

AN UNANSWERABLE CASE—DISMISSED

On February 27, 1956, the Jewish Trust Corporation for Germany (J.T.C.) to which the heirless, unclaimed and communal property in the former British Zone of Germany and the British Sector of Berlin is restituted held its Council Meeting in London to decide upon the further distribution of their forthcoming assets. The Jews from Germany have a right to know how the proceeds of the property of their perished next-of-kin and of their ancestors are being used. We therefore feel obliged to inform our members of the most disappointing decision taken by the Council of the J.T.C. at this Meeting. The application of the "Council of Jews from Germany" to increase their quota by a mere 2½% was refused.

Heirless Property and Jews from Germany

It has to be recalled that the body representing the rights and interests of former German Jews, "The Council of Jews from Germany," has always subordinated its legitimate claims to the requirements of the Jewish Community at large. At the time when preparations for restitution in Germany were started the obvious course to follow for the Jews from Germany and those left in Germany would have been to lay claim on the assets of the deceased and on the communal property they and their ancestors had built up. However, the "Council of Jews from Germany" abstained from lodging such claim and agreed to the establishment of Successor Organizations in which the international Jewish Welfare Organizations would have the lead. It did not seek arithmetical protection by insisting on a majority on the executive bodies of the J.T.C. It relied alone on its moral right, feeling sure that the high-minded and devoted leadership of British Jewry would never allow considerations of arithmetic and organisational interests to prevail over a just and fair cause.

Similarly, the "Association of Jewish Refugees" as the British constituent of the "Council of Jews from Germany" has proved its co-operative spirit on more than one occasion. Although it is the only organised group of Jewish Refugees from Germany in this country with an uninterrupted record of 15 years' work and would therefore have been entitled to the major part of the proceeds of the heirless property as far as it is allocated to this country, the AJR agreed to the formation of an Allocations Committee. This Committee works under the auspices of the Central British Fund, the AJR holding only three seats of twelve.

While the Council of Jews from Germany originally received only 8½% of the proceeds of the J.T.C. which quota was later increased to 10%, it had now applied for a participation to the extent of 12½%, leaving as before the lion's share to the Jewish Agency, the American Joint Distribution Committee and the Central British Fund.

Dr. Leo Baeck, President of the "Council for Jews from Germany" had endorsed this application in a personal letter to the Chairman of the J.T.C., Sir Henry d'Avigdor-Goldsmid, Bart., D.S.O., M.C., M.A., M.P., saying:

"... I have always, among my friends as well as before the Jewish public, maintained

that the funds of the successor organizations, though deriving from the property of Jews in Germany, should not solely be used for Jews residing in or hailing from Germany. Even though I have upheld this opinion against deviating views, I have never thought that the Jews from Germany, who might be called the proper heirs to the funds, should be treated as a 'quantité négligeable.' I have always thought that as a matter of course the organizations and relief institutions which in the first instance were created by former German Jews now living in the U.S.A., England and Israel should be provided with adequate funds; and that the applications by this Council, which can claim its share in the achievements of these organizations, would find due consideration.

I am well aware that the Jewish Trust Corporation has shown better understanding for the needs of our Council than some other major Jewish organizations. However, reviewing recent years, it seems to me that there is still a debt to be honoured.

We feel committed to make the necessary provisions not only for the immediate future but also for the years to come. . . . I think that an allocation of 12½% to our Council should be possible and acceptable and would be recognized and appreciated as an act of good-will."

Dr. Baeck's Appeal Unheeded

In the Meeting of February 27, 1956, Professor Norman Bentwich, the staunch sponsor of every Refugee cause since 1933, appealed to the Council of the J.T.C. to grant this request which he considered even too modest. The "Council of Jews from Germany," Professor Bentwich said, had an unanswerable case. The fact that Dr. Baeck personally had identified himself with the claim should be regarded as added reason to comply with this request. The percentage that each of the three major relief organizations would have to forego in favour of the "Council of Jews from Germany" would be negligible, namely less than 1% for each organization.

When another representative referred to the paramount needs in Israel during these days of anxiety, the "Council of Jews from Germany" undertook to allocate any increase of the present quota to its constituent Organization in Israel.

Neither Professor Bentwich's moving appeal nor the pleading of the representatives of the "Council of Jews from Germany" prevented the majority of the Council of the J.T.C. from refusing the application. The representatives of the "Council of Jews from Germany" were—so to speak—forced into the miserable role of people who had to beg for a morsel of their own property. Needless to say that this morsel was to serve welfare purposes of Jewish Refugees from Germany all over the world.

Apart from the delegate of the Council, only Professor Bentwich as one of the members of the Central British Fund and the representatives of the Agudah and the World Jewish Congress

DENTISTS ACT PASSED

The new Dentists Act was passed recently and has obtained Royal Assent. It provides for a new procedure for the registration of dentists with foreign qualifications. A dentist will be entitled to registration if he holds a foreign diploma and satisfies the Dental Council that he has the requisite knowledge and skill. For proof of this the Council may if it so wishes, require him to sit for an examination.

Several debates on the Bill in both Houses referred to the difficulties experienced by naturalised refugee Dentists who so far have tried in vain to be permitted to practice in this country. Some speakers implied that there has been a certain resistance to their entering the profession.

Throughout the past months the AJR in co-operation with the Continental Dental Society has been constantly in touch with parliamentarians and other personalities in public life in order to inform them on the position of the unregistered Dentists and to plead for their admission under the new Act under the best possible terms. Governmental spokesmen repeatedly stressed the anxiety of the quarters concerned to utilise the services of these qualified dental surgeons, and it is hoped that, as soon as the Dental Council to be set up under the new Act has been established, this matter on which the AJR has been working for many years will be settled at last.

BOARD OF DEPUTIES PLEADS FOR ISRAEL

In a resolution passed at its March Meeting the Board of Deputies renewed "its urgent plea" to the British Government "to provide Israel with defensive arms to withstand the threatened aggression from its Arab neighbours, believing that this step is essential to the peace and stability of the Middle East."

TERCENTENARY MESSAGES OF CHURCH LEADERS

In January-February issue of "Common Ground," the Monthly of the "Council of Christians and Jews," the Archbishop of Canterbury states that "the association of Jew and English has brought great and evident benefit to both, and friendship is deeply established." Tributes are also paid by the Moderator of the Church of Scotland, the Rt. Rev. G. D. Henderson, and the Moderator of the Free Church Federal Council, the Rt. Rev. Copland Simmons.

NATURALISATION FIGURES

In a written answer dated March 12 to Mr. Peyton the Home Secretary, Major Lloyd George, stated that from January 1, 1946, to December 31, 1955, 75,010 certificates of naturalisation were granted in the United Kingdom to aliens. As far as these naturalised subjects came from countries behind the Iron Curtain the list is headed by Poles (17,933), Czechoslovakians (5,571) and Hungarians (2,143).

voted in favour of the Council's application. They were outvoted by the representatives of the Joint, the Jewish Agency, the other representatives of the Central British Fund and the Presidents of the Anglo-Jewish Association and the Board of Deputies. The two latter apparently did not realize that the Refugees from Germany constituted about one eighth of the Jewish population in Great Britain and had a right to expect the spokesmen of Anglo-Jewry to stand up for the interests of their group.

We record with deep regret and disappointment this sad result which, we venture to say, is not in line with the fine tradition of British Jewry.

WIEDERGUTMACHUNG UND ERBRECHT

Die Ratsamkeit der Errichtung von Testamenten

In dieser Zeitschrift ist schon vor laengerer Zeit darauf hingewiesen worden, dass Verfolgte, die Wiedergutmachungsansprueche (Rueckerstattungs- und EntschaeDIGungsansprueche) in Deutschland betreiben, gut daran tun, fuer den Fall ihres Ablebens ein Testament zu errichten. Es wurde betont, dass sonst die Ueberleitung der Ansprueche und der Verfahren auf die Erben zu sehr grossen Schwierigkeiten fuehrt und dass die Ansprueche durch das Fehlen eines Testaments unter Umstaenden sogar vereitelt werden koennen.

Die Erfahrung der URO in den letzten Monaten geben dazu Anlass, diesen Hinweis dringend zu wiederholen.

Wird kein Testament hinterlassen, so richtet sich die Erbfolge (abgesehen von Rueckerstattungsanspruechen wegen in Deutschland belegener Grundstuecke) nach englischem gesetzlichen Erbrecht (Intestaterbrecht). Das gilt nicht nur fuer diejenigen Erblasser, die die britische Staatsangehoerigkeit erworben haben, sondern auch fuer diejenigen, welche die deutsche Reichsangehoerigkeit durch die 11. Durchfuhrungsverordnung zum Reichsbuergergesetz verloren hatten und in England noch nicht eingebuergert waren. Solche Verfolgte waren staatenlos. Hatten sie in einem Lande ausserhalb Deutschlands zur Todeszeit ihren Wohnsitz, so gilt auch fuer sie nach ausdruocklicher Vorschrift des deutschen Rechts das Erbrecht des Wohnsitzlandes.

Das englische Intestaterbrecht weicht in seiner Struktur vom deutschen Recht so grundlegend ab, dass die Uebertragung seiner Begriffe auf die des deutschen Rechts den deutschen Gerichten ausserordentliche Schwierigkeiten macht. "Letters of Administration," wie sie in England bei Intestaterbfolge erteilt werden, betrachten die deutschen Gerichte meist nicht als ausreichenden Nachweis des Erbrechts. In vielen Faellen verlangen sie vielmehr die Erwirkung deutscher Erbscheine. Die von den deutschen Ge-

richtigen in solchen Faellen erteilten Erbscheine weichen bei verschiedenen Gerichten auch bei gleichliegenden Faellen voellig voneinander ab. Es besteht die Gefahr, dass bei Erstversterben eines Ehegatten nur die Kinder, nicht aber der ueberlebende Ehegatte als Erben anerkannt werden. Sind keine Kinder vorhanden, so ergibt sich die Notwendigkeit, aufzuklaeren, welche Verwandten des verstorbenen Ehegatten noch vorhanden und welche weggefallen sind. Bezueglich der weggefallenen muessen Sterberkunden beschafft oder durch besondere Verfahren Todeserklarungen erwirkt werden. Vielfach wird es erforderlich, einen umfassenden Familienstammbaum aufzustellen, der bis zu den Grosseltern oder Urgrosseltern zurueckfuehrt. Entgegen dem mutmasslichen Willen des Verstorbenen kann der ueberlebende Ehegatte bei Fehlen eines letzten Willens leicht ganz oder zum Teil seines Anrechts auf die Wiedergutmachungsleistungen verlustig gehen. In jedem Fall wird aber die Bearbeitung durch das Fehlen eines Testaments verzoeigert und erschwert.

Es ist eine bekannte und psychologisch begriffliche Tatsache, dass manche den Gedanken an den Tod scheuen und sich nicht zur rechtzeitigen Abfassung eines Testaments entschliessen. Es mag ungewoehnlich erscheinen, in einer so persoenlichen Frage den Interessenten einen Rat aufzudraengen. Wenn dies hier dennoch geschieht, so sind der Grund dafuer die *verhaengnisvollen Folgen*, die das Fehlen von Testamenten in zahlreichen Wiedergutmachungsverfahren zum Nachteil der dem Erblasser naechststehenden Hinterbliebenen gehabt hat.

Natuerlich muss das Testament in den an sich durchaus einfachen Formen des englischen Rechts errichtet werden. Dabei sollten sich die Interessenten der Beratung eines englischen Juristen bedienen.

Aehnliches gilt uebrigens auch fuer zahlreiche andere ausserdeutsche Laender.

ENQUIRIES FOR URO LONDON

Readers are reminded that the United Restitution Organisation has moved from 8, Fairfax Mansions to 183-189, Finchley Road, N.W.3, and that its Telephone No. is KILburn 0021.

