

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Herbert Freedlen (Jerusalem)

THE IMPASSE

Israel Between War and Peace

The Israelis are wary of the plans for a Middle East solution based on guarantees by third parties. Israel has had tragic experiences in regard to international pledges, both by the United Nations and by the Western Powers. In 1948 the United Nations was helpless in preventing a combined invasion of six Arab States, most of them member-States, and the General Assembly did not even carry a vote against the invaders who openly declared their intention of annulling a United Nations decision by force. When the armistice agreements were signed in 1949 the United Nations delegated observers along Israel's borders; they reported on incidents where regular forces were involved, but failed to take note of a new form of warfare—the incursion by Fedayeen.

In 1950 the three Western Powers—the United States, Great Britain and France—issued a declaration of intent which was to guarantee the settlements as laid down in the armistice agreements. However, this declaration did not prevent or curb the deterioration of the border situation, when, especially from 1954 onwards, Fedayeen activities undermined the armistice agreements and Israel's internal security. Sabotage acts were carried out in town and country, and travel between Jerusalem and Tel Aviv had to be suspended after dark. The terrorists operated mainly from Egyptian bases in the Gaza Strip and in Sinai. The Egyptian violation of the armistice agreement included the denial of navigation for Israeli and Israel-bound shipping in the Gulf of Eilat and the Suez Canal, although the Security Council had resolved that such a naval blockade was not to be permitted.

Pressure After Sinai Campaign

The Sinai campaign of 1956 brought to an end the Fedayeen attacks and opened the Straits of Tiran. The Israeli Army captured the Gaza Strip and the whole of Sinai, reached Sharm-a-Sheik and stood within reach of the Suez Canal. Yet, by international, particularly American, pressure Israel was forced to withdraw. Instead of a peace settlement, international arrangements were drawn up. The presence of an emergency force, authorised by the United Nations, and declarations of the Great Powers, were to safeguard the freedom of navigation in the Straits of Tiran and to ensure Israel's security on the Egyptian border. In March, 1957, Israel placed her trust in this twofold guarantee and completed her withdrawal. When in May, 1967, these guarantees were put to the test they were

found to be utterly worthless. Israel then stood alone and her very existence was at stake. The United Nations' guarantee was obliterated in three days. The emergency force was expelled on Egyptian initiative and the United Nations Secretary-General publicly accepted the situation. The big-Power pledge was cancelled out when Nasser closed the Straits of Tiran, despite the obligation of 17 maritime nations to defend Israel's right to free navigation.

The present composition of the United Nations—where the Arab States, together with some other Moslem countries and the Communist bloc muster between 40 to 48 votes—makes it a foregone conclusion that this organisation will never act against Arab interests. It has, therefore, been suggested that only a joint guarantee of the United States and Russia would prevent the next Arab aggression. In order to make such a guarantee workable, first the aggressor has to be defined. Is it to be believed that the Soviet Union would be ready to recognise the Arab States as the aggressors? Even if the unlikely event should come about—the lack of agreement in advance between the Soviet Union and the United States in defining aggression would empty any guarantee of practical content, as modern air forces, armies and navies move fast. And could Russia and America really act together? Not since the end of the Second World War have there been any common security arrangements between them. It would be rather naive to imagine the Sixth Fleet going into joint action with the Red Squadrons in the Mediterranean because Israel was in danger.

Striving for Direct Negotiations

In contrast to international guarantees, Israel wants peace by direct negotiations, culminating in the signing of a peace treaty. The Cabinet plan, as published last December, reads: "The Government will steadfastly strive to obtain a durable peace with Israel's neighbours founded on peace treaties achieved by direct negotiations between the parties. Agreed, secure and recognised borders will be laid down in peace treaties. . . . Israel will continue to be willing to negotiate—without prior conditions from either side—with any of the neighbouring States for the conclusion of a peace treaty."

In a less formal manner Israel has let it be known that the "direct negotiations" could take the form of the "Rhodes talks" of 1949, when the two parties communicated through the good offices of a mediator. That

these talks in the end never led to a recognition of Israel by the Arab States, nor to a peace treaty, takes something off the attraction of such an arrangement.

The main point of the Israeli argument, however, is the signing of a peace treaty. The Six-Day War started without a declaration of war, like so many wars in the past fifty years. Nowadays wars begin and end without formality. West Germany has never signed a peace treaty with the Allies, although it is a member of NATO and a respected member of the European comity of nations. War and peace are now being made by facts and not by documents. But assuming that some reliance is still to be placed on treaties—a peace treaty is nothing else but a guarantee, the guarantors being the two parties to the signature. In the case of Israel and Egypt, the guarantor on the other side would be Nasser and his government. In other words, even on signing a peace treaty, Israel would still have to rely on "pledges", only in this case not on the word of America or the United Nations, but on the word of the Egyptian ruler. Yet even to the most optimistic observer such a guarantee by Nasser or Hussein seems, to say the least, to be doubtful. Each peace treaty is based on certain clauses. If one of them is broken, then the validity of the whole treaty is in doubt. In other words, the Arabs could always allege, after the peace had been concluded, that the Israelis had broken their undertakings. There is also the possibility that whoever signs such a treaty on the Arab side may not remain in office, and that the next rulers, who are not a party to the signature, may invalidate the whole document and call it treason.

Hopes for a Break-through

It is to be assumed that the Israeli leaders are under no illusion in this respect, and that they know their antagonists well. Nevertheless, the psychological effects of the act of concluding a peace treaty would by far be weightier than its shaky substance. The fact alone that the Arabs put their signature to such a document would be a break-through of tremendous dimensions, would signal the "official" end of Israel's regional isolation, would pierce the wall of hatred which till now has divided Moslem from Jew in this part of the world. It would change the climate from a "holy war" of 21 and more years duration to that of accepting the Jewish State as a neighbour. While clauses of the treaty could be contested, even the whole pact declared void—one fact could not be cancelled any more: the recognised existence of Israel by the Arab nations.

This is a prize worth fighting for. The Romans said: "Si vis pacem, para bellum"—"if you wish for peace, prepare for war"—though it is a doubtful dogma. Three wars in the Middle East have not led to peace, and even another victory for Israel would not bring a solution any nearer, but such is the nature of an impasse.

RESTITUTION NEWS

WAS BISWEILEN UEBERSEHEN WURDE

Kinderzuschlaege in der Sozialversicherung

Mehrfach sind noch Kinder geboren worden, nachdem Rentenberechtigte in der Sozialversicherung bereits ihren Rentenbescheid erhalten hatten. In der Regel handelt es sich dabei um Fälle, in denen Rentenbescheide wegen Berufs- oder Erwerbsunfähigkeit ergangen waren. Die Versicherungsträger erhalten hiervon keine Nachricht, wenn nicht der Rentenberechtigte diese Geburt dem Versicherungsträger mitteilt. Soweit dies nicht geschehen ist, sollte dies sofort nachgeholt und die Gewährung von Kinderzuschlag beantragt werden. Eine vollständige Geburtsurkunde ist solchem Antrag beizufügen.

Ansprueche von Angehoerigen des oeffentlichen Dienstes aus der Tschechoslovakei

Wiedergutmachung nach dem BWGöD wird den Angehörigen des tschechischen öffentlichen Dienstes deutscher Staatsangehörigkeit oder deutscher Volkszugehörigkeit gewährt, die in den Gebieten von Böhmen und Mähren im Dienste eines öffentlich rechtlichen Dienstherrn standen oder versorgungsberechtigt waren. Diese Bestimmung deckt also auch die Fälle, in denen ein Bediensteter außerhalb Böhmens oder Mährens einer detachierten Behörde angehörte, deren Zentrale in Böhmen oder Mähren gelegen gewesen ist, denn es kommt nicht auf den Beschäftigungs-ort des Bediensteten, sondern lediglich auf den Sitz seines Dienstherrn an. Dies trifft vor allem auf Fälle zu, in denen der Bedienstete einem Ministerium in Prag unterstand, mag er selbst auch in der Slovakei beschäftigt worden sein.

Nicht gestellte Anträge solcher Bediensteten sollten sofort gestellt werden. Sie wirken zwar nicht rückwirkend, aber doch wenigstens für die Zukunft.

Dr. L. G. T. KING.

PENSIONEN FUER WITWER VON GEMEINDEBEDIENTETEN

In einem Schreiben an Dr. L. G. T. King hat der Bundesminister des Innern mitgeteilt, dass das Bundesverwaltungsamt in Köln angewiesen worden ist, auch Witwer als versorgungsberechtigte Hinterbliebene im Sinne des Par. 31 d BWGöD anzusehen.

OESTERREICHISCHE SOZIALVERSICHERUNG

Auf Grund von zwei kuerzlich ergangenen Gesetzen werden die Witwenpensionen nach dem Allgemeinen Sozialversicherungsgesetz und dem Selbständigen-Pensionsversicherungsgesetz mit Wirkung vom 1. Juli 1970 um 10% erhöht.

C.K.

"AUSTRIA WILL PAY"

Under this heading the *Jewish Chronicle* recently published an announcement according to which "Austria has decided to pay compensation to Jews and others who were formerly self-employed, but were not allowed to practise their professions or occupations after the Nazis annexed the country in 1938." This, the announcement stated, was the essence of a letter to the honorary president of the British Section of the World Association of Jews from Austria from the Austrian Ambassador to Britain.

It has meanwhile transpired that this letter does not imply any change in the legal position, but represents an interpretation of the Austrian Gewerbliche Selbständigen-Pensionsversicherungsgesetz (GSVP) and its amendments, which have been in force for a number of years. This means that according to the 5th Amendment (Novelle) to the GSVP, which was promulgated on January 11, 1962, subsequent to an arrangement arrived at by the Committee for Jewish Claims on Austria (Chairman, Dr Nahum Goldman) and the Austrian Government, the GSVP is also applicable to persons who were forced to emigrate from Austria. We reported at length on the law itself in January, 1960, and on the contents of the 5th Amendment in our issue of March, 1962. The 5th Amendment provides for payments to those emigrated Nazi victims from Austria who were born before April 1, 1899. Many residents of the CBF-AJR Homes for the Aged are regularly receiving such payments, and so do thousands all over the world.

It is understood that the letter from the Austrian Embassy contains no indication that the Austrian Government intends to go beyond what they had already conceded in the 5th Amendment.

HEINRICH HEINE UNIVERSITY—A DOCUMENTATION

The Citizens' Committee, Heinrich Heine University, Düsseldorf, under the patronage of Düsseldorf's Chief Burgomaster, Willi Becker, has published a documentation on the campaign to name Düsseldorf's University after Heinrich Heine, on which "A.J.R. Information" has reported on several occasions. The documentation includes expressions of sympathy with the scheme from personalities and newspapers all over the world, among them the "Daily Mirror", "The Scotsman" and "The Tribune". One of the supporters is a papal prelate, Professor Solzbacher, who emphasised Heine's "Eintreten für die Menschlichkeit" and his possible function as a mediator between Germany and France, Christians and Jews, Germany and Israel. The "Frankfurter Allgemeine Zeitung" published a very favourable comment on the documentation.

