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## 25 YEARS AFTER BOYCOTT DAY

April 1st is one of the most significant dates linked with the memory of the year 1933. From the point of view of German Jewry, April 1st, 1933, was perhaps the decisive turning point in their history. Looking back after a quarter of a century, almost every day of that shattering year is loaded with crucial memories, private and public. From the time of Hitler's appointment to the post of Reichskanzler on January 30th came days of Jewish anxiety and disorientation, consultations and controversies. There was the steady growth of the Nazi forces, the consolidation of the Nazi police, the triumphal marches of the S.A., the *Reichstagsbrand* on February 27th, the abolition of individual liberty on February 28th, the dissolution and later self-dissolution of political parties and other organisations, the elections on March 5th, the *Ermächtigungsgesetz*, the ceremony at Potsdam on March 21st, the progressing *Gleichschaltung*, and so on. There was perpetual excitement and upheaval, and there were many personal tragedies already at that initial period.

But then came April 1st. What was threatened seemed incredible, and it was incredible. The nonsense contained in the proclamation of Julius Streicher's Boycott Committee could have been dismissed as ridiculous, but there it was; as official document of one of the great nations of Europe, and backed by the whole machinery of the state. After 25 years, it is difficult adequately to describe the feelings of the German Jews on the eve of that day. The revolution of Jewish feeling which has since taken place has almost obliterated the memory of how the Jewish mind previously worked. Moreover, much more terrible things have happened against which the events of April 1st pale. But it was April 1st which for the first time aroused that mixture of indignation, surprise, terror and despair, which made the Jews understand that an epoch of their history had come to an end.

In this earthquake the edifice of concepts cherished by the German Jews collapsed. The ground was dragged away from under their feet. Most of them could not understand what was happening. They had been *bona fide* Germans, certainly law-abiding, patriotic citizens; Germany was their nation and their country, they were brought up in the German language and culture, they were grateful and loyal to the fatherland and had taken part in fighting its battles. They did not know anything else, as far as political loyalty was concerned. Now suddenly they were confronted with a hostile world which taught them that they were Jews. Being a Jew had not had much meaning to many of them until that day. Now it was the only refuge that was left to them.

For the first time, the Yellow Badge was officially used on that day in order to stigmatize the Jews. But, of course, that was not

all. The S.A. mob was allowed to attach the most atrocious inscriptions and pictures to Jewish doors and windows. Huge paintings of this sort, intended to humiliate the Jews, were smeared on the large shop windows of the big department stores. The Shield of David was abused. S.A. pickets tried to prevent "Aryan" customers from entering shops owned by Jews. True, the great majority of ordinary Germans did not take part in these demonstrations. Many Germans protested, many demonstratively disobeyed, most of them simply abstained. Walking through the streets of Berlin on that day was a strange experience. The position was even worse in small places where only few Jews lived, who felt utterly isolated and disgraced, and who were also in physical danger to a greater degree than those in the larger communities.

For the Jewish onlooker of these fantastic scenes it was easy and natural to develop a sense of moral superiority. The actions of the S.A. and of the Boycott Committee were as mean as they were brutal against helpless people who had no one to appeal to. The police stood by smiling, and even those who disapproved had no authority to intervene. On the contrary, to cap the cruel irony, the victims of persecution and not their assailants were arrested. This was called "protective custody"—the Jews were taken into custody in order to "protect" them from the alleged fury of the people. It was insult added to injury. Many Jews regarded the whole spectacle as the final proof of the transitory character of the régime. It seemed impossible that a gang which had displayed such savagery could be tolerated as the Government of a reputedly civilised country. It would disappear like a bad dream.

As we know, it did not disappear. True, the boycott itself was discontinued. Nazi Germany was not yet strong enough to disregard world opinion. It was also not yet in a position to exterminate the Jews physically, which would have been the only way to dispose of them if they had become a mob deprived of all useful occupation and of all livelihood. That would have led to unbearable social disorders. Actually, the boycott lasted only one day and the material harm done was comparatively small. It was not a question of material damage—it was a question of honour. The whole Jewish community had received a frightful shock, and they had to adjust themselves to the new situation.

The precision with which both the onslaught and the cessation was brought about showed clearly that there had been no outburst of public feeling, in spite of the most inflammatory incitation by the authorities themselves, who gave almost complete freedom to the mob instincts. Everything had been well organised from above, just as was the case five years later, on November 9th, 1938; even

## THREE ANNIVERSARIES

In this issue, we remember the 25th anniversary of Boycott Day. Whilst in April, 1933, it was considered by many as an internal German affair, affecting only the small community of German Jews, who know now that it was the beginning of a development which ultimately led to the Second World War.

In the course of Nazi Germany's expansionist actions between April, 1933, and September, 1939, the incorporation of Austria twenty years ago has also its additional meaning for readers of this paper, which serves Jews from Germany and Austria alike. Those of us who were then associated with Jewish organisations in Germany still vividly remember their talks with "refugees" who, paradoxically, had fled from Vienna to Berlin, and whose reports revealed that the anti-Jewish atrocities in Austria after the "Anschluss" to some extent even exceeded the sufferings of Jews in Germany after five years of Nazi rule. We can also remember that, later on, those guards in the concentration camps who hailed from Austria were particularly dreaded by their prisoners. It is therefore bound to arouse feelings of bitterness that in a country in which wide sections of the population identified themselves enthusiastically with the Nazi movement, only comparatively few expressions of repentance are to be found today. Taken from this moral viewpoint, the lack of adequate Austrian compensation laws is a most saddening symptom. It also involves the greatest hardships and, as the AJR pointed out in a letter to the Austrian Ambassador in London on the occasion of the 20th anniversary of the "Anschluss", there is hardly any other group of Jewish Nazi victims whose material position is as bad as that of the victims from Austria. In the letter which the AJR wrote as the representative body of the Jews from Germany and Austria in Great Britain, as well as in a resolution passed by the Jacob Ehrlich Society, the urgent need to make amends has been strongly stressed.

This month also marks the tenth anniversary of the foundation of the State of Israel. The young State's achievements and its impact on Jewish life throughout the world will be adequately assessed when the official celebration planned in Israel can be reported. It is our fervent hope that, in these troublesome days, the new Jewish commonwealth may be blessed with peace and security.

then, after five years' perpetual indoctrination, most of the public still disapproved. It gave an experience of the might of dictatorship against which the population was as helpless as were the victims themselves. There was a revulsion of horror in the democratic world but no action could be taken, as was the case in 1956 in favour of the Hungarians. It soon became clear that protest meetings and resolutions helped little against a resolute dictatorship. From the German documents published recently in the H.M. Stationery Office's series we know that most of the German envoys

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# RECHTSSTAATLICHE BINDUNGEN

## Zu einer neuen Schaeffer-Rede

Der Bundesjustizminister Dr. Fritz Schaeffer hat erneut in einer Volksversammlung in Passau ueber Wiedergutmachung gesprochen. Die "Sueddeutsche Zeitung" vom 3.3. berichtete ueber diese Rede unter der Ueberschrift "Neue Kritik an der Wiedergutmachung", und die "Frankfurter Allgemeine Zeitung" vom gleichen Tage bringt die Schlagzeile: "Schaeffer will Wiedergutmachung beschraenken". Der Minister beschwert sich, dass die Presse aus seiner langen Rede allein seine Ausfuehrungen ueber die Wiedergutmachung erwaeht. Sollte ihm diese uebereinstimmende Berichterstattung verantwortlicher Blaetter nicht zu denken geben? Es ist leider dahin gekommen, dass man in Deutschland den Justizminister nicht mehr als die Instanz betrachtet, die das Volk zur Waehrung rechtlicher und sittlicher Verbindlichkeiten zu erziehen hat. Der Justizminister hat bereits neun Monate nach Inkrafttreten des Bundesentschaedigungsgesetzes begonnen, Kritik an dem Gesetz zu ueben, das er selbst im Bundestag eingebracht hat. Seine Reden waren gewiss nicht geeignet, die Verpflichtungen aus dem Gesetz volkstuemlich zu machen.

Die verantwortlichen politischen Stellen haben gesprochen sie haben erklart, dass sie an eine Gesetzesaenderung nicht denken und die ohnehin spaeten, fuer viele allzuspaeaten EntschaeDIGUNGszahlungen, die das Gesetz unzuLaenglich bietet, nicht noch weiter hinauszogern werden. Wenn

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abroad described the catastrophic impression wrought by the events of April 1st everywhere. Apparently these envoys themselves disapproved of the outrages and tried to convince their Government that such things were damaging to Germany's international prestige and prospects. But foreign Governments could do nothing except protect their own citizens.

On the other hand, Jews all over the world were deeply stirred. What had happened in Germany was a challenge to the whole of Jewry. Perhaps it is not exaggeration to say that the upsurge of Jewish nationalism, which was so noticeable in later years, started on that day. Jewish communities everywhere declared their solidarity with, and organised aid for, the German Jews in their ordeal, especially by supporting emigration and assisting refugees. German Jews themselves endured their lot with dignity. However much they had to suffer from brute force they did not lose their honour. In the interval of five years that was left to them—that period which, in retrospect, appears as a fools' paradise—they developed their Jewish institutions and tried to establish a separate Jewish life as well as they could. Many found their way to stronger Jewish consciousness and discovered the values of Judaism. In face of injustice and discrimination they carried on in a sort of apartheid as long as they could. Emigration was organised on a large scale. Many started a new life abroad, but they were not the same as they were before. Something fundamental had changed in their souls. They had felt on their own persons the force of Jewish destiny, and that could never again be wiped out. The Yellow Badge which was affixed on April 1st remained a lasting mark, even though it was externally removed after the event—to reappear again, alas, in a much more ravaging form a few years later. Jews had learned that they could not escape their Jewishness and should not wait for some Devil to come and brand them with the Yellow Badge.