CHANGE AT URO FRANKFURT

Mr. B. B. Ferencz has resigned as a Director of Operations of the United Restitution Organization (Frankfurt), in order to return to the United States. He came to Germany shortly after the end of the War and was an Attorney at the Nuernberg Tribunals. Afterwards he was appointed Director of the Jewish Restitution Successor Organization (IRSO). Mr. Ferencz will be succeeded by Dr. H. S. Schoenfeldt who was a lawyer in Berlin until he emigrated to the United States in 1938. During the past years, Dr. Schoenfeldt has held a leading position with IRSO and the Claims Conference.

IN OESTERREICH KONFISZIERTE WERTPAPIERE

Wir haben in Erfahrung gebracht, dass Wertpapiere, die folgenden Personen gehoert haben, vom Berliner Treuhaender fuer konfisziertes und nicht in Anspruch genommenes Vermoegen im oesterreichischen Wertpapierbereinigungsverfahren angemeldet worden sind:—

Oskar Bondy (vormals Wien); Fritzi Deller (Wien); Jakob Korany (Wien); Rudolf V. Kubinsky (Trieb); Adele Pollak (Wien); Berta Neubauer (Karlsbad); Dr. Ernst Neubauer (Karlsbad); Moritz Weinstein (Eisenach); Hedwig Soewy (Wien); Arthur Scherzer (Graz); Valerie Roeren (Wien); Alois Wengraf (Wien); Elise Cecilie Heidemann (Berlin-Halensee); Franz Schreiber (Wien); Hans Feigl (Wien); Siegf. Eppstein (Muenchen); Adolf Kohlmann (Mosbach); Paul Kutiak (Wien); Max & Blanka Hartstein (Bad Mergentheim); Ida Tandler (Wien); Dr. Gustav Toepfer (Wien); Oskar Weinstein (Linz); Hedwig Schwitzer (Wien); Paul Holzner (Berlin); Sophie Wallach (Berlin Grunewald); David Stern (Wien); Dr. Leopold Ehrlich (Wien); Therese Saborsky (Budapest); Anny Somernitz (Wien); Rudolf & Maria Steiner (Wien); Robert & Marianne Jehaz (Wien); Gertrude Traube (Wien); Grete Weiner (Roth-Kosteletz); Franz Hirsch (Teplitz-Schoenau); Paul Gerngross (wahrscheinlich vormals Wien).

Der fruere Wohnort folgender Personen ist unbekannt:—Annemarie Gallia; Alfred Geiringer; Friederike Horetzky; Franz Tezner; Maximilian Winkler, Franz & Luise Krassny.

Den oben genannten Personen oder deren Rechtsnachfolger wird empfohlen Rat beim Austrian Desk des United Restitution Office, 183-189, Finchley Road, London, N.W.3, einzuholen.

ZUWENDUNGEN FUER RASSISCH VERFOLGTE NICHTJUDEN

Das Bundesministerium der Finanzen gibt bekannt: Personen, die aus rassischen Gruenden waehrend des nationalsozialistischen Regimes durch Verfolgungsmassnahmen geschaeDIGt wurden und im Zeitpunkt der Verfolgung nicht der juedischen Glaubensgemeinschaft angehorte, koennen zur Abwendung einer Notlage aus einem von der Bundesregierung bereitgestellten Fonds Zuwendungen erhalten. Antraege auf Zuwendungen koennen unter Verlaegung der persoenlichen und wirtschaftlichen Verhaeltnisse bei dem Regierungspraesidenten—EntschaeDIGungsbehoerde—in Koeln, Zeughausstrasse 4, gestellt werden.

JEWISH REPATRIATES FROM RUSSIA

Some fifteen German Jews, who survived first Hitler and the many years in Russian camps or goals, have recently been returned to Germany by the Soviet Union, together with German prisoners-of-war and Nazi criminals.

All were set free because they claimed German citizenship, not because of the fate they suffered as Hitler victims. These repatriates reported that quite a few Jews from non-Russian or Central European countries are still in Soviet custody.

One of the returnees is Leon Buras, born at Dresden 46 years ago and who later settled in Berlin. In 1936, he escaped from the Nazis to Prague, where he found employment with a large import-export firm that sent him to Persia on business. He travelled by way of the Soviet Union, which was then in the midst of a particularly acute purge and espionage psychosis. Buras aroused someone's suspicions, and was arrested. He did not emerge from goal until he was able to return with a transport of German war prisoners to Western Germany.

Other Jewish repatriates from the Soviet Union are Bernhard Friedlaender, a 66-year old native of Posen, now in West Berlin; Max Broniatowski from Kattowitz and his daughter Evelyn and son Hans; Dr. Hans-Juergen Katzenstein who was born in Frankfurt un 1905; Leon Lewitan, Horst Liebmann and Harry Osers all natives of West Berlin; and Jakob Lewin, a former resident of Stettin.

THE LAST JEWISH DP-CAMP

The last of the 66 camps for Jewish displaced persons in Europe, Fochrenwald, is to be dissolved. At present it still shelters 640 "legal" Jewish refugees. The German authorities are doing their best to fulfil any reasonable demands of the inmates, so that it is hoped that the evacuation will proceed without any use of force.

MIN. DIR. WOLFF—70

The former Ministerialdirektor Bernhard Wolff, Head of a Department in the Federal Ministry of Finance, celebrated his 70th birthday. After the war he repeatedly took a very active part towards solving the problem of restitution. He helped to draft the Hague Agreement between Germany and the State of Israel.

BERLIN'S EX-MAYOR LIPPERT CLAIMS PENSION

The former Editor in Chief of Goebbels' newspaper "Der Angriff," Dr. Julius Lippert, has applied for a pension to the Senate of Berlin in his capacity as a former First Burgomaster of the City. Meanwhile he has taken legal proceedings against the Senate for the immediate payment of 80,000 DM.

News from Austria

FULL DIPLOMATIC RELATIONS WITH ISRAEL

The Austrian Government decided to resume diplomatic relations with Israel. It is expected that the Consulates General in Vienna and Tel Aviv will be raised to legations.

On February 17 the Israeli Minister designate, Shmuel Bentsur, paid a courtesy visit to the President of the Vienna Jewish community, Dr. Emil Maurer, which the latter reciprocated.

THREATENED SPLIT IN JEWISH COMMUNITY

Orthodox representatives in the Vienna Jewish Community Council walked out of the Council Meeting in March and threatened the resignation of some 600 Orthodox Jews as members of the Community.

The leader of the three Agudas Yisroel members of the Council asserted the Socialist leadership of the community was unconcerned about religious problems. He demanded that the new council, elected only recently, should be disbanded.

The President of the Council, Dr. Maurer, commenting on the charges, said that the Socialist party within the Council was willing to co-operate with any Jewish group except the Communists. He insisted that as long as there was one religious Jew in Vienna religious problems would be of concern for the community. Dr. Maurer counter-charged the spokesman of the Agudas of seeking to split the community.

VIENNA GIVES MEDAL OF HONOUR TO DIRECTOR OF JOINT

On February 14 the Mayor of Vienna, Jonas, presented the Medal of Honour to the Director of the American Joint, Theodore D. Feder. Leading personalities of the Federal Capital attended the ceremony. Burgomaster Jonas said: "In the past one group of people, our Jewish fellow citizens, suffered more cruelly than all the others for they had attracted the full fury of the National Socialist terror. We remember respectfully the many innocent victims of Nazi barbarism, our revulsion is directed against all institutions and people, which inflicted such deep wounds to civilization and the idea of humanity."

VIENNA JEWS PROTEST

The Executive of the Jewish community of Vienna adopted a resolution in which they protest against the release of Gestapo-Kriminalrat Sanitzer after his return to Austria. An Austrian Court had sentenced Sanitzer to hard labour for life as a war criminal. The Jewish community demand the immediate arrest of Sanitzer. They furthermore urge that the last returnees from the Soviet Union and in particular the butchers of Jews in Kolomea, Stryj and Drohobycz, should be taken into custody and that legal proceedings should be started against them.

TWO FUNCTIONS IN GERMANY

Politicians everywhere have to further understanding between members of different religions and races, but in Germany this problem is aggravated by shame and guilt.

Federal President Theodor Heuss at the opening ceremony of Brotherhood Week

On two occasions within 14 days towards the beginning of March, it was a privilege and, at the same time, a pleasure to listen to two humanitarians speaking on subjects affecting the existence both of Judaism and Jewry. Dr. Leo Baeck, upon invitation of Frankfort University, opened the recently established "Loeb Lectures" with an outstanding and widely reported academic address on "Revolution and Renaissance," and the German Federal President, Professor Dr. Theodor Heuss, in officially inaugurating the 1956 "Brotherhood Week," spoke in Bonn on moral restitution.

Dr. Baeck lectures in Frankfurt

In his lecture, attended by professors and students of Frankfort University as well as by a number of guests, Jews and non-Jews, alike from Frankfort and elsewhere, Dr. Baeck explored an important chapter of the history of the human spirit. He stressed the significance of revolution and renaissance, phenomena so far not sufficiently recognized. Neither Hegel's doctrine of "thesis—anti-thesis—synthesis" nor, about 100 years later, Oswald Spengler's cultural theory of "Beginnen—Erstarken—Vergehen" could be considered adequate. Revolution, Dr. Baeck pointed out, represents a new standard and a new standpoint. The Jewish Law, e.g., by stressing the right of the poor instead of that of the rich, created a revolution in the history of mankind; therefore, to Hegel's teachings the Jewish people were "die grosse Verlegenheit." On the other hand, the phenomenon of renaissance, the revival and dynamic of spirit as proved by the existence of the 3,000 year-old Jewish people, did not fit into Spengler's theory either. "A people," Leo Baeck concluded, "does not gain new life through victories, and no people will perish from defeat." Spiritual renaissance would always be a matter of moral strength.

This special lecture was an event. Both Professor Dr. Max Horkheimer, the sociologist, well-known for his writings on prejudice and related subjects, speaking also on behalf of the Rector, and Professor Dr. Gottfried Weber, the Dean of the Philosophical Faculty, welcomed Dr. Baeck and paid tribute both to his personality and his academic and humanitarian work.

The "Loeb Lectures" which, after an interval of almost a quarter of a century, will enable Frankfort University to hold courses on Jewish religious philosophy, Jewish history and culture, thus widening the scope of the Philosophical Faculty, are being made possible with the help of a grant, amounting to 5,000 dollars p.a., from the Eda Kuhn Loeb Trust Fund in the United States. Professor Horkheimer, in negotiating with Mr. Allan M. Stroock, one of the trustees, was instrumental in obtaining the grant for the next five years, and Dr. Baeck, being aware of the need of some sort of instruction on the "Wissenschaft des Judentums" within the framework of a German University, gave his advice.

President Heuss opens "Brotherhood Week"

The "Brotherhood Week," arranged for by the various local "Societies for Christian-Jewish Co-operation" all over Germany, has become for years a fairly common feature of public life. This year, instead of just broadcasting a general introduction, Professor Heuss, the protector of that movement, addressed a gathering in Bonn which included Federal Ministers, representatives of the Diplomatic Corps, the Universities, the Churches, the municipal authorities, etc. What he said was very much to the point. Indemnification, he said, was a matter for Parliament and administration and not for Christian-Jewish co-operation, as envisaged by the groups set up for this purpose. However, to make good in a moral sense—"nicht lediglich an den anderen, sondern sich selber, an sich selber"—was the problem. "Tolerance," a term used too easily, was to be more or less dismissed, since it had turned out that too much tolerance was exercised in favour of the intolerant. Professor Heuss, who at the beginning emphasized his friendly ties with Jews from his schooldays, took the opportunity of condemning in strong words recent occurrences such as certain Court judgements and academic appointments and, in particular, referred to certain periodicals and brochures which he described as products of "political pornography." In this connection, he warned of the danger that the "eternal German economic miracle" should not make one lose sight of the effects of such ugly manifestations.

Dr. Heinrich Vockel, the permanent Berlin representative of the German Federal Republic, also spoke. Professor Dr. Helmut Gollwitzer, presiding over the meeting, expressed thanks to Professor Heuss for his untiring efforts to warn the German people.