F.H.

NEW YEAR HONOURS

Knighthood for Former Refugee

The New Year honours list includes a knighthood for Rudy Sternberg, chairman of the British Agricultural Export Council, for services to export. Prior to his immigration to this country, Mr. Sternberg lived in Breslau, where he was also associated with the German-Jewish youth movement, "Kameraden." He is active in the plastics, paper and fertiliser industries, and has been particularly successful in promoting trade with countries east of the "Iron Curtain." He is also a farmer, and, together with Mr. Charles Clore and five other top cattle owners, formed a company a few years ago to exploit their bulls to the full to improve the quality of their Friesian herds.

Altogether the number of Continental-born knights who emigrated to this country after the Nazis had come to power now amounts to 13. The other twelve are: the late Sir Francis Simon, Sir Hans A. Krebs, Sir Karl Popper, Sir Ludwig Guttman, Sir Siegmund Warburg, Sir Frank Schon, Sir Rudolf Peierls, Sir Bernhard Katz, Sir Boris Chain, Sir Nikolaus Pevsner, Sir George Weidenfeld and Sir Alan James Richmond (formerly Klaus Reichmann) who was included in the Queen's Birthday Honours list 1969.

The list also includes Knighthoods for Mr. Frank Milton, the Chief Metropolitan Magistrate and Mr. Edward Cohen of Toorak, Victoria, Australia, for services to the community. Mr. Alan Samuel Marre, CB, Second Permanent Under-Secretary, Department of State, Department of Health and Social Security, was promoted Knight Commander of the Order of Bath. Mr. Charles Abrahams, chairman of the Friends of the Duke of Edinburgh Award Scheme, was appointed a Knight Commander of the Royal Victorian Order.

Mr. William Frankel, Editor of the *Jewish Chronicle*, was made a Commander of the Order of the British Empire. The C.B.E. was also awarded to Alderman Louis Glass, of the Birmingham Council and to Mr. Lawrence Kadoorie, for services to industry and to the community in Hong Kong.

The O.B.E. was awarded to Miss Helen Olga Lowenthal for services to art. Mr. Allan Louis Neville Jay became an M.B.E. for services to fencing and Mr. Charles Sackstein, cable-maker, Plessey Telecommunications Group, Liverpool, received the B.E.M.

Mr Karl Nathan, BEA's manager for Israel, has been awarded an honorary OBE for his services, on behalf of the British Government, to the British community in Israel during the Six-Day War. Mr. Nathan emigrated to Palestine from Germany in 1933.

Mr. Justice Bean, recently sworn in as a High Court judge, is also to be knighted. He is well known in the Jewish community as Mr. George Bean, particularly for his work for the Association of Jewish Ex-Servicemen and Women.

Mr. Edmund Emanuel Dell, Minister of State, Department of Employment and Productivity, was appointed a Privy Councillor.

GOLDMANN'S WARNING

Dr. Nahum Goldman told the opening session of the World Jewish Congress executive meeting in Jerusalem that Jews had no cause for "undue optimism." The Gentile world was growing weary of the excessive demands of some Jewish communities for consideration of their own special problems. Also, with the growing indifference and even hostility of many non-Jews abroad towards Israel, negative reactions might have to be faced.

The further the memory of the Hitler years receded the greater would the resentment of the Gentile world become. The political, economic and cultural Jewish position today seemed better than at any previous time, but there were dangers ahead, even if they were remote, warned Dr. Goldman.

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HOME NEWS

ANGLO-JUDAICA

ALIENS' RIGHT TO APPEAL

The Immigration Appeals Act, 1969, now gives right of appeal to aliens against any refusal to enter Britain. The chairman of the Board of Deputies aliens committee told the "Jewish Chronicle" that the Home Office is to set up panels of adjudicators at ports to whom aliens can appeal immediately they are refused entry and, if still refused, there will be a further right of appeal to a higher authority.

DIALOGUE WITH SOVIET DIPLOMAT

Members of the Universities' Committee for Soviet Jewry recently went to the Soviet Embassy in London to hand in a protest after picketing outside on International Human Rights Day. The students were unexpectedly received by a Soviet press attaché. He refused their protest letter on the instructions of his Ambassador, but initiated an argument on Soviet Jewry.

The press attaché claimed that there was no discrimination against Jews in the Soviet Union, but admitted that Soviet Jews were not encouraged to emigrate to Israel.

The students said that they would keep returning to the embassy with protests until there was no discrimination against Jews in the Soviet Union, but were told that this was the last time that they would be allowed to set foot on Soviet soil.

"RUSSIAN JEWRY" SEMINAR

A four-day study conference was held in Westcliff recently, attended by more than 120 young men and women students from France, Belgium, Switzerland, Israel and Britain, all members of Hamishmeret Hatzaira, the religious Zionist youth organisation. The theme of the conference was "Russian Jewry." Dr. Yehuda Friedlander, lecturer at the Bar-Ilan University, gave an address on "The cultural life of Jews in the USSR", and there were other lectures of interest.

"LIGHT ON SOVIET JEWRY"

The Board of Deputies of British Jews has published a 56-page document, entitled "Light on Soviet Jewry". It provides an authoritative presentation and analysis of discriminatory practices against Jews of the U.S.S.R. and the use of antisemitism as an instrument of Soviet policy. The publication also indicates lines of action necessary to help in the solution of the problem.

WRITERS' CONTRIBUTION

A symposium was held by the Jewish Quarterly in conjunction with the Ben Uri Art Society to discuss Chaim Bermant's recently published book, "Troubled Eden—the Anatomy of Anglo-Jewry."

Alderman M. Fidler, president of the Board of Deputies, complained that writers seemed to consider themselves an elite, to be coaxed into the community. It should be incumbent on them to contribute the wealth of their talents, just as wealthy Anglo-Jewish businessmen contribute money for Jewry and Israel.

Mr. Jacob Sonntag, editor of the "Jewish Quarterly," alleged that the community gave little encouragement to its writers. Many young writers had tried to find their way into the community, but with no response. Only when they became well known were they sought after as speakers and guest personalities.

'JEWISH' BISHOP

Canon Hugh Montefiore, who was recently appointed Suffragan Bishop of Kingston, is the son of the late Mr. Charles Sebag-Montefiore, president of the Spanish and Portuguese Jews' Congregation from 1946-1960. He joined the Anglican Church at the age of 17. After his appointment, the new bishop stated: "I was born a Jew and will always be one".

ANGLO-ISRAEL CULTURAL FOUNDATION

An Anglo-Israel cultural foundation to be established in London includes among its sponsors Miss Jennie Lee, Minister of Arts; Lord Goodman, chairman of the Arts Council; Sir Laurence Olivier and other leading British personalities. Mr. Lionel Bloch is secretary of the *ad hoc* committee.

A preliminary meeting to establish the foundation, arranged on the initiative of the Israeli Ambassador, also decided to establish an Israel Institute with facilities for lectures, concerts, a reference library and study rooms. The foundation's general aim is to provide a central roof for the manifold contacts and exchanges in the artistic, scientific and educational fields, expected to increase greatly as a result of the recently signed and ratified cultural convention between Britain and Israel.

Cultural activities and institutions in Israel will be supported, and Israeli artists encouraged by way of fellowships and scholarships to further studies in Britain. The proposed foundation will sponsor tours of British and Israeli artists.

CALL FOR SOLIDARITY

World Jewry is concerned with the deteriorating situation in the Middle East and the worsening of Israel's political and military position. This has prompted a number of leading Jewish organisations throughout the world to ask the Israeli Premier, Mrs. Golda Meir, to call an international conference of Jewish leaders and enable them to express solidarity with Israel.

In Britain Alderman Michael Fidler, president of the Board of Deputies, at a meeting of the board called for such a conference. At the same time widespread concern was expressed at the extent of Arab propaganda in Britain and its influence on British public opinion. Dr. S. Levenberg, chairman of the board's Erets Israel committee, stressed the present weakening of Anglo-Israel relations.

WOLFSON GRANT FOR HEBREW UNIVERSITY

At the annual meeting of the British Friends of the Hebrew University it was announced that the Wolfson Foundation is to give £420,000 to the University. An auditorium, to be called the Wolfson Auditorium, will be built with the money in the university city being developed on Mount Scopus. Professor Norman Bentwich, chairman of the Friends, described the gift as the "largest single donation" ever made to the society since its inception 43 years ago.

AWARDS TO YOUNG SCIENTIST

Twenty-nine-year-old Professor Brian Josephson, now at the Cavendish Laboratories at Cambridge, has been awarded a \$10,000 prize for his contribution to physics. At the age of 15 he won a mathematics scholarship to Cambridge and obtained a first-class honours degree at 20. Four years later he obtained his doctorate and is now also a Fellow of Trinity College. His work on theoretical studies of low temperatures which won him the latest award, included a prediction of a phenomenon which has since been confirmed.

SARAH GOLDSMID HOUSING ESTATE

In memory of their daughter, Sarah, who died six years ago in a sailing dinghy accident, Sir Henry and Lady d'Avigdor Goldsmid established a £90,000 housing estate in Walsall, Sir Henry's constituency. The estate consists of 16 houses and four bungalows. The bungalows have been allocated to old people and the houses to people selected by the Walsall Housing Committee.

Policy-Making Chief Rabbi

Dr. Immanuel Jakobovits, the Chief Rabbi, speaking at the winter Hebrew seminar at the College of Aeronautics, Cranfield, stated that a Chief Rabbi must have a commanding voice in policy-making if he is to be effective in a modern Jewish society. The tradition of a policy-making rabbi was prevalent in America but was alien to British Jewry, said Dr. Jakobovits.

He added that a primary task of a spiritual leader was communication with young people but, before such communication could be found, the image of the Chief Rabbi as an Establishment figure had to be broken down.

Dr. Jakobovits said he was "committed to aliya on all levels" and "if aliya means the disintegration of British Jewry, then so be it. The sooner the community went to Israel the sooner I and my family would have a chance to settle there." For the time being, however, "we must dedicate ourselves to the education, in the Jewish sense, of our children here, to enable them to cope as Jews in a modern and sophisticated world and to ensure their Jewish continuity."

Blind Society's 150th Anniversary

At the 150th anniversary dinner and dance of the Jewish Blind Society held recently in London, an amount of £11,000 was raised. The 1969 "Miss Great Britain" cut the birthday cake with its 150 candles. Mr. Leonard Alfred, life deputy president of the society, was guest of honour. Mr. Emanuel Shinwell proposed the toast to the society, coupled with the name of the emeritus Chief Rabbi, Sir Israel Brodie, one of its patrons, and Sir Israel replied.

Youth Voluntary Services

A group of enthusiastic young members of the Jewish Youth Voluntary Services has been visiting London's down-and-outs for the past year to provide them with food. Each week, with the help of volunteers, 300 gallons of soup are distributed to about 3,000 men, with the cost mainly borne from voluntary donations.

