as a member of the execution squad, but he maintains that he acted under the orders of his superiors.

"ROEHM REVOLT" AFTERMATH

The former S.S. General, Erich von dem Bach-Zelewski, has been arrested on the suspicion of having been implicated in murder. He is accused of having during the "Roehm Revolt" in 1934 issued orders for the assassination of an East Prussian Junker, Anton von Hohenberg und Buchwald.

LIDICE MURDERER GOES FREE

S.S. Captain Krumey, alleged to have taken part in the extermination of Hungarian Jewry, is not to be arrested, following a decision of the Frankfurt Court of Appeal. Although he was accused of the murder of 88 children from Lidice, and in spite of the fact that "the presumptions of these killings is in accord with the general experience in these matters", the Court of Appeal held that there were "insufficient grounds" for opening proceedings for murder as there was no evidence—according to the Court—that Krumey had been concerned in a concrete crime. Krumey was actually found to have suggested "special treatment", but the Court was not satisfied that this actually meant "liquidation".

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VON PAPEN CLAIMS PENSION

Franz von Papen, German Chancellor in 1932 and Hitler's Ambassador to Turkey, has approached the German Foreign Office in Bonn to enquire about the possibility of a pension for his diplomatic services. The Foreign Office representative who released this information has not commented on the chances of von Papen's claim.

"NOBEL PEACE PRIZE FOR RUDOLF HESS"

Die Wegwarte, the main publication of the Sudeten Germans in Austria, has printed an appeal to the Nobel Committee of the Norwegian Parliament to award the Nobel Peace Prize to Rudolf Hess, the "Martyr of Europe". The number of Sudeten Germans in Austria runs to some hundred thousand people who possess Austrian nationality and who, to a large extent, supply the administrative offices of Austria with officials and civil servants.

FUNK GETS SMALL FINE

Walter Funk, Hitler's former Minister of Economics, who had actively supported and furthered the Nazi régime and ordered the confiscation of Jewish property, was fined only £926 by the Berlin Denazification Court which explained that, for "legal reasons", it was impossible to impose a fine on his Bavarian estate estimated at over £50,000.

MEETING OF NEO-NAZI YOUTH ORGANISATIONS

The so-called Heimattreue Jugend (H.J.) is canvassing for new members in Austria. It has also succeeded in establishing branches in Germany, particularly in Franconia. The H.J. is in liaison with extremist youth organisations in Germany such as the Union of National Students, the Viking Youth and others. These organisations have planned a "Fuehrtreffen" in Nuernberg early in 1959.

Among other activities, the H.J. also prepares the establishment of two winter camps, one in Stockenboi in Carinthia and the other in Wildschoenau in the Tyrol. Members of nationalistic organisations from other European countries are expected to attend these camps.

REINEFARTH CONTROVERSY

The return of the former S.S. General Reinefarth to the Schleswig-Holstein Parliament has been objected to by all parties except the Refugees' Party, which is represented by Reinefarth. The State Commissioner for Civil Education, Dr. Hessenauer, described Reinefarth's political activities as a deadly sin against democracy, only to be reprimanded for this remark in a radio speech by the Prime Minister of Schleswig-Holstein, von Hassel, as being incompatible with the political reserve incumbent upon a civil servant. The Prime Minister's criticism of Hessenauer in its turn aroused protests in educational and academic circles, and adverse comments in a large section of the press.

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PUBLICATION OF LIST OF NAZI JUDGES

The Sachsenhausen Committee for the Federal German Republic has published in Bonn a list containing the names of 64 public prosecutors and judges in office today, who are said to have pronounced sentences of death at the special tribunals established under the German occupation in Czechoslovakia. It is claimed that the activities of these judges can be proved by documentary evidence.

APPOINTMENT TO THE CENTRAL COURT

The Public Prosecutor Erwin Schuele, who became known as counsel for the prosecution in the so-called "Einsatzkommando" process in Ulm, has been appointed director of the newly established Central Court for the Persecution of Nazi Crimes in Ludwigsburg.

CHIEF PROSECUTOR UNDER POLICE SUPERVISION

The Chief Prosecutor in Frankfurt/Main, Dr Otto Schweinsberger, was suspended from office because of his anti-Semitic remarks. He was arrested, but released after one day on the grounds that there was "no reason for suspecting an escape", although a seat had been booked in his name on a Cairo-bound plane. He had, however, to surrender his passport, and is being kept under close police supervision.

According to the *Frankfurter Rundschau*, Dr. Schweinsberger has also been accused of having "abetted" in murder during the war, when as a judge advocate he refused to try a man who had ordered the killing of 75 Jews in the Caucasus. It is alleged that Dr. Schweinsberger, in justification of his refusal, stated that "the killing of Jews is an action in keeping with Nazi ideology".

ASSISTANCE IN RADEMACHER'S ESCAPE

Proceedings were instituted against Robert Kremer, the editor of a now defunct neo-Nazi paper *Die Anklage*, and his collaborator, Kurt Gunkel. Both men are charged with aiding and abetting the escape to Syria of Franz Rademacher, the former member of Hitler's Foreign Office, who was in 1952 sentenced to imprisonment for his share in the extermination of Jews in Yugoslavia.

Kremer stated at his trial that he knew nothing of Rademacher except that "the Allies were after him", and that he regarded it as his duty to save another German from the grip of the occupation army. Gunkel denied the allegation of having prevailed upon Kremer to take Rademacher to France by car. Kremer has been sentenced to five months' imprisonment, and the proceedings against Gunkel were discontinued, under the Amnesty Law of 1954.

Rademacher himself now lives under the name of "Roselli" in Damascus.

ANTI-SEMITISM IN COMPENSATION OFFICE

Two officials of the Wiesbaden Compensation Office, Spaeth and Bauer, have been suspended. They were alleged to have sung anti-Semitic songs in their offices. Spaeth is also accused of having made unjustified difficulties for the claimants. In the case of a former prisoner at Theresienstadt, he rejected a claim for damage to health, because the prisoners had been looked after by Jewish doctors. It is reported that some officials were wont to say: "Whenever we have to deal with a dirty Jewish file we have to wash our hands afterwards." Investigations have commenced.

GERMAN AWARD FOR INA SEIDEL

The writer, Ina Seidel, was awarded the Grand Prize for Arts (10,000 DM) by the Land Nordrhein-Westphalia. The *Basle National-Zeitung*, publishing the news, quoted an article written by Ina Seidel in the periodical *Der deutsche Schriftsteller* in April, 1942, on the occasion of Hitler's birthday.

The article glorified the achievements of the Nazi movement, and ended: "Where we now stand as Germans, as fathers and mothers of the youth and of the future of the Reich, we gratefully and humbly feel that in our efforts and our activities we are integrated into the work of the one chosen man of the generation—Adolf Hitler."

FELIX MENDELSSOHN-BARTHOLDY

150th Anniversary of His Birth

FELIX MENDELSSOHN'S JEWISH HERITAGE

February 3rd, 1959, is the 150th year of Felix Mendelssohn-Bartholdy's birth.

It is not appropriate here to reassess his achievements as a composer, although it may be mentioned that his work is in need of a reevaluation. Hardly any musician has experienced such a quick succession of over-estimation during his lifetime and depreciation after his death. The chaff, in his music, has to be separated from the wheat, and there is quite a deal of unknown wheat.

Apart from being an interesting musician, Felix Mendelssohn was a most attractive human being of unusual charm, intelligence, character, and education; to such an extent that one is tempted to take up the study of his personality over and over again. We learn most about him from his numerous letters—letters worthy of a professional writer. Observations of his relatives and friends take second place.

Although Felix Mendelssohn, the son of Jewish parents and the grandson of Moses Mendelssohn, was baptised into the Lutheran church, and I have found only one sentence where he describes himself as a "Judenjunge", he was and remained a Jew at heart. He inherited his ancestors' interest in learning and their principles of friendship, hospitality, helpfulness and charity. His Jewish heritage was most evident in his attitude towards his family, his behaviour as a son, brother and husband.