E. G. LOWENTHAL (Bonn)

MESSAGE OF S.P.D.

The Socialist member of the Bundestag, Dr. Fritz Wendel writes in the *Sozialdemokratischer Pressedienst*: "The feelings of sincere Christians during the persecution of the Jews in the Third Reich, which they then expressed by every possible means, and the help they gave, all this should now be continued and, if possible, find its consummation. The Christian considers antisemitism, whether its cause is racial hatred or anything else, as the most godless kind of self-pride."

PRESIDENT OF BUNDESTAG FIGHTS NAZIS

At Radio "Freies Berlin" President Dr. Gerstenmaier repeated, what he had discussed previously with representatives of the parliamentary parties, viz., that State and Parliament should be courageous enough to take action against the "shameless and arrogant activities" of former leading Nazis. He demanded a strict differentiation between mere party membership and active participation in crimes.

CHURCH AND JUDAISM

This was the subject of a Study Conference, which the Protestant committee for service to Israel held in Luebeck from February 2 to March 3. Whole forms of local schools took part in discussions.

ANGLO-JUDAICA

Reconstruction in Europe

Plans for religious, educational and cultural work in Europe as a result of the Jewish Consultative Conference held in London last June, were worked out by the Anglo-Jewish Association in co-operation with the American Jewish Committee and the Alliance Israélite Universelle. The purpose of this action is to weld the Jews of Europe into a family of communities, it was stated by the re-elected President of the AJA on his return from the USA.

Support for Israel

In the first week of the 1956 JPA campaign in Britain, £763,000 was raised towards the target of £2,500,000. The campaign was launched by Mr. Isaac Wolfson, after an address by Dr. Yigal Yadin, former C-in-C of Israel's armed forces.

In 1955 British Jewry had raised for Israel about £2,500,000, including £1,250,000 through the JPA. The comparative figure for the whole of Jewry was £27m. Since the establishment of Israel, Anglo-Jewry has contributed £18m. out of a total of £225m.

The Zionist Federation held a big meeting demanding "Arms for Israel." It was addressed by representatives of all political parties as well as Jewish leaders. A vigorous attack on the Foreign Office diplomacy was launched at the Poale Zion Annual Conference by Mr. E. Shinwell, M.P.

Support for Israel was also voiced by the Leader of the Opposition. In an address to the Professional Men's JPA Committee, Mr. Gaitskell said: "The State of Israel must not be left defenceless at the mercy of the Arabs; not only Jews but many non-Jews as well would regard the disappearance of Israel as a complete world tragedy."

On the Conservative side, Mr. Randolph Churchill attacked the Prime Minister and "his coterie of Arabists in the Foreign Office." He received support from a former prominent anti-Zionist, Lord Killearn, one time British representative in Cairo.

Education

The Central Council for Jewish Religious Education in the United Kingdom has increased, by 50 per cent, its support received from the provinces. The financial contribution now is £215, while the London Board of Jewish Religious Education makes a grant of £1,000 a year.

In order to avoid a £20,000 deficit during the next few years, the Manchester Hebrew Education Board proposes to raise its fees from 2s. 6d. to 4s. per child a week. Out of the 1,800 children attending classes, payment is made by 650.

Unjustified criticism of Jews' College, denying its competence as an institution which promoted the appreciation and practice of Orthodox traditional Judaism, was deprecated by the Chief Rabbi. The College, he said stood today as a tower of strength and hope for the future guidance and continuity of Anglo-Jewry.

A new Dayan has been appointed for the Beth Din, Rabbi M. Steinberg. Stating that they had long been perturbed by the fact that there are too few Dayanim at the Beth Din, the Council of the United Synagogue, in a report, revealed that a world-wide search had been undertaken for an eminent halachic scholar to fill the gap left by the retirement some years ago of Dayan Abramsky. The United Synagogue also has difficulty in finding an adequate number of Chazanim.

Professor Samson Wright

Professor Samson Wright, the distinguished physician and teacher of medicine who died last month, was deeply interested in humanitarian matters, and the persecution of the Jews in Germany caused him the greatest distress. He was a leading figure in the relief movements and worked himself to the point of exhaustion on behalf of refugee scholars. He also took much interest in teaching and research in Israel.

Rabbi Dr. Gustav Pfingst, of Leeds, formerly Landsberg-an-der-Warthe, has been appointed Minister to the Aberdeen Hebrew Congregation as from April 1, 1956. He was previously Minister in Cheltenham and, until now, with the Sinai (Reform) Synagogue, Leeds.

Friends of Yiddish

In celebration of the Tercenary, the Friends of Yiddish are to publish a "Jubilee Almanac" of over 200 pages devoted to various aspects of Jewish life in this country. The contributors include most of the Yiddish writers in London, and the editor is Mr. A. N. Stencl, the indefatigable Yiddish literateur.

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GERMAN JEWRY IN U.S.A.

A SYMPOSIUM

A recently published book* discusses the different aspects of its theme in five contributions, which are loosely co-ordinated. Selma Stern-Täubler connects and contrasts the beginning of German Jewish settlement in America with the conditions in the old home land. Eric Hirshler's, article which surveys 250 years of history in 82 pages, with the emphasis on social and economic development, forms the core of the book. Bernard Weinryb analyses the character and mental attitude of the immigrants before 1860 in contrast to the type prevalent among the later waves of immigration from Germany. Adolf Kober and Albert Friedländer deal with spiritual and cultural influences and currents throughout the period. Kober's article includes a paragraph in which he sketches the impact of Zionist ideas on American Jewry. An appendix offers some letters taken from the Felsenthal collection written to the American rabbi by Zunz, Geiger and Felix Adler. There are bibliographical notes to all chapters except the first, but the reader will feel the lack of an index as a real deficiency.

First Immigration Wave

The American conception of the moving frontier as the strongest motive force in social development was recently applied to the whole of modern European history. Certainly Jewish history offers a good illustration, especially if one does not understand the term strictly verbatim in the geographical sense, but includes the opening up of new fields of human endeavours. The first immigration of German Jews into America about 1700, coincided with the rise of the Court Jew in Central Europe. It was the first phase in a social transformation, which slowly brought the Jew back into the world. Eighteenth century Absolutism in Germany had to find new financial resources both for its organization of power and for its needs of representation, which the gentile middle class with their traditional technique and practice could not procure unaided. It was at that time, too, that the Sephardim in Western Europe became an important link in the overseas trade, which touched Germany at its coastal edge in Hamburg. All these movements took place while the mediaeval idea of religious uniformity was breaking down under the weight of a hundred years of religious warfare in Europe. But the impact of these factors on the general status of German Jewry took a long time to develop. During the 18th century the great majority remained underprivileged, and in many cases younger sons were deprived of the right to establish a family in the place where their parents lived. It was from these circles that the typical German Jewish immigrant to America came. He was a young man, who had emigrated early in life normally without much Hebrew learning or strong feeling for community life. But nevertheless he possessed a good deal of Jewishness which found expression in the Yiddish language of the letters he sent home and in the emphasis on the little Hebrew he knew. The character of this immigration did not change very much in the early nineteenth century, when the little town and village in Bavaria and South Western Germany did not offer many prospects to the Jewish apprentice under the given legal and economic conditions. (Prussia with its growing capital offered better opportunities both for legal and for economic reasons). At this time, pocket editions of prayer books were printed for those "crossing the sea." The

*Eric E. Hirshler (Ed.)—*Jews from Germany in the United States with an Introduction by Max Gruenewald*. Farrar, Straus & Cudahy, New York (1955). 182 pp. Sponsored by the American Federation of Jews from Central Europe on the occasion of the Tercentenary of American Jewry.

immigrant started his economic career as a pedlar, who provided isolated farms and villages of border districts with haberdashery, knives and jewelry. The first ware of such a "basket pedlar" was brought on credit. The second stage was the acquisition of a horse and cart, which characterized the "wagon baron," who became "store prince," when he had succeeded in establishing himself as a merchant in a town. The expansion of the country with its growing needs gave such trading great possibilities of success. Since the middle of the nineteenth century the economic vanguard moved into clothes production (with the help of the sewing machine, which entered the market in 1849) and banking; later came the development of the departmental shop and the mail post business. This trend was strengthened by the appearance of a new type of immigrant from Central Europe after 1860, influenced by German thought and well-trained professionally. From this group came the creators of a new kind of banking, where the emphasis lay on the transfer of European capital to the New World.

There was a parallel development in the religious field. The defeat of the liberal cause after 1848 brought scholars to America, who were shaped by the forces of German civilization in a double way: Directly by the influence of classical German literature, indirectly by the new Jewish learning, as it had been established in the new centres of Breslau and Berlin. The Reform Synagogue in its various forms, characteristic of American Jewry in the second half of the century, was formed by these men, who started their work as preachers with a firm belief in the Messianic idea and in the humanitarian power of Goethe's and Schiller's work.

In this context one difference is noticeable. The middle-class Jew in Central-Europe remained the most tenacious believer in politics as a means to special and moral betterment of mankind, when this creed of early liberalism had lost all power with his gentile neighbours. In the democratic environment of North America the Jewish situation and the preaching of the modern Rabbi did not bring about similar differentiation. The great issue of the late fifties, the institution of slavery in the southern states did not raise any marked response among the majority of the Jews.

Confrontation with Russian Jews

The immigration of Jews escaping from the persecution in the Russian empire between 1880 and 1914 shows some parallelism with that of their predecessors from Germany at the end of the eighteenth century. They came from the unbroken Jewish tradition of the Middle Ages, having no intimate contacts with the modern world and no money. But they had a much stronger will to preserve their national identity—here a subterranean influence of contemporary currents can probably be traced—and they remained massed in compact settlements on the Eastern seaboard and in Chicago. The German Jews, having established themselves in the clothing industry, employed great numbers of them, whom their training in tailoring qualified for this start in the New World. The initial difficulties between the newcomers from East and their predecessors from Central Europe inherent both in the social situation and in the difference of emotional and intellectual attitudes were overcome when the new wave from Germany arrived after 1933.

So far we have attempted to summarize the material and the generalisations offered by the various contributors in the volume. There remains one final question of method. Must we build up the comprehensive picture of German

KURT PINTHUS

For his 70th Birthday on April 29th, 1956.

When Kurt Pinthus left Nazi Germany for USA in 1938, he entered a new country well aware of his past achievements as a literary and theatre critic. Therefore, a leading US literary historian, Prof. Victor Lange, only confirmed his reputation as an expert on modern expressionism when he referred to his "comprehensive and crystallizing anthology 'Menschheitsdämmerung' (1920)." Indeed, with this anthology, Kurt Pinthus created a representative manifesto of this literary movement: it offered not only a substantial survey of the keynotes in the work of its outstanding figures, but also defined their place in contemporary literature in a penetrating analysis. This anthology gathered in the aftermath of the first world war's holocaust.

Its collector and interpreter was born in Erfurt. He took his degree of a Ph.D. at the University of Leipzig where he made contact with an ambitious circle of young expressionist poets and writers like Hasenclever and others. As he was noted as the leading exponent of a victorious literary trend, publishers as well as stage producers sought his services as literary adviser, and when he shifted to Berlin, he became one of the leading journalists and critics on the merit of his rare combination of academic thoroughness, sense for the intellectual currents of the day and capacity for forming a quick but balanced judgment. Even his feuilletons, though written with Viennese charm, were not only entertainment, but also food for thought.

We have to gauge Kurt Pinthus' successful advocacy of expressionism against the background of the fierce attack which the most influential critic of that time, Alfred Kerr, launched against it. Although Kerr eulogized the genius of "objective" literary criticism Lessing, he was prone to strong subjectivism, while Kurt Pinthus preserved the best Lessing tradition.

After 1933 Kurt Pinthus placed himself at the disposal of his fellow-Jews in Germany when they tried to build up a "self-sufficient" cultural life, and, in particular, his pen helped considerably to develop the "C.V.-Zeitung."