Hitler has vanished. Nazism has been defeated, but April 1st will always feature among the fateful dates of Jewish history.

die Verpflichtungen aus dem Gesetz planmaessig am 31. Maerz 1963 erfuehrt sein werden, werden 30 Jahre seit dem Tag vergangen sein, an dem die Judenverfolgung begonnen hat!

Was finanzpoLITisch zu den Ausfuehrungen des Justizministers, der ja nicht in erster Linie zum Hueter der Waehrung berufen ist, zu sagen ist, hat die "Neue Zuercher Zeitung" am 9. Maerz 1958 ausgesprochen.

... Im einzelnen sind unter anderem fuer Sozialausgaben des Bundes 9, 8 Milliarden DM veranschlagt, von denen allein 3, 6 Milliarden auf die Leistungen der KriegsoPferversorgung und mehr als 4, 8 Milliarden DM auf Leistungen im Bereich der Sozialversicherung entfallen. Fuer den Wohnungsbau und fuer den Strassenbau sind je 1, 5 Milliarden DM reserviert. Im Rahmen des Bundesentschaedigungsgesetzes fuer Opfer der nationalsozialistischen Verfolgung werden Bundesausgaben in Hoehe von 1, 3 Milliarden DM veranschlagt, das sind 450 Millionen DM mehr als im letzten Jahr. Bund und Laender zusammen werden fuer die Wiedergutmachung im laufenden Jahr rund 2, 5 Milliarden DM aufbringen. Der unerwartet starke Eingang von EntschaeDIGUNGSantraegen hat gezeigt, dass mit erheblich hoeheren Auswendungen im Rahmen der individuellen Wiedergutmachung gerechnet werden muss, als ursprueglich geschaezt worden war. Von einer alarmierenden Entwicklung kann immerhin nicht die Rede sein, zumal wenn man die Wiedergutmachung mit anderen Leistungen, wie sie vorstehend verzeichnet sind, in Vergleich setzt. Die Kassandrarufoe, mit denen der vormalige Bundesfinanzminister und jetzige Bundesjustizminister Schaeffer unjaengst unliebsames Aufsehen erregte, haben die Bundesregierung veranlasst, kategorisch zu versichern, dass die Wiedergutmachungsleistungen im Rahmen der gesetzlichen Bestimmungen weitergefuehrt werden, dass an eine Kuerzung nicht gedacht ist und dass alle Befuehungen, sie braechten die deutsche Waehrung in Gefahr, gegenstandslos sind."

Was schliesslich zur Aenderung eben erlassener Gesetze und zum Prinzip rechtsstaatlicher Bindungen zu sagen ist, das wurde in der Sitzung des Bundestags vom 6. Juni 1956 ausgesprochen, in der das Bundesentschaedigungsgesetz einmuetig angenommen wurde: "Es bestand Einverstaendnis darueber, dass bei der Ausgestaltung des EntschaeDIGUNGSrechts fuer die Opfer der nationalsozialistischen Verfolgung bis zur aeussersten Grenze des fuer Bund und Laender finanziell Tragbaren gegangen werden muesse. ... Mit der voeiltigen Neufassung des Gesetzes (ist) die abschliessende bundesgesetzliche Regelung des Rechts der EntschaeDIGUNG fuer Opfer der nationalsozialistischen Verfolgung getroffen. Das liegt nicht zuletzt auch im Interesse der Verfolgten selbst, die wissen muessen, was ihnen endgueltig an entschaeDIGUNGSrechtlichen Anspruechen zusteht. Die unbedingt notwendige rasche Abwicklung der EntschaeDIGUNGSverfahren sollte durch weitere Gesetzesaenderungen nicht mehr gestoert werden. Moege auch in den Verfolgten die Ueberzeugung geweckt und wachgehalten werden, dass unsere Bundesrepublik sich der Pflichten bewusst ist, die ihr als Rechtsstaat obliegen." Das sind klare Grundsaeetze von programmatischer Bedeutung. Der Mann, der sie ausgesprochen hat, Dr. Fritz Schaeffer, damals Bundesfinanzminister, sollte sie auch als Bundesjustizminister beachten. Das ist das Mindeste, was die Opfer des Nationalsozialismus zu fordern haben.

### RUECKERSTATTUNGSGESETZ

**Fristverlaengerung bis 31. Dezember 1958**

Die bereits in der vorigen Nummer in Aussicht gestellte Verlaengerung der Anmeldefrist fuer Ansprueche nach dem Bundesrueckerstattungsgesetz ist inzwischen erfolgt. Die Frist laeuft nunmehr am 31. Dezember 1958 ab. Hingegen ist die Anmeldefrist fuer Ansprueche nach dem Bundesentschaedigungsgesetz, auf deren Ablauf wiederholt in "AJR Information" hingewiesen wurde, am 1. April 1958 endgueltig abgelaufen.

## BESTEUERUNG VON ENTSCHAEDIGUNGSZAHLUNGEN

### Rentenwahl bei Berufsschaden

Die Auffassung der hiesigen Steuerbehoerden hinsichtlich der Besteuerung von Zahlungen fuer Berufsschaden ist kuerzlich wie folgt zum Ausdruck gebracht worden:

Wenn der Verfolgte zunaechst einen Beschluss auf Zahlung der Kapitalentschaedigung erwirkt hat, oder wenn unspezifizierte Vorschusszahlungen erfolgt sind, und der Verfolgte alsdann die Rente waehlt und zugesprochen erhaelt, so gelten als nicht steuerpflichtige Kapitalzahlungen nur die bis zur Ausuebung des Wahlrechts bereits gezahlten Betraege. Die nach der Ausuebung des Wahlrechts geleisteten Rentennachzahlungen gelten als steuerpflichtiges Einkommen. Die fuer die Zeit vor dem 1. November 1953 gezahlte Kapitalentschaedigung (Rentenbezeuge eines Jahres, Par. 83 Abs. 3 BEG) wird dabei an erster Stelle gegen die erste Zahlung in Anrechnung gebracht.

Zur Illustration moege das folgende Beispiel dienen:

Ein Verfolgter erhielt am 1.7.56 einen Kapitalentschaedigungsbescheid auf DM 25.000 und unter dem gleichen Datum eine Teilzahlung von DM 10.000. Er uebte sein Wahlrecht auf Rente am 1.1.57 aus und erhielt daraufhin die folgende Festsetzung:

Monatliche Rente vom 1.11.53 .. DM 400  
Kapitalentschaedigung gem. Par. 83 Abs. 3 BEG: .. .. DM 4.800

Dann ist die steuerliche Behandlung wie folgt:

#### Kapital—steuerfrei

(1) EntschaeDIGUNG gem. Par. 83 Abs. 3 BEG .. .. DM 4.800  
(2) Rentennachzahlung ab 1.11.53 in Hoehe der geleisteten Teilzahlung von DM 10.000 abzuglich der EntschaeDIGUNG unter 1), d.h. 13 Monate (bis 30.11.54) @ DM 400 .. .. DM 5.200  
DM 10.000

#### Einkommen—steuerpflichtig

Rentennachzahlungen und—zahlungen fuer die Zeit vom 1.12.1954 an.

Im uebrigen nehmen wir auf die Notiz "U.K. Taxation of 'Rents' paid under the BEG" in der Maerz-Nummer von "AJR Information" Bezug. Wie dort mitgeteilt wurde, werden Rentenzahlungen fuer Schaden in "unselbstaendigen Berufen" (in dem dort erlaeuterten Sinne) als "earned income" behandelt und sind nur steuerpflichtig, soweit sie nach dem United Kingdom ueberwiesen werden.

### NEW CHAIRMAN FOR COMPENSATION COMMITTEE

Alfred Frenzel has been appointed Chairman of the Parliamentary Compensation Committee in succession to Dr. Otto Greve. He is a member of the S.P.D. and is a trade unionist.

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## NIEDERGANG UND AUFSTIEG

Ansprache auf der AJR Kundgebung am 1. April, 1953

Warum gedenken wir dieses 1. April 1933? Wir gedenken dieses Tages vor allem um der Geschichte und ihrer Wahrheit willen. Es ist ein Gesetz in der Geschichte, wer von der Geschichte nichts lernt, muss Geschichte wiederholen. Darum ist es so wichtig, Geschichte zu kennen und von der Geschichte wahrhaft zu lernen, und deswegen gedenken wir auch dieses schwarzen Tages, des 1. April 1933.

Jeder grosse Aufstieg, der dauernd ist in der Geschichte eines Volkes, beginnt mit einer grossen Tapferkeit, nicht mit genialen Menschen, aber mit Menschen einer grossen Tapferkeit. Jeder Niedergang begann mit einer grossen Feigheit. Wir haben es erlebt. Der 1. April 1933 spricht davon. Die Universitäten hatten geschwiegen, die Kirchen geschwiegen, die Handelskammern geschwiegen, die Gerichte geschwiegen, der Präsident des Reichs, der den Eid auf die Verfassung geleistet hatte, geschwiegen. Der 1. April 1933 sollte in der Geschichte genannt werden der Tag der grossen Feigheit. Ohne die Feigheit damals waere alles, was gekommen und ueber uns gekommen ist, nicht geschehen. Man spricht von dem Boykott-Tag. Die jüdischen Geschäfte wurden boykottiert. In Wahrheit wurde das Recht boykottiert. Die jüdischen Geschäfte haben eine zeitlang überstanden, das Recht hat diesen Tag nicht überstanden.