His father was looked up to as the highest authority in the family, to whom absolute obedience was due. Abraham Mendelssohn's decisions were accepted unquestioningly, yet not as those of a despot but of a wise and loving friend. Felix was most closely attached to his father. His letters to him are full of admiration, gratitude and love. His father's approval was more important to him than any applause by the general public, or any honour conferred upon him. When Abraham died, Felix, who was then 26 years of age, was inconsolable. He wrote to one of his friends of the "greatest disaster which could happen" and to another: "for what I desired above all each night, was not to experience this loss, because I was so entirely devoted to my father . . . that I do not know how to proceed with my life". When, six years later, his mother passed away, he was deeply affected and his grief was long-lasting, though lessened by the fact that he was happily married and the father of three children.

His relationship with his two sisters and his brother was affectionate throughout his life. Nearest to him in musical talent, temperament and wit, was his sister Fanny, who was more than four years his senior. His beloved "cantor", as he called her, was his confidante and critic. Her sudden death in May 1847 promoted his own untimely end six months later, at the age of 38. He could not get over her loss. "I, who never experienced any happiness without thinking how she could share it . . ." and "everything seems empty and desolate within me", he wrote after his bereavement. Abraham and Lea Mendels-

* This was on the occasion of the performance of the "Matthaeus-Passion". The incident is reported by Eduard Devrient in "Meine Erinnerungen an Felix Mendelssohn-Bartholdy" (1872) as follows: ". . ." und rief Felix uebermuetig, mitten auf dem Opernplatze stehen bleibend, "dass es ein Komoediant (Devrient) und ein Judenjunge sein muessen, die den Leuten die gresste christliche Musik wiederbringen!"

sohn's family was the fostering soil, to which Felix always came back, enjoying their understanding, appreciating their criticism, upheld by their love and admiration.

He shared with all the members of the Mendelssohn family a Jewish sense of humour. When he was in London for the first time, he described his "immense Himmelbett, in dem ich nachts spazieren liegen kann". He writes from Scotland: "mit blauem Himmel über sich und gutem Sofa unter sich, geniessbaren Victualien vor sich und dienstbaren Geistern um sich, bietet man allen Gefahren Trotz". His play upon words is amusing and original. "Gesegnete Malzeit" is what he who was himself extremely gifted in drawing and painting, wished his sister Rebecka.

It is futile to look for Jewish features in Felix Mendelssohn's music. He was a German Romantic of the first half of the nineteenth century, trained on the Viennese classics and on Bach, for whose renaissance he did more than anyone in the nineteenth century.

One is not surprised to learn that Felix's human qualities, as reflected in his letters and described by his contemporaries, made him a favourite with Jew and Gentile alike.

LOUISE W. LEVEN

"THE COUNTRY IS GERMANY . . ."

The present article proposes to deal with the remarkable father-son relationship between Abraham and Felix Mendelssohn. Abraham Mendelssohn deserves to be quoted at length, for his advice reflected a crucial problem which continued to weigh heavily on his mind. He was no frivolous wit given to laugh things off, but a stern personality, a true perfectionist. Of himself, as well as of the members of his family, he demanded that they try to anticipate the conceivable consequences of each step to be taken.

When Abraham Mendelssohn met Maximilian Heine, the brother of the poet, at the home of Baron Stieglitz in St. Petersburg, he told him: "You did the right thing to go to Russia. There you have acquired a name of your own. In Germany you would, in spite of all your achievements, always have remained only the nephew of Salomon Heine or the brother of Heinrich Heine. This has been my fate. When I was young, I was called only the son of Moses Mendelssohn, and when I had grown old, the father of Felix Mendelssohn."

The philosophy Abraham Mendelssohn endeavoured to impart on to the young generation, Felix included, was: start in circumstances where your performance is likely to be evaluated on its own intrinsic merits and not prejudged or diverted by extraneous considerations. In the instance of Felix, Abraham Mendelssohn was happy to help him embark on a musical career. He resolutely brushed aside the counsel of his brother-in-law, Jacob Bartholdy, who had suggested either a legal or a merchant's training for Felix, relegating music to the position of a "lady friend and playmate on the side".

By the same token, Abraham Mendelssohn was determined to arrange everything in such a way that Felix would pursue his musical career abroad. When Felix was a child of seven, and again when he was an adolescent of sixteen, his father sent him to Paris. In order to adjust his mind in advance for more extensive exploratory travels abroad, a year of studies at the Berlin University was then planned. That year, 1828-29, was to be devoted exclusively to the broadening of his mental horizon, therefore he was to be spared the nightmare of a final examination. Three out of seven lecture courses attended by Felix were given by Prof. Eduard Gans, the rest being divided between the philosopher Hegel, the geographer Ritter and the physicist Erman. The emphasis on Gans was no mere matter of chance. Gans enjoyed the particular confidence of Abraham Mendelssohn—both were active members of the Gesellschaft der Freunde in Berlin, and Gans was a regular

guest at the homes of the various branches of the Mendelssohn clan. Gans's francophil, politically progressive and international outlook, appealed as much to Abraham Mendelssohn as it kept him suspect with the authorities in charge of higher education in Prussia.

Following his year at the University, Felix spent seven months of 1829 in Great Britain. In May 1830 he left Berlin once more for a tour of nearly two years, during which he visited Southern Germany, Austria, Italy and France. He adhered faithfully to the programme approved by his father, though it is impossible to determine whether or not he was fully apprised of the latter's apprehensions. Abraham Mendelssohn's compelling motive was to avoid any affronts upon his family name. He foresaw such acts as inescapable in the prevailing political climate of the Germany of his days. He felt that tactful restraint was due as much to the blessed memory of his father Moses Mendelssohn as it was desirable for the unhampered development of Felix's artistic gifts. Abraham had not forgotten that Felix had twice, as an unknown "Jew boy" of ten and fifteen years respectively, been the target of chance anti-Semitic jostles. He may likewise have expected impertinent reactions in public such as were indeed, though posthumously, voiced by Richard Wagner who, in 1850, denounced Felix Mendelssohn as a representative of "Judaism in music".

Felix remained mindful, throughout his travels, of the immediate purpose his father had indicated to him. Towards the end of his stay in Paris, on February 21st, 1832, he addressed a letter to his father wherein he summed up their respective positions. He restated that his father had instructed him to have a close look at the various countries visited and to choose the one where he would eventually want to live and work. He advised that he had made his final decision: "The country is Germany; on this point I myself have become quite certain by now."

Thus Felix returned to Germany for good, quite contrary to the hopes entertained, the preparations made and the expenses incurred by the elder Mendelssohn. Abraham was wise enough to treat his son as a grown-up man, entitled to, and responsible for, his personal choice. Felix's life, reputation and fate would be linked inseparably to Germany but, of course, "Germany" comprised also his parents, his brother and his sisters. There would be no permanent separation from them.

It is futile to speculate on what might have happened to Felix as a productive artist and even personally, as a family man, had he conformed to his father's desires. All the same, he responded to the father's yielding with redoubled filial affection. When Abraham died in 1835, Felix rendered a moving account (in a letter to Preacher Bauer on December 9th, 1835) wherein he said that "henceforth I shall have to do not only without my father . . . but also without my only friend during the last years and without my tutor in art and in life."

No father could have wished for a more appreciative epitaph from his son. Nor could any son have had a more dedicated father.

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NEWS FROM GERMANY

LEO BAECK PRIZE 1958

The Leo Baeck Prize awarded annually by the Zentralrat of the Jews in Germany has granted the 1958 prize of 1,000 DM each to Dr. H. G. Adler (London), Dr. Ernst Ludwig Ehrlich (Basel-Berlin) and Erwin Sylvanus (Voellingshausen/Westfalen).