Though over fifty at the time of his emigration, he found in USA the opportunity of using his extraordinary gifts. He held lectures on the contemporary drama and theatre at the New York "New School for Social Research." This resulted in his being appointed a staff member of the Washington "Library of Congress" in 1941, and ultimately in his lectureship on History of the Theatre at Columbia University. Alongside of this splendid academic career he covered the literary scene with innumerable reviews in the weekly periodical "Aufbau," wrote a fine study of the life and death of his friend Ernst Toller, assembled a bibliography of the emigrants' literature in German language, prepared a new edition of his "Menschheitsdämmerung" as well as a fruit of his research work: a book "Vorgeschichte des Theaters." Now, at the age of 70, he can take pride in this record.

F. FRIEDLAENDER

Jewry as a mosaic of individual cases, or is it more profitable to reconstruct the types who have dominated the past and to use the stories of individuals in careful selection as illustrative examples? The volume as a whole with its variety of methods reads like an experiment in this field. I believe the result confirms what the general character of our diaspora history makes us expect. Jewish community life was not characterized by the great actions and men of destiny, who form the subject of classical historical writing from Herodotus to Ranke. Our post-biblical contribution was made quietly by the cumulative effort of many individuals, mainly in the private sphere. Modern historical research has well assimilated sociological methods to deal with such phenomena. The reader of the two chapters on the spiritual and intellectual development of American Jewry may feel that in this field also a description of types might have been the best approach. The interest in the many individuals who have done spade work, can easily be satisfied by such a biographical list as Dr. Kober has supplied for scholars and rabbis in his modest-looking but very valuable appendix.

FROM THE GERMAN SCENE

MORE ANTISEMITISM IN WESTERN GERMANY ?

The Central Council of the Jews in Germany in a statement draws public attention to the fact that in recent times antisemitic remarks are on the increase. The Council complains that the demand of the President of the Bundestag, Dr. Gerstenmaier, that all pensions, paid to former active Nazis, should be revised, has not been complied with.

ISRAELIS STILL NEED VISAS FOR THE FEDERAL REPUBLIC

Whilst West Germany now admits visitors from many countries without prior issue of a visa, it is not willing to relax visa requirements for Israeli citizens.

In sponsoring a Social Democratic motion to abolish the need for entry visas in the case of Israeli visitors, Bundestag deputy Dr. Karl Mommer argued that "we have moral obligations toward the citizens of Israel that should prompt us to handle this matter as liberally as possible."

DIET ELECTIONS IN BADEN-WUERTTEMBERG

The only extremist right-wing party, the Deutsche Gemeinschaft, which recently took part in the elections for the Landtag of Baden-Wuerttemberg received 0.4% of all votes cast.

PRISON FOR ANTISEMITISM

The Court of Appeal in Ulm rejected a house painter's appeal who was sentenced to two months imprisonment. He had said in a pub that if to-morrow all Jews die, he would get drunk as a celebration. The Judge of Appeal described these words as "shameless and humiliating."

THE SOVIET ZONE AND THE NAZIS

At a Press Conference in Eastern Berlin, Western journalists asked questions about the Nazi past of some of the leading personalities in the Zone. One reporter asked whether it was true that the Inspector General of the Soviet Zone police, Vincent Mueller, as one of Hitler's high army officers, was responsible for the liquidation of Jews and that the State prosecutor of the Zone, Dr. Melsheimer, was an official under the Nazi Ministry of Justice. The Soviet Zone representative in charge of the Conference gave evasive answers and promised some more enlightenment later.

Protest Rally in Berlin

The case of Dr. Otto Braucutigam (see previous issue of "AJR Information") served as slogan for a big East Berlin protest rally "against the Bonn Jew Killers and Pogrom Heroes." The speakers included the communist novelist Stefan Hermlin, the actress Helene Weigel, and Stephan Heymann, East German ambassador to Warsaw.

An appeal assailing the danger of Fascist influence on the Bonn Government was signed by two Jewish literary figures Victor Klemperer, Professor of Romance languages at Halle University, and the author Arnold Zweig.

NAZI PROSECUTOR'S PENSION

The Federal Ministry of the Interior has reduced by one-third the pension of the former prosecutor at the Nazi Volksgerichtshof Lutz after disciplinary actions had been taken on account of "misuse of his office."

Ex-German Jews in the News

A NEW VOICE

Music-lovers must have been thrilled when they read the other day about "A New Kind of Voice"—a London girl, Jenny Johnson, who can sing four-and-a-half octaves. This is extraordinary as the normal range of the human voice is, according to experts, "an octave below and above" the middle note. Now Jenny is the pupil of a Jewish refugee, Mr. Alfred Wolfsohn, who came to England in 1939. He has described how he happened on his discovery.

When he was a child, he dwelt in imagination on the Voice of God: what exactly would it sound like? In the first World War (an article in the *Observer* says) his musician's ear was struck by the high pitch and clarity of the screams of the wounded. After the war he was attracted to the work of Freud, Jung and Adler, and became interested in the connection between, on the one hand, emotional relaxation and the removal of deep fears, and, on the other, the degree of control exercised by the mind, both conscious and unconscious, over the body—in this case, the vocal chords. He became a remedial voice trainer, helping singers and other to recover the use of their voices when they had lost it through strain, or even through disease.

AUTHOR OF UNITED NATIONS PAMPHLET

In the series of information notes for the use of teachers, speakers and discussion leaders jointly published by the United Nations Association and the Council for Education in World Citizenship, Dr. F. L. Brassloff has written a comprehensive pamphlet on Human Rights. Dr. Brassloff is attached to the World Jewish Congress, London, and to the United Restitution Office.

EXHIBITION CURT HERRMANN

In March the Matthiesen Gallery held a memorial exhibition for the well-known German-Jewish painter Curt Herrmann (1854-1929). Herrmann was born in Merseburg, then, as Max Liebermann, he became a pupil of Steffek. Much in demand as a portrait painter, he was at the same time an excellent teacher. When he was over 40 he left, as it seemed to him, outworn traditionalism, and adopted the impressionist technique. Soon he took the pointillist Seurat as his master and thus he became the most authentic representative of this luminous art in Germany. The exhibition in London gave a very good idea of the artist's development, his great gifts and his very fine sense of colour. The painter's son is an architect and lives in London.

DISTINCTIONS

The honorary degree of Doctor of Letters was conferred on Dr. Felix Jacoby, the classical scholar, at Oxford. Dr. Jacoby who is 79, was formerly a professor at Kiel University and came to Oxford as a refugee in 1939.

Monica, 20-year-old daughter of Dr. Werner van der Zyl, Minister of the N.W. Reform Synagogue, Golders Green, scored a fine success on the stage. She is appearing in "Almost a Stranger" which is being shown at the Theatre Royal, Brighton, and may later be brought to London.

The Law Faculty of Wuerzburg University has renewed the Doctor Diploma of Dr. Bruno Weil, New York, on the occasion of his Golden Doctor Jubilee. In its covering letter the Dean pays tribute to Dr. Weil's outstanding services to legal science, both in his old and his new homeland.

Old Acquaintances

Home News:—Marianne Kupfer-Deeming and Frederick Valk will be in Peter Ustinov's new comedy "Romanoff and Juliet."—Walter Rilla's son Wolf signed a contract to direct three British pictures.—Rudolphe Cartier Katscher who produced "Mayerling" with Mai Zetterling on TV will repeat it on the stage for Henry Sherek soon.—Dr. Max Brenner adapted and subtitled the German film "It happened on the 20th of July" directed by G. W. Pabst.—Peter Zadek directed Leo Lehman's "Who cares?" at the "Q" Theatre.—Fritz Hochwaelder's "The Strong are lonely," which was a success in the West-end will be shown at the Edinburgh Festival with Donald Wolfitt.—Erna Pinner's book "Curious Creatures" was published in Holland; it has now six foreign editions.—Dorothea Gotfurt went to Hamburg to attend the first-night of "No Trees in the Street" which she adapted into German.—Berlin born Ernest Bornemann joined the Granada TV group as producer.—"The Threepenny Opera" has been transferred to the Aldwych Theatre.

Germany:—M. Beheim-Schwarzbach will adapt "Richard III" into German.—Carl Zuckmayer is writing the sub-titles to "The Man with the Golden Arm."—Ernst Deutsch fell ill while touring West-Germany in "Nathan" and had to interrupt his journey.—W. R. Heymann, the composer, who returned from the States to Germany, celebrated his 60th birthday.—Friedrich Hollaender's new musical "Scherzo" flopped in Hamburg; Siegfried Arno played the lead.—Hugo Schuster and his wife Sybil Rares returned for good from London to West-Germany.—Ernst Stahl-Nachbaur celebrated his 70th birthday in Berlin.—In May Anton Walbrook will come to play Hofmannsthal's "Der Schwierige" under Leo Mittler's direction in Duesseldorf.—Gottfried Reinhardt finished his first German film "Vor Sonnenuntergang" in Berlin, with Albers.

U.S.A.—The "Golden Globe," the annual award of Hollywood's foreign Press Association was given to the German film "Children, Mothers, and a General," but Eric Pommer, the producer, couldn't accept it personally because he is ill in hospital.—Dr. Erich Lueth of Hamburg, founder of the German "Peace with Israel" movement is on a lecture tour in the States.—Grete Mosheim will produce "Good-bye again" on Broadway.—Lilli Palmer will play "Taming of the Shrew" on TV in New York and return to Germany to act in an "Anastasia" picture.—Georg Froeschel is scripting "Marjorie Morningstar."—Billy Wilder is preparing a re-make of "Ariane" with Audrey Hepburn and Gary Cooper, and an "Oberst Redl" film.—Walter Reisch is writing the script for "A Roomful of Roses."—Ludwig Marcuse of the University of California will come to Europe to lecture at Berlin's "Free University."—Bruno Walter who will be eighty on Sept. 15 conducts Mozart's "Requiem" in the Holywood Bowl.—Richard Oswald formed a company for the production of a TV series "The last half-hour."—Fritz Lang's next picture will be "Beyond a reasonable doubt."

Obituaries:—Willy Prager, the lovable actor and cabaretist died in Berlin at the age of 79. Born in Silesia, he joined Rudolf Nelson, and survived the Hitler years in Germany. How he did it, one could see in the early post-war film "Ehe im Schatten" where Prager played a Jew who was not permitted to enter a shelter during the worst bombing.—The opera singer Elisabeth von Endert has died in Zurich at the age of 80. She belonged to the "Hof-Oper" in Dresden and Berlin.—The Russian actor Michael Rasumny who was with Max Reinhardt for a time died in Hollywood. He was 65.—Andre von Laban, the stage designer son of Rudolf von Laban, died in Basle.—Vera Brueghel died in Ascona at the age of 46; she was the widow of the Czech writer and diplomat.—Kurt Levinstein, director of Berlin's "Franzoesisches Gymnasium" died, aged 79. He had survived the war in Germany and taken an active part in the work of the re-established Jewish community.—Lorenz Hagenbeck, in Hamburg, aged 74.

"Smiling Joe"—"No one's going to get sick or die in my pictures; that's no sort of entertainment," writes Joe Pasternak in his autobiography "Easy the Hard Way" published by Putnams in New York, and he kept his promise and became Metro-Goldwyn-Mayer's most successful producer. Born as the son of a poor Hungarian "shammash," J.P. started as a waiter in New York. He discovered Franziska Gaal, Deanna Durbin, and Esther Williams, to name only a few of his stars.

PEM

OLD MASTERS

at the

Daily 10-5 p.m.

ALFRED BROD GALLERY

36 Sackville Street, London, W.1.

STAATSSSEKRETAER a.D. SCHAEFFER SEVENTY

The Upright Jew

On April 11 Dr. Hans Schaeffer will be a septuagenarian. He is a man who always shunned the limelight of publicity. He rather liked to be hidden behind his work, he wished his deeds to be his words. And they always spoke, and do speak, a clear, an audible language. He has his firm and steady conviction; to keep this conviction was his only ambition. His aspiration was, and is, to stand for what is right.