1969 "J.C." Book Award

The 1969 "Jewish Chronicle" book award has been won by Thomas Wiseman and Chaim Raphael. "The Quick and the Dead", by Wiseman, is about a Viennese Jew and a young German before the Second World War. Raphael's book, "The Walls of Jerusalem", describes the fate of Jerusalem under the Romans.

Chaim Raphael has been a civil servant and an academic, a Jews' College student and a Treasury official, a Hebrew and Bible scholar, and is the author of many detective novels. In 1940, he was liaison officer between the Home Office and the Lingfield internment camp for refugees. Thomas Wiseman left Vienna at the age of eight shortly before the war and was a journalist before he became a full-time writer.

Study Groups Merge

The Society for the Study of Jewish Theology, founded in 1962 on the initiative of Rabbi Dr. Louis Jacobs, has merged with the Society of Jewish Study, founded 23 years ago by the late Rabbi Dr. Leo Baeck. The officers of the Society for Jewish Study stressed that the enlarged society would continue to be free of any particular theological basis or affiliation.

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NEWS FROM ABROAD

UNITED STATES

"Guardian Organisation" Arrests

Twenty-seven members of the self-appointed guardian organisation of Jewish lives and property, the Jewish Defence League, were arrested in New York, in a clash outside the Soviet mission. The leader of the organisation, Rabbi Meir Kahane, was among those arrested. The day before he had also been arrested, and later released, together with 13 other members of the JDL after two different groups had entered the Tass and Intourist offices in Manhattan and at Kennedy airport, and smeared slogans on the office walls and an Aeroflot airliner. The slogans, in Hebrew, read: "The People of Israel lives". Two J.D.L. members handcuffed themselves to the plane, after attaching posters to it reading: "Speak out for silent Soviet Jewry".

Roman Catholic Suggestions for Improved Relations with Jews

Coinciding with the publication of a statement on the same subject approved by the Vatican, the Roman Catholic Archdiocese of New York has issued suggestions for improved relations with Jews. This document was worked out with the help of prominent Jewish scholars.

"Dialogue" is recommended by the New York arch-diocesan document to "reaffirm the religious traditions of Judaism and Christianity and to strengthen the commitment of both communities to their own religious heritage". The statement of the National Conference of Catholic Bishops that "proselytising is to be carefully avoided in the dialogue", is strongly reaffirmed.

Israel's Popularity Rising

The coup of the five missile-ships from Cherbourg and the capture of the Russian-built Egyptian radar station has caused Israel's popularity in America to rise again, after months of adverse publicity.

Frequent State Department claims that support for Israel's case has weakened in America is contradicted by a cross-section of U.S. editorial comment. Throughout the nation dailies have denounced recent U.S. proposals on the Middle East as weakening both America and Israel.

THE MIDDLE EAST SCENE

Visitors from Britain

The visit of Mr. George Brown to Cairo coincided with that of Mrs. Margaret McKay, the pro-Arab Labour M.P. According to U.P.I., she was on a fund-raising tour of the Arab world on behalf of her planned Arab centre in London. Mrs. McKay has been sharply criticised for her pro-Arab activities.

Dr. Horace King, the Speaker of the House of Commons, also visited Cairo for talks with officials, as the guest of the Egyptian National Assembly.

According to Amman radio, the purpose of a six-day visit to Jordan by a Parliamentary Labour Party delegation led by Mr. David Watkins, M.P., was to "study the Arab question and report to the British public."

A 26-member delegation of the British Labour Party Friends of Israel, paid a ten-day visit to Israel. Miss Joan Lester, M.P., the Under-Secretary for Science and Education, led the delegation, who were the guests of the Histadrut.

Israeli Ambassador to Norway

Mr. Avigdor Dagan has been appointed Israel's Ambassador to Norway, and has presented his letters of credence to King Olav V. The new Ambassador was formerly director of the East European division of the Israeli Foreign Ministry.

ISRAEL'S STRAINED RELATIONS WITH BRITAIN

The Israeli Foreign Minister, Mr. Abba Eban, replied to a question in the Knesset about Israel's relations with Britain. This referred to the statement by the Israeli Ambassador to Britain, quoted in a newspaper interview, to the effect that Israel was entering a period of strained relations with Britain. British Cabinet members had stressed to him, said Mr. Eban, that their Government attached great weight to Israel's security needs and attributed considerable value to relations with Israel in the political, economic, commercial, cultural and other fields. "This statement, often repeated recently, does not chime in with Britain's failure to satisfy our needs in certain aspects of securing an arms balance and certain actions of Britain's U.N. delegation", concluded the Minister.

EXPORTS TO U.K.

Discussions were held in Tel Aviv with Lord Brown, Minister of State at the Board of Trade, with a view to removing administrative obstacles preventing a substantial rise in Israeli exports to the United Kingdom.

The Israeli Deputy Finance Minister, Dr. Zvi Dinstein, said that Britain was likely to compete with America soon for first place among the countries supplying Israel with goods. But the increase in the goods Israel sent to Britain was relatively small and unsatisfactory, and he asked London to help Israel bridge the trade gap.

Lord Brown, who was in Israel to open the British engineering and scientific exhibition in Tel Aviv, said that Britain had the greatest confidence in Israel's future, proved by the exhibition which was the biggest display of British equipment ever staged in the Eastern Mediterranean.

SOVIET RUSSIA

Emigration to Israel

A recent article in *Izvestia* blamed Israel for difficulties in the scheme for the reunion of families from the Soviet Union.

In response to the Knesset resolution which called for the emigration of Soviet Jews, the article declared that Soviet Jews who wanted to leave the U.S.S.R. and join their relatives abroad, including Israel, were and are being given the possibility to do so. If, in the case of Israel, the granting of such a possibility had become more complex, the guilt for this was the responsibility of Israel. The USSR had severed diplomatic relations with Israel because of the latter's aggression against the Arab countries, stated the article.

Jewish Youth Fight Assimilation

Mr. Boris Sperling arrived in the U.S. for a visit, accompanied by 22-year-old Mr. Yasha Kazakov. Thirty-year-old Mr. Sperling was arrested in November, 1957, and spent two years in prison for trying to emigrate from the Soviet Union to Israel. For a further nine years he was socially and economically ostracised before being allowed to leave.

At a press conference in New York Mr. Sperling said that on his release in November, 1959, he went to Riga where he found young Jews "who knew everything about Israel and had begun to fight assimilation".

Jews in Farmers' Council

Mr. Ilya Abramovic Yegudin, chairman of the "Friendship of the Peoples" collective farm in the Crimea, has been elected to the newly established soviet of collective farmers, the supreme body on all collective farm matters in the Soviet Union. Mr. Yegudin is also the only Jewish member of the Supreme Soviet of the Ukrainian Republic.

In the all-soviet congress of collective farmers held in Moscow, which formed the new soviet, a Caucasian Jew, the agronomist Nathan Naftaliev, also participated.

TOMBSTONE THEFTS

According to Western tourists who have visited Chernovitsky (Czernowitz) in the Western Ukraine, tombstone thefts from the Jewish cemetery have been going on for at least two months. It is reported that the Jews carried out their own investigation after complaints to the town militia had met with no results. They found that a house was being built from the stolen tombstones by a town Ukrainian.

There are 42,140 Jews in the Chernovitsky district, making up 5.44 per cent of the total population, according to the 1959 Soviet census. Jews make up about a third of the total population in the town itself.

CZECHOSLOVAKIA

Zionism Charges

A Czechoslovak radio commentary accused "the imperialists" of using Zionism and the State of Israel for their plans against the Socialist States. There was a relationship between increased Czech and Slovak nationalism, Zionism and the rise of anti-Socialist and anti-State activity during the Dubcek era, the accusation implied.

The secretary of Prague's Jewish community organisation stated that charges of Zionism against Czechoslovak Jews were lies, emphasizing that he was presenting only his personal opinion. The community numbered about 2,000 people, he said, and the number of professing Jews among Czechoslovakia's population of 14 million was between 4,000 and 5,000—the total population of Jewish ancestry perhaps 10,000. The average age was about 60. An entire generation was missing. Of the 15,000 Jewish children deported to Nazi concentration camps during the war, only about 100 survived to return to Prague. "We are in the process of dying out", he said.

Kanitz Synagogue Restored

According to an article, published in the Czech paper, *Svobodne Hoviny*, the Synagogue of Dolni Kounice (Kanitz), near Brunn, which had been in a very dilapidated state, has been restored. The building, the article says, consists of an older part in Moorish style and an annexe, erected in 1852, in Renaissance style. It is located in the former Jewish district of the town. The first settlement of Jews in Kanitz was established as far back as 1360. In 1849, the Jewish congregation was given the rights of a public corporation, and the number of Jewish residents was largest in 1850, when 649 persons lived in 104 houses. The article also recalls that on March 14, 1942, the remnants of the Jewish population, comprising 59 persons, were deported to Theresienstadt. Contents of the Synagogue were to be transported to Germany but, due to the end of the war, never reached their destination. The valuable objects were ultimately deposited in the Jewish State Museum in Prague; they include embroidered curtains, Torah silk covers, and several silver candelabra.

WORLD CHURCHES' PALESTINIAN PROGRAMME

The Cyprus conference of the World Council of Churches last September approved a "responsible" information programme "shaped by and led by the Churches and people within the Middle East." The W.C.C. has decided to spend some £83,000 during the next two years on this programme. In Geneva the inter-church aid, refugee and world service division also approved a programme requesting £625,000 in 1970 to aid Palestine refugees and persons displaced in the 1967 Six-Day War.

Some W.C.C. members feared that the information programme would lead to anti-Jewish and anti-Israel propaganda by the Middle East Churches, but this view was not shared by Dr. Eugene Carson Blake, the general secretary. Dr. Blake has also replied to the fears expressed by members of the Jewish community, stating that he is personally committed to regular consultation with world Jewry's representatives.

PEM

DER MANN DER ZWEIMAL STARB

Berlin, Januar 1948. Joachimsthalerstrasse. "Greifi-Bar." Der Empfang begann am Nachmittag, denn Polizeistunde war neun Uhr. Der Radio-Reporter hielt meinem Tisch-nachbarn das Mikrophon unter die Nase und fragte: "Sind Sie nicht Egon Jacobsohn?"

Der Angesprochene antwortete: "Nein, mein Name ist Egon Jameson. Wenn ich mich richtig erinnere, ist Egon Jacobsohn am 30. Januar 1933 gestorben." An dieser Fiktion hat er festgehalten, bis er nun am 23. Dezember in London nach langem Leiden wirklich starb; er war über siebzig.