Dr. Adler, a sociologist, became known by his works on Theresienstadt, where he was interned during the war. Dr. Ehrlich, who was born in Berlin in 1921, was one of Dr. Baeck's last pupils at the Hochschule fuer die Wissenschaft des Judentums in Berlin. He has been living in Basel since 1943, where he became a Doctor of Philosophy in 1950. His works include a history of the Jews in Germany (1957) and a history of Israel from the beginnings to the destruction of the Temple (1958). He is also a guest lecturer at Frankfurt University. Erwin Sylvanus was born in Soest, as the scion of a family of parsons and teachers. He became known after the performance of his play "Korczak und die Kinder", which is centred around the fate of the Jewish doctor and educationist, Janusz Korczak, during the German occupation of Warsaw.

ERNST SCHNABEL DONATION

The author Ernst Schnabel, who received the Unesco Prize for his radio play "The Footsteps of Anne Frank", has given all the royalties derived from the play and the book to a foundation in favour of Israeli students. The rector of the Jerusalem University received the sum of DM 165,000 as a first instalment from the new foundation, to facilitate journeys of Israeli students to Europe for academic purposes.

MUSEUM AND MONUMENT AT DACHAU

The International Dachau Committee in Brussels has announced that a museum in one of the barracks of the former concentration camp in Dachau and a monument of perpetual reminder at the place of the roll calls, are to be established. The Committee has called on all former inmates of the concentration camp and other persons to place documents, books and other material at the disposal of the future museum. An international competition for the design of the monument began on January 1st. All artists and architects who were active in resistance of any kind are eligible for the competition.

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ADENAUER ON ANTI-SEMITISM

"A Disgrace"

Referring to recent anti-Semitic excesses, Chancellor Adenauer stated in the Bundestag that the Federal Government would not tolerate slander "to our fellow citizens". He called the excesses "a disgrace to the German people who were unanimous in condemning anti-Semitism". The statement was made in answer to a question by Social Democratic deputy Adolf Arndt who referred to recent court decisions and to the escape of Nazi criminals.

"SIGN OF ATONEMENT"

The theologian Dr. Ludwig Kreysig, at a meeting of the Evangelical Academy discussed the intellectual and practical problems of his "Action of Atonement", a movement aiming at making the German people face the guilt of the past. He appeals to young Germans to take upon themselves, as a sign of atonement, a year's service without material reward in those countries that suffered through war and the misdeeds of National Socialism.

DAY OF PRAYER FOR ISRAEL

The Roman Catholic paper for the diocese of Muenster has proposed that December 28th, the date of the Feast of the Innocent Children on the calendar of the Church, be instituted as a day of prayer for Israel. Such an obligation, the paper states, would rest particularly with Germany which, among all the nations, had sinned most horribly against Israel.

CHRISTIAN-JEWISH UNDERSTANDING

The "Three Rings" organisation, established in 1956 for the purpose of promoting inter-denominational goodwill amongst the youth, recently convened a conference and decided to contact trade unions in all parts of the Federal Republic, with the object of fostering Christian-Jewish understanding.

The conference, consisting of about 40 Christian and Jewish students, was addressed by Dr. H. L. Goldschmidt of Zurich, who spoke on the New Testament from the Jewish point of view, and by Dr. Karl Thieme, who explained the Christian attitude on the same issue.

APPOINTMENT TO FRANKFURT UNIVERSITY

Professor Dr. phil et jur. Julius Kraft has been appointed director of the new Department of Sociology at the Johann Wolfgang Goethe University in Frankfurt/Main. From 1933 to 1939 Professor Kraft lectured at Utrecht University, and later in New York. His works include "Von Husserl zu Heidegger", "Die Unmoeglichkeit der Geisteswissenschaften", "Erkenntnis und Glaube" and "The New Conquest of Reason (Approaches to Group Understanding)".

TUCHOLSKY EVENING IN BERLIN

The significance of the work of Kurt Tucholsky was brought home in a lecture by H. G. Sellen-thin, delivered at one of the meetings of the Jewish Community in Berlin devoted to cultural activities. Annemarie Hase, "Frau Wernicke" of the B.B.C. during the war, recited passages from Tucholsky's works.

RETURN OF DOBRIN TO BERLIN

According to a report in the *Allgemeine*, Max Dobrin, now living in London, intends returning to Berlin and re-establishing the café and patisserie business traditional in his family.

A FEUCHTWANGER BANK IN MUNICH AGAIN

The banking firm of W. Feuchtwanger in Tel Aviv is again to open a branch in Munich, where its business was conducted from 1857 to 1936. Mr. Walter Feuchtwanger declared in an interview with the *Allgemeine*, the weekly of the Jews in Germany, that two reasons had prompted him to establish the new branch in Munich: the renewal of an old family tradition and a contribution, on his part, towards a better relationship between Germany and Israel on a commercial and social basis.

Old Acquaintances

Vienna:—Lothar Muethel directed a stage version of Werfel's "Lied von Bernadette" with Helene Thimig and Anton Edthofer at Josefstadt, which did not meet with the expected success.—Peter Preses will produce Robert Stolz's new operetta "Kitty und die Weltkonferenz" soon.—Friedrich Torberg, co-editor of the monthly *Forum*, resigned his position as dramatic critic of the daily *Neuer Kurier*.—Fritz Hochwaelder's new play, "Der Unschuldige", with the brilliant Attila Hoerbiger, was shown at the Burg.—Dagny Servaes is appearing in Nestroy's "Der Zerrissene", directed by R. Steinboeck.—Karl Farkas produced Hartung's "Ich denke oft an Piroshka" in the Intimes Theatre.

Switzerland:—Kurt Hirschfeld, of Zurich's Schauspielhaus, has been invited to produce two plays in Israel.—Rainer Litten is appearing in "Der Herr Kanzleirat" in Zurich's Bernhardt-Theater.—Ellen Schwannecke was invited to appear in Marcel Frank's "Isabella und der Pelikan" in Wuerzburg.—Alice Lach will be in Kurt Frueh's film, "Café Odeon", currently in production.—Fred and Anne Lothringer have had their three "Liane" novels published; the couple are now living in Ascona.—O. Waelterlin produced Hofmannsthal's "Der Turm" at the Zurich Schauspielhaus.

Home News:—Agnes Bernelle appeared in "Robinson Crusoe" in Dublin's Gaiety Theatre.—Ruth von York, née Landshoff, has signed a contract for a British publisher to write a book about her late friend, Carl Vollmoeller, of "Miracle" fame.—Dr. Robert Jungk visited London to take part in the demonstration "Europe Against the Bombs".—Peter Illing took part in the TV series "The Four Just Men".—Rudolph Cartier produced the new "Quatermass" TV series scripted by Nigel Kneale, son-in-law of the late Alfred Kerr.—Arthur Koestler's new book, "The Sleepwalker—a History of Man's Changing Vision of the Universe", will soon be published by Hutchinson.—Oskar Kokoschka was awarded a C.B.E. in the New Year Honours List.

Obituary:—Hans May, who was over 70 when he died at the end of last year whilst on holiday in the South of France, was perhaps the most successful Continental composer of light music in England. Born in Vienna, he went to Berlin in the early 'twenties and, together with Paul Lenj and Kurt Tucholsky, was co-founder of the cabaret "Die Gondel". He wrote numerous popular songs, especially for the late Joseph Schmidt, including "Ein Lied geht um die Welt", and in London composed operettas. "Carissima" and "Wedding in Paris" had long runs in the West End a few years ago.—Another composer, Nicholas Brodzky, died in Hollywood at the age of 53. He wrote the music for all Franziska Gaal pictures and many scores for British films during the war before he went to California.—Rudolf Moralt, the 56-year-old conductor of the Vienna State Opera, died in Vienna.—Mimi Poensgen-Warmbrunn, the once famous Wagnerian singer, died near Munich at the age of 80.