In the years of the first German Republic when the doors of the Civil Service were opened also to the Jews, Hans Schaeffer attained there to one of the highest positions; he came to be a leading official of the "Reichswirtschaftsministerium" and later on "Staatssekretar im Reichsfinanzministerium," that is: Permanent Under-Secretary to the Treasury. Many people might have looked at him there critically and perhaps with some prejudice, but very soon he succeeded in gaining everyone's respect, also that of opponents and adversaries. Ministers were coming and going, and he remained the "permanent," the guarantee for true constancy, the embodiment of righteousness. He was surrounded and, no doubt, sometimes pressed hard, by the politicians, but he never became one of them, he never became an opportunist. At all times he was true to himself. There is an old saying that politics spoil the character. Hans Schaeffer showed that the character could also ennoble politics. Jews in Germany could be proud of such a man.

DOROTHY F. BUXTON—75

It has been the good fortune of our Community that this country has always been conspicuous by the great number of liberal minded personalities who identify themselves with the cause of minorities. To-day we can congratulate one of the most shining examples of these crusaders, Mrs. Dorothy F. Buxton, who was 75 recently. For many decades she had been an unrelenting fighter for justice and fairness—"and always on an unpopular side," as she put it only a short while ago. When the Nazi regime came to power, she devoted her energy to the rescue work and also helped to disperse prejudice against the new arrivals. No wonder that she became a personal friend to many refugees. The AJR considers it a great privilege that it could enlist Mrs. Buxton's invaluable help on many occasions, especially in connection with the fight for the admission of the unregistered dental surgeons. Whoever meets Mrs. Buxton is bound to be deeply impressed by her uncompromising righteousness, her undiminished fighting spirit and her human kindness. The happy occasion of her birthday gives us an opportunity of expressing to her our gratitude and admiration and our best wishes for the future.

W.R.

Dr. Erwin Lewek celebrated his 70th birthday on March 23. He has been an interested member of the AJR for many years. Dr. Lewek came to this country as one of the Dental Surgeons who first rendered their professional services to the refugees at Kitchener Camp Richborough. He is now practising on his own. Throughout his life Dr. Lewek has been closely associated with Jewish activities, especially as a member of the K.C. where, long before 1933, he was one of the protagonists of the cause of Palestine. His many friends here and abroad extend their best wishes to him.

Dr. Martin Rosenblueth, the well-known Zionist leader celebrated his 70th birthday recently. He now works in USA as the Financial Representative of the State of Israel.

In the crucial days when first reaction and then barbarism invaded public life in Germany, those who had the whole burden of the Jewish task on their shoulders could call on him for advice and assistance on many occasions. He wanted to prove he was a Jew. And in this regard, there was a singular trait in his personality: his noble friendship, from the days of his youth, with Cora Berliner, one of the best, and the bravest, we had in our Jewish Community, one of the best, and the bravest in the danger-zone of the "Reichsvertretung", a good genius wherever she was.

Our warmest congratulations and heartfelt good wishes go out to Hans Schaeffer—wishes for all that his life means.

LEO BAECK.

Glueckwunsch aus Deutschland

Am 11. April 1956 kann Dr. Hans Schaeffer in Joenkeoping, der Geburtsstadt des schwedischen Zuendholzes, die Vollendung des siebzigsten Lebensjahres feiern. Nicht nur in seiner Wahlheimat Schweden wird aus diesem Anlass seiner gebuehrend gedacht; auch in seinem deutschen Vaterlande sind es viele alte Freunde und Bekannte, die ihm zu seinem Ehrentage von Herzen ihre Glueckwuensche entbieten und der Hoffnung Ausdruck geben, dass es ihm vergoentt sein moege, in gewohnter Frische noch viele Jahre zum Wohle des ihm anvertrauten Werkes taetig sein zu koennen. Wer, wie der Verfasser, den Vorzug genossen hat, durch lange Zeit mit Schaeffer in enger kollegialer Fuehlung zu bleiben und sein berufliches Koennen wie sein tiefes menschliches Verstaendnis aus der Naehle zu beobachten, der vermag erst die Schwere des Verlustes so recht zu ermessen, den Schaeffers erzwungener Weggang aus Deutschland fuer die Staette seiner aufopfernden und verantwortungsvollen Wirksamkeit dort bedeuten musste.

Ein kurzer Auszug aus Schaeffers Lebenslauf laesst die Vielseitigkeit seiner Begabung sichtbar werden. Er wurde am 11. April 1886 geboren, studierte Rechtswissenschaft in Genf und Breslau; hier promovierte er auch 1907. 1912 finden wir ihn als Rechtsanwalt in Breslau. Nach dem ersten Weltkriege, an dem er teilgenommen hatte, trat er in das Reichswirtschaftsministerium ein und wurde schon 1923 zum Ministerialdirektor ernannt. Die von ihm geleitete Ministerialabteilung I hatte sich als schwerster Aufgabe dem Reparationsproblem zu widmen, auf den internationalen Konferenzen vertrat Schaeffer die deutschen Interessen. 1929 wurde er als Staatssekretar in das Reichsfinanzministerium berufen. Die Bankenkrise von 1931, in der er auf die gleichmaessige Behandlung aller in Mitleidenschaft gezogener Einlagen draengte, bot ein eklatantes Beispiel fuer seine rechtliche Einstellung. 1932 schied Schaeffer aus dem Reichsdienst aus und uebernahm die Leitung des Ullstein-Verlages in Berlin. Von der nationalsozialistischen Regierung wurde Schaeffer aus seinem deutschen Wirkungskreis entfernt. Als ein Zeichen seines internationalen Ansehens ist seine Wahl (neben John F. Dulles und Jean Monnet) in das "Norman Davis-Committee" anzusehen, das nach dem Tode Ivar Kreugers den schwedischen Zuendholzkonzern zu regulieren hatte; Schaeffer siedelte 1936 nach Joenkeoping ueber und erwarb 1938 die schwedische Staatsangehoerigkeit. Nach 1945 hat er jede sich ihm bietende Gelegenheit wahrgenommen, seine Taetigkeit auch wieder auf Deutschland zu erstrecken, wo er sich wiederholt der Bundesregierung als Berater in Fragen der deutsch-schwedischen Beziehungen zur Verfuegung stellte, und in Not Geratenen nach Kraefften zu helfen.

Die vielen Verehrer, die sich mit ihren besten Wuenschen zu Schaeffers Wiegenfest vereinen, werden es gluecklich schaeetzen, wenn der Jubilar auch ihrer freundlich gedenken moege.

STAATSSSEKRETAER a.D. DR. HANS POSSE

ISMAR FREUND: IN MEMORIAM

On the 11th April of this year Dr. Ismar Freund would have celebrated his 80th birthday. But he was not destined to see this day. He passed away some weeks ago in Israel. And so, instead of the tribute which had been planned to the man himself, this has had to become an obituary.

In his own way, Ismar Freund was an extraordinary man. He was born in Breslau and studied Jewish theology at the "Rabbinerseminar" of his home town as well as law at the town's University. This rare but by no means inexplicable combination of rabbinical and legal-academic knowledge was the vital factor conditioning his life and career. It led him to activities within big Jewish organizations. In 1902 he became a member of the administration of the Berlin Jewish Community and later of the "Gemeindevorstand." In 1905 he started teaching at the "Lehranstalt"—called "Hochschule" since 1922—"fuer die Wissenschaft des Judentums." He gave a series of most illuminating lectures to the student Rabbis on his special subject, "Staatskirchenrecht." Of his academic publications the best known are "Die Rechtstellung der Juden im Preussischen Volksschulrecht" (1908) and, above all, his two volumes on "Die Emanzipation der Juden in Preussen," which was published in 1912 on the centenary of the day when the Jews of the former State of Prussia were given the status of citizens. He was active in fighting for the preservation of the rights of Jewish citizens in his capacity of Board member of the "Centralverein." When the Jewish parties fought out their battle over diverging policies and ideals, Freund held a middle course, open to all justifiable religious, cultural and social tasks of the day.

After the war German like all other Jewry was faced with entirely new problems. Freund was one of the main founders of the "Preussische Landesverband Juedischer Gemeinden," an organization which, under increasingly difficult conditions, tried to help especially the smaller and medium sized Jewish communities from an economic and a religious-cultural point of view.

Ismar Freund worked unceasingly trying to find the best legal way in which to incorporate the whole of German Jewry into the Weimar Republic. But he found many serious obstacles in his way, limiting his work; however the organizations of which he was a founder or one of the leaders, did much good work, so long as they were allowed to exist independently.

Ismar Freund's last years were spent in Israel. There he put his knowledge and advice freely at the service of the young state, in its struggles to create a way of life.

Ismar Freund was not an easy man to get on with and had many opponents, but no one would deny that without him the whole scene of Berlin and German Jewry would have been poorer. For his was an outstanding personality.

DR. JACOB JACOBSON

OBITUARY

The death occurred of the architect Mr. H. S. Jaretzki, at the age of 65. He came to England from Berlin in 1934. His works in this country include the Edgware Synagogue, which after its completion will be the largest Synagogue in the United Kingdom. Throughout the years Mr. Jaretzki was an interested member of the AJR. Especially during the last period of his life he repeatedly lent us his selfless assistance and expert advice in our efforts towards the establishment of Homes for the Aged. He leaves a wide circle of friends who felt deeply attached to this gifted and kind-hearted man. His departure means a sad personal loss for them. The AJR expresses its sincerest sympathy to his bereaved family.

Dr. M. Seckbach passed away recently. He was a well-known Doctor in Golders Green and his death is mourned by many refugees in the district to whom he was a trusted and devoted medical adviser.

Mr. Arnold Wiener who before his emigration had taken a leading part in Zionist activities in Upper Silesia, passed away in Israel, 80 years old.

It is announced with deep regret that Mrs. Kaethe Lechner died suddenly. Mrs. Lechner was a member of the Jewish Art Centre at 1, Broadhurst Gardens, the traditional meeting place for many refugee organisations. She will be gratefully remembered by all who knew her.

Jacob Jacobson: **THE GATEWAY TO HELL**
A History of Theresienstadt

Not so very long ago I reviewed Zdenek Lederer's excellent book, "Ghetto Theresienstadt" (London, Edward Goldstone and Son Ltd, 1953) in these columns. It seemed to have said the last word on the subject of Theresienstadt. But that is not the case. For now Dr. H. S. Adler's book, much wider in its scope, almost 800 pages long, has been published, in Tuebingen (J. B. C. Mohr, DM 38, broch. DM 34) under the title "Theresienstadt 1941-45. Das Antlitz einer Zwangsgemeinschaft"; the book forms a part of Prof. Dr. Max Graf von Solm's series of publications on sociology and philosophy of culture. This already indicates what aims Dr. Adler has set himself. Dr. Leo Baeck's preface confirms that he also achieved them.

When Czechoslovakia was occupied by German troops, Dr. Adler was living in Prague. At the beginning of February, 1942, he, with his wife and relatives, was sent to Theresienstadt. There he became a minor official in the administration and also worked as a craftsman and builder, until, eventually he became assistant librarian. In addition to this, he gave lectures. His wife—the book is dedicated to her memory—was the head of the central medical laboratory in Theresienstadt until, at the beginning of October, 1944, she and her husband and her mother were transported to Auschwitz. Both the women died there. Dr. Adler himself was sent to several more camps before the liberation. Then he returned to Prague where he worked with the Jewish Museum on compiling an archive about the years of persecution and the Theresienstadt camp. He was able to make use of the papers and documents of the Jewish administration he managed to bring from Theresienstadt, as well as a mass of other material—some of it collected by the Wiener Library in London. A critical bibliography—350 items on 50 closely printed pages—bears witness to the thoroughness of his work, as do the tabulated summary and the glossary of words commonly in use in Theresienstadt.

The First Arrivals

Theresienstadt, the little military garrison on the Eger, not far from the confluence of the Eger and the Elbe, has been referred to at different times as a closed camp, ghetto and Jewish settlement. But mostly it is called "Ghetto Theresienstadt." It would be much more accurate to call it with Dr. Adler "ein maskiertes Konzentrationslager."