Seine Mutter war eine Schwester des vor dem ersten Weltkrieg sehr populären juedisch-ungarischen Komikerpaars, der Gebrueder Herrnfeld und behauptete später immer, Egon sei an der Stelle in der Kochstrasse geboren worden, an der sich die Damen-Toilette des Ullstein-Hauses befand. In diesem Haus scheint er auch geblieben zu sein; denn solange ich denken kann, war sein Name mit der "B.Z. am Mittag" verbunden, deren Chefreporter und "Verantwortlicher" er wurde. Zwischen Spree und Panke gab es kaum einen populaeren Journalisten als ihn, ob er nun zu Fuss von Berlin nach Dresden ging oder in alter Schutzmanns-uniform mit Pickelhaube durch die Hauptstadt wanderte. Er schrieb und sprach so schnell und schnoddrig wie seine Landsleute. "Buehne - und Filmklub" haben ihm ihre Gruendung zu danken. Im Kabarett konferierte er zuweilen geistvoll. Einmal gruendete er ein inseratenloses Filmblatt "Die Film-Hoelle", das aber schnell einging. Egon war immer, wo etwas los war, und am naechsten Morgen stand es in der "B.Z."

Als die Nazis die Macht uebernahmen, starb Egon Jacobsohn und Egon Jameson wurde geboren. In London, wohin er nach kurzer Taetigkeit im Juedischen Kulturbund ging, schrieb er die Geschichte von "10 Downing Street" und "Millionen aus dem Nichts". Die neue Sprache lernte er nie richtig; man erzählte sich, wenn er die "Times" kaufen wolle, sage man ihm immer die Zeit. Waehrend des Krieges zuechtete er zuerst Kaninchen; dann holte ihn sich Sefton Delmer fuer den "Soldatensender". Nach Kriegsende ging er mit den Amerikanern nach Deutsch-

land und wurde erster Reporter der "Neuen Zeitung"; eine ganze Generation junger Deutscher haben Egon Jameson ihre ersten Schritte im Journalismus zu danken. Seine zweite Karriere als Egon Jameson war genau so erfolgreich wie die erste als Egon Jacobsohn. Seine grosse Leidenschaft war Autofahren.

Vor ein paar Jahren kehrte er nach London zurueck und schrieb regelmaessig fuer mehrere deutsche und schweizer Blaetter, veroeffentlichte einige Buecher, hielt Vortraege und trat im Fernsehen auf; wann und wie er Zeit fuer sein Privatleben fand, weiss ich nicht. Zuletzt habe ich ihn im "Club 43" "Auf die Barrikaden, ihr Greise" rufen hoeren. Zum 85. Geburtstag Max Macks, seines alten Freundes, erschien er schon vom Tode gezeichnet. In diesem Zustand flog er noch einmal fuer einen Tag nach Berlin, um sein Bilderbuch "Berlin - wie es war" zu propagieren. Oder wollte er am Ende nur von der Heimat Abschied nehmen? Egon Jacobsohn war ein Vollblut-Journalist, in dessen Adern Druckerschwaerze floss; die ihn und sein ansteckendes Lachen kannten, werden ihn nicht vergessen.

Helen Rosenau

HOMMAGE À CHAGALL

An important retrospect of the work of Marc Chagall is held currently in Paris at the Grand Palais, and will remain open up to March 8. It includes the whole gamut of the artist's production, from the works of his youth to the last achievements of the 82-year-old painter. Paintings, ceramics and drawings are featured, including sketches for the ceiling of the Paris Opera House and, most outstanding among the recent works, the stained-glass windows for the Cathedral of Metz and the tapestries for the Knesset. The planned projects expressing the artist's vision of a Centre for the Biblical Message are imposing, a testimony to his deep involvement in the Jewish heritage; this Centre should be completed in 1971.

It seems pointless to enumerate the many works exhibited, and more profitable to render an account of the impression made. Chagall appears singular, indeed. His subject matter has remained the same; figures in surrealist settings, flowers and landscapes. His symbolism retains its Jewish flavour, claiming the figure of Jesus as an example of the martyred Jew. Perhaps here the most compelling work is the painting of a snow-covered street in Grenoble, full of crucified Jews wearing their caps, their heads thus being traditionally covered (1940). On a gayer note, Chagall was the creator of "Fiddler on the Roof", a subject which has now gained such musical popularity.

The artist's late works change in colour from the sombre to the brilliant, without alteration to pattern or subject. In a sense he becomes younger the older he gets, more simple, more cheerful, more monumental. Yet he somehow fails to acquire that greatness which is based on change and development. In a psychologically equivocal sense he became fixed in his childhood, which, in a way, makes him the classic representative of the ghetto. Here are found his strength, as well as his limitations.

Old Acquaintances

Obituary: On the very same day as Egon Jameson was cremated in London, his divorced second wife, Trude Kolmann, died in Munich. She was the owner and director of the theatre Kleine Freiheit. During the war she had run a guest-house in a London suburb. She returned to Germany at the beginning of the 'fifties and opened her little theatre first as a cabaret, and later as a stage for Boulevard plays.—Mathias Wiemann, the 67-year-old stage and screen actor, has died in Zurich.

Third Generation: Many readers will remember Maria Fein, the actress who died a few years ago, and who was once married to Theodor Becker, a member of Berlin's State Theatre. Their daughter, Maria Becker, who was married to Robert Freitag, made a name for herself in Zurich. One of her sons, who calls himself Oliver Tobias, appeared in the London production of the successful American musical, "Hair". He left the cast a few weeks ago to play the same part in Holland and later in Israel; he is partnered by Aletta Lohmeyer, the 23-year-old daughter of Dr. Brigitte Lohmeyer, the cultural attaché of the German Embassy in London.

Milestones: The grand old lady of the German circus, Paula Busch, has attained the age of 75, in Berlin. She took over the circus in 1927, but the building was destroyed by bombs during the war.—Rosa Albach-Redy, Romy Schneider's grandmother, and senior member of Vienna's "Burgtheater", is 95 years old.—The Berlin photographer turned graphologist, Elli Marcus, celebrated her 70th birthday in New York.—Margarete Schoen, Fritz Lang's "Kreimhilde" in "Die Nibelungen", celebrated her 95th birthday in Berlin.

Home News: The cast of Berlin's "Schiller-Theater" will come to London's Aldwych Theatre to take part in the World Theatre Season from April 27 until May 2. They will present Carl Zuckmayer's "Hauptmann von Koepenick" and Schiller's "Kabale und Liebe" in German.—Raimund von Hofmannsthal, of "The Times" office, has joined the London board of the publisher, André Deutsch.—Tom Kempinski appeared on television in "A Bit of a Holiday".—The designer of the musical film version of "Goodbye Mr. Chips" was Ken (Klaus) Adam.—Sir Frank Roberts, who was British Ambassador in Bonn until 1968, spoke to the members of "Arbeitskreis 1961" about his years in West Germany.—The Brighton Festival will take place between May 6 and 17 and will feature musical and visual arts of West Germany.

Do You Remember? Two German-born actors appear in the Barbra Streisand musical screen version of "Hello, Dolly". They are Fritz Feld, an old-timer in Hollywood, who is a head-waiter in the film, and David Hurst, brother of the actor, Wolfgang Heinz. Hurst's father was Dr. Hirsch, secretary of "Buehnenverein."

Germany: Lucie Mannheim and Albert Lieven will both appear in Anouilh's "Cher Antoine" in Hamburg.—The son-in-law of the publisher, Bermann-Fischer, Pinkas Braun, has adapted Albee's "Malcolm" for a production to be staged in Esslingen.—Jan Lustig has translated Tennessee Williams's "Koenigreich auf Erden". He is married to Fritzi Massary's daughter, Liesl.—Kopit's "Indians" has been adapted for the German stage by Dr. Hans Sahl.

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"WE ARE FIVE"

In Memoriam Kurt Tucholsky

In January, 1970, five famous German writers would have celebrated their eightieth birthday, if they had survived the war: Theobald Tiger, the poet, Peter Panter, the prose writer and commentator on the contemporary scene of the 'twenties Ignaz Wrobel, the aggressive political publicist, and Kaspar Hauser, who could stand in for Panter and Tiger and Wrobel, when the necessity arose, as for instance when Tiger became editor of "Ulke", the humorous supplement of the powerful "Berliner Tageblatt". But Hauser had a personality of his own, too. Much gentler than, for instance, Wrobel who could be quite savage, and Tiger who could show his claws, Kaspar Hauser, like his historical ancestor, looked at the mad world that surrounded him, with melancholic surprise, the prince from nowhere. The formidable four would have joined, on their birthday, the man who was their father and brother, portly Doctor Kurt Tucholsky, a non-practising lawyer. The doctor's own literary fame rested on two love stories: "Rheinsberg", his first, and "Gripsholm", his last, together with one or two travel books. He was the only one who existed in the flesh; the other four were his pen-names.

Tucholsky was the greatest one-man band who ever appeared on the troubled German scene. His enemies and detractors, particularly right-wing extremists, called him "The many-headed monster". They hated him and they feared him, and when he committed suicide in 1935 in his Swedish exile, they greeted the tragic event with howls of triumph, as if they had won a major battle.

Tucholsky's father, a well-to-do Berlin businessman, died when the boy was fifteen, leaving him a nice little fortune. Never a very keen scholar, Kurt finished school and decided to become a lawyer. He read law at a minor German university and, after a few false starts, passed his examinations in 1915. He could now call himself Dr. jur. But first he had to join the German Army. He spent the rest of the First World War on Germany's Eastern front in an administrative position.

In the last year of peace, 1918, he had submitted a little article to the "Schaubühne", a theatrical magazine, and had met its editor, Siegfried Jacobsohn, who encouraged him to write more. The "little man", as Tucholsky called him affectionately—S.J. was hardly five feet high, but an intellectual giant—became Tucholsky's true father figure and when he died prematurely in 1926, Tucholsky felt lost and lonely.

The Jacobsohn-Tucholsky partnership flourished beyond expectation. Regretfully, but with determination, they realised that it was no longer enough to write about the theatre only. "Schaubühne" became "Weltbühne" (all the world is a stage), the respected mouthpiece of republican opinion. Half the pages of the little weekly were filled with contributions from Tucholsky and his four pseudonyms. *Peace—Justice—Truth* were his slogans. It was not only the written word he employed; it was the time when literary-political cabarets became the vogue in post-World War One Berlin. Tucholsky became one of the principal song writers for the medium. No cabaret—"Größenwahn", "Wilde Bühne", "Larifari"—could do without Tucholsky's collaboration. He wrote rousing songs for the great per-

formers of the day: Rosa Valetti, Trude Hesterberg, Gussy Holl, the wife of Emil Jannings and the blonde goddess of Tucholsky's dreams. It was a time when Berlin became the hectic centre of European entertainment. Tucholsky could have become the king of this world. He liked the good things life had to offer—girls and food and drink—he was tempted, but he rejected the crown. His conscience did not allow him to fiddle while Rome burned.