Milestones:—Mischa Spolianski celebrated his 60th birthday in London last month. He started his career as a pianist in Dr. Guisepppe Becce's cinema orchestra, in which Marlene Dietrich played the second violin. He made a name for himself as a composer with the waltz "Morphium" in the early 'twenties, and wrote the music for many songs by Mehring and Marcellus Schiffer. Max Reinhardt gave Spolianski his first chance to work for the theatre, and he wrote the score for "Viktoria", "Swei Krawatten" and "Es liegt in der Luft", to name only a few of his many successes. Evergreen is his miniature opera "Rufen Sie Herrn Plim". Since he has been living in London, he has been working mainly for the films, but lately his musical version of Zuckmayer's "Katharina Knie", with Hans Albers, had a successful presentation in Munich.—Erwin Piscator received the German Cross of Merit on the occasion of his 65th birthday.—Hubert Marischka celebrated the 50th anniversary of his first stage appearance at the Theater an der Wien, in Vienna.

PEM

Herbert Freedman (Jerusalem)

MIRROR OF THE DIASPORA IN JERUSALEM

"Kibbutz Hagaluyoth", the "Ingathering of the Dispersed", seems to embrace not only Jewish men and women but also Jewish documents; not only the objects of Jewish history but also its records. More and more, Jerusalem is becoming the centre of registers and chronicles from all over the Jewish world, the home of the silent witnesses of our past.

There are four archives in Israel's capital working together in close co-operation—the State Archives for the political files and dossiers since the establishment of the State; the Zionist Archives, assembling material on the history of the Zionist movement; the archives of Yad Ve'Shem that cover the years of persecution 1933-1945; and finally the Jewish Historical General Archives which collect Jewish documents from all countries of all periods, in other words, the archives for the history of the Diaspora.

These General Archives were founded in 1939 on the private initiative of the late Dr. Joseph Meisl, erstwhile Secretary of the Berlin Jewish Community. In the beginning, they comprised hardly more than a private collection of the late Moritz Stern and the communal records of Danzig. Five years later, Dr. Meisl handed over his archives to the Historical Society of Israel (then Palestine) which is headed by Professor B. Dinur, and the records were housed at the museum on Mount Scopus. After the events in 1948, the archives were moved to a three-roomed flat in the town centre and, with the steady influx of material, most of the documents were stored in wooden crates and could not be unpacked. Only two years ago could the archives be moved to their new, spacious and modern premises on "Har Hazikaron", the "Mount of Remembrance", on the outskirts of the city.

The task of the General Archives is, in the words of the Director, Daniel J. Cohen, "to provide a documentary basis for the study of Jewish history". Although this may sound rather academic, it is in fact a dramatic undertaking, often a race against time, to rescue precious records, to retrieve lost documents or to persuade the authorities in various countries to hand over their Jewish archives.

Jewish Communities' Archives

After the Second World War it transpired that there were in German state and town files, hundreds of archives of Jewish communities. With the help of the Federal Government, especially the Federal Archives in Koblenz, as well as the municipal bodies, the Jewish Successor Organisations and present Jewish communal organisations, the archives (or what was left of them) of 800 Jewish communities in Germany, containing records of the past 300-400 years, could be transferred to Israel, among them a substantial part of the "Gesamtarchiv der deutschen Juden", formerly at Berlin. Much of the success of this "rescue operation" is due to the Israel State Archivist, Dr. A. Bein. The material of the Jewish archives consists of originals, that of the non-Jewish archives is microfilmed.

Frequently when original records were transferred, the Jerusalem General Archives arranged for a complete set of photocopies to be kept by the German archives. This happened, for example, in the case of Worms. About one year ago the complete archives of this oldest Jewish settlement on German soil, dating back to the eleventh century, was brought to Jerusalem, with the town archives in Worms retaining microfilms of all their manuscripts.

However, not all negotiations come to such an amicable conclusion and, for seven years now, a law suit has been pending against the City of Hamburg. The city is in possession of the archives of the local Jewish community, the only records of a "Grossgemeinde" that have remained unscathed, and which mirrors the development of the community from the seventeenth century till its destruction. The records were deposited in trust with the State Archives after the "Kristallnacht", and, in spite of a contractual obligation by the present Jewish communal body to transfer them to Jerusalem, the City of Hamburg has not permitted their removal.

An example of the confidence with which Jewry all over the world views the work of the General Archives, has recently been given by the Jewish Community in Vienna: they have appointed the General Archives as the trustee for all their files and records from 1812-1944, and have deposited them in Jerusalem.

An urgent and important task has been tackled for the past three years by the General Archives in Italy. There, precious Jewish documents are threatened with destruction by rain, mice and vermin, simply because nobody can be found for their keep and care. Assisted by the Federation of Jewish Communities in Italy, experts of the General Archives have sorted and listed the material, and have had the most important documents photographed. To date, 135,000 frames of microfilms are already in Jerusalem—100,000 of the Mantua archives, and the remainder of archives of Pisa, Siena, Ancona, Modena and Florence. The archives of the Jewish Community of Rome are now being microfilmed in sections. Unfortunately, not a few documents have fallen into the hands of antiquarians, and although here and there some were bought back at fantastic sums, much of this material must be considered lost to research. At present, the transfer to Jerusalem of the majority of these archives is under consideration. Based on the experiences in Italy, the General Archives have begun a similar "rescue operation" in Alsace and Lorraine and are preparing for a stocktaking of all Jewish archives.

Material from London

Interesting material has been provided by the Public Record Office, London, containing consular reports from the Balkans on matters of local Jewry; a collection of Jewish commercial letters from the eighteenth century in three continents; a report on the Berlin Congress and notes by the British Embassy in Paris on the Dreyfus Affair. A further source of information is the photocopies of files of the German Foreign Ministry, dating back to 1869.

According to an authority, the countries of the Eastern block have not lacked in co-operation. In the course of the past few years, a large number of microfilms have arrived from Poland, and Hungary has provided material on the part played by the Jews in the 1848 revolution. All in all, the General Archives now hold the original records of ca. 1,000 Jewish communities of more than twenty countries, and 700,000 frames of microfilms.

Many treasures have been added from private collections, such as the private archives of the orientologist Professor Eugen Mittwoch (with the material of the "Gesellschaft zur Förderung der Wissenschaft des Judentums"); the historian S. Dubnow; the heirs of the artist E. M. Lilien; the late President of the Hebrew University, J. L. Magnes; the historian, Professor Ismar Freund; the diaries of Reuben Brainin; the "Enzo Sereni Collection" of historical material from Italy; and the papers of the Committee for the Defence of Schwarzbard (1926-1927).

From all this it is apparent that the accent of the work of the General Archives is on Europe: the documentation of the history of American Jewry is mainly concentrated in the American Jewish Archives, Cincinnati.

No wonder that the General Archives have become a centre for research—for students no less than for scholars, and a number of recent historical works are based on material assembled on the "Mount of Remembrance".

Indeed, here lies a wide, still untouched field for research, and it will take many scholars many years to study and scrutinise the chronicles of the Diaspora. For the youth of Israel, these Archives have an added educational significance: to remind them that the era between the classical period of the Bible and the new Jewish State was not empty of Jewish values, as many of them tend to believe.

However, even the wealth of the collected material is only a modest beginning, and the long, chequered and ramified history of the Golah still hides many a treasure, waiting to be lifted from oblivion.

HUMAN RIGHTS AND HUMAN DUTIES

A postscript to the tenth anniversary of the Universal Declaration of Human Rights

Those who read my short note on the tenth anniversary of the Universal Declaration of Human Rights, in this journal's November issue, will agree that a somewhat sceptical attitude towards large-scale celebrations of this memorable event could not possibly be identified with a sad admission that the great cause of the advancement of Human Rights seems to be doomed to failure. However, I do maintain that within the framework of the United Nations, whose members are sovereign states, a confusion of genuine and justifiable patriotism with extremist nationalism or racialism is bound to occur now and then.