Up to the 20.11.41, the Theresienstadt project remained a secret for the Jews in Bohemia-Moravia. Four days later the first "Aufbaukommando" from Prague, consisting of a few hundred men only, arrived in Theresienstadt. Soon a second "Aufbaukommando," of 1,000 young men followed. These two sections formed the core and the elite of the camp, having arrived long before the first transports. On the 4th December, 1941, the man who had been chosen as Jewish Elder, the former head of the Prague "Palestina-Amt," Jakob Edelstein, arrived with his staff and an already prepared plan of organisation. He arrived in a place which—so far from his intentions and expectations—was to be for many thousands a place of suffering and terrible deprivation and for many more "the portal of death," as Ralph Oppenheim called it (London, 1948).

By the beginning of 1942, 7,500 Jews had been sent to Theresienstadt. But already in January the first transport departed from Theresienstadt, to Riga (1,000, of whom 102 survived). In June, 1942, the first transports arrived from Germany and Austria. What was it that these poor, old, deluded men and women found on arrival? Instead of the comfortable old age homes which they thought they had assured themselves with their "Heim-Einkaufs-Vertraege," they found inadequate accommodation, epidemics, vermin, hunger, lack of understanding, and finally deportation on so-called "Alterstransport" to certain death.

In February, 1942, only 10 per cent of the inmates of Theresienstadt—this refers always to the ghetto and not the adjacent Concentration Camp, known as "Die Kleine Festung"—were over 65 years of age; by August over fifty per cent. By the middle of September the ghetto had 58,491 inmates, the greatest number at any one time. These figures were soon reduced by transports to the East, "normal" as well as "Alterstransporte," and by death—7,000 died in the ghetto in September and October. At the end of the year there were 49,000 souls in the ghetto, but only one third were over 65, among them 1,700 over 80.

Amongst the new arrivals of 1943 there were also Jews from Holland—Dutch ones as well as refugees who had emigrated to the Netherlands—and from Denmark. In that year, the number of arrivals amounted to more than 16,000 people, more than 18,000 were sent from there to almost certain death in Auschwitz. By the end of the year there were less than 35,000 Jews in the ghetto of whom only 445 were over 80 years of age. Transports and death had done their work again.

The first half of 1944 saw the notorious, often described "Stadtverschönerung" undertaken to impress the Danish-Swedish commission which visited the camp in June. In order not to let this commission suspect that this "model camp," with its ever shrinking living accommodation, was overpopulated, another 7,500 people were removed to Auschwitz. Thus the commission found only 28,000 left in the camp, of whom over 1,600 were Servicemen, wounded in battle. In this "verschönernte" town, with conditions improved, it became possible to put aside for the moment the threat of transports to other camps. And then the final and the worst catastrophe broke over their heads at the beginning of the Jewish New Year. On September 27, 1944, Paul Eppstein, Edelstein's successor as Camp Elder, was arrested and executed in the "Kleine Festung." Then, up to the end of October, more than 18,000 inmates of the ghetto were sent on transports to the East in an uninterrupted stream. Only 11,000 remained behind in the ghetto, more than two-thirds of whom were women. It was like a miracle that the entire Theresienstadt ghetto was not liquidated, like so many other eastern ghettos and that the "Endlösung der Judenfrage" was not solved by removing all its inmates to the gas chambers of Auschwitz. But the gas chambers of Auschwitz stopped operating. Nevertheless, there can be little doubt that the remaining inmates and the additional transports which arrived in 1945 were in danger of being liquidated to the very last.

The story of the camp of Theresienstadt was not to be concluded before all the horror and misery of this terrible time was forced on the consciousness of the ghetto inmates. From Labour and Concentration Camps tottered endless columns of ghostly skeletons, thirteen to fifteen thousand, into the ghetto; a sight no one who witnessed it will ever forget to the end of his days. They carried typhoid with them into the camp. Once more death walked abroad—all the more tragically, when many who had held out till now fell victims of the epidemic after the camp had already been liberated.

Before the camp was finally freed from the threat of the SS, a transport of 1,200 had reached the safety of Switzerland, while the Danish Jews had been taken back in triumph. At the very end the International Red Cross took the camp under its protection. The Russian army brought liberation.

Majority Perished

What was the outcome of the three-and-a-half years of Theresienstadt ghetto? 140 to 141 thousand Jews—estimates vary a little—were deported to Theresienstadt; 40,000 from Prague, 15,000 from Vienna, 13,000 from Berlin, 9,000 from Bruenn and 4,000 from Frankfurt a.M., to name only the main collection centres for deportation. About 88,000 were sent further east in 65 transports. Of these not more than 3,500 survived. Of those sent on the "old age" transports, no one survived. Of those in Theresienstadt 15,000 were children under 16, whilst 70,000 were over 65 years of age. Up to the arrival of the victims from the concentration camps there had been 33,500 deaths in Theresienstadt. The total number exceeded 35,000.

The Theresienstadt "Ghetto," which the Jews had hoped to be a refuge, was always at the mercy of the SS camp command, who carried out their job in the sense of Hitler's "Endlösung der Judenfrage." Even when they relaxed the pressure for a while, they were still ready to carry out the orders of their SS superiors and to serve their policy. The SS command, i.e., in effect the whole hierarchy of SS leaders who were concerned with the Jewish question, allowed the Jews a self-governing body with an Elder and a Council, like a Lord Mayor and a Magistrate in a normal town. They allowed, encouraged and even insisted on the creation of a complex "civil service" and apparently relegated to it some of their powers; but if the "wrong" use was made of these powers the blame inevitably fell back on the Jewish administration. The SS camp commandant kept in the back-

ground, gave no written orders or instructions, but left it to the Jewish elder to carry out his daily instructions.

The situation of the Jewish Elder was a terribly difficult one. He was responsible for building up the Ghetto physically and keeping up its morale spiritually; he had to try and achieve bearable living conditions and to attempt to develop the Ghetto's institutions. He needed to have courage and perspicacity, strength of character and dignity; he had to be a first class organiser and yet, with all his qualities and responsibilities he had never to over-estimate his own importance or to become unapproachable. Indeed, his whole personality had to win the confidence and respect of all the Ghetto inmates, not only of a chosen circle of intimates. Apart from this he had to be able to deal with the all powerful SS command in the right way. But even if all these qualities had been combined in each of the men who became leader of the Jewish administration—Jakob Edelstein from Prague, Dr. Eppstein from Berlin and Dr. Murrelstein from Vienna—there was a limit to their efficaciousness and no one could have averted the catastrophes the Ghetto was fated to suffer.

The Role of Jewish Leaders

Endowed with powers and responsibility by the SS, the Jewish administration certainly tried to save many lives. Within its limitations under appallingly difficult conditions, it did a praiseworthy job and contributed greatly to making life more bearable for the inmates. That must be recognised, even if, with Dr. Adler, one deplores the bureaucracy and corruption of the self-important officialdom in the administration—from the top down to the kitchen personnel—tration—from the top down to the kitchen personnel. The principle of evil, which for Dr. Adler is embodied in National Socialism, worked as it were like borrowed clothes on those who seemed to assume its powers. Mechanical materialism, as practised by the National Socialists, who had taken upon themselves the right to decide about life and death, infected those to whom they had relegated their powers. The latter, too, became guilty. That is how Dr. Adler sees and interprets the situation.

Dr. Adler has spared no one in trying to show what was bad, inadequate and wrong in the Ghetto and how the individual, thrown from his sheltered existence into this "Zwangsgemeinschaft," was forced into participating in the general guilt. But he goes further than this. No one before him—not even Lederer, whose book still retains its value—has done such thorough research, in such detail, with so much documentation; no one had analysed so penetratingly even the most complex problems of the sociology of the Theresienstadt Ghetto and presented his findings so clearly. The book leaves us in no doubt that, in spite of outside pressure and ever-present danger, in spite of untold misery and suffering and inner tension, resulting from age and national differences, Theresienstadt had its positive achievements. And that speaks for all those involved, those engaged in physical work as well as those working with their brains, the governing and the governed, the robust and the refined, for all those who fell victims to the powers of darkness.

The atmosphere in Theresienstadt was loaded with rumours, with hopes for an impending change in the fortunes of war, with illusions which put aside the danger of new transports or tried to minimise the famine. The old people escaped to their memories of a fantastically exaggerated past, while the young people's morale was consciously kept up by the thought of a future of national self-determination and freedom. Past and present and hopes for the future met in the cultural activities and the extensive lectures which took place in the Ghetto. Dr. Adler has made good what I found to be missing in Lederer's book; he has brought into proper prominence the importance of Dr. Baeck, his personality and his quiet unceasing work in the Ghetto. But it still seems to me that he has not emphasised sufficiently the irresistible effect of his lectures, which overcame all national differences and to which young and old, living under the shadow of transportation, thronged through the darkened streets to the lecture hall in an attic of the barracks. These lectures taught and consoled, gave meaning and perspective and pointed to a world of regained humanity and a Jewry conscious of its eternal task.

Theresienstadt Ghetto had as inmates people who were Jews in the eyes of the National Socialists. But, in fact, that included a considerable number of people who were not of Jewish faith. After the terrible October, 1944, for a time the camp consisted

Rabbi Dr. Max Eschelbacher:

A TEACHER AT A JEWISH VILLAGE SCHOOL

The Life of my Grandfather Loew Eschelbacher (1804-1881)

The sixteen hundred year old history of German Jewry has come to an end. It is in danger of being completely forgotten. But this danger can be lessened or avoided if anyone able to do so puts pen to paper to recount the story of his life and to perpetuate his memories of his ancestors. So it may be a service to the history of German Jewry if I write down what I know of my grandfather, Löw Eschelbacher.

Jews in Baden

Our family comes from that part of Baden, which stretches from the eastern slopes of the Odenwald to the Taubergrund. Our ancestors already lived there in the first decades of the eighteenth century. It was my great-grandfather Michel who adopted the name of "Eschelbacher," when, according to the Edict of January 13, 1809, the Jews in Baden had to

adopt surnames. Anyone called Eschelbacher today, goes back to him.

My Grandfather Löw was born between May, 1804, and May, 1805, as the third of five brothers. Thus he was a few years younger than Zacharias Frankel and a few years older than S. R. Hirsch and Abraham Geiger. These dates define the Jewish epoch in which he lived. When he was only five years old, the above-mentioned Edict of 1809 was passed and the little boy took part in the rejoicings of the whole community who were now no longer living by sufferance of the authorities and became fully privileged citizens.

Nine months after I was born, the seventy-five year old man wrote in October, 1880: "I was told that my mother—may she rest in peace—who passed on to a happier world at the early age of thirty-seven, decided that I was to be a teacher of the Torah, and I shall always be grateful to her for that." He was therefore destined to be a teacher from his earliest youth.

No Proper Schooling

His basic German education was naturally not great. In those days, Jewish children were taught by *Melamdin*, often private persons without any qualifications, about whose instruction there were many complaints. Jewish State Schools did not yet exist and the Christian ones were closed to them. All he knew and all he needed for his profession, grandfather gleaned after his fourteenth year.

Those decades were a time of transition: Jewish culture still dominated, resting on the constant study of the Hebrew Bible and the Talmud—but the new, German culture was already making its demands. However, those who eventually studied the "profane" sciences, did so according to their talmudic training.

And so grandfather visited the *Jeshivah*. What he learnt there and what was the method of studying the Talmud, can be gathered quite clearly from his notes—his "Kolleghefte," if one may use the term. The notes are in Hebrew, dictations on various biblical subjects, but, above all, on talmudic problems. The aim of the Talmud discussion is always to prove that the saying which is being questioned is right and its formulation the only one possible and that, in fact, all is well.