The young German republic was sick to death; the so-called Weimar Constitution was fine, but nobody seemed to care two hoots about it. The governments of the day had plenty of good will, but no teeth. Reactionary officers, judges and civil servants occupied the real seats of power. It serves no purpose to hold inquests now, but at the time it pre-occupied the radicals to the exclusion of everything else to raise the alarm, to predict the end of democracy in Germany, the danger of a new war. As early as 1925, Tucholsky not only stated that Germany and Europe were between two wars, but described coming events with the accuracy of an eye-witness, as if he had seen the reality of 1939 in his nightmarish dreams. It was all there: the conquest of Vienna and Prague, the problem of Poland, even the possibility of a Russian-German pact. Tucholsky's principal hate always belonged to the reactionaries, the fascists, the militarists, but he was also deeply suspicious of Russian communism; he disliked Stalin and all his

works, called him a destroyer of socialism. In a letter to Arnold Zweig, written less than a fortnight before he killed himself, Tucholsky wrote about his principles: ". . . freedom to achieve justice and happiness for the individual, to mitigate suffering and need, to make an end to the humiliations and degradations of the human race. . ."

By nature and background—the Germany of Goethe and Schopenhauer, of Heinrich and Thomas Mann—Tucholsky was not a revolutionary at all cost, but an utopian democrat, disinclined to belong to any particular party. He observed the decline of moral values with growing alarm and disillusionment which already in 1925 turned into despair. He seriously considered to opt out of the political world, to write other things, fiction, perhaps, or philosophy.

He moved to Paris, where he could breathe more freely, where he could at least enjoy the sunshine in the Bois de Boulogne and the Parc Monceau. He never wrote a critical word about French politics as such, but he could not shake off his concern about Germany. Like the birds could not stop singing, the prophet could not abstain from preaching. He became Germany's most hated man; even moderates accused him of lack of loyalty towards Germany.

The people who asked for Tucholsky's elimination behaved like ancient generals who killed the bearers of bad news, forgetting that the messenger of tragedy is not its creator.

Kurt Tucholsky has often been accused that he was not only a bad German, but a bad Jew. He never made a secret of the fact that for him the dividing line was not between Jew and Gentile, but between the oppressed and the oppressors, irrespective of religion, race and nationhood.

High on the list of Tucholsky's comic, satirical inventions was the character of "Herr Wendriner", the man who was not interested in politics, who shrugged his shoulders at injustice and persecution, who was happy as long as business was good and he and his family in good health. Even under a dictatorship, Wendriner would somehow manage. It was one of the major tragedies of our age that Wendriner did not manage. The wit of the Wendriner sketches was so superb that even the real-life Wendriners laughed and applauded.

When Tucholsky's darkest forebodings became reality, when Hitler became the master of Germany, Tucholsky fell silent. The battle was lost, irretrievably lost . . . he thought. Crippled by physical illness, he shut himself off in the little place in Sweden which he had made immortal: Gripsholm. He never wrote another word, he refused even to talk German, if he could help it.

Arnold Zweig and other friends tried hard, but in vain, to win him back to humanity. They reminded him of his Jewishness, but he sadly rejected to use what would, for him, only have been an emergency exit. He sharply criticised the German Jews for not having emigrated in far greater numbers after 1933.

He was not an easy man, he never accepted a compromise. His trouble was that he was not a publicist, but a prophet.

In spite of many successes he was a failure during the 45 years of his life. But after his death he became a big success: not only are his writings carefully collected, printed in big editions. His influence on German students and the whole intelligentsia is enormous.

If, as we have the right to hope, Germany is safe for democracy, if every attempt to revive Nazism is met with a resounding *never again*, Kurt Tucholsky deserves more than a little gratitude from Germany, Europe, the world.

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HEINE AND THE GERMAN "LIBERATION"

Reflections on a New Publication

Manfred Windfuhr, the Duesseldorf professor of German whose courageous plea for the naming of his university after Heinrich Heine was reported all over the world, has now published the first result of his research on Heine in his book "Heinrich Heine, Revolution and Reflektion" (J. S. Metzlersche Verlagsbuchhandlung Stuttgart, cloth bound, 29.80 DM.). It is not quite accurate when the blurb says that Windfuhr's book is the "first comprehensive scientific treatise on Heine published by a German author for 30 years", since two years ago, there appeared in the other part of Germany the paperback "Heinrich Heine. Intellectual Development and Artistic Work", by Hans Kaufmann, professor of German in Jena, which in some respects may serve as a supplement to Windfuhr's book. Yet one may be grateful to Professor Windfuhr for the care and clarity with which he destroyed so many legends about Heine and established the universality of his genius and the consistent unity of his work.

One minor fault first. Referring to Heine's illness, Windfuhr writes on page 106: "It is generally assumed that it was a syphilitic disease which as is well known deteriorates as time goes by." Dr. Kurt Kolle, Professor at Munich University, in a scientific analysis of Heine's illness, comes to a different conclusion ("Hautarzt", 1964, pp. 162-164):

"Intellectually outstanding personalities with a formative influence on the history of civilisation are in particular in danger of appearing in a twilight. When such illustrious figures are overcome by an illness of their nervous system, the attackers immediately spy their Achilles heel into which they would like to pierce their poisoned arrows. Heine, the silent sufferer, should in future be immune against the suspicion of having suffered from a disease injurious to the substance of his personality."

It is obviously one of the main purposes of Windfuhr's book to show Heine, who has been reviled for such a long time as "an alien to the race", as the man he really was, one of the greatest thinkers ever produced by Germany and her language and culture. As a German, and a Rhinelander, Windfuhr is entitled to be proud of counting Heine among his fellow countrymen, and when he ascribes part of Heine's characteristics to the tradition of the Rhineland, as Herbert Eulenberg has done before him, the writer of this review, born on the Rhine himself, will be the last one to argue against this.

It seems, however, as if Windfuhr underestimated the influence which the fact that Heine was of Jewish origin exercised on his development. It was more than "the social commitment with his own origin" which decisively determined some of Heine's peculiarities and conceptions. Windfuhr is right to state that there was no ghetto in Duesseldorf and that Heine therefore was not brought up in a ghetto. It is probably also right that Jewish Orthodoxy ("der altaegyptisch ungesunde Glauben") had a comparatively small influence on Heine's development. But Windfuhr underestimates an essential event: in his early youth, Heine witnessed Napoleon's march into Duesseldorf. Napoleon brought to the Western part of Germany essential achievements of the French Revolution, the end of feudalism and the end of the era

of small principalities. He brought to the Jews who lived there, their emancipation as citizens and the end of all medieval disqualifications.

Napoleon's historical importance for the population of the Rhineland has been disparaged and falsified by later Prusso-German historians. The catastrophic consequences of the so-called "liberation wars" of 1813-15 are a point which the historians in both parts of Germany have so far passed over, because there is only too great an inclination—from the "Koenigin Luise Bund" down to Walter Ulbricht—to sustain the myth of a "liberation" of 1813-15 as part of a so-called patriotic tradition. It is too often forgotten that this "war of liberation" was supported by a coalition of the most backward powers in Europe, from the Russian Tsar to the Prussian King and the British Tories, and that it therefore introduced a period of the darkest reaction in Germany, the consequences of which we felt as late as 1933-45.

It is irrelevant that Napoleon with his paranoic plans of conquest during his last years made it easier for the Prusso-German historians to proceed with their falsification of history. It was with the "wars of liberation" that the hiatus for the German Jews began. Re-established reaction turned towards them with all its force. Elbogen ("History of the Jews since the End of the Jewish State", pp. 93 ff.) shows, how at that time the Jews were robbed everywhere of their rights gained under Napoleon. In the economic crises of the years after 1815 the ruling powers, as so often, diverted the anger of the population to the Jewish scapegoat so that it even came to pogroms in or about 1819.

The newly rising German patriotism of those years was not democratic and revolutionary like the patriotism in France and Italy, but it was ruled by Teutomania and

the romantic worship of Christian feudalism of the middle ages. It had turned against Napoleon and the ideas of the French Revolution and, after the "liberation" from "foreign rule", it turned against liberalism and the emancipation of the Jews. While the democratic-liberal patriotism in France, England and the United States advocated and carried through the emancipation of the Jews, and while in Italy the patriotic movement which fought against Metternich's "Holy Alliance" made the cause of the Jews their own, the new German patriotism excluded the Jews after the wars of 1813-15 right from the beginning.

In this connection Windfuhr's statement "that in the early 19th century persecutions of the Jews were an exception" (p. 188) requires a correction. Even if the persecutions of the Jews in the early 19th century did not reach the "technical perfection" of the Nazi epoch, they were by no means an exception, and the disqualifications and persecutions of the Jews had a decisive influence on Heine's development and work.

In a moment of despair they caused Heine to have himself baptised, a step which he regretted all his life. He commented on it himself: "I will not conceal my Judaism to which I have not returned, since I had never abandoned it." At another place he proudly proclaimed: "I see now that the Greeks were only beautiful youths, but the Jews have always been real men, mighty, unshakable men, not only in the past but up to the present day in spite of 18 centuries of persecution and misery. I have since learned to appreciate them more highly, and, if not all pride of birth were a foolish contradiction in the fights of the revolution and its democratic principles, the writer of these lines could take pride in the fact that his ancestors belonged to the noble house of Israel and that he is a descendant of these martyrs who gave a God to the world and fought and suffered on all the battlefields of mind."

Heine therefore had no need to obtain his knowledge of the persecution of the Jews "from the chronicles" only, as Windfuhr alleges (p. 188). He had experienced it himself when, in the Germany of that time, liberal and democratic thoughts were disqualified as "unpatriotic" and "foreign" and when thus the foundations for the criminal ideology of the Nazis were laid. We need not wonder why Heine, the German Jew and "the free Rhine's still freer son" referred in his works to other traditions than those of the Christian Teutomaniacs: in "Almansor" to the great Arab-Jewish symbiosis in Spain, in the "Rabbi of Bacharach" to the sufferings of the Jews during the middle ages so praised by Teutomaniacs, and finally in the "Grenadiers" to the "unpatriotic subject" Napoleon who was admired as a liberator in the Rhineland not only by the Jews.

Less than one century after the death of Napoleon Germany experienced another short period when people believed that the old disqualifications of the Jews would finally belong to the past—the Weimar Republic. These illusions of the Weimar epoch were destroyed by the Hitler régime—in a way infinitely more catastrophic than the illusions of the Jews on the Rhine were shattered in 1815. The parallel between 1815 and 1933 really forces itself upon the observer, and it would be worth while for younger German historians and scholars to deal more thoroughly with this aspect of German and Jewish history.

The writer wishes to express his thanks to Miss Christiane Mainberger, of Heidelberg University, who kindly translated the manuscript.