Und welches war die Reaktion der Juden auf den grossen Verrat? Es war ein Gefühl grosser Verlassenheit; denn die ärgste Verlassenheit ist, dass man vom Recht verlassen wird, dass einem das Recht vorenthalten wird. Und das Gefühl der Verlassenheit dehnte und weitete sich. Die Völker sandten ihre Abgesandten nach Berlin im Jahre 1936 nach allem, was geschehen war, als die Olympische Feier in Berlin von Vertretern aller Nationen begangen wurde. Aber so merkwürdig es klingen mag, der Jude damals in Deutschland fühlte sich nicht verloren. Am Recht in Deutschland war der grosse Verrat geübt worden. Die äussere Rechtssicherheit wurde von Tag zu Tag fast, von Monat zu Monat sichtlich geringer, aber die innere Rechtssicherheit war wohl selten im Juden tiefer und stärker als damals. Jedes Recht konnte ja genommen werden, aber ein Recht blieb uns, das Recht, rechtschaffen zu sein, das Recht, sauber und anstaendig zu sein, das Recht, geistig und gebildet zu sein, das Recht, jüdisch zu sein.

Das Gefühl einer inneren Rechtssicherheit war in den Juden. Ohne das hätte alles dies nicht geschehen können, was damals von den Juden in Deutschland vollbracht wurde. Zuerst war es eine grosse Planung. In jenen Tagen nahe diesem Boykott-Tag im Jahre 1933 kamen Vertreter der Juden aus allen Teilen Deutschlands zusammen, und der, der beauftragt war, zu ihnen zu sprechen, sagte damals: Dieses Regime wird bleiben, weil es sich einen Schein der Legalität gegeben hat und auf dem Gehorsam des immer zum Gehorsam bereiten deutschen Volkes ruhen

kann. Darum soll unsere Jugend aus dem Lande herausgebracht werden nach Ländern, die Freiheit haben, und die Aelteren sollten bleiben, damit die Jungen hinausgehen können. Die Idee, die dieser Planung zugrunde lag, ist alle die Jahre bis zum Beginn des Jahres 1943, als die letzten Juden aus Deutschland fortgeschleppt wurden, bestimmend geblieben. Hilfe von aussen hat es ermöglicht, und dankbar gedenken wir in diesem Lande der Männer und Frauen, die uns geholfen haben, und nicht zuletzt auch der britischen Konsulin in Deutschland.

### Die Reichsvertretung

Es war eine grosse Einigkeit damals im Deutschen Judentum. In der Reichsvertretung der Juden in Deutschland waren immer Menschen aller Richtungen zusammen. Wer dieser Reichsvertretung zugehören durfte, empfand es, und wer es überleben durfte, empfindet es als einen grossen Segen, dass er diesem kleinen Kreise angehören durfte, in dem eine Auseinandersetzung der Meinungen, aber immer ein grosses Verstehen, ein Gemeinsames der Gewissen gewesen ist. Männer wie Otto Hirsch, wie Julius Seligsohn, Arthur Lilienthal und andere, die dort geholfen haben, sind nicht mehr.

In der grossen Tragödie, die im Jahre 1933 begann, ist es eine Tragödie innerhalb der Tragödie, dass damals, als das Verhängnis hereinbrach, eine kulturelle Entwicklung einer Hoehe entgegen ging. Sie hatte im zweiten Jahrzehnt des Jahrhunderts eingesetzt, eine Renaissance des jüdischen Geistes in Deutschland, eine neue Belebung jüdischer Kultur. Was damals an geistiger Hingabe, an geistiger Empfänglichkeit, an geistiger Produktivität bewiesen wurde, was an jüdischen Büchern, nicht nur an Büchern jüdischer Autoren, sondern jüdischen Büchern im höchsten Sinne des Wortes, geschaffen wurde, ist ein Zeugnis, dem kaum ein andres an die Seite gesetzt werden kann. Wer noch daran denkt, wie damals die jüdischen Wochenschriften waren, die "C. V. Zeitung," die "Jüdische Rundschau" das "Familienblatt," wie die jüdische Monatsschrift "Der Morgen" geschrieben wurde, der weiss, was das bedeutet.

Das ist das Grosse dieser Zeit, diese kulturelle Leistung, diese wenigen Menschen, die dem Schicksal im wahren Sinne des Wortes unmittelbar täglich ins Auge blickten, und das leisteten.

Und hier ist ein Besonderes hervorzuheben, die Leistung der jüdischen Frau in diesen Jahren. Was jüdische Frauen in jenen Jahren vollbracht haben in Deutschland in dieser Not, kein Wort reicht daran. Was diese Frauen an Hingabe, an Mut bewiesen haben, wenig kann als Beispiel an die Seite gestellt werden. Wer es mit angesehen hat, wie in Berlin nach der Verbrennung der Synagogen, als die Männer aus den Häusern geschleppt und nach den Lägern gebracht wurden, wie damals die jüdischen Frauen das Polizeipräsidium am Alexanderplatz, man kann es nicht anders sagen, erstürmt

haben, wie sie dort erklärten, sie würden nicht weichen, bis man ihnen ihre Männer zurückgeben würde oder wenigstens sagen, wo sie hingekommen sind, der hat ein Grosses in der Geschichte erlebt und wird es nie vergessen. Es ist die alte deutsche Erzählung von den Weibern von Weinsberg, die auf ihren Rücken die Männer aus der belagerten Festung herausstrugen. So sind alle jüdischen Männer gleichsam auf den Rücken ihrer Frauen aus Deutschland in die Länder der Freiheit gelangt, und vielleicht ist es wichtig, neben den grösseren in die Augen fallenden Erscheinungen zweier Namen hier zu gedenken: Hanna Karminski und Martha Hirsch, die Frau von Otto Hirsch. Wer in den letzten Stunden von Martha Hirsch, bevor sie fortgeschleppt wurde, mit ihr zusammen war, hat gewissermassen für sein ganzes Leben einen Segen empfangen.

Aber neben ihnen die Kleinen. Die kleinen Menschen in Deutschland waren gut geblieben. Die Arbeiter haben ihr Frühstücksbrot mit den jüdischen Arbeitern geteilt, die Kleinen haben in diesen Jahren den Juden das Leben möglich gemacht, die kleinen Menschen in Deutschland. Was den Charakter anlangt, stand damals dort die Bildungs- und Kulturpyramide auf der Spitze: die oben waren die Geringen und die unten die Grossen. Vor allem die christlichen Dienstmädchen haben die Treue vielen bewiesen. Ihnen sollte ein Denkmal errichtet werden.

### "Legale Untergrundarbeit"

Die jüdische Arbeit dieser Zeit war eine eigene Arbeit, man koennte sie eine legale Untergrundarbeit nennen, immer im Legalen, aber in der Verborgenheit. Solche Arbeit kann nur geleistet werden, wenn Menschen da sind, auf die man sich unbedingt verlassen kann, verlassen auf ihre Treue und Loyalität und Entschlusskraft. Das waren vor allem die Sekretärinnen, wie das technische Wort sie nennt. Wenn hier und in Deutschland Erinnerungen wachzurufen sind, sollen zwei Namen genannt werden koennen, jüdische Schicksale in Deutschland: Paula Glueck und Johanna Nathan, zwei Waisenmädchen, eine aus Pommern, eine aus Posen, in einem Berliner Waisenhaus zusammen erzogen. Welche Grösse zum Wohle der jüdischen Arbeit in diesen furchtbaren Jahren haben diese zwei schwachen Frauen auf ihren Schultern getragen. Man sollte auch sie nie vergessen.

Das war das Leben Juden in Deutschland nach jenem 1. April 1933. Es ist ein Gesetz der Geschichte: Jeder Niedergang beginnt mit einer grossen Feigheit, jeder Aufstieg mit einer grossen Tapferkeit. Tapferkeit ist damals von Juden in dieser Tragödie bewiesen worden. Und das ist die grosse Zuversicht, die uns erfüllt, dass—heute vielleicht noch unsichtbar, aber in einer kommenden Generation deutlich erkennbar—ein Aufstieg kommen wird, Aufstieg für das ganze jüdische Volk, Aufstieg für Länder, die den Juden Liebe bewiesen haben und ein Aufstieg fuer die Menschheit.

Daran dürfen wir denken wenn wir von diesem 1. April 1933 sprechen. Voller Dankbarkeit, voller Demut und Ehrfurcht dürfen wir von ihm sprechen, und, wie das Wort des Psalms es sagt: "Das wird aufgeschrieben werden für ein kommendes Geschlecht."

# THE PARADE

By Leo Kahn

On the day the swastika flag was hoisted over our town hall Grandfather Fürst was nearly 85. He did not understand in the least what was happening. He passed his days dreaming and dozing in the little old farmhouse room beneath whose oak beams his cradle had been rocked—spoilt by the family, as happy and contented as his grey tom-cat. For the last two years he had not been able to leave the house. He had grown too weak to inspect the stables and the fields; too weak to go to the synagogue on the Day of Atonement and other Holy Days; too weak—and this grieved him most of all—to attend the festivals of the Association of Veterans. For many years he had marched at the head of the Veterans' parade, straight as a board and proud as a stallion.

Grandfather was the oldest veteran of the whole village; he had been a hero of the famous Battle of Gravelotte, and the decorations he had received were something rare even in a Germany flooded with decorations. When we were children we were very proud of them and of the old man; later on, after Grandfather's three sons had fallen in Flanders' mud, the word "war" somehow lost its lustre. Grandfather used to grumble good-naturedly and call us "cynical young brutes" when we teased him, asking: "Does the Sergeant-Major wish to wear his Distinguished Service Cross with his dressing-gown on Sedan Day?"

It was a good thing Grandfather could no longer leave his house and was very nearly blind, so that he could not distinguish through his small window the signs of revolution. About forty inches from his house hung an immense poster with the words, "Perish Judah!" and the entrance of Uncle Willy's farm was scrawled over with big yellow marks, denoting a Jewish proprietor, and obscene drawings.

The village had changed. Insolent young men in brown shirts had come from the next town, had talked a lot, made mischief, threatened, begun Jew-baiting. . . . Soon they were masters of the village. At first our old friends had laughed and gone out of their way to shake hands with us, later on they had only talked to us when no one was looking; now they ignored us absolutely, turning away when their children pelted my little cousins with stones.