There are many styles of Talmud study, and the one predominating in my grandfather's notes has its own special characteristics. In the German *Jeshivah* of those days the Talmud was simply explained and its meaning investigated. The two most often quoted *Gaons* (talmudic authorities) are Chief Rabbi Ascher Löw of Karlsruhe and Rabbi Gedalja Rothenburg (or Metz) of Bödingheim, very near to Hardheim. Both are followers of the great teacher, Arjeh Löw ben Ascher, or "Schaagath Arjeh," one of the greatest names in the literary history of the Talmud. He was born in the district of Minsk in 1685 and was active and celebrated as a Rabbi and leader of big *Jeshivah* in the East, up to his seventieth year. When he was over seventy years of age, the idea suddenly took hold of him "Galuth zu gehen," to live in poverty and misery, to suffer the miseries of Israel in exile on his own person. He did this, but was nevertheless elected as Rabbi of Metz. His most famous son was Ascher Löw, Rabbi of Wallenstein and, from 1809 to 1830, of Karlsruhe. Ascher Löw had one pupil who later became famous, Jakob Ettlinger of Karlsruhe, who was to become Chief Rabbi of Altona.

Only some of the subjects which were discussed at the *Jeshivah* were closely connected with everyday life; for instance the very obvious question, why did not Joseph write to his father from Egypt? But usually the discussions are concerned with other matters, such as details of the ancient sacrificial ritual, or the suitability or unsuitability of a specific piece of wording of the Talmud or Raschi. Thus a school teacher could not apply directly what he had learnt here to his own lessons later on. On the other hand, he obtained an invaluable attribute which would stand him in good stead both in life and work: a thorough schooling in logic.

During the years that grandfather studied the Talmud, possibly under Gedaljah Metz in nearby Bödingheim and certainly under Ascher Löw and his substitute Elias Willstaetter in Karlsruhe, the ideal of Jewish State Schools came into existence. The

creation and achievement of this ideal was closely bound up with the emancipation. The Government and the Jews themselves regarded schools and education as the way in which the status of the Jews could be raised. Their children could not be accepted in the Christian State Schools—neither Christians nor Jews wanted that; especially as the education in Catholic and Protestant schools was strictly Christian. This applied not only to scripture classes but pervaded all lessons. Therefore, the creation of special Jewish schools became a necessity; this, in turn, required certain preliminary conditions. Above all, trained teachers were needed, and, up to that time, there were very few of these. In consequence the growth of Jewish schools was extremely slow, the first ones being opened in 1815. But the State took a hand in training teachers for Jewish State Schools. Two ways were open to young Jewish men who wanted to become teachers. They could go either to the Karlsruhe Lyceum or the Protestant Teachers' Seminary in the same town. Berthold Rosenthal, the historian of the Jewish State School in Baden, writes of this Institute: "In Karlsruhe, a Protestant Teachers' Seminary was founded in 1823, which also accepted Jewish students. Its director, Deacon Wilhelm Stern, had previously spent some time with Pestalozzi and had learnt the latter's educational theory. Through his own lessons, through the educational books written and edited by him, which were very widely used, Stern tried to give the great Swiss pedagogue's ideas a new home in Baden. Although—or rather, because—Stern had strong leanings towards Pietism, he treated the Jewish students, of whom there were usually some six or eight, sympathetically and tried to help them on when he could." Whether grandfather was one of these students, I do not know.

Training at Teachers' Seminary

But one thing is certain; from Spring, 1825, for the next four years, he visited the Lyceum—as a man of twenty he must have been one of the oldest students—and subsequently he passed his exam at the Protestant Teachers' Seminary. What emerges quite clearly from Rosenthal's statement is the general educational atmosphere in the State Schools and Training Colleges in Baden. When, years later, grandfather applied to the town council of Hainstadt for citizenship, he pointed out that his vocation was "to instruct youth according to the method accepted by the State." That method was Pestalozzi's.

With the first generation of Jewish State school teachers, in whose training the main emphasis was still on study at the *Jeshivah*, the gaps in general knowledge must have been even greater than was the case with their non-Jewish colleagues. In this connection it is instructive to see that grandfather, when in his seventies, wrote about "New York" and referred to his son-in-law, Harris, who lived there, as "Höris." The difficulties which the still foreign German education presented are also clearly visible in the few writings of my grandfather from his period at the Lyceum. The Jewish tradition and education always remained the most natural for him. That can be seen from his handwriting. For, whenever possible, he carried on his private correspondence in Hebrew characters, even when he used the German language. His handwriting in Hebrew was beautiful, while his German script is clumsy, although he taught handwriting, too. It cannot have been easy for him at first to find his way into the new educational system, but he did succeed.

Amongst his studies during his stay in Karlsruhe appears an unexpected subject. According to a certificate given to him by Kirchner and Professor Gerstener on May 12, 1830, "Herr Eschelbacher from Hardheim visited his (Gerstener's) classes in Hebrew regularly during his four years of studentship at the Grand Ducal Lyceum. He studied the subject diligently and his conduct was unimpeachable." Thus it appears that grandfather spent years studying Hebrew in classes given by a Christian theologian and, above all, for the benefit of future theology students. Hebrew was pronounced in the Sephardic manner in these classes; the study of the language was based on the grammar customary with Christian orientalists; Pentateuch, Prophets and Hagiographs were taught according to the teaching of the Church or interpreted like classical texts. These classes of Gerstener's were in complete contrast to the *Jeshivah* of Ettlinger or Ascher Löw. It is most surprising that grandfather took part in them. However, he lived his whole life so very much as a Jew and there were so few real influences on him that the change, the classes with the Protestant priest, could do only good.

To be continued

The Gateway to Hell

(Concluded)

one-third of those who were Jewish only by race. For them specifically Jewish ways of thinking and hopes for the future were naturally strange. But mostly they took their Christian faith, whether it was Catholic or not, very seriously. The camp's synagogues were partly centres for Jews from certain districts. Thus, for instance, the Hamburg Jews had their own places of worship, the Jews from Berlin followed one of their own former Rabbis. In other synagogues, however, Jews from different parts of the world came together. In other words, the religious bond was often as effective as the bond of Zionism—although the latter was more definite and active in looking toward the future.

In his chapter on the psychology of the Ghetto of Theresienstadt, Dr. Adler comes to the same conclusions as did Kogan in his book "The SS Staat": that basically everyone left the camp as he had entered it, with the same opinions and the same qualities, very little shaken in their attachment to beliefs which had won their hearts in former years. Depending on a person's disposition before he came into the camp, that is what conditioned his reactions to the camp, that is what allowed him either to survive or go under. It is not uninteresting to see according to Dr. Adler the ghetto inmates were classified. He distinguishes between the broken down, the fearful, the dazed, the unthinking, the pessimists, the realists, the optimists, the illusionists, the active people, the brutal, the opportunists, the strong-willed, the helping and the good. He leaves it to everyone who survived Theresienstadt to find the right category for his less fortunate companions—and for himself. But the words with which Dr. Adler closes his book apply to everyone: "One must take care not to exaggerate one's own importance."

Lest we Forget

Dr. Adler's book is not easily readable and in part—especially at the most important points—hard to understand, if at all understandable, for a reader without a philosophical schooling and not acquainted philosophical concepts and technical terms. This is regrettable, for this book should reach all those who survived Theresienstadt, and all those who care about the destiny of Jewry, all those who want to understand the nature of the "Zwangsgemeinschaft." One need not necessarily accept all Dr. Adler's formulations, antitheses or judgements, and one may see many things differently from him, but one must recognize the vast work of sifting and analysing material that has taken place and been done most conscientiously. Dr. Adler is a stern critic of the Ghetto, its leaders, officials and inmates, and sometimes one asks oneself, shocked by the violence of his judgement, how he would have acted and what he would have achieved, had the responsibility been his. On the other hand one must recognise the courage with which he tries to assess justly much-debated personalities such as the commander of the Ghetto Guard, Dr. Loewenstein, and Dr. R. Kaszner. Throughout the whole book one feels how very seriously the author has dealt with his subject. Anyone who, in spite of the comfortably deadening conditions of every-day life, has been able to preserve his natural sensitivity, will be gripped by the reality with which this book is infused and will be touched deeply by its pathos.

HEINE CENTENARY

Fate of Heine's Statue

In 1933, the Heine Statue of the Danish sculptor Hasselriis, which was the property of the publisher Campe, was removed from Hamburg Donner Park. For some time, it was stored, later on, Campe's daughter and heiress, who was married to a Frenchman, donated it to the Municipality of Toulon. In 1955, the Hamburg authorities tried to re-acquire the Statue; however, the efforts failed, as Toulon was considered the legitimate proprietor.

Exhibitions

A claim that Düsseldorf now possesses the greatest Heine collection in the world, was made by the city's chief burgomaster, Herr Josef Gockeln. Announcing a new acquisition, he said that the literary remains had been purchased from members, now in London, of the former banking family of Strauss Brothers, of Frankfurt, for \$50,000.

Dr. Bruno Weil was able to trace the history of the collection: the poet had bequeathed it to his widow. After her death, her lawyer, Henri Julia, took it over and left it to his wife. When Madame Julia was suffering hardship, she sold part of it. The rest was acquired by the former Frankfurt bankers Carl and Albert Strauss who in 1939 succeeded in shipping it to New York in the guise of business papers.

The original MSS of several of Heine's main literary works, together with a number of hitherto unpublished rough drafts and a large part of his correspondence, were among the outstanding items in a Heine Centenary Exhibition organised by the Schocken Library in Jerusalem.

In the Soviet Zone

Many newspapers published long articles about the poet and quoted from his works copiously. At the house Behrenstrasse-Wilhelmstrasse, where Heine lived in 1821-22, a memorial plaque was unveiled.

Arnold Kurnik (Chicago):

A VISIT TO BROMBERG

I was in Poland in September, 1955, and went to Bydgoszcz. This town was formerly called Bromberg and was German territory until January 6, 1919. I wanted to go to the Jewish cemetery there to see my father's grave, who was buried there in 1914. For this purpose I received an entry permit from the Polish Government.

When the Hitler army invaded Bydgoszcz in 1939, one of their first deeds, according to eye witnesses, was to drive the Jews from their homes at night, shooting many Jewish children as well as their parents.

The time honoured house of worship in Hof Strasse was razed to the ground, all cultural institutions destroyed.

On the site of the synagogue the Polish City Council has now laid out beautiful and dignified grounds and has put up notices with the inscription, "SKWER IM BOHATEROW GETTA" ("Square of the Heroes of the Ghetto").

The Jewish cemetery on Schubiner Chaussee was completely destroyed by Hitler's barbarians, I found nothing there but a devastated field. All tombstones had been used for building. Since 1939 the Bromberg

Jewish community has ceased to exist. Since that time no more funerals have taken place. The deceased are taken to Thorn, 50 km. away, and are buried in the Jewish cemetery there.

The earthly remains of our dear ones are now being exhumed from the completely devastated Jewish cemetery in Bromberg and laid together into wooden coffins painted brown, and placed in graves for mass burial in the local graveyard for the poor in Schubiner Chaussee, Wabischinka-Strasse, where the deceased of the catholic and protestant faith are buried. The re-burial is carried out most reverently by three christian workmen of the cemetery. The Polish Ministry is having the mass graves covered with black soil on which flowers will be planted. A sad memorial to the once prosperous Jewish community of Bromberg which has ceased to exist.

I said the Kaddish in the former Jewish cemetery, and in the field of the christian pauper's graveyard, where the remains of our dear ones have now been laid.

During the excavations a white marble urn was found. The inscription shows that a certain Mr. Aron, who died in Berlin in 1892, was buried in the Jewish cemetery at Bromberg. The urn has been placed in a room belonging to the local cemetery. The gravedigger hopes that relatives of the deceased may be found who will look after the urn.

My visa for Bromberg was valid for seven days. I left the place after two days and returned to Berlin as I was so deeply moved at the shooting of innocent Jews, the destruction of the synagogue and the completely devastated cemetery, that I could not remain there any longer.

BRESLAU JEWISH CEMETERY

According to a report in a Polish Yiddish paper, the Jewish cemetery in Breslau is in a state of great neglect, and appeals have been made to the Municipal Council and to the Jewish community for the erection of a fence and also for the restoration of some historic graves. Among these is particularly that of Heinrich Graetz, the historian, and of Ferdinand Lassalle.