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MENDELSSOHN IN HIS LETTERS

The Composer and his Publishers

An article by Alexander Altmann in Bulletin No. 42 of the Leo Baeck Institute draws attention to the decisive part which Felix Mendelssohn played in initiating the complete edition of the works of his grandfather, Moses Mendelssohn. Professor Altmann's study begins with the quotation of a letter from Felix to Joseph Mendelssohn, his father's oldest surviving brother. The letter, published already in 1878, is a minute, though relevant, part of Felix's rich correspondence with his family, but even the family letters are but one section of the composer's total output, of which some 4,500 letters are extant. Much of this correspondence has appeared in print during the last 100 years (although the selection has been somewhat tendentious), yet a great deal remains still unpublished. In view of Mendelssohn's status not only in musical history but also as a prominent figure in the history of German Jewry it is more than welcome to note that a German scholar, Rudolf Elvers, has undertaken a complete edition of his letters. (*Felix Mendelssohn Bartholdy, Briefe. Gesamelt und herausgegeben von Rudolf Elvers. — Veröffentlichungen der Historischen Kommission zu Berlin beim Friedrich-Meinecke-Institut der Freien Universität Berlin. — Walter de Gruyter, Berlin 1968, DM 64.*)

The first volume is now at hand; it contains the composer's letters to his German publishers. Much information is also included about the foreign firms that were involved, among them the well-known London firm of Novello. But it is a letter to Breitkopf and Haertel which reveals that Mendelssohn, like Haydn, Beethoven and Weber before him, tried his hand at arrangements of Scottish folk songs (and even at one translation into German). These settings—six altogether—were sung in Leipzig and also appeared in print, strangely enough without Mendelssohn's name. They are his only folk-song arrangements, but they are still unknown, and Rudolf Elvers intends to republish them.

His production of the letters is of a high scholarly standard: sources, replies (where extant) and explanatory notes are supplied and facilitate the task of the student, as do the various indexes, with chronological lists, bibliography and catalogue of works.

In an essay "Mendelssohn in his Letters" (in: "Ideas and Music", Barrie and Rockliff, London), Martin Cooper writes: "No other composer, except perhaps Berlioz, comes so vividly to life in his letters". This applies particularly to the correspondence with his family and his close friends. Some of his personal charm also finds its way into the correspondence with the publishers, but it is only natural that these letters reflect, above all, the attitude of the professional musician, chiefly the composer, but with glimpses of his activities as conductor and pianist.

Mendelssohn was a perfectionist. Obviously, he insisted on impeccable accuracy, and his demands, voiced politely but firmly, extend to the text in vocal works, the easy turn-over of pages, and to tastefully produced titles. But beyond this, his marked self-criticism, evident also in some comments on his own music, frequently gives rise to last-minute changes of mind: he never fails to apologise for the inconvenience thus caused but persists in the removal of what he considered imperfections. The large "Elijah" correspondence confirms

that the oratorio's instant success in England did not tempt him into any sense of self-satisfaction.

Over fees, the novice, free from financial worries, appears very inhibited and tends to leave the decision to the publisher; later, he proposes them with the assurance of the successful master. No difficulties were encountered here since the publishers were only too eager to do business with him. Where he—mistakenly—considers his demands rejected he reacts by refusing any fee.

Occasionally, his usual courtesy gives way to outbursts of ill temper. Significantly, the worst case arises from his annoyance over the publication of his portrait in an album to which he had contributed only a few trifles.

The bulk of the correspondence is addressed to Breitkopf and Haertel (Leipzig) and to Simrock (Bonn.) Here, business contacts soon lead to friendly personal relations which allow for the occasional lighter touch. When he dedicates some songs to his future sister-in-law his instructions are: "Alle möglichen Rosenwolken und blaue Himmel und zarte Buchstaben können nicht gut genug sein für die liebenswürdige Dame, der ich das Heft zugeeignet habe". And Simrock is told: "... bitte ich sehr, den Druckfehler... verbessern zu lassen, damit es nicht Jondellied, sondern Gondellied heisse; man nimmt es sonst für eine Satyre auf meinen Berliner Dialekt".

In his performances of the great eighteenth-century masters, Mendelssohn could not be expected to be a purist in today's sense. It is all the more noteworthy to find that for editions of Bach, Handel and the libretto of Mozart's "Magic Flute", he demanded what we now call the "Urtext".

Not infrequently, he used his authority to promote the works of younger colleagues. But with very few exceptions, most of these are now forgotten.

Relationship with Wagner

Of his great contemporaries, Chopin is sometimes mentioned, yet without any comment. And there is the ominous letter in which Mendelssohn answers Dr. Haertel's enquiry about the "Flying Dutchman" which "Kapellmeister Wagner aus Dresden" had offered for publication and which Mendelssohn had heard in Berlin. What is his advice?

"Die Angelegenheit über welche Sie mich befragen ist eine so wichtige und ist von so verschiedenen Seiten zu betrachten, dass ich sie am liebsten mit Ihnen besprechen, nicht beschreiben moechte... es ist also die Frage, ob sie (die Sache) eilt? ... ist letzteres der Fall, so will ich schreiben, aber wie gesagt, lieber wäre mir das Sprechen und ich kann es auch besser".

Financially, the publication of a large opera was no doubt a different proposition from the acceptance of short pieces by minor composers which Mendelssohn had from time to time recommended. But even when this is

taken into account, his reluctance to commit himself cannot be overlooked.

Mendelssohn is said to have preferred the "Dutchman" to the later "Tannhaeuser", which he disliked (his indifferent conducting of the Overture in 1846 infuriated Wagner). In his autobiography "My Life"—admittedly not an impartial source—Wagner tells of several meetings with Mendelssohn after the Berlin performance of the "Dutchman" and complains of Mendelssohn's indifferent attitude whereas he, Wagner, had clearly shown his admiration for the "Midsummer Night's Dream" music. Wagner's report was written long after the event and seems contradicted by an earlier letter to his first wife. Besides, even in "My Life" he hardly conceals the fact that there had been fairly amiable relations between him and Mendelssohn. It was not till several years after Mendelssohn's death that Wagner, under a pseudonym, published his antisemitic Pamphlet on "Judaism in Music"; before that, there is no evidence of any anti-Jewish utterances on his part. One cannot rule out the possibility that Mendelssohn's indifference, and especially his later aversion to "Tannhaeuser", helped to trigger off the fatal turn in Wagner's outlook. Mendelssohn did not live to realise the significance of his words: "Die Angelegenheit über welche Sie mich befragen ist eine so wichtige...".

Unlike Schumann, Berlioz, Wagner and others, Mendelssohn was adamant in turning down all invitations to write about music. His negative attitude to programme music is clearly defined in his refusal to provide programme notes for his "Midsummer Night's Dream" Overture. "Meinen Ideengang bei der Composition für den Zettel anzugeben, ist mir zwar nicht möglich, denn dieser Ideengang ist eben meine Ouverture". This fundamental statement is not in the least invalidated by his subsequent survey of those of the play's features which had inspired his music.

His pride in his Jewish ancestry—proved elsewhere, but also evident in the letters by his persistent use of the family name, contrary to his father's requests—was never in conflict with his wholly German musical outlook. He is most reluctant to entertain the idea of a French opera for Paris, and he repeatedly insists on German titles for his works. In his introduction to the present volume, Professor Hans Herzfeld underlines his point: "... den Komponisten, der sich gegenüber italienischer und französischer Musik mit vollem Bewusstsein als Repräsentant und Träger der grossen deutschen Musik empfand, in der er das Erbe von Bach und Haendel, Mozart, Beethoven und Schubert als Komponist und Dirigent vertrat". Or, as Martin Cooper, the English critic, remarks: "For no hundred per cent racially pure German Aryan could be more German than this first-generation Lutheran of wholly Jewish origin".

There is a great deal to be said for Professor Herzfeld's final assessment: "Der bewusste Protestant Felix Mendelssohn Bartholdy hat als Mitglied der evangelischen Kirche den Weg zu einer lebenslangen inneren Zugehörigkeit zu ihr gefunden, ohne darüber die Pietät gegen das Erbe seiner jüdischen Ahnen und das Bekenntnis zu ihnen auch in nicht leichten Prüfungen jemals aufzuheben und zu verleugnen. Er hat sich mit vollem Bewusstsein der deutschen Nation zugehörig gefühlt, in deren reiches Kulturerbe er eintrat. Seine Briefe nehmen so auch eine Schlüsselstellung in der bis heute so umstrittenen Frage ein, ob auf dem Wege einer vielfach tief zweischneidigen, nur schrittweise vorgehenden und schwer mit Vorbehalten belasteten Assimilation des deutschen Judentums eine echte Symbiose von beiden Seiten möglich gewesen ist".

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BERLIN'S JEWRY IN THE 18th CENTURY

The last work by Jacob Jacobson, the former Director of the Gesamtarchiv der deutschen Juden, reaffirms his unique knowledge of the history of Berlin's Jewry and its old families.* It is based on the chronological entries in the records of the Berlin Jewish community, a list of tombstones of the oldest Berlin cemetery, Grosse Hamburger Strasse (closed in 1827), compiled by the inspector of the second cemetery, Schoenhauser Allee, Leiser Landshuth (1817-1887), and records of the State and municipal authorities. These are the sources mentioned by Jacob Jacobson in the preface. However, the real value of the work consists of the genealogical details, cross references and footnotes produced by Jacobson himself.

During the 54 years covered by the book, altogether 1,076 Jewish marriages were conducted in Berlin. Jacobson records not only the names of the brides and bridegrooms, but also those of their parents and further ancestors. In the footnotes he often lists the names of the couples' descendants. Thus, in many cases, we obtain family records which stretch from the middle of the seventeenth century up to the middle of the nineteenth century and sometimes even up to 1933. Cross references enable the reader to detect the close connections between Berlin's old established Jewish families.

The identification of the persons referred to was not always easy. Their first names varied, appearing sometimes in the Biblical original (e.g., Jacob), sometimes in the Judaeo-German vernacular (Koppel). Equally, the surnames under which the persons were

entered in the public records (mainly derived from their fathers' names) differed from those under which they were known in the community (mainly derived from their town of origin). The entries referring to the ancestors of Nathan Israel, the founder of the department store, may serve as an example. Nathan Israel's grandfather, Israel Jacob, was born in Pila (afterwards renamed Schneidemuehl). Before he could settle in Berlin he lived in Potsdam, and the Berlin register describes him as Isser Potsdam. Accordingly, Israel's son, Jacob, was entered in his marriage certificate as Koppel Potsdam, but his civic name was Jacob Israel.

The list of marriages includes a very great number of personages who were of more than parochial importance. Moses Dessau = Moses Mendelssohn married Fromet, daughter of Abraham Guggenheim, on June 26, 1762, and the ancestors of the couple are traced back to Moses Isserlis (born 1510) and, on the bride's side, to the founder of the Altona Jewish community, Samuel Juda Altona. There are also references to the ancestors and descendants of Daniel Itzig (= Daniel Jaffe = Daniel Eschwe = Daniel Berlin) and of Veitel Heine Ephraim. Dr. Elieser Bloch (born in Ansbach 1723), the medical practitioner, who became well known through his zoological researches, married Breinche, daughter of Ruben Joseph Rinte, on August 8, 1765. The list also includes the principal of Moses Mendelssohn, the silk manufacturer Bernhard (Beermann) Isaac of Zuelz (Silesia); his wife was a descendant of Coppel Riess, one of the expellees from Vienna who formed the nucleus of the Berlin community. Their sons, Moses and Abraham, adopted the surname of Bernhardt. Also from Zuelz came the family

of David Friedlaender, one of the protagonists of emancipation. He himself was born in Koenigsberg, but his father, Joachim Moses (Chajjim Loeb) Friedlaender, who founded a successful firm in Koenigsberg and was one of the leading personalities of the community, was born in Zuelz about 1712.