We could not remain in the village any longer. Uncle Willy was trying to sell our property. He was brave and resourceful and we all trusted him. He fought to the very last for more or less decent terms. We knew he would rather have lost his right arm than his farm; nevertheless, he talked about the sale as coolly as if the farm had been a few head of cattle. He hardly ever mentioned the humiliations he had to suffer. But he looked terribly ill, and Aunt Jutta told us that he could not sleep, turning over and over in bed in his heavy way, moaning softly all the while.

At last the sale was arranged; the price was absurdly low, but what were we to do? Uncle Willy called us together and we decided to go to the town and there prepare for our emigration. Of course, Grandfather would have to come, too, but we hoped that he was too old and too slow-witted to notice anything or to grieve overmuch.

We were nearly ready to leave the village when we were suddenly warned. The mayor's son, who had gone to school with me, came to our house late at night. It seemed the Party had decided to have a torchlight parade in the village on April 1st. In honour of the day some "enemies of the movement" were to be

dragged along in the procession. One of them was to be Uncle Willy, because he was one of the richest and best-known Jews in our part of the world, where there were very few Jews. He would suffer no bodily harm—maybe he would be taken into custody for a few days—but no one really wanted to hurt him.

At first we advised Uncle Willy to get away as quickly as he could, but he said in that case the rest of the family would have to suffer in his stead. We could not all leave the village yet, without losing everything we had and becoming absolutely destitute. So Uncle Willy decided to face whatever was going to happen, and Aunt Jutta declared she was not going to leave him.

In the evening of the first of April we all met in Grandfather's room; only Uncle Willy and Aunt Jutta stayed away. We tried to coax Grandfather to bed early, but the old man would not go as long as we were there. He loved seeing people.

About ten o'clock we heard yells and other noises coming from the market-place, and saw burning torches forming a double row. The brass band of the voluntary fire-brigade struck up a military march.

Hearing the music, Grandfather looked up. "What's that?" he said. "The Veterans' Association?"

"Yes, they are having a torchlight parade."

## "TRAGT IHN MIT STOLZ, DEN GELBEN FLECK!"

... Der 1. April 1933 kann ein Tag des jüdischen Erwachens und der jüdischen Wiedergeburt sein. Wenn die Juden wollen. Wenn die Juden reif sind und innere Grösse besitzen. Wenn die Juden nicht so sind, wie sie von ihren Gegnern dargestellt werden. Das angegriffene Judentums muss sich zu sich selbst bekennen . . ."

ROBERT WELTSCH.

Juedische Rundschau, 4. April 1933.

## HALTUNG!

... Unsere Lage ist nur so lange verzweifelt, wie wir selbst an uns zweifeln! Eine Gemeinschaft geht nicht unter, wenn sie selbst sich nicht aufgibt! Jedem von uns, gleichgültig, ob er direkt von der Not betroffen wird oder nicht, ist eine Aufgabe gestellt, die er zu erfüllen hat, wenn er sich nicht am Judentum und am Deutschtum versündigen will.

Unsere Väter haben ihr Geschick mit Heroismus, mit innerer Würde, in gläubigem Vertrauen getragen. Lernen wir von ihnen!

Prof. ISMAR ELBOGEN.

C.V.-Zeitung, 6. April 1933

## EIN BRIEF DES NOBELPREIS-TRÄGERS PROFESSOR FRANCK AN DIE UNIVERSITÄT GOETTINGEN

"Ich habe meine vorgesetzte Behörde gebeten, mich von meinem Amt zu entbinden. Ich werde versuchen, in Deutschland weiter wissenschaftlich zu arbeiten. Wir Deutschen jüdischer Abstammung werden als Fremde und Feinde des Vaterlandes behandelt. Man fordert, dass unsere Kinder in dem Bewusstsein aufwachsen, sich nie als Deutsche bewähren zu dürfen. Wer im Kriege war, soll die Erlaubnis erhalten, weiter dem Staat zu dienen. Ich lehne es ab, von dieser Vergünstigung Gebrauch zu machen, wenn ich auch Verständnis für den Standpunkt derer habe, die es heute für ihre Pflicht halten, auf ihrem Posten auszuharren."

We saw the procession turn the corner to where Uncle Willy's farm stood. About ten minutes later it returned to the main road. The music grew louder and the procession came closer. It was not very long. First came the band and behind it some flags. After the flags came the village priest walking between two Storm Troopers and carrying a board with the words: "I am a rascally, lying priest." Behind the priest came Uncle Willy, also carrying a board: "I am a dirty, swinish Jew." Aunt Jutta had taken his arm and walked at his side. Then more flags.

Grandfather got up and stumbled to the window the better to hear the music. His half-blind eyes saw nothing but torches trembling in the night air. Before our window the procession stopped, probably on purpose.

"Is it a fine procession?" asked Grandfather.

"Very fine."

"Why has the music stopped?"

"The whole procession has stopped, but it's sure to go on at once."

The band began playing again and Grandfather smiled blissfully.

"I know why they stopped," he said, beating time with his forefinger. "They did it for my sake. After all, I'm the oldest soldier in the village. They wanted to show that they haven't forgotten me. It's really kind of them."

And, as the torchlight procession marched on, Grandfather lifted his right hand to the brim of the old cap he used to wear at home and, standing at attention, saluted.

## FEUERPROBE DES JUDENTUMS

Die deutschen Juden sind mit dem jüdischen Weltchicksal konfrontiert worden. Was immer nun weiter geschieht, sie werden nicht mehr anderswoher als von dieser Konfrontation aus leben können. Ob sie aber als durch sie Zerschlagene oder als durch sie Erhobene leben werden, das liegt—trotz allem—an ihnen selber. Dass diese Stunde eine Probe des Christentums ist, diese wichtige Tatsache geht nicht uns an; uns geht an, dass sie eine Feuerprobe des Judentums ist. Es hat sich zu erweisen, wie wir zuinnerst beschaffen sind. Das erweist sich, bei der Gemeinschaft wie bei der Person, erst in der grausamsten Not.

Das Erste, dessen der deutsche Jude in dieser Probe bedarf, ist eine neue Rangordnung der persönlich-existenziellen Werte, die ihn befähigt, der Situation und ihren Wechselfällen standzuhalten. Die alte Rangordnung beruhte auf einem System von Sicherungen: Sicherung des Lebens, der Berufsstellung, des Besitzes. Diese Sicherungen sind erschüttert oder zusammengebrochen. Wenn wir in der alten Wertordnung, für die sie bestimmt waren, verharren, sind wir verloren; dann, erst dann wäre das was uns widerfährt kein blosses Unglück, sondern ein Untergang. Nicht aber sind wir verloren, was immer geschehe, wenn wir erkennen, das über jenen Daseinswerten, und zwar nicht etwa "in der Idee", sondern ganz faktisch andere stehen, über der Wahrung des Besitzes die Wahrung unseres eingeborenen Selbst, über der Treue zum Beruf die Treue zu unserer Berufung, über der Verbundenheit mit dem Leben, zuoberst, die Verbundenheit mit dem Unnennbaren, die Gebundenheit an den Bindenden, die echte Freiheit, der echte Dienst. Wenn wir unser Selbst wahren, kann nichts uns enteignen. Wenn wir unsrer Berufung treu sind, kann nichts uns entrechten, und keine Gewalt der Welt vermögen zu knechten, der in der echten Dienstbarkeit die echte Seelenfreiheit gewonnen hat.

Ein führender protestantischer Theologe hat mir in diesen Tagen geschrieben: "Ihr Volk hat ja immer 'in der Tiefe' Gott finden müssen und ist damit der ganzen Menschheit zum Segen geworden. . . . Die Zeit der Wüstenwanderung, die jetzt für Sie begonnen hat, kann ja auch eine Zeit grosser Offenbarung werden. Gott gebe es". Gott gebe es.

MARTIN BUBER.

Juedische Rundschau, 21st April, 1933.

# GERMANY LOST FACE IN BRITAIN

## The Impact of Boycott Day

"Certainly," *The Times* remarked on the morrow of Boycott Day, "the anti-Jewish policy of the Hitlerites has not advanced their prestige in England." The Hitlerites never enjoyed much prestige in England 25 years ago. Already in 1930, when they first burst upon the international arena, *The Times* noted that "unscrupulous leaders" were "deliberately advocating irresponsible policies"; when these leaders seized power, their supporters were found "behaving in a way that could hardly be called normal", and a notable forecast was ventured of "something like revolver rule and jungle justice".

So they did not have a great reputation to lose. But Germany had. She was enjoying an enormous amount of British goodwill throughout the years of the Weimar Republic. The foe beaten in 1918 was allowed, by way of compensation, an almost limitless claim on British fair play. Most of it was drained to the dregs within three months of Hitler's appointment, and no part of his policy did more to work this change than the Jew-baiting, of which the Boycott was the most ominous example.

British Jews naturally were revolted. The Presi-

dent of the Board of Deputies (Mr. Neville Laski) pointed out that their quarrel was "not with Germany as a State" but rather with the "discrimination, be it *de facto* or *de jure*, against German citizens or denizens of the Jewish faith". *The Jewish Chronicle* called for "stern and resolute resistance" and appealed to "that half of the German population which, let us never forget, has shrunk from association with the Nazi terror", warning them "either to take heed or to earn the status of moral outcasts among the civilised peoples of the world".

Meanwhile the rank and file of Anglo-Jewry set about such action as was open to them. A fierce anti-German counter-boycott sprang up, as yet hardly organised, operating rather individually, growing occasionally impatient at what was felt to be slow leadership, but soon a thorn in the side of the Nazis who howled at that "ringleader of the Whitechapel mob", Mr. Barnett Janner, M.P.

The indignation, however, was not only the feeling of the Jewish faction. The Foreign Secretary (Sir John Simon), when he spoke in Parliament about the "special concern" aroused by the German events, described it as "the inevitable expression of the attachment which we all feel to the principle of racial toleration"; it was not a Jewish but rather "the Anglo-Saxon outlook".