It is not without tragic irony that a book "dedicated to the tenth anniversary of the adoption of the Universal Declaration of Human Rights" convincingly proves that—as frankly admitted by an official report for the year 1951-52—"in large areas of the world the observance of essential human rights, personal liberty, freedom of expression, freedom from discrimination is regressing". And the views, expressed in my note referred to, are shared by Mr. Robinson when he stresses that "there is little, if any, doubt, that since that time no progress has been made in the field of the observance of human rights in the world. Indeed, if anything, there has been a retreat in this area".

Although Mr. Robinson's primary object is the expounding of the Universal Declaration's "origin, significance, application and interpretation", which is decidedly a useful and necessary task, his publication is unlikely to become a "best-seller". Well documented and informative as it is, it does not make exciting reading. However, as at the same time he emphasises that even the best-meant "declarations, resolutions and statements do not suffice", and that not legally binding declarations might breed complacency, Mr. Robinson is fully aware of the danger that the predominant task to which the U.N. has addressed itself—to produce an enforceable *International Bill of Rights*—might fall into oblivion. Unfortunately, it is this that apparently will happen. The gap between the "Universal Declaration" and the "Covenant" which would represent an international treaty is regrettably becoming wider and wider.

Although it took the committee which prepared the Universal Declaration untold discussions, meetings and sessions to obtain its adoption, the Declaration has by no means stimulated respect for human rights. It suffices to refer to the finding of the World Association for Public Relations that "the Universal Declaration has made comparatively little impact on the public".

If there had been less indifference, even a perfunctory glance at the Universal Declaration would have disclosed the strange fact that but one of the 30 Articles of its final version—Article 29—indicates that some not specified human duties are complementary to all the human rights in which the other Articles abound. Nonetheless, the interpretation of each of these Articles by Mr. Robinson is much to his credit. It is true his untiring efforts to present the adoption of the Universal Declaration as a real achievement in the fight against centuries-old hatreds, prejudices and biases fail to convince us. Nor should Mr. Robinson, or for that matter the World Jewish Congress—one of the non-governmental organisations—be blamed for slightly exaggerating their own share in suggesting, drafting and improving a good deal of the Declaration's fundamentals. But such efforts are more praiseworthy than the rather hypocritical pronouncements of the member-states—the trustees of individual human beings—deploring and rejecting the right of the individual's petition, because it might become as much a method of political (or psychological) warfare as that of ventilating the genuine grievances of individuals. But what mankind is expecting from the United Nations and is passionately looking for is—to use Lord Hailsham's imaginative words—"some pattern of human behaviour less anarchic than mere nationalism and less offensive than traditional imperialism".

L. ZEITLIN

* Nehemiah Robinson: "The Universal Declaration of Human Rights." Institute of Jewish Affairs: World Jewish Congress (New York, 1958).

BIRTHDAY TRIBUTES

PROFESSOR DR. FRITZ HEINEMANN 70

Fritz Heinemann was born in Lueneburg (Northern Germany) on February 8th, 1889. His family, which included outstanding lawyers and bankers, was well known for its moral and intellectual integrity and its active participation in the community life of this old and charming town, and Fritz Heinemann has kept something of the aura of this "patrician" origin, in spite of all tribulations in the years after 1933. There was probably never any doubt about the subject of his studies: he was already marked as a "philosopher" before he went to university.

His first important book, influenced by Hermann Cohen and the "Marburger Schule", was published as early as 1913: "Aufbau der Kantischen Kritik der reinen Vernunft und das Problem der Zeit". In 1921 he published his brilliant contribution to the knowledge and the interpretation of Plotin and, after another eight years, his "Neue Wege der Philosophie". This was a "Markstein" not only for his own outlook and development. In his remarkable and most successful book, "Existentialism and the Modern Predicament" (London, 1953, and, later, paper-back editions in U.S.A.), we find the following lines which, in a succinct form, give his very personal and intensely humane approach to the difficult problems of epistemology and metaphysics:

"In 1929 I published a book, 'Neue Wege der Philosophie', in which I introduced the term 'existenzphilosophie'; and to my knowledge I was the first to describe this phenomenon. I interpreted the whole modern philosophy from Descartes to the present time as being based on the antithetical principles of discursive reason (ratio) and life. I understand 'existence' as a new principle. . . . The person responding or being interdependent with man, the universe and God, is the key for the interpretation of

the human world, of history and of the universe itself."

A few years later he returned to these focal questions with an amplifying treatise called: "Jenseits des Existentialismus. Studien zum Gestaltwandel der gegenwaertigen Philosophie" (Stuttgart, 1957).

Although he never glosses over the difficulties of philosophical matters and does not aim at cheap popularity, his real intent is, similar to Mose ben Maimon, to provide a "guide for the perplexed" and, like him, to show the essential unity of philosophical and religious attitudes. In this connection his long introduction to "W. von Humboldt, Anthropologie und Menschenkenntnis" (Halle, 1929), a penetrating and wise appreciation, should not be forgotten, nor should his affinity to the great French encyclopaedists, more particularly Diderot, be overlooked.

Thus, as a philosopher, Fritz Heinemann is a teacher and an educator in the highest sense. After he was deprived of his professorship at the University of Frankfurt in 1933, he lived for a while as one of the wandering scholars in Holland and France, and eventually came to England where he was for many years a research worker and a tutor at the Manchester College in Oxford. He is an active member of the Society for Jewish Study, a trusted friend of various other Jewish organisations, a well known figure at the international congresses of philosophy, and a contributor to the leading philosophical journals.

Jews from Germany may remember his contributions to the Jewish periodical, *Der Morgen*, such as "Die Stunde der Juedischen Philosophie" (June, 1935) and "Urformen Juedischen Geistes" (February, 1936). He argued that the "specifically Jewish epoch" which had led the Jews back to their own history, would also produce a genuine Jewish philosophy "springing from the depth of the Jewish heart".

HANS JAEGER 60

The 60th birthday on February 10th of Hans Jaeger, President of "Club 1943", serves as a welcome opportunity of expressing to him our gratitude for his longstanding devoted services to the immigrants from German-speaking countries. Week after week the Club attracts numerous ex-refugees, especially in the Hampstead district. As a rallying centre for people of the same background, it provides a spiritual home. To keep the Club going by preparing a topical programme with expert speakers is, in the first place, Hans Jaeger's task. Apart from this "backroom" work, easily under-estimated by those who only benefit from the results, he himself often acts as the speaker or chairman at meetings. On such occasions, his widespread knowledge reveals itself. Politics, around which his work as a professional journalist centres are his main sphere of interest. Here he displays an outstanding ability to see current events in their wider context. His knowledge and understanding of the position in Israel and of Jewish questions in general, surpasses that of many Jews. On several occasions he also contributed to *AJR Information*. Together with his many other friends, we convey our sincerest birthday wishes to Hans Jaeger.

PROFESSOR L. ROSENBERG 80

Professor Leo Rosenberg, the author of the standard work on German Zivil-Prozessrecht, celebrated his 80th birthday on January 7th. He was born in Fraustadt, and taught law at the Universities of Goettingen, Giessen and Leipzig. He was dismissed in 1934, but resumed his activities at Munich University after the war, until his retirement in 1955.

OTTILIE SCHOENEWALD 75

Ottilie Schoenewald, the last Chairman of the "Juedische Frauenbund" in Germany, recently celebrated her 75th birthday in the United States. The *AJR*, with which she was actively associated when she lived in Cambridge during the war, extends its heartiest congratulations to her.

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IN MEMORIAM

LADY BEERBOHM

The death of Lady Beerbohm (née Elisabeth Jungmann) will be deeply regretted by many members of our community who knew her, especially for the part she played in Germany prior to her emigration. As secretary to Gerhart Hauptmann until 1934 she was not only the writer's trusted and devoted assistant, but, a personality in her own right, was deeply respected and personally associated with many representatives of Germany's cultural life under the Weimar Republic. After she came to this country in 1938 she worked for Sir William Rothenstein, then for the Wiener Library for some time, and was attached during the later war years to the Foreign Office. In that capacity she stayed in Germany during the first post-war years, to work as assistant to the Educational Adviser for the British Zone.