NEW HEINE LITERATURE

Professor Dr. Martin Greiner has edited the works of Heine and written an epilogue. They will be published in two volumes by Kiepenheuer & Witsch, Cologne. Werner Steinberg wrote: "Der Tag ist in die Nacht verliebt" (a novel on Heine's life), Verlag Deutsche Volksbuecher Stuttgart. The "Editions Sociales" in Paris will shortly publish "Pages choisies," edited with notes by Georges Cogniot. The English quarterly "German Life and Letters" is preparing a special number with articles about Heine in England and about Heine and the "West-östliche Diwan."

The Heine Biography by Max Brod has been re-published in a "Volksausgabe" (Herbig, Berlin); an English edition will be published by Vallentine, Mitchell & Co., London.

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Letter from Jerusalem:

AT THE EVE OF THE CONGRESS

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Appeal to Women

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We, therefore, ask your readers with all urgency to send a gift now to the Hon. Secretary, Lady Low, Children and Youth Aliyah, 233, Baker Street, London, N.W.1, or to communicate with the Organising Secretary at WELbeck 8355.

Yours, etc.,

Clarica Davidson.
Edith Wolfson.

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Miscellaneous

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Personal Enquiries

Mr. Hans Carl Ladewig, Lawyer, formerly Kronenstr. 4, Berlin, W.8, for Dr. F. E. Koch, of 19A Maresfield Gardens, London, N.W.3.

Mrs. Grete Margarete Loewenberg née Rosenfeld, born in Berlin, wanted for Miss Ilse Schrier, 54 Belsize Park, London, N.W.3, PRI 5768 (daughter of Hertha Schreier).

Enquiries from AJR

Mr. Max Kaplan (Hermann ?), formerly Leipzig, Landsberger Strasse, Fur Trade, one brother, who studied medicine, and son Guenther, born in 1929, for Mr. K. Farnham, Northampton.

Dr. Fritz Kamm, dentist, formerly Beuthen, and Karl-Ludwig Koebe, formerly Duisburg, for German Embassy.

Miss Lilo Marcus from Hamburg, came to Birmingham as domestic in February 1939 and Miss Judith Popper from Vienna, came to London as domestic end of 1938, for Mr. Emil Weitz, Tel-Aviv.

Miss Eva Margulies, formerly Kolberg, Pommerania, for Dr. Brehmer, Bremen.

Mr. Herman Mani Silberstern, from Vienna, probably in Birmingham, for Dr. Froeschel, Gent.

Miss Manja Sirat from Hamburg, for Miss Gersony, Jerusalem.

Miss Lisa Strauss, born 17.3.1920, daughter of Hugo and Agnes Strauss, for URO, Jerusalem.

Miss Eugenie Blanca Weiss-Friedlaender, dentist, last known address Nettelbeckstrasse 7, Berlin W., for Zentralwohlfahrtsstelle Frankfurt a.M.

THE AJR AT WORK

AJR SOCIAL SERVICES DEPARTMENT

Employment Agency:—We have on our register an increasing number of applicants for home work, most of them without special experience. We are therefore looking for offers of unskilled work or of work which can easily be learnt by elderly people.

Accommodation:—The situation has become even worse than before, especially for elderly people who lose their rooms when they stop working. We would be grateful for suitable offers at moderate rents.

Holiday addresses:—We should appreciate suitable addresses in England, country or seaside, with continental atmosphere.

Seder invitations:—We received several applications, as usual, and were able to place the applicants through the kindness of some friends. We want to thank all those who helped us by inviting guests.

APPEAL FOR RADIO SET

In the interest of an old lady, unable to walk, the Social Services Department should be grateful for a Radio, either as a gift or at a moderate price.

MEMBER OF THE ORDER OF ST. JOHN

Dr. Hans Korn who for the last six years has been Corps surgeon of the St. John Ambulance Brigade in Leicester was invested in the Order of St. John at St. Bartholomew's Hospital, London. The Leicester *Mercury* pays tribute to Dr. Korn's invaluable work in the city as a lecturer, teacher and ude. For 16 years Dr. Korn, who came from Germany in 1933, has served with the St. John Ambulance Brigade.

AJR CLUB

The announcement of the opening of the AJR Club has met with a wide response among members of the AJR and their friends and thus re-affirmed the need for a meeting centre of this kind. At present the Club is open every afternoon from Sunday to Thursday between 4-7 p.m. However, the activities will be extended to the evenings shortly. Any special suggestions or wishes will be welcome. Those who want to get acquainted with the work of the Club are cordially invited to visit it at 57 Eton Ave., NW3.

APOLOGIES FOR DELAY

Due to the printing difficulties the production of the March Issue of "AJR Information" was held up. Readers are asked to accept the editor's apologies for the delay.

GRATITUDE FOR RESCUE WORK

Mrs. G. G. Wijsmuller-Meijer will celebrate her 60th birthday on April 21. As a token of gratitude for the devotion with which Mrs. Wijsmuller-Meijer tried to help persecuted Jews, especially children, in the times of emergency, a committee has been formed in the Netherlands to inscribe her in the Golden Book of the Keren Kayemeth. All those who wish to join in the tribute to Mrs. Wijsmuller-Meijer are asked to contact the Treasurer of the Committee Mr. I. Rafalowitz, Trompenburgerstraat 133, Amsterdam-Z.

THIRD EUROPEAN KARTELLTAG OF THE K.J.V.

The KJV (Kartell Juedischer Verbindungen), the famous Association of former Zionist Students on the Continent to which many prominent Zionists belonged, such as the late first President of the State of Israel, Dr. Chaim Weizmann, and which includes among its ranks Dr. Pinhas Rosen (Israel Minister of Justice), Dr. Nahum Goldmann (Chairman Jewish Agency & World Jewish Congress), Dr. Siegfried Moses (Israel State Comptroller), recently celebrated its Third European "Kartelltag" (Delegate Conference) at the Washington Hotel, London. Many members from Great Britain and the Continent, and Representatives from Israel were present. At the Opening Gala Dinner—which was also attended by members of other Corporations, notably the KC and the AJGV—Bbr. Leo Savir (Israel Press Attaché) conveyed to the large gathering the greetings and good wishes of the Israel Government. The all-day Conference was addressed by Mr. Savir, Dr. Alfred Rabau (Tel Aviv) and Dr. Walter Pinner (Birmingham). During the various Sessions the chair was taken by Dr. Richard Appel (United Kingdom Chairman), Dr. Joseph Weiss (Zurich), Dr. Fred Glaser (Leeds), and Mr. R. J. Friedmann (Hon. Treasurer). In the course of an interesting discussion many problems relating to Israel and the Galuth were reviewed. The Conference pledged its full support to the work of the National Funds and the Zionist Movement. It was also announced that a Grove of 1,000 Trees would be planted in the Independence Forest of the Jewish National Fund.

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Enquiries from AJR

Mr. Max Kaplan (Hermann ?), formerly Leipzig, Landsberger Strasse, Fur Trade, one brother, who studied medicine, and son Guenther, born in 1929, for Mr. K. Farnham, Northampton.

Dr. Fritz Kamm, dentist, formerly Beuthen, and Karl-Ludwig Koebe, formerly Duisburg, for German Embassy.

Miss Lilo Marcus from Hamburg, came to Birmingham as domestic in February 1939 and **Miss Judith Popper** from Vienna, came to London as domestic end of 1938, for Mr. Emil Weitz, Tel-Aviv.

Miss Eva Margulies, formerly Kolberg, Pommerania, for Dr. Brehmer, Bremen.

Mr. Herman Mani Silberstern, from Vienna, probably in Birmingham, for Dr. Froeschel, Gent.

Miss Manja Sirat from Hamburg, for Miss Gersony, Jerusalem.

Miss Lisa Strauss, born 17.3.1920, daughter of Hugo and Agnes Strauss, for URO, Jerusalem.

Miss Eugenie Blanca Weiss-Friedlaender, dentist, last known address Nettelbeckstrasse 7, Berlin W., for Zentralwohlfahrtsstelle Frankfurt a.M.

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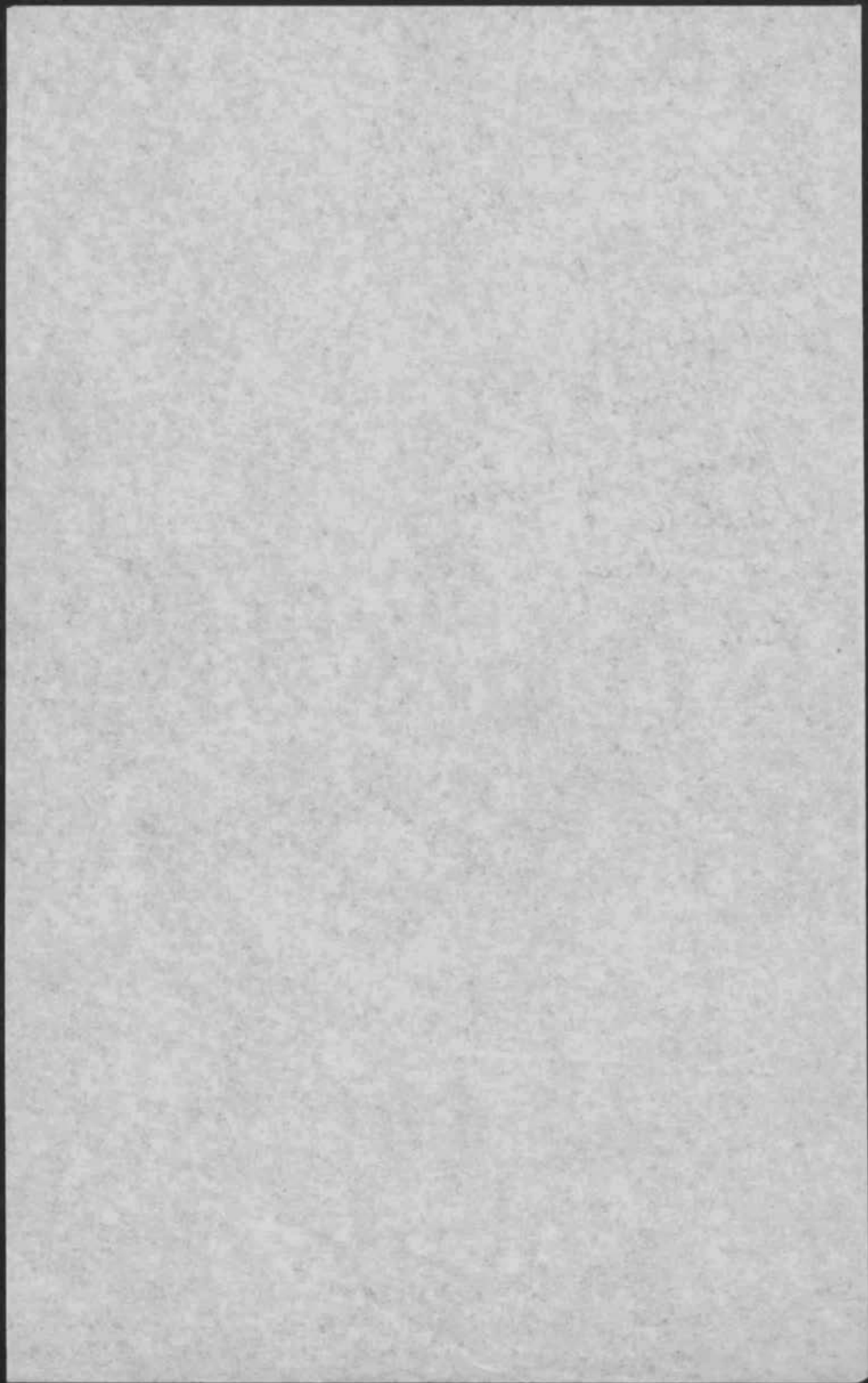
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