From members of all parties came denunciations of the shameless piece of banditry, and none were more scathing than those best known as friends of Germany. In an impassioned, widely hailed speech, Sir Austen Chamberlain insisted that "this was not a Germany to which Europe can afford to give equality". Winston Churchill exposed the anti-Semitism as part of a rampant militarism, and the faithful friend of the persecuted, Miss Eleanor Rathbone, correctly gauged some of the things to come when she said that the Nazis' "treatment of the most highly civilised and gifted of all Oriental races, even those members of it who have been for generations peaceful German citizens, shows what their attitude would be towards weaker and less developed peoples in places where public opinion could not exercise any control".

She did not foresee the horrors of Auschwitz—none did. A *Punch* cartoon showed "Hans Jude's" shopwindow broken by a prance of All Fools' Day. Yet some even then saw the full implication of the crime which had just been perpetrated. In a remarkable leading article, branding the Nazi "attempt to browbeat the conscience of the world", the *Manchester Guardian* wrote on April 3rd: "The Jews in Germany have suffered but, even if the boycott is abandoned, they will not, it seems, have suffered enough. They have expiated the supposed offences of foreign Jews and foreign critics. They have yet to expiate the crime of being Jews."

Some were fooled by the fact that the boycott remained officially in force for only one day. "Its abandonment after only 24 hours nourished a false hope that the new rulers might be less brutal than we had supposed," wrote Corder Catchpool, the Quaker, from Berlin. However, the brazen breach of the law was regarded as a strictly domestic affair in which no interference was warranted, especially as "satisfactory assurances" had been received from Hitler. . . .

So the dread racket was allowed to pass and to go on and on, defying every witness of the truth, in spite of indignation and steadily mounting protest, until at length all was forgotten of the warning prayer then offered by Miss Rathbone.

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## FEDERAL GERMANY'S "GRAND OLD MAN"

Many readers of Paul Weymar's biography of Konrad Adenauer\* will be puzzled by the ambiguous meaning of the term "authorised". Students of history, it is true, are not likely to accept an "authorised" biography as documentary evidence of historical truth. But the historian's point of view is not necessarily that of those more concerned with man's problems in all walks of life than with history.

As the German version was carefully examined and was approved by the Chancellor himself, he is in fact a co-author, although Mr. Weymar is no mere "ghost writer". This explains, at least partly, the contradictory interpretations and misinterpretations of the biography. There is no Adenauer "saga", indicating that he would develop into a political giant, and there is no "story" that would have induced a Maurois or an Emil Ludwig to write a history-cum-fiction biography. Nonetheless, to argue that in Germany Adenauer has been and is still widely hailed as the man of the hour because the personality cult is supposed to be an ingrained characteristic of German politics, would be grossly misleading. Some personality cult exists in the political life of every country, owing to the emotional pull exercised by strong personalities.

### Abstemious Self-Discipline

Dr. Adenauer is certainly a physical phenomenon. Whilst his most famous contemporary, Sir Winston Churchill, is a youthful spirit in an ageing body, the Federal Chancellor at the age of 82 still has perfect hearing and eyesight. He is an ancient who has preserved his physical vigour and his mental faculties by abstemious self-discipline. In the hustings before the last Federal German elections, he addressed 42 meetings in six weeks, and all his speeches lasted between one-and-a-half and two hours.

Adenauer's face, although it does not show any trace of haughtiness, reveals aloofness. In fact, Adenauer was never popular, possessing few of the attributes making for popularity. Nor—it is only fair to add—has he ever sought popularity. He has never become what psychologists call a "father image", like Bundespraesident Heuss, whose popularity by far exceeds that of the Federal Chancellor, despite the constitutional limitations laid upon the Bundespraesident's political influence and power. Perhaps nothing characterises this aloofness and reserve better than the relations between Dr. Heuss and Dr. Adenauer. The authorised biography—a book of more than 500 pages—discloses little of these relations, but the few remarks it contains are illuminating. It was at their first meeting in the Parliamentary Council (the precursor of the Bundestag) that Dr. Adenauer was referred to by Dr. Heuss in the following words: "I have admired Adenauer's penetrating mind from the very first (and long before we actually met). . . ." It sounds somewhat strange, compared with these words and the others that follow (p. 236), that Adenauer said of Heuss when suggesting him for the office of Federal President, and on the objection of a representative from Bavaria who thought that Heuss's attitude towards the Church was not exactly friendly: "But he has a very devout wife, and that should be sufficient" (p. 288).

Nonetheless, again it would be misleading to draw the conclusion, apart from an apparent frigidity, that Adenauer is lacking in humanity. There can be no doubt about the Chancellor's profound religious faith and compassion. But he is well aware that "professional politics are not exactly favourable to a Christian way of life".

Mr. Weymar deals in detail and in an unbiased way with the story of the part that Adenauer played, or is alleged to have played, in the Rhenish Separatist Movement in 1919. But what the legend of Adenauer's "high treason", as told by the writer, mainly discloses is less a pro-French

Rhenish Separatism than a strong anti-Prussianism. It is significant that the idea of a West German Federal Republic such as finally emerged after the collapse of the Nazi régime was in Adenauer's mind already after the first world war.

The final paragraphs of this review must be reserved for questions which are of predominant concern for our readers. There is general agreement that Adenauer's attitude towards Hitler and the National Socialist régime was characterised by an unshakable moral and physical courage. Even his political adversaries admit that he never made the slightest concession to the new rulers.

The Chancellor's strength of character is reflected in his attitude to the burning question of restitution and indemnification. In a letter dated December 6th, 1951, addressed to Dr. Nahum Goldmann, the Chancellor emphasised: "the Federal Government views the problem of restitution and indemnification primarily as a moral obligation . . ." (p. 440). Surely this moral obligation does not derive from cool political calculations but from his deeply felt conviction that "the German people is bound to do everything possible to repair the injustice upon the Jewish people" (ibid.). Despite the arguments raised in certain German quarters that by his voluntary acceptance of a claim which rested on very debatable legal foundations and would

saddle the German people with immeasurable and unforeseeable burden, and despite the dragging on of the negotiations over many months, it was the Chancellor who brought them to a satisfactory conclusion within a few hours on June 10th, 1952.

It is quite recently that we were reminded on what solid foundations this moral obligation rests when, in connection with the statement made by Dr. Schaeffer, the Chancellor assured Dr. Goldmann that the Federal Government would carry out the Law for the indemnification of victims of National Socialist persecution without any change. Even if Dr. Goldmann's enthusiastic remark, "We Jews give the entire credit for this to Adenauer . . .", may be an over-statement, Adenauer may be satisfied to know that Jews everywhere recognise with deep gratitude his tremendous efforts to "repair the injustice inflicted upon the Jewish people".

Mr. Weymar, in his epilogue, raises the crucial question: "What of the future, Mr. Federal Chancellor?" His answer discloses an optimism with a touch of melancholy. In his innermost heart Dr. Adenauer seems not at all sure whether or not we have fought in vain against materialism. His admirers may portray Adenauer as a great Christian and a great statesman personally responsible for the integration of the Federal Republic into the Western world. But he cannot help realising that neither his manifold achievements, nor the reunification of Germany which every German longs for, would solve the fundamental problem of our time. The problem mankind has to face is not one of the supremacy of the Western or the Eastern world, but survival by co-existence.

## IN MEMORY OF LEOPOLD JESSNER

*Leopold Jessner, the famous manager of the German State Theatre in Berlin during the Weimar Republic, would have been 80 years of age on March 9th.*

It was an extraordinary and unforgettable time in the artistic life of Germany when I went to Berlin as a young actor in 1919. The exciting political situation immediately after the end of the First World War had its no less exciting parallels in all fields of artistic life: in the arts, in literature, and in the theatre. In the arts the expressionists and cubists dominated the field, but in literature also it was—at least for a limited period—the heyday of the expressionists with their symbolical plays about "Man", often called the "Oh Mensch Dramen". The forceful impact which both literature and the arts made on the theatre led to an entirely new approach to the spoken word and an equally new approach to the problem of scenic design.

At this time there came into the foreground of Berlin's theatrical life a man who was to become both the originator and the absolute master of the new technique of production. This was Leopold Jessner. Before he went to Berlin he was a relatively unknown provincial Theaterdirektor in Königsberg (East Prussia), but the Social Democrats, when they came to power in 1918, saw in him the right man to modernise and enliven the hitherto rather hidebound Staatstheater in Berlin. Leopold Jessner did not disappoint them; in spite of the many lingering traditions of the "Wilhelminische" period he transformed this institution out of recognition so that soon it was acknowledged as the leading theatre in Germany and, in the view of many, in the world.

Jessner initiated this new theatrical style immediately after the war—in 1918—combining great enthusiasm with equally great diplomatic skill. This style was a violent reaction to the naturalism of Otto Brahm and also to the romantic theatricality of Max Reinhardt. The latter, however, who was perhaps the greatest genius the German theatre of the last hundred years had produced, was soon able to re-establish his own theatrical realm of music, beauty, and colour alongside and in opposition to Jessner's intense and cool theatre of ideas.

In 1919, Jessner produced two plays which were to become milestones of modern play-production, artistic achievements paving the way not only for the modern German theatre but also leaving a strong mark on the Anglo-Saxon stage; indeed the modern American theatre seems almost a

synthesis of the ideas of Stanislavski with those of German expressionism, chiefly represented in the theatre by Jessner. The two productions alluded to were Shakespeare's "Richard III" and Wedekind's "Marquis von Keith", in which his main idea was the projection of thought and emotion almost solely through the rhythm inherent in the language of the plays. This could have verged dangerously on a dehydrated, bloodless drama, had Jessner not been so fortunate as to find the right actor at the right time, the only actor capable of realising his ideas. This was Fritz Kortner, who played both Richard III and the title rôle in the "Marquis von Keith". He was the embodiment of Jessner's highest expectations of "the theatre of the spoken word" but he was also so vital and so passionate an actor that the danger of a dogmatic dryness, always near at hand, was luckily avoided.