In 1951 she became companion to Sir Max Beerbohm, whom she married shortly before his death. Since then she lived in Rapallo, where she devoted herself to the care of the vast collection of letters and books in his estate.

She will be remembered with affection by all those who had the privilege to know her and came into contact with her amiable and vigorous personality. Our sincerest sympathies go out to her nearest relatives, Dr. Eva and Dr. Hans Reichmann.

MR. O. A. FRIEDMANN

Mr. Oscar A. Friedmann has died at the age of 55. In Germany he was the head of the Home for Jewish juvenile delinquents at Wolzig. On coming to England, he was attached to the Jewish Refugees Committee and when, after the war, 700 young survivors of the concentration camps were brought over, Mr. Friedmann took charge of them as the Committee's Welfare Officer. He was also the founder of the Primrose Youth Club, originally established for the benefit of those young newcomers. During the past few years, he practised as a psychologist.

RABBINER DR. ADOLF KOBER

In New York ist im achtzigsten Lebensjahre Dr. Adolf Kober dahingegangen. Die jüdische Welt hat in ihm einen hervorragenden Rabbiner, einen bedeutenden Erforscher ihrer Geschichte verloren.

Er war 1878 in Beuthen geboren. Seine rabbinische Ausbildung hat er als Schüler von Israel Levy, von Marcus Brann und von Saul Horowitz auf dem Rabbinisch-Theologischen Seminar in Breslau erhalten. Mehr als ein halbes Jahrhundert lang ist er im rabbinischen Beruf gestanden, zuerst als Religionslehrer in Köln, dann, von 1908 bis 1918, als Rabbiner in Wiesbaden und endlich, von 1918 bis 1939, als Rabbiner der grossen Gemeinde Köln. Dort wirkte er an der Synagoge Roonstrasse. Er war in diesen Jahrzehnten auf dem ganzen weiten Felde des rabbinischen Amtes tätig, aber er hat auch ungewöhnliche Aufgaben gemeistert, die die Zeit ihm gestellt. Sein Werk war der viel bewunderte jüdische Pavillon auf der Jahrtausendausstellung in Köln, 1925. Die Verfolgung hat ihn nach New York getrieben, dort konnte er noch fünfzehn Jahre lang an einer von deutschen Juden begründeten Gemeinde wirken.

Seiner Neigung und dem Gange seiner Bildung nach war er Historiker. Er hat auf der Universität Breslau Geschichte studiert und bis zum Ende seines Lebens auf dem Sondergebiet der jüdischen Geschichte selbständig forschend und seine Erkenntnisse der Welt mitteilend gearbeitet. In Köln ist die früheste Niederlassung von Juden in Deutschland bezeugt, und die Geschichte seiner eigenen Gemeinde hat ihm damit von Anfang an Fragen gestellt, die ihn fesselten. Im hohen Alter ist er von seinem Amt zurückgetreten, aber seine Forschung hat er nicht aufgegeben. Nachdem er so viele Probleme der entfernteren Jahrhunderte erforscht und durchdacht hatte, wandte er sich nun einem Kapitel der Neuzeit und der Gegenwart zu. Er hat in seinen letzten Lebensjahren ein umfangreiches Werk vollendet: "Aus 150 Jahren jüdischer Erziehung in Deutschland (1780-1930)". Zwei Kapitel daraus sind im Year Book II des Leo Baeck Institute 1957 erschienen. Das ganze Werk wird, in deutscher Sprache, vom Leo Baeck

Institute veröffentlicht werden, ein dauerndes Denkmal seiner Wissenschaft, aber auch seiner Persönlichkeit.

Sein Augenlicht war ja in den letzten Jahren schwächer und schwächer geworden, und die Arbeit wurde ihm schwerer und schwerer, aber keine Hemmung konnte ihn abhalten. Er ist seiner Aufgabe unermüdet treu geblieben, und so legt sein letztes Werk nach seinem Tode Zeugnis ab für die Energie des Willens und die Kraft der Berufung, die in diesem ruhigen, bescheidenen und gütigen Manne wohnte.

Solange Menschen von der alten Gemeinde Köln sprechen, werden sie Adolf Kober's sich erinnern, solange die Geschichte des einstigen deutschen Judentums erforscht wird, werden seine Werke als Zeugen aufgerufen werden. Ein langes nachwirkendes Gedächtnis ist ihm gesichert. Sein Andenken dauere zum Segen.

RABBI DR. M. ESCHELBACHER

DR. HUGO EHRLICH

The lawyer, Dr. Hugo Ehrlich, of Berlin, recently died at the age of 76. Dr. Ehrlich played a leading part in the work of the Berlin Jewish Community after the war, and was also associated with the Society for Christian-Jewish Co-operation.

DR. SELMA MEYER

Dr. Selma Meyer, former Professor of Pediatrics at the Dusseldorf Medical Academy, died in New York at the age of 80. She was a pupil of Paul Czerny, and contributed an essay on scarlet fever to a standard work on pediatrics (Pfaundler-Schlossmann). She continued her professional activities in New York.

DR. ERNST WOLFF

Dr. Ernst Wolff, until 1933 Chairman of the Board of the "Anwaltskammer", has passed away at the age of 81. Until 1933 he played a leading part in the legal profession in Germany. He emigrated to England in 1939 but returned to Germany in 1948, to become President of the Supreme Law Court for the British Zone. After his retirement from this post in 1950, he became Honorary Professor of Cologne University. Dr. Wolff was a grandson of Eduard von Simson.

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Leonard G. Montefiore

"DIE VERHEIMLICHTE WAHRHEIT"**Documentary on Theresienstadt**

In this companion volume* to his previous book, "Theresienstadt", Dr. Adler gives his readers a "documentary" which goes far to illustrate how a little garrison town with 7,000 inhabitants became a Ghetto prison where, during the years 1941 to 1945, over 30,000 Jews died of disease or starvation, and through which 85,000 passed on their road to death at Auschwitz. About 3,000 people are believed to have survived four years in Theresienstadt.

Dr. Adler explains how it came about that, although the intention was to exterminate all the eleven million Jews living in Europe, it served the Nazi purpose to create a make-believe settlement—a pretence self-governing Jewish community—which, if the need arose, could be shown to visitors from neutral countries and help to stamp the rumours of mass executions which had reached the outside world as "Greuelpropaganda".

Evidence of Crimes

After the war, though the Nazis had taken precautions to destroy many records of their crimes, sufficient remained to be used at the trials of the various criminals, including the Camp Commandant Seidl and his chief assistant Rahm. But, in recent years, much more evidence has been collected and preserved in museums and private collections, such as the one in the possession of the author of this book.

Designed in 1941 as a concentration camp for Jews expelled from Prague and other towns in Czechoslovakia, Theresienstadt in 1942 became the place to which certain categories of Jews were sent who, for one reason or another, it seemed convenient to keep alive for a longer or shorter period. Such were Jews over 65 years of age, Jews who had received the Iron Cross First Class in World War I, Jews who had friends in foreign countries and Jews who became known as the "Prominenten" whose names were well known and about whose fate enquiries might be made.

By 1945 it was pretty clear that Germany was nearing defeat, and that the day of reckoning was not far off. It was needful that the truth should, if possible, be concealed. By means of official correspondence, administration orders, photographs and drawings, Dr. Adler succeeds in removing any doubts that may still remain as to

* "Die verheimlichte Wahrheit", H. G. Adler. Published by J. C. B. Mohr, DM. 38.

what happened in Theresienstadt and the methods used in transporting Jews thither and removing them in due course to the gas chambers at Auschwitz—the dreaded transports which spared neither young nor old. Readers of Adler's former book may remember the letter found buried near the grave of a rabbi in Prague. "Dear Wunder-Rabbi", it said, "please help me and let my Mummy come home and don't let her be sent away on a transport."