The descendants, mentioned in the footnotes include quite a few persons, who were no longer Jews. Some of them were ennobled, e.g., General Walter von Mossner, a great-grandson of Jacob Moses (1724-1802), Oberlandesaeltester saemtlicher Judenschaften in den preussischen Staaten, and Generalleutnant Ed. Moritz von Fliess (1801-1886), a descendant of the financier Moses Isaac (Schoenfliess). Wolf Nathan Liman was the great-grandfather of General Liman von Sanders, and a descendant of Dr. Heinrich Lehwes, Director of the Berlin Jewish Hospital, was the wife of General Litzmann. Jacobson also mentions that Hauptmann Fuerstner, commandant of the Olympic village for the 1936 Olympic Games held in Berlin, was a descendant of Hirsch Salomon Fuerstner (1773-1839); he committed suicide, Jacobson assumes he was a victim of Hitler's racial legislation. The work also records the marriage in 1794 of Ephraim Cohen (1768-1884) of Amersfoort, Holland, who was baptised in 1800 and who played a leading part in Berlin's economic and social life. One of his sons, Johann Ed. Cohen, who adopted the additional name of van Baren, was a Medizinalrat in Poznan. He married Ottilie von Beneckendorf und Hindenburg and, after her death (1826), her sister Bernhardine. Two of their sons fell in the German-French War. The third son, Landgerichtspraesident in Insterburg, obtained permission to call himself only van Baren.

W. ROSENSTOCK.

* Juedische Trauungen in Berlin, 1759-1813. Bearbeitet und herausgegeben von Jacob Jacobson. Veroeffentlichungen der Historischen Kommission zu Berlin. Walter de Gruyter & Co., Berlin, 1968. 668 pp. DM 84.



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IN MEMORIAM

DR. LORE BENDER

It is learned with deep regret that Dr. Lore Bender, a senior official of the Legal Department of the German Embassy in London, died on a visit to Berlin as the result of a street accident. She was the daughter of a Berlin lawyer, Dr. Eugen Fuchs, and came to this country before the war as a refugee. Her work with the Embassy was mainly concerned with questions of special importance to the victims of Nazi persecution, including, above all, the legal and administrative aspects of restitution and compensation. In this capacity she was helpful to many in our midst. She would go out of her way when need arose, drawing attention of claimants to the rights they may not have been aware of and even visiting elderly people who were too frail to call at the Embassy. She also often acted as a liaison between the Embassy and the organisations of persecutees, and the A.J.R. and the Council of Germany benefited from her co-operation on many occasions.

Having come from the same background and experienced the same upheavals as those in her charge, she understood their mentality and their problems. For many former refugees her tragic and untimely death also means the loss of a personal friend whom they will sadly miss. We shall always remember her with gratitude and express our sincerest feelings of sympathy to her family.

FAMILY EVENTS

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

Birthdays

Bernstein.—Mrs. Fritz Bernstein (formerly of Nürnberg), of 13 St. James's Close, Prince Albert Road, London, N.W.8, will celebrate her 90th birthday on March 2.

Goodman.—Mr. Eric Goodman, of 40 Derwent Road, Barnsley, Yorkshire, celebrated his 65th birthday on December 28, 1969, and retired the same day as senior games master of Barnsley Holgate Grammar School.

Leeser.—Mrs. Anna Leeser (née Herz), of 291 Harrow Road, Wembley, Middlesex (formerly Essen), will celebrate her 90th birthday on February 4.

Wedding Anniversary

Bratt.—Mr. and Mrs. Morris Bratt, of 20 Fitzalan Road, Finchley, London, N.3 (formerly Berlin), will celebrate their 60th wedding anniversary on February 27.

Deaths

Alkan.—Mrs. Johanna Alkan, widow of the late Dr. Reinhold Alkan, of Heinrich Stahl House, The Bishop's Avenue, London, N.2, passed away peacefully on December 18, 1969, aged 80.

Bund.—Mr. Louis Bund, of 99 West Kensington Court, London, W.14, passed away on January 2, at the Queen Victoria Hospital, Las Palmas. Deeply mourned by his wife, Ilse, and friends.

Darnbacher.—Mrs. Thekla Darnbacher, of 96 Upper North Street, Brighton, Sussex, passed away at the New Sussex Hospital, Brighton, on January 10. Beloved wife of Herbert, dearly loved mother of Felix, cousin of Doria, and dear grandmother of Michal, Adam, Shimon and Naomi.

PROFESSOR MAX BORN

The eminent physicist, Professor Max Born, F.R.S., died in Germany at the age of 87. He was born in Breslau, where his father, Gustav Born, was a distinguished medical professor. From 1921-1923 Max Born taught at Göttingen University.

When the Nazis came to power he first went to Cambridge where he was Stokes lecturer in mathematics. In 1936 he took up an appointment as Tait professor of natural philosophy at Edinburgh University.

As chairman of the Emergency Society of German Scholars in Exile (London) he also took a leading part in the rehabilitation of refugee scholars and scientists.

After his retirement in 1954, Professor Born took up residence in Bad Pyrmont. He was awarded the Nobel Prize that same year. Professor Born was deeply concerned about the danger to the world from future war and mass destruction. He took the initiative in 1955 of getting a statement on this subject signed by a gathering of Nobel Laureates.

PROF. S. G. ZONDEK

Professor Samuel Georg Zondek died in Tel Aviv at the age of 75. He was a member of a famous medical family. One of his brothers was the late Professor Bernhard Zondek and another is Professor Hermann Zondek. They all went to Israel in 1934 and made decisive contributions to Israeli and world medicine.

RABBI DR. MARCUS MELCHIOR

The Chief Rabbi of Denmark, Dr. Marcus Melchior, died suddenly in Hamburg en route to a sanatorium in West Germany at the age of 73. He was born in Denmark, where several of his ancestors had also served as rabbis, and received his rabbinical training at the Hildesheimer Seminar in Berlin. After having held rabbinical posts in Tarnowitz (Upper Silesia) and Beuthen, he went to Sweden in 1934 to minister to the refugee community. In 1947 he succeeded Dr. I. Friediger as Chief Rabbi of Denmark. His son, Rabbi B. Melchior, who was trained at Jews' College, London, has been his assistant for a number of years and is expected to succeed him.

MR. SIEGFRIED AUFHAEUSER

The veteran trade union leader, Mr. Siegfried Aufhäuser, died in Berlin at the age of 85. He was born in Augsburg and associated himself with the trade union movement as early as 1904. In 1915, he founded the Arbeitsgemeinschaft freier Angestelltenverbände (Afa), the nucleus of the Allgemeine Freie Angestelltenbund, whose chairman he was from its foundation in 1921 until 1933. During that period he was also a member of the Reichstag. He emigrated via Czechoslovakia and England to the United States and returned to Germany after the war. In 1951, he became chairman of the Berlin district of the Deutsche Angestellengewerkschaft, which made him honorary chairman, when he retired in 1958. In 1964 he was made an Honorary Citizen of Berlin.

Heinemann.—Professor Frederick Henry Heinemann, M.A., Ph.D., of 28 Kirk Close, Oxford, passed away peacefully in hospital, after a long illness, on January 7, aged 80. A beloved and loving husband, father and grandfather.

Lowy.—Mrs. Adele Lowy (formerly of Teplitz-Schönau), very dear mother of Gretl Lowy, passed away peacefully on January 9, aged 85. Sadly missed by her family and friends. — 39 Romway Road, Leicester.

Paton.—Mrs. Charlotte Paton, née Jacoby, of 79 Cartside Street, Glasgow, S.2 (formerly of Breslau), our beloved mother, mother-in-law, grandmother and sister, passed away on January 8.—John, Mirjam and Alan Paton, Muirend, Glasgow, S.4; Kate Bryce, 45 Bentinck Street, Glasgow, C.3.

Rosenberg.—Mr. Markus Rosenberg, of Morton House, Midland Road, Hemel Hempstead, passed away on December 20, 1969. Deeply mourned by his sons, Josef and Leo Rosenberg and family.—62 Greyhound Lane, Streatham, London, S.W.16.

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Personal Enquiries

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AJR Enquiries

Goldsmith.—Mrs. Margot W. Goldsmith, last known address, 15 Belgrave Place, Edinburgh, 4.

H. F. Garten

HAUPTMANN PLAY ABOUT A JEWISH SCULPTOR

Gerhart Hauptmann has often been criticized for staying on in Germany after 1933 and for keeping silent in face of the growing Nazi terror. It was only after the war that the testimony of those close to him revealed what he really felt and how deeply he was affected by the fate of his Jewish friends. Even more telling was the play that came to light after his death, "Die Finsternisse". Written in 1937, it was a "Requiem" for his friend, Max Pinkus, the well-known Silesian manufacturer and bibliophile. Hauptmann had attended his clandestine funeral—the only non-Jew present. From this experience sprang "Die Finsternisse", a moving lament for the tragedy of the Jewish people and a passionate indictment of their persecutors.

Recently, however, a second work, called "Raoul Markuse", has been published from the *Nachlass*,* which throws new light on Hauptmann's deep understanding of Jewish problems. Written in 1934, it is only a fragment consisting of four scenes. Though not dealing directly with the plight of the Jews under the Nazis, it centres on the figure of a Jewish sculptor. His true name was Kurt Kroner, a Silesian like Hauptmann himself. Born in Breslau in 1885, Kroner had first studied medicine but then turned to sculpture. After working under Rodin and Hildebrandt, he soon made a name for himself. He created portrait busts of famous contemporaries such as Einstein, Dehmel, Sombart and Toller; his bust of Hauptmann was set up in the foyer of the Deutsches Theater. Hauptmann took a great interest in Kroner's development. He wrote the preface to O. Grautoff's monograph on the artist in 1922; one of Kroner's sculptures, called "Die Trauernde", stood on Hauptmann's writing-desk in his house in Agnetendorf. Kroner was of a highly-strung, self-tormenting nature and deeply conscious of his Jewish origin. His character is fully brought to life in Hauptmann's dramatic fragment, "Raoul Markuse".

In the first of the four scenes, a journalist and a young woman sculptor discuss Mar-

kuse's work. The negative criticism of the journalist is countered by the girl, who defends the artist in words which characterize the man and his work: "In diesen Gipsen, diesen Steinen, diesen Bronzen ist so viel Seele lebendig wie sonst nur bei einem ganz Grossen. Der Meister hat die unendliche Tragik seiner eigenen Natur, seinen Schmerz, seinen Gram, seine hoffnungslose Schoenheitssehnsucht, ja seine Verzweiflung an sich, Welt und Gott in diese Gebilde gegossen. Es ist, als ob er zu Gott sagen wollte: Ich, dein Geschoeopf, der unglueckselige Mensch, schaffe Menschen nach meinem Bilde und zeige dir, wie sie wirklich und dass sie nicht nach deinem Bilde geschaffen sind. . ."