Later on Leopold Jessner widened his view and broadened his outlook; he started to work with other great German actors equally successfully, as in the famous productions of Schiller's "Wilhelm Tell" with Albert Bassermann and Schiller's "Wallenstein" with Werner Krauss. His dominant position never made him afraid of youth and he was the first to give a chance to the great German producer Juergen Fehling.

I mentioned earlier that modern art greatly influenced the post-war theatre in Germany. This was a time when very often the architect took over from the painter and, here again, it was Jessner who was the first to apply this new visual approach in his productions. In German theatrical circles it became a joke, though kindly meant, to speak of "die Jessner Treppe" ("the Jessner stairs"), because for many years his *mise en scène* seemed unthinkable without a set of monumental stairs.

Jessner was so devoted to the theatre that he declined every offer to make films, in spite of the financial temptation; I think I am not mistaken in saying that he produced only one film in all those years. From 1918 to 1933 he was a great leader of the German theatre and, more than any other person, he gave expression on the stage to the spiritual values of Weimar Germany. It is sad to have to speak of him as an uprooted refugee after 1933; he was so uprooted indeed that he could never settle outside Germany. Hard as he tried, he found his feet neither in Israel, nor in Palestine as it then was, nor in America where he died, an almost forgotten man.

JULIUS GELLNER

\* "Konrad Adenauer: The Authorised Biography", by Paul Weymar. Adapted and translated by Peter de Mendelssohn (André Deutsch, 30/-).

## AUSTRIAN NEWS

### "ANSCHLUSS" ANNIVERSARY AND COMPENSATION

The disappointment at the lack of adequate compensation measures for Nazi victims from Austria was expressed by various representative organisations on the occasion of the 20th anniversary of the "Anschluss".

At a meeting of the Board of Deputies, the President, Mr. Barnett Janner, M.P., stressed that there was an obligation both for Germany, which had taken over the assets of the victims, and for Austria, a large part of whose population had enthusiastically received the German forces in 1938. He urgently appealed to both countries to accept responsibilities for the happenings.

The Executive of the Council of Jews from Austria in Great Britain (Jacob Ehrlich Society) has passed a resolution requesting the Austrian Federal Republic to grant the Jews from Austria the same measure of indemnification as the German Federal Republic has given to the Jews from Germany.

In a letter to the Austrian Ambassador in London, the AJR has stressed the legal, moral and social reasons for which the promulgation of compensation laws was of utmost urgency.

### NIEMOELLER AND ANTI-SEMITISM

Kirchenpraesident Niemoeller was invited by the Evangelische Studentengemeinde to talk about "Antisemitismus als Schuld und Bedrohung der Kirche" at Kiel. He emphasised that the Church was partly responsible for the six million Jewish victims of Nazism, because it had not been free from Nazi influence and did not protest energetically enough against anti-Semitism. Niemoeller asked whether the Church had really overcome its guilt-laden past or whether it was in danger of succumbing to new temptations in other fields.

### GERMAN "WEEK OF BROTHERHOOD"

"Fuerchtet euch nicht" was the motto of the Woche der Bruederlichkeit which was held throughout the Federal Republic on March 9th. In large cities, towns and villages the idea of tolerance in general mutual understanding between Christians and Jews in Germany in particular was extolled by statesmen, scholars, mayors, teachers and artists.

### STUDENTS AGAINST NATIONALISM

The students of Munich University decided at a meeting that the famous verse by Horace "Dulce et decorum est pro patria mori" (It is sweet and honourable to die for the fatherland) should not decorate the University's Lichthof. An overwhelming majority of students approved the Rector's proposal to put in its place the motto: "Mortui viventes obligant" (The dead place the living under an obligation).

### GERMAN FILMS IN ISRAEL

Films in the German language may now be imported into Israel, provided they are joint German and non-German productions. Authoritative circles are of the opinion that very soon films of exclusively German origin will be admitted.

### AUSTRIAN JEWS VISIT VICE-CHANCELLOR

A delegation of the Federation of Austrian Jewish Communities paid another visit to the Socialist Vice-Chancellor, Pitterman, in order to urge the enactment of a Fourth Restitution Law which would establish organisations for the distribution of heirless and unclaimed property. The Vice-Chancellor promised to follow up the matter immediately.

### COMMUNITY DIRECTOR ADDRESSES SOCIALIST MEETING

The Amtsdirektor of the Jewish community, Krell, lectured for two and a half hours to the executive of the Bund sozialistischer Freiheitskaempfer in Vienna on the problem of compensation. The executive decided to urge that indemnification should be provided for on the lines of the German Federal Indemnification Law.

### "TRIPARTITE GERMANY"

The Innsbruck S.S., which calls itself "Kameradschaft IV", held a meeting at the Adams-Braeu in Innsbruck. The main speakers were the former commander of the S.S.-Division Wiking, Demmelhuber (Munich), and Mehnert, the former employee of the Gauleitung Innsbruck. They declared that the "Eternal Germany" was divided into three parts: the Federal Republic, the Soviet Zone and Austria. Demmelhuber spoke for the third time at S.S. meetings in Austria.

### RELIGIOUS TEACHING IN VIENNA

A report published by the Jewish community states that 345 children took part in Jewish scripture lessons; 173 attend primary schools, 53 central schools and 119 grammar schools. The inspector of religious teaching of the Jewish community is Hofrat Professor Dr. Berthold Hirsch.

### ELECTIONS IN VIENNA JEWISH COMMUNITY

The executive of the Jewish community elected two Vice-Presidents: Dr. Ernst Feldsberg and Dr. Otto Wolken. Feldsberg has been a Vice-President for several years.

The result of the elections for the "Vertreter-Kollegium" was: Paul Bernstein, Ernst Hein, Karl Lazar, Dr. Anton Pick (Bund werktuetiger Juden); Isidor Neugroeschl (Zionistische Foederation); Salomon Fried (Block religioeser Juden).

### DEATH OF ARNOLD WEINER

The Vice-President of the Vienna Jewish community, Kommerzialrat Arnold Weiner, died on January 23.

### ROBERT STANGE

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## Old Acquaintances

**U.S.A.:**—Rudolf Nelson's son Herbert is to start a series of cabaret evenings at the Netherlands Club in Rockefeller Center, New York.—John (Hans) Kafka is writing the script for "The First Man into Space" in Hollywood.—Francis Lederer took over Joseph Schildkraut's part in the touring company of "Diary of Anne Frank."

**Vienna:**—The following are named to succeed Adolf Rott, who resigned as director of the Burgtheater: Leopold Lindtberg of Zürich, Ernest Haussermann, director of Vienna's Josefstadt, and K. H. Stroux of Düsseldorf.—Luis Trenker will star in the "Andreas Hofer" film, with Charles Boyer as Napoleon and including de Sica, Franziska Kinz and Annie Rosar.—Emil Feldmar, who celebrated his 50th stage anniversary, acted in H. Weiner's "Zwischen den Fronten" at the Tribune.

**Obituaries:**—Else Heims, Max Reinhardt's first wife and the mother of Gottfried and Wolfgang, died as the result of a car accident in Santa Monica. She was 79.—Opera singer Waldemar Staegemann, aged 78, died in Hamburg.—Erich Morawsky died in Ascona aged 67. He had produced "Figaro's Hochzeit" with Moissi, Thielscher and Hella Moja, and "Letzte Liebe" with Albert Bassermann, and had returned from Hollywood a few years ago.

**Germany:**—Paul Heidemann and Ilse Trautschold appeared in "Glueckliche Reise" in Berlin's Titania-Palast.—Wolfgang Heinz and Friedrich Richter are taking part in "Diary of Anne Frank" directed by Emil Stoeckl in East Berlin's Deutsches Theater.—Lothar Muethel produced "Hamlet", featuring Oskar Werner, for a tour of Germany.—Johannes R. Becher resigned as President of the East German League of Culture.—Leo Mittler directed the TV production of "Look Back in Anger", and also Bruno Frank's "Zwoelftausend" in Hamburg's Thalia-Theater.—Lilli Palmer's new film "Eine Frau, die weiss, was sie will", based on the Oscar Straus famous Massary operetta, has been shown here.—Curt Bois will appear in the Munich production of "Androklos und der Loewe" produced by Kortner.—Bruckner's "Verbrecher", with Bertha Drews in the part Lucie Hoeflich played thirty years ago and with K. Raddatz in the Albers part, was revived in Berlin.—Piscator is adapting Dreiser's "Amerikanische Tragodie" for the stage.—Willi Kollo is producing a film, "So lang noch untern Linden", which is about his father, Walter Kollo.

**Milestones:**—Ludwig Stoessel, who will be seen again on the screen in Danny Kaye's "Me and the Colonel", based on Franz Werfel's "Jacobowsky and the Colonel", turned 75 in Hollywood.—Lotte Lehmann celebrated her 70th birthday last month.—Erwin Kalsar, who came back to Berlin from Hollywood a few years ago to join the Schiller-Theater, is 75 years old.—Herbert Ihering, dramatic critic and the biographer of Emil Jannings, turned 70 in Berlin.—Kurt Schwabach, who wrote many of the lyrics for popular songs, is 70. He returned to Hamburg from Israel a few years ago, and is again writing lyrics.

**News from Everywhere:**—Elisabeth Bergner will appear in Robert Bolt's "Flowering Cherry" in Düsseldorf.—Max Hansen is negotiating to appear next season in Munich's Gaertnerplatz-Theater.—Anton Diffring has gone to Hollywood to star in the T.V. series "Frankenstein".—Edward Rothe, who returned to Germany from England a few years ago, has successfully produced Molnar's "Olympia".—Oscar Homolka has returned from the States to appear in a film produced in Yugoslavia.—Heinz Schmidt, who returned to East Germany from England, has resigned as editor of "Eulenspiegel", a satirical weekly: he will be succeeded by Peter Nelken, son of authoress Dinah Nelken.—Ullstein's "Morgenpost" in Berlin has again achieved the largest circulation (weekdays 229,000 and Sundays 338,000) of all the West Berlin dailies.—Curt Goetz has finished several one-act plays entitled "Der Ausbruch des Weltfriedens".