As agents in the work of deportation, the Gestapo used Jewish organisations—the Kulturgemeinden in Prague and Vienna and the Reichsvereinigung in Germany. They were compelled to notify their members of impending deportation, and to ensure that they were ready in the early hours of the morning with their luggage already packed to march or, in the case of those too old and feeble to walk, to be driven to collecting points where they were searched before being loaded on to trucks at the railhead.

Much deception was practised. In Germany, Jews were persuaded to enter into Heimeinkaufsverträge whereby, on the sale of their property to the Reichsvereinigung, who in turn transferred the proceeds to the Gestapo, they hoped that a small life pension together with a comfortable lodging would be secured for them in Theresienstadt. So successful was this trick, that some Jews arriving at Theresienstadt were known to ask for a room facing South with a balcony. They were quickly disillusioned when they found themselves sleeping on the bare boards with 200 other unfortunates.

Transports for Liquidation

Life in Theresienstadt alternated between periods of comparative quiet and periods of terror, when the Gestapo reduced overcrowding by despatching a few thousand people to be liquidated elsewhere. These transports were, as often as not, made up of elderly people, the halt, the lame and the sick, together with children—useless mouths whom it served no purpose for the Gestapo to keep alive. But the Ghetto also had to serve the purpose of deceiving neutral opinion, either representatives of the Red Cross or distinguished foreigners like Sven Hedin, whose good opinion Hitler wished to retain. It was through Sven Hedin that Philipson, formerly Professor at Bonn, had returned to

him in Theresienstadt some of the books stolen from him at the time of his arrest.

As the end of the war drew near, more elaborate arrangements to disguise the truth were adopted. A children's home was opened, together with a restaurant complete with lawns and flower beds and a band where Ghetto residents could be seen drinking ersatz coffee. Concerts were given by a Jewish orchestra, and light comedies were performed by Jewish actors. To complete the mockery, orders were given for a film to be made of all this make-believe. Dr. Adler gives details of the film, as directed by the Regisseur Kurt Geron. He also gives the source of his information, which comes from the papers handed by Geron to a friend shortly before his death in Auschwitz in October, 1944.

Film of Theresienstadt

The film, "Theresienstadt", was exhibited in Germany in the autumn of 1944. The audience was shown a restaurant scene, with soft music being played. Then on the screen were shown dirt-stained soldiers, shots and explosions were heard. At this point, the commentator interjected: "While Jews in Theresienstadt sit eating cakes and drinking coffee, listening to dance music, our soldiers are engaged in a terrible war, suffering every hardship in order to defend the Fatherland." In his direction of the film Geron had two Jewish assistants, Frantisek Zelenka, formerly a well-known theatrical architect, and the artist Jo Spier, some of whose sketches Dr. Adler reproduces. Both men were subsequently deported to Auschwitz.

It would ill become anyone who never knew Theresienstadt from the inside to throw stones at men who, striving desperately for their lives, lent their talents to this Gestapo propaganda work. Dr. Adler, who shared their captivity, does not do so, though he does not spare all members of the Aeltestenrat. Also, he gives credit where he thinks credit is due. At the end of June 1943 two members of the German Red Cross were permitted to visit the Ghetto, escorted by a representative of the German Foreign Office. In due course their report on conditions reached Geneva. "Much honour", writes Dr. Adler, "is due to these German delegates. Their report was in accordance with the truth, and such things said to a foreigner even in confidence were at that time highly dangerous."

It would be of advantage if the reader were first to refresh his memory of events by turning to Dr. Adler's earlier work on Theresienstadt. But even without doing so, he cannot fail to be deeply impressed by this masterly and instructive survey. This feeling may well be deepened by one of disgust at the cruelty of man to his fellows.

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Letters to the Editor

"WILLIAM II AND THE JEWS"

Sir,

If my memory does not deceive me, there appears to be an error in F. Friedlander's article on William II and the Jews, published in your issue No. 1, 1959.

The Emperor did not attend the consecration of the Fasanenstrasse Synagogue. Hopes that he might do so were disappointed. A short time after the consecration William II intimated that he would like to inspect the "Trausaal" connected with the synagogue, as this room had been decorated with tiles from the factory in Kadinen (East Prussia), which was the Emperor's personal property ("Kadiner Kacheln"). He also let it be known that he would be pleased if Dr. James Simon would be present. The inspection duly took place, and the Emperor then also viewed the synagogue itself.

Yours, etc.,

E. SCHAEFER.

3/6 Northwood Hall,
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NATIONAL INSURANCE

Contribution Refunds to Certain Late Entrants

The Minister of Pensions and National Insurance has made regulations (The National Insurance [New Entrants Transitional] Amendment No. 2 Regulations, S.I. 1958 No. 2124, price 3d. from H.M. Stationery Office or any bookseller) by which people who entered national insurance too late to reach the minimum yearly average of 13 contributions needed to qualify for any retirement pension or widow's benefit—for example elderly people coming to this country from abroad—will get a refund of the appropriate portion of their insurance contributions when they reach pension age.

So far, nobody who has actually paid the required minimum of 156 contributions can have failed to qualify for at least the minimum retirement pension but it will be possible from early 1959 onwards for some late entrants to be enabled to achieve the necessary average of 13 contributions a year from the operative date, i.e., July 5th, 1948.

The regulations came into force on December 19th, 1958.

BACK NUMBERS OF "AJR INFORMATION"

It would be greatly appreciated if readers who possess copies of the October 1956 issue of *AJR Information* would be good enough to send them to the AJR office, 8 Fairfax Mansions, London, N.W.3.

A SUCCESSFUL PERFORMANCE

After having launched its activities last year with a performance of Halévy's "La Juive", the Revival Opera Company recently rendered a performance of Meyerbeer's "Le Prophète" at the Rudolf Steiner Hall. It is one of the objects of the Company, which enjoys the patronage of H.E. the French Ambassador, "to provide valuable experience for young professionals and advanced students on the operatic stage". This object was achieved, and the excellent teamwork of all the participating artists is to be commended. The Artistic Director of the Company who was also the producer and designer, is Mr. Peter G. Foster, of German-Jewish origin.

FAMILY EVENTS

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

Birthdays

Friedenstein. Mrs. Clara Friedenstien (née Susskind), formerly of Frankfurt a/Main, will celebrate her 90th birthday on February 9th. 38 Berkeley Street, Glasgow, C.3.

Will. Mr. Louis Will, 22 Dingwall Gardens, London, N.W.11, celebrated his 88th birthday on January 15th.

Deaths

Ruf. Mrs. Jetty Ruf (née Marx), died on January 11th. Deeply mourned by her husband Hermann Ruf, brothers Alfred and Paul Marx, and all relatives and friends.—85 Messina Avenue, London, N.W.6.

Meyer. Our beloved mother, Mrs. Martha Meyer (née Haas), formerly Heidelberg, died suddenly on October 19th, 1958, shortly after the death of her dear brother, Ivor Haas, London. Deeply mourned by her family, Mr. and Mrs. R. Baer (née Meyer), 7 Moser Street, Tel Aviv, Mr. and Mrs. I. Rothstein (née Meyer), 21 Aloof David Street, Ramat Hen, Israel.

Simons. On December 31st, 1958, peacefully, at a nursing home, Flora Simons (formerly of Dusseldorf), of 1 Croft Gardens, Barton Road, Cambridge, in her 90th year. Dearly beloved mother of Ludwig, Walter and the late Hugo Simons, beloved sister of Bertha Biess, grandmother and great-grandmother. The funeral took place on January 2nd.

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Hans Hirsch, born 12.7.26 in Herford. Last-known address 37 Tavistock Place, London, W.C.1. Was chauffeur for Jewish Relief Unit in Germany for first year after the war, then emigrated to England.