In the second scene Markuse himself appears. In an impassioned outburst he speaks about his despair and about his mission as an artist: "Ich komme mir vor wie ein Gespenst, das abgeschiedene Gespenst meiner selbst. . . Und doch habe ich eine Mission, eine grosse Mission an die lebenden Menschen, die mir aufgetragen ist. Ich sage ganz offendass es eine neue Offenbarung ist. Es ist eine Botschaft, zugleich eine frohe und ernste meinethalb, eine neue Heilslehre, die den erniedrigten und von einem Gott zertretenen Menschen wie durch ein Wunder zum Uebermenschen erheben kann."

The two remaining scenes are once more enacted between people close to the artist and reveal new aspects of his character. His wife, Sarah, tells of his habit of shutting himself up in his studio and talking to himself at the top of his voice. "Raoul nennt das: mit seinem Gott sprechen," she says, and goes on: "Sein Hadern mit dem Gotte seiner Vaeter ist fuerchterlich. 'Letze dich, letze dich' schreit er oft, 'an deinem Werk der Verzweiflung, Gott! Ich will beweisen, dass ich dein gelehriger Schueler bin. Im Verhaeltnis zu deiner Groesse und meiner Kleinheit bin ich der groessere Toepfer. Ich hauch' von meinem Leben den Odem der Verzweiflung ein. Er soll nicht leben, er soll verzweifeln.'"

The last of the existing scenes consists of a conversation between two sculptors, once again about Markuse. One of them stresses

Markuse's "nordisch" character: "Obgleich er Jude ist, ist er Gotiker. Was er herausholt, holt er heraus aus Ton und Stein, aber noch mehr aus dem Chaos seiner Seele, aus dem Ungeschaffenen heraus. Alle seine Gestalten sind inbruenstig. Es ist eine Brunst wahrer Zeugung, die in ihm ist. . ."

Here the fragment breaks off. However, it is followed by a series of notes in which Hauptmann has set down details from the life and artistic development of his model, Kurt Kroner. The last of these notes is headed "Ahasver" and goes on as follows: "Die Idee des ewigen Juden gehoert in dieses Stueck. Eine Statue des ewigen Juden zu schaffen, fasst Markuse ins Auge. Er bestaerkt sich, indem er sich sagt: Michelangelo hat einen Moses geschaffen, ein maechtiges, rein plastisches Werk, allerdings wesentlich einen Ausdruck der Macht, einen Jupiter, einen Zeus".

Self-Tormenting Character

Unfortunately, this play was never completed. But the figure of Kurt Kroner continued to occupy Hauptmann's mind. He introduced him once more in his play "Die Finsternisse", written three years later—this time under his real name. Called in by a Jewish family to take the death mask of the deceased man, he joins in their ritual midnight meal. (In fact, Kroner had not been present at the funeral of Max Pinkus, on which the play was based.) Here, too, Kroner's self-tormenting, supersensitive character is brilliantly brought to life. More than any of the others, he is struck by the fate that has befallen the Jews. It is into his mouth that Hauptmann puts the words of the prophet Habakuk: "Herr, wie lange soll ich schreien, und du willst nicht hoeren? Wie lange soll ich zu dir rufen ueber Frevler, und du willst nicht helfen?" And it is Kroner who, in the closing lines of the play, expresses the tragedy of the Jewish people through the ages in unforgettable words: "Der gestrenge Ratschluss unseres gestrengen Herrn, Herrn Zebaoth . . . hat uns in eine Ebene und in ein Element ueber den Erdboden gesetzt, den unsere Fuesse nicht duerfen beruehren. So schwimmen wir hin, verfolgt, gemartert, getoetet, ahasverisch und ruhelos, aber unsterblich durch die Ewigkeit!"

These two works, "Raoul Markuse" and "Die Finsternisse", written at the height of Nazi power, leave no doubt where Hauptmann's sympathies lay at the time.

* Gerhart Hauptmann: *Centenar-Ausgabe*, vol. IX. Berlin Ullstein Verlag, 1969.

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ORGANISATIONAL NEWS

BEQUESTS FOR AJR CHARITABLE TRUST

For several years the AJR Charitable Trust has been the beneficiary of wills set up by members and friends of the AJR. There were also occasions on which the heirs decided to put part of the estates at the disposal of the Trust. Some of the testators, who had been residents of one of the Homes, stipulated that the assets should be used for the benefit of the Home, but the majority left the charitable use of the legacies to the discretion of the Trustees.

In most cases the testators bequeathed fixed sums. There were, however, also cases, especially among persons without near relatives, in which the AJR Charitable Trust was appointed heir to the major part of the estate. The amounts received varied from comparatively small sums to several thousand pounds.

We publish below the names of departed friends from whose estates the Trust has benefited in one of the described ways. The list comprises all legacies received since April, 1968, and a number of legacies which date further back:

Miss Helene Baer, Miss Frieda Basz, Mrs. Ruth Berlak (for Leo Baeck House), Miss Gertrud Bernhard, Mrs. Charlotte Dannenbaum, Mrs. Sophie de Vries (for Leo Baeck House), Mr. Max Eder, Mrs. Friederike Fabian, Dr. Franziska Fischer, Miss Betty Froehlich, Mrs. Dora Hager, Miss Johanna Herbst, Mrs. Jenny Heppner (for Otto Schiff House), Mr. H. E. W. Hercz, Mrs. Clara Hirschfelder, Mr. Michael Horner, Mr. Hans Kronheim, Mrs. Margaret Klara Levy, Mr. E. J. Lenney, Mrs. Ana Maks, Mr. Alfred Marx, Mrs. Kaethe Meyer, Miss E. L. Misch, Mrs. Else Nadelmann, Miss Kaete Schulheimer, Miss Lucie Seligmann, Mr. Hugo Stern, Mrs. Adele Thomas, Dr. Alfred Wiener.

We shall continue to publish such lists.

It is hoped that many in our midst will follow the example of those whose names are recorded above, and that they will also remember their needy fellow-refugees when setting up their wills. If readers or their legal advisers wish to obtain any further information or particulars they should get in touch with the Secretary, AJR Charitable Trust, 8, Fairfax Mansions, London, N.W.3; telephone 01-624 9096/7.

The funds of the AJR Charitable Trust are required for a variety of purposes, of which the following ones are particularly important:

(1) The Trust is financially responsible for

the maintenance of two properties: the Communal Centre, *Hannah Karminski House*, and, together with the C.B.F., the Flatlet Home, *Eleanor Rathbone House*. Both houses fulfil essential functions for the benefit of people with limited means. *Hannah Karminski House* serves as a meeting place for the AJR Club and also accommodates a number of indigent former refugees in comfortable bed-sitting-rooms. *Eleanor Rathbone House* provides self-contained flatlets for 58 people, most of whom had never had a home of their own since their arrival in this country. The outgoings of both establishments can only partly be covered by the rents received, and deficits have to be defrayed by the AJR Charitable Trust.

(2) The AJR Charitable Trust also renders assistance to people who, for one reason or another, cannot obtain the kind of help required through the so-called ordinary channels.

(3) Lastly, the Trust contributes to the running costs of the charitable activities of the AJR. This function will become increasingly important, because the funds derived from the heirless German-Jewish property, by which the AJR's deficit has been covered during the past years, will be exhausted in the foreseeable future. On the other hand, the income from the members' subscriptions and donations will not suffice for meeting the liabilities arising from the widespread activities of the AJR, which will be required for a very long time to come.

For all these reasons, it is essential to increase the income of the AJR Charitable Trust. It is hoped that many of our friends will help to strengthen the Trust in the suggested way. Further ways of supporting the AJR Charitable Trust are payments of outright donations and payments under Deeds of Covenant in lieu of part of the membership subscriptions.

AJR REPRESENTATIVE ON JEWISH WELFARE BOARD

The Jewish Welfare Board has invited synagogues and communal organisations concerned with welfare work to nominate representatives to serve on the Board. The object of this measure is to turn the Board into a forum at which all aspects of the community's welfare work can be discussed. The AJR which has closely co-operated with J.W.B. throughout the years has nominated as its representative Mr. F. W. Ury, member of the AJR Executive and chairman of House Committees of Leo Baeck House and Osmond House.

SELF AID REPORT

"Whilst a number of our charges could be accommodated in one of the Old Age Homes run so successfully by the C.B.F. and the A.J.R. . . . we are still registering a steady influx of new cases as well as old ones who had to return to us after a period of self-sufficiency." This is stated in the recently published Self Aid Report for the year ended February 28, 1969. Altogether, nearly £26,400 was given to Nazi victims during the year under review. The greater part of the funds was provided by the Allocations Committee of the C.B.F. from heirless German Jewish property, but further substantial sums were raised by Self Aid's own efforts, especially by the sale of advertising space and tickets for the annual concert. The assistance rendered *inter alia* comprises payments for rent, heating, clothing and furniture.

A MILLION PENNIES FOR C.B.F.

The Women's Division of the C.B.F. and British O.S.E. have launched a campaign to raise a Million Pennies (equal to £4,166) by June 1. Hundreds of people are receiving a little copper bag each, together with a paying-in slip. When the bag is full, they have only to take it to any branch of the Westminster Bank, who will credit the account of the C.B.F. The bags may be obtained from the C.B.F. Women's Division, Woburn House, Upper Woburn Place, London, W.C.1 (phone 01-387 3925).

FAREWELL PARTY FOR HENRY SHAW

On the eve of Mr. and Mrs. Henry Shaw's departure for Australia, where Mr. Shaw is to become Hillel director in Melbourne, a farewell party took place at the Ben Uri Art Gallery. Tributes to Mr. Shaw's signal services as executive director of Hillel Foundation were paid by Mr. J. C. Gilbert, chairman of Hillel Foundation, and Mr. Fred Worms, president of B'nai B'rith and the Leo Baeck Scholarship Fund.

DR. CURT WORMANN 70

Dr. Curt Wormann, formerly Director of the National and University Library, Jerusalem, recently celebrated his 70th birthday. Prior to his aliya in 1933, he was for ten years head of one of the largest public district libraries in Berlin. During the first period of his residence in Palestine he established and administered the Department for World Literature of the Tel Aviv Municipal Library. At the same time, he was in charge of the Hebrew Seminary, sponsored by the Irgun Oley Merkaz Europa for the benefit of the immigrants from Central Europe. In 1947, he was appointed Director of the National and University Library. Under his term of office, which ended with his retirement in 1967, the Library was expanded from small beginnings. Dr. Wormann is also an active member of the Jerusalem Committee of the Leo Baeck Institute.

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