PEM

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## DREI UNVERGESSENE

## HANNAH KARMINSKI

"Ich bin immer froh, wenn ich an irgend etwas Frohes, Festliches denken kann, denn unwillkuerlich stellt sich dann Mitfreude ein. Dass Mitfreude eine ebenso beglueckende, starke Kraft sein kann wie Mitleid, habe ich erst in den letzten Jahren so richtig erfahren."

Wer es nicht weiss, der wuerde es kaum erraten, dass diese seelenruhigen, harmonischen Worte aus dem Briefe einer Frau stammen, die taeglich und stueendlich den Tod und Schlimmeres vor Augen sah. Hannah Karminski schrieb sie, als sie in verantwortungsvoller Stellung in Deutschland—in Hitlers Deutschland—zurueck geblieben war und taeglich fuerchten musste, dem Schicksal zum Opfer zu fallen, das bereits ihre liebsten Freundinnen und Mitarbeiterinnen ereilt hatte und dem dann kaum ein halbes Jahr spaeter auch sie zum Opfer fiel: der Deportation ins Konzentrationslager. Schwer erkrankt, wurde die Fiebernde von Hitlers Horden verhaftet; auf dem Wege zum Vernichtungslager im Osten hat dann ein gnaediges Geschick die tapfere Frau 1942 erloest. Sie stand in der Bluete ihrer Jahre und darf niemals vergessen werden.

Wer das Glueck hatte, Hannah Karminski in den Jahren ihrer unermuedlichen Arbeit fuer den Juedischen Frauenbund in Berlin zu treffen, dem steht sie heute noch lebendig vor Augen: die schlanke, hochgewachsene Gestalt, das grossgeschnittene edle Gesicht mit den leuchtenden, klugen Augen. . . . Mir erschien sie immer als die Verkoerperung des klassischen Menschentypus: von aussen so schoen wie von innen. In ihren malerischen grossen Hueten und den wallenden Gewaendern hatte Hannah etwas Zeitloses und doch zur Generation der Pionier-Frauen Gehoeriges. Sie war ja 1897 in Berlin geboren und gehoerte damit zu dem Frauen-Geschlecht, das sich eben den Weg zur Gleichberechtigung und zur sozialen Arbeit erkampft hatte. So ist sie von Anfang an zielbewusst diesen Weg gegangen.

Nach Absolvierung der Luisen-Schule in Berlin wurde sie in der damals weltbekanntesten Sozialen Frauenschule, dem Pestalozzi-Froebel-Hause, von Erzieherinnen wie Gertrud Baeumer und Lili Droscher geleitet, spaeter nochmals in Hamburg in Gertrud Baeumers Sozialpaedagogischem Institut ausgebildet. Hannah war wohl vorbereitet, als sie zunaechst in Berlin einen juedischen Kindergarten, dann in Frankfurt einen Maedchen-Klub leitete. Aber ihre eigentliche Aufgabe fand sie erst, als nach ihrer Uebersiedlung nach Frankfurt am Main ihre muetterliche Freundin Bertha Pappenheim im Verein mit Sidonie Werner den "Juedischen Frauenbund" gegruendet hatte. Rasch holte man damals die junge Hannah Karminski auf den verantwortungsvollen Posten der Geschaeftsfuehrerin. In Wahrheit war Hannah die Seele des Juedischen Frauenbundes. Niemand verstand es wie sie mit den wechselnden Persoenlichkeiten der Vorsitzenden Frieden und Freundschaft zu halten; niemand konnte wie sie die vielfachen, immer wachsenden Aufgaben des Juedischen Frauenbundes bewaeltigen/Jetzt kam erst die schnelle Aufwaerts-Entwicklung des Bundes, der 1936 vierzig Ortsgruppen mit etwa 50,000 Mitgliedern und mehrere Heime umfasste.

Als der Juedische Frauenbund im Jahre 1938 aufgeloeset wurde, war fuer Hannah Karminski die Arbeit fuer ihre juedischen Brueder und Schwestern nicht zu Ende. Sofort trat sie in den leitenden Stab der Reichsvertretung der

deutschen Juden ein; und jetzt erst kam die Zeit, da sie den "Erniedrigten und Beleidigten" unter den Juden unentbehrlich wurde. Niemand wusste wie sie und ihre Mitarbeiterinnen Cora Berliner und Paula Fuerst um die Aufgaben der Auswanderung und Verpflanzung Bescheid. "Warum wanderst Du selbst nicht aus?" fragte man sie in diesen Jahren. "Du koenntest Deine sozialen Aufgaben im Auslande fortsetzen, wo schon so viele Deiner Freunde Deiner harren. . . ." "Aber hier bin ich am notwendigsten," antwortete Hannah. Und so blieb sie und harrte aus . . . und fluechtete sich in ihr Talent zur "Mitfreude", wie die oben angefuhrten Briefstellen bezeugen.

In Hannahs schmucklosem Buero in Berlin sah ich einmal eine Nachbildung ihres Lieblings-Bildwerkes, der "Synagoge" vom Domportal in Strassburg, wo der Kuenstler, wie es ein moderner Dichter ausdrueckt, wohl die triumphierende Kirche feiert, aber sein ganzes Herz, sein tief versenktes Leben der Erniedrigten, der Beleidigten, der Synagoge gegeben hat. . . . Auch Hannah Karminski hatte ihr ganzes Herz den Erniedrigten, den Beleidigten gegeben. Das darf ihr niemals vergessen werden.

## CORA BERLINER

Cora Berliner—damals ein frisches junges Maedchen, dem der Doktorhut (summa cum laude) trefflich zu Gesichte stand—traf ich zuerst im gastlichen Hause des Philanthropen und Maecen Sigfried Bruenn in der Kurfuerstenstrasse in Berlin. Sie hatte mit einem Thema aus der Geschichte der juedischen Jugendbuende ihren Doktor gemacht; und sie sah aus wie die juedische Jugend selbst, als sie damals mit ihrem Mitarbeiter Dr. Apfel zusammen weite Vortragsreisen durch ganz Deutschland fuer die Sache der juedischen Jugendbuende unternahm. Aber ihre grosse Zeit kam erst, als nach dem verlorenen Kriege die junge deutsche Republik versuchte, in Politik und Wirtschaft neue Wege zu gehen. Im Dezember 1919 wurde Cora Berliner, die aus hochbegabter juedischer Familie in Hannover stammte, ins Reichswirtschafts-Ministerium berufen. Bald wurde sie, die damals erst 29 Jahre alt war, zum Regierungsrat ernannt. Ihre ganz besondere Staerke lag, wie ihr engster Mitarbeiter Hans Schaeffer mir mitteilte, "im Auffinden neuer Zusammenhaenge und in schoepferischer Kritik nicht durchdachter Arbeiten". "Einen maennlichen Geist und ein weibliches Herz" nannte sie spaeter ein Freund. Stets stand ihr bei aller Beherrschung der Zahlen und Tatsachen der Mensch im Vordergrund. Ihr Bestes leistete sie als Dozentin an dem 1931 in Berlin gegruendeten Berufspaedagogischen Seminar. Dort erwarb sie sich nahe Freunde unter Studenten und Professoren, die ihr auch in den Jahren der Hitler-Herrschaft die Treue bewahrten.

Im Fruehjahr 1933 verlor Cora Berliner wie alle ihre Glaubensgenossen ihr Lehramt; und von nun an gehoerte alle ihre Kraft den deutschen Juden. Sofort trat sie in die Reichsvertretung der deutschen Juden ein. Hier war es ihr Hauptanliegen, die juedische Jugend, an der sie ja von jeher Teil genommen hatte, gesund an Leib und Seele aus Deutschland heraus zu bringen. Um Auswanderungsmoeglichkeiten zu erkunden, unternahm sie in diesen Jahren eine sehr aufschlussreiche Reise nach Palaestina, das immer ihre warme Anteilnahme gefunden hatte, obwohl sie nie Partei-Zionistin gewesen war.

Entschieden lehnte sie die Bitte ihrer Freunde ab, zu ihnen nach Schweden zu ziehen, bis sie sich in Amerika eine neue Wirksamkeit schaffen konnte. "Das Leben haette fuer mich seinen Sinn verloren, wenn ich das Vertrauen der Menschen, die sich auf mich verlassen, enttaeuschen muesste" entgegnete sie. Jetzt arbeitete sie im gleichen. Hause und in gleicher Gesinnung wie ihre Freundin Hannah Karminski. Die beiden verstanden einander so gut, dass es einem Mitarbeiter fast wie ein Wunder vorkam, wie ihre erst weit von einander verschiedenen Ideen fast immer zur Einigung fuehrten. Es war ein seltenes Dasein, das diese Gruppe von auserwaehten Frauen fuehrte: immer den Tod vor Augen und doch niemals mutlos. Mit Hannah zusammen lebte die Schulreferentin Paula Fuerst, im Hintergrunde sass im Juedischen Altersheim Martha Ollendorff, die Vorsitzende des Juedischen Frauenbundes—bis auch sie alle "fort mussten". Cora und eine ganze Gruppe unserer Besten traf das Schicksal im Juni 1942. Hannah Karminski's letzter Brief ueber ihren letzten Besuch bei Cora und Frau Fuerst berichtet: "Sie sassen in der Sonne im Hofe und lasen Goethe". Am naechsten Tage kamen die Landsleute Goethes und holten die beiden Frauen in den Tod. . . .