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Julius Gellner

THE CHANGING FACE OF NATHAN

A well-known English theatre critic wrote, after a recent German production of "Nathan der Weise": "What a boring play". Though somewhat staggered by the bluntness of this statement I could not feel particularly excited about it considering that the same had been said in England about Goethe's "Faust". It is an extraordinary and not easily explainable fact that German classics are so little appreciated in this country; a new production of Schiller's "Maria Stuart"—the first public performance of this play in England—fared slightly better, but the reason seems to have been that Stephen Spender, the translator, "de-schillerised" Schiller and attempted to change him into Shakespeare. Kleist is almost unknown in this country; the only exception which occurs to me is Buechner, whose unorthodox dramatic style and almost expressionistic language apparently appeals much more to English taste.

I have been digressing from my subject, which is "Nathan der Weise". I want to start with the perhaps startling admission: Yes, I quite agree it is a boring play, but how I love it! This seeming contradiction can only be understood by those who, like me, have been faithfully accompanied by this play and all its vicissitudes through all their lives. To me it has, since the days of my youth, been the most valid dramatic contribution to the ideas of the eighteenth century, the ideas of enlightenment and liberalism; though these ideas might today seem to many old-fashioned and obsolete, still they were in their changing forms the foundation of what I would modestly call my own "Weltanschauung"! This "old-fashioned" attitude might explain my love for this "old-fashioned" play, which so uncompromisingly, courageously and completely carries its message that its dramatic shortcomings seem paltry in comparison.

My love for the play never wavered in all these many and eventful years since the days of my youth before the First World War, though the immediacy of its message changed quite often—according to the times—and with it in a most illuminating way the interpretation of the title rôle by various great actors.

My first Nathan performance was almost the first theatrical performance I ever saw. And Nathan was played by the almost legendary Adolf Sonnenthal, who gave a guest performance in Prague. He was very old, over 80, and his way

of delivering the grand speeches suffered in an almost tragi-comic way from the fact that he had, as far as I remember, scarcely any teeth left, and yet it was such a powerful performance that its impact remains indelibly imprinted on my mind. He was the last survivor of perhaps the greatest period of the German classical theatre, and so it was quite natural that his reading of the part was in the grand manner, but the great mould was filled with an equally great vitality and idealism. It is interesting, by the way, that Sonnenthal died in Prague during these guest performances.

Shortly afterwards I saw two other performances of Nathan—both externally in the same grand manner but both already showing the decline of the period; the grand manner had lost its meaning and had deteriorated in "great declamation" into what we then called "Hohles Pathos"! The performances were those of the famous Ernst Ritter von Possart and the scarcely less famous Ludwig Wuellner.

Then came the First World War and, at its end, a revolution which we sincerely believed had brought us permanent peace and with it the solution of all the world's problems. So "Nathan der Weise" lost his audiences during the first years after the war and the play was scarcely performed. But the world soon came to recognise that not only were all the problems still unsolved but that new ones, even crueller in their consequences, had arisen. In fact, what seemed progress turned out to be the beginning of the most retrograde and barbaric period of human civilisation. The voice of Nathan, the Jew, was silenced in Germany but was heard from Austria with the voice of the great and unforgettable Albert Bassermann; it was again an entirely new reading of the part, realistic in its nearness to us, in its emphasis on the burning and tragic topicality of the problem. Bassermann went as a refugee to America with his Jewish wife, as if Nathan himself, the creation of the great German poet Lessing, had had to flee the nightmare of German tyranny.

In 1945, in the hour of utter and inglorious defeat, Lessing's Nathan returned; the German theatres' first offering of it was as a token of guilt, like an outstretched hand asking forgiveness; two octogenarians, Paul Wegener and Eduard von Winterstein, survivors of Max Reinhardt's great ensemble, were chosen as instruments to symbolise the beginning of a new period of more

humane values. Many people doubt whether this beginning always developed in the direction of the goal which was visualised and expected in 1945. But we are still too much involved in the violent current of this development to be able to judge. Nevertheless the torch, which was carried then by Wegener's and Winterstein's rendering of Nathan's humane message, had a burning immediacy and a stirring impact on all who had the good fortune to see these actors.

More than a decade later, the world's problems seem again to have changed and, balanced against the political division of the world, the hydrogen bomb and a most violent racial upheaval in other continents, the liberal and humanitarian philosophy of Lessing's "Nathan" seems slight though, even today, by no means slight enough to be entirely ignored. The play is still performed and, in consequence of the relative weightlessness of its problems, performed in a much lighter vein. This was the style of the "Nathan" production which we recently saw in London, and it was particularly the casting of the title rôle with the outstanding Jewish actor Ernst Deutsch which helped to make this lighter approach extremely successful. The danger of boredom, of which I spoke in the beginning, was most attractively overcome by a sense of comedy, a comedy that still left room for a noble rendering of the play's essential message.

I have no doubt that many more changes will come with changing times, but nevertheless the inner truth of the play will not allow it ever to be forgotten.

GERMAN JEWISH REFUGEE BECOMES RHODESIAN M.P.

The newly elected Federal M.P. for the constituency of Eastlea in Salisbury, Southern Rhodesia, is Mr. Peter Staub, a German Jewish refugee. It is believed that this is the first time a German Jewish refugee has won a seat in a legislature of the British Commonwealth. The leader of the Federal Party in Rhodesia is Sir Roy Welensky who, incidentally, is also a Jew.

Mr. Staub won this honour exactly 24 years after going to Southern Africa, where he arrived in Cape Town on November 12th, 1934. He was born in Breslau on May 14th, 1911, but was brought up in Berlin, from where he fled in 1933. His father was Dr. Hugo Staub, the advocate and noted expert on criminal psychology. Mr. Staub lived in Johannesburg until 1950, when he came to Rhodesia.

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LONDON PAPERS ON ANTISEMITISM IN WEST GERMANY

The Times, in an article on January 8th entitled "Anti-Semitism Again in Germany" declared: "With fewer than 30,000 Jews in West Germany, anti-Semitism seems to be growing again". According to observers, the fact that a paper such as *The Times* should write that "apparently the mere memory of the (Jewish) race seems sufficient to goad a number of Germans into making anti-Semitic statements, some cruel", tends to show that the situation is seriously deteriorating.

In its article *The Times* enumerated a number of important cases of flagrant anti-Semitism such as the Zind case and the recent suspension of two restitution officials of the State of Hesse. "German anti-Semitism may find an explanation in the survival of so many ex-Nazis in public office". While the Federal Government has made

financial compensation, the continuance of these people in office could keep the poison flowing, and suggest to others that anti-Semitism will be condoned. *The Times* states that there is a lot to be said for this view, but it does not explain "the phenomenon of hatred of a community that no longer exists in most parts of the country, or its survival after the blood letting of the war years".

The News Chronicle on January 10th, under the heading "Anti-Jew Storm in Germany", reported on the acquittal of two Germans accused of publishing a Jew-baiting booklet, which had provoked a sharp clash between Hamburg courts and the City Government. Hamburg's Socialist Lord Mayor, Max Brauer, disturbed by the courts' judgment, hurried to put the facts before Chancellor Adenauer. Brauer reported that the Chancellor was "horrified", and suggested that the

two men—Friedrich Nieland aged 62, and Adolf Heimberg, 77—should be tried by a Federal court as they cannot be brought before a Hamburg court again.

Niland is alleged to have written that the gassing of the Jews was not carried out by Germans but was planned by a small circle of initiators in world Jewry. In his book, he also called for laws to be passed like the infamous Nuremberg race decrees, to stop Jews from holding responsible positions. Two Hamburg courts decided that the booklet was not aimed at Jews in general but at a small circle, and did not endanger the State.

Mayor Brauer has stated that the decision would deepen other countries' mistrust of Germany as a democracy. Other members of the Hamburg Government also criticised the courts' decision.

In view of this incident and similar ones in the recent past, the Federal Cabinet has decided to submit a Bill to the Bundestag, under which hate-mongering against national, racial, and religious groups would be punishable.

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