## MARTHA WERTHEIMER

Wer das Glueck hatte, ihr auch nur einmal im Leben zu begegnen, der konnte sie nicht mehr vergessen: die klaren Augen im runden Kindergesicht, die kraeftige Gestalt und die ewig gute Laune, die sie auch an den dunkelsten Tagen dem Besucher entgegen brachte Martha Wertheimer, die von ihren guten Freunden in den Jugendbuenden "Ma-We" genannt wurde. Drei Jahre lang hat sie in der dunklen Zeit der Bedraengnis der deutschen Juden als Chef-Redakteurin das weit verbreitete "Israelitische Familienblatt" geleitet und in diesen Jahren durch ihre beseelten Aufsaezte das Blatt zu einem wahrhaften "Seelentroester" der deutschen Juden gestaltet. Wenn man zu ihr in das enge Redaktionszimmer in der Jerusalem Strasse in Berlin getreten war, so ging man meistens mit neuer Zuversicht und neuen Arbeitsplaenen nach Hause. "MA-WE" hatte die seltene Gabe, in andern Menschen Gedanken zu wecken, ihnen von ihrem eignen Ueberfluss an Plaenen und Anregungen mitzuteilen—die wichtigste Tugend des Redakteurs.

Aber sie konnte noch mehr: In jenen Jahren hatte sie, die ein lebensfrohes Kind des sueddeutschen Judentums war, schon manchen literarischen Erfolg zu verzeichnen. Ein Kenner wie Jakob Wassermann hatte ihre fruehen Werke als Proben eines starken Talentes bezeichnet: in den Hitler-Jahren hatte die Juedische Buch-Vereinigung ihr reiches Buch "Dienst auf den Hoehen", ein farbenreiches Zeitgemaelde aus dem Hause Koenig Davids, herausgegeben. Noch heute steht mir ihre Heldin, die leidenschaftliche Koenigstochter Tamar, die den Weg vom Prunk des Hofes zum einfachen Leben des Volkes findet, lebhaft vor Augen. Immer wird es mich freuen, dass sie mich wuerdigte, das Manuskript dieses Buches zu beurteilen, ehe sie es dem Verlag vorlegte. Daneben war ihr ergreifendes Drama "Channah" vom Kulturbunde preisgekroent worden und wurde vielfach aufgefuehrt. Und ihr reizvolles Frauenbuechlein "Alle Tage Deines Lebens" stellte eine moderne Nachfolgerin des klassischen Lieblingsbuches unsrer Urgrossmuetter, der "Zenne Renne", dar und war in vielen juedischen Haeusern daheim. Dabei war sie voll neuer Plaene und schon mit dem zweiten Bande ihres Romans beschaefigt. Aber sie

(Fortsetzung S.9)

**Drei Unvergessene**—(Fortsetzung)

liess alle ihre Plaene beiseite, als Hitler die juedischen Kinder aus den oeffentlichen Schulen verbannte und stellte sich ihrer Heimatgemeinde Frankfurt am Main mit allen ihren Kraeften fuer die Jugendarbeit zur Verfuegung. Dort hatte sie nun zunaechst in rastloser Arbeit die Jugendarbeit zu organisieren; dann ward es ihre Hauptaufgabe, die Verschickung juedischer Kinder nach dem rettenden England zu uebernehmen. Ihre Briefe aus diesen Jahren, die mir durch die Freundlichkeit ihres Freundes Dr. Guggenheim-Offenbach-zugaenglich wurden, enthalten manch erschuetterndes Bild aus dieser Taetigkeit; wenn sie etwa beschreibt, wie sie auf der Liverpool Street Station in London aussteigt und nun, ein Baby im Arm, versuchen muss, etwa 120 juedische Kinder dem Gnadenbrot guter Leute zu uebergeben. Das waren die Hoehepunkte eines im besten Sinne erfuehlten Lebens, das trotz aller Bedraengnis doch nie zur Verzweiflung fuehrte. Einmal, weil sie und ihre vielgeliebte Schwester "Ly", weil sie selbst es ausdrueckte, "helle Naturen" waren, dann aber auch, weil sie den Zauberschluessel, besass, der sie wie das "Sesam, oeffne Dich!" im Maerchen in ein eignes Reich entfuehrte: in das Reich Goethes, Kellers, Hoelderlins. "Alles Leiden reicht nicht aus; nur das gilt, was sich in Kraft verwandelt!" Das war ihr Leitspruch.

In einem traditionstreuen Hause in Frankfurt a/M aufgewachsen, ist Martha Wertheimer ihr Leben lang dem juedischen Brauchtum treu geblieben und hat seine beglueckende Wirkung tief an sich erfahren. Noch heute vergessen die Wenigen, die damals Augenzeugen waren, nicht, wie sie, da kein Anderer mehr da war,

den verlassenenen Frauen in Isenburg, dem Juedischen Frauenheim Bertha Pappenheims, den Jom Kippur gestaltete: die alten Braeuche formte sie neu und "durchblutete sie mit eigenem Wesen". Durchglueht und strahlend ging sie dann am Abend nach dem Ausgang des Jom Kippur durch den Wald nach Hause, wie sie in ihren Briefen berichtet.

Im Juni 1941 erlitt sie einen schweren Unfall, der wohl durch einen Bomben-Angriff verursacht wurde, und musste wochenlang im Krankenhause liegen; ihre gute Natur und die Geschicklichkeit des Chirurgen halfen ihr, ihn zu ueberwinden. Mit aller Kraft, wie sie alles im Leben tat betrieb sie nun die Auswanderung. Aber zum ersten Male im Leben missglueckte ihr alles.

Eine reiche kuenstlerische Hoffnung wurde mit ihrem Tode zerstoert; aber der Mensch in Martha Wertheimer war vollendet. "Es ist eine Seele vollendet" sagte Wilhelm von Humboldt, als ihm seine Lebensgefuehrin Caroline starb. Das Gleiche koennten wir von Martha Wertheimer sagen.

**LOUIS GOLDING ON GERMANY**

The famous British novelist, Louis Golding, was interviewed by Richard Dyck in New York. Regarding his visit to Germany he said: "My welcome in Germany surpassed all expectations. The Berlin Jewish community held a special Louis Golding recital. Berlin and the Berliners did everything to make me feel at home. They called me the 'Britischen Spree-Athener'. It is my very definite impression that Berlin—but this is true for Berlin only—is emphatically philo-Semitic. Sometimes I felt that German youth and the German intellectuals had a complexity of contritions and that they are, more than ever, interested in and appreciate everything Jewish."

**FROM MY DIARY****A New Journal**

One of the shortcomings of Anglo-Jewish life is the paucity of magazines. In the course of time, many valiant attempts were made to fill this gap but, in most cases, these ventures were short-lived. The situation is, therefore, that apart from synagogue bulletins, our modest *AJR Information*, with its 13 years of existence to its credit, can claim to be one of the oldest periodicals in this country. Now another journal has been brought into being, namely, *World Jewry*, issued under the auspices of the World Jewish Congress, London. Its object is "to illustrate the collectivity, the common purpose and destiny of Jews living in many lands and under different political and economic systems". Judging by the first issue published in March, the editors are on the right road. The articles are topical and challenging and the bulletin is handsomely made up. We wish this new paper success and long life.

**Purim Celebration at Otto Schiff House**

Since the Otto Schiff House has been in existence there have been regular functions such as concerts, talks and recitals for the residents. This year's Purim celebration has been outstanding in the course of these events. Well-known artists originating from Austria and Germany, who have made a name for themselves in this country, put themselves at the disposal of the good cause. Martin Miller was a competent compère, and also gave a recital of Jewish songs. Susie Bandler was a charming and accomplished diseuse, and Fritz Schrecker revived pleasant memories with his rendition of the "Hobellied" and the "Fiackerlied". He also reminded us of our start in this country with his impersonation of "Eckstein of Lyons Corner House"—the refugee who became a waiter. The afternoon was most enjoyable.

NARRATOR

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## FROM THE GERMAN SCENE

### DOCUMENTARY HITLER FILM ON TV

The *Stuttgarter Zeitung* arranged for some of its reporters to go to restaurants in Stuttgart to watch the reaction of the public to a television documentary on Hitler's coming to power. In one big and fashionable restaurant the onlookers remained impassive but in a smaller one Hitler's speeches roused ironic comments from the public. The paper's report ends as follows: "The memory of the happenings of twenty-five years ago did not shake or move people. The stream of happenings of those times passed by with nobody showing any fascination for the 'old glory'."

### GERMAN-JEWISH RELATIONS

There are now 13 Jewish communities in Bavaria; before 1933 they numbered 140.

Many German newspapers published articles on the occasion of Martin Buber's 80th birthday. It is remarkable that not only the big national papers but the smaller provincial press joined in to pay tribute.

The Public Prosecutor at Freiburg, Friedrich Keschmann, has called the Jewish lawyer, Robert Grumbach, a "Saujude". On his return from a Nazi camp Grumbach had received the freedom of the city. Keschmann was suspended from his post and sent to Waldshut; at the same time disciplinary measures were initiated. Grumbach filed a suit against Keschmann which he withdrew after Keschmann had sent a letter of apology.

### JEWISH COMMUNITY CENTRE IN BERLIN DESIGNED

The first prize of 4,000 DM has been awarded to Dieter Knoblauch and Heinz Heise of Bochum, in the competition for a new community centre on the site of the former Fasanenstrasse Synagogue. One of the adjudicators was Mr. H. J. Reifenberg of London.

### EL AL FLIES COLOGNE-TEL AVIV

El Al Israel Airlines have inaugurated a new weekly service Tel Aviv/Rome/Cologne/Bonn. A reception was held in Cologne to mark the opening of the new service. The guests of honour included Max Adenauer, Oberstadtdirektor of Cologne; B. Imbar, head of the Israeli Mission, Minister Dr. Shinnar and Ben Arzi, Director-General of El Al.

### REICHSBANNER REMEMBERED

A commemorative ceremony was held in Hanover in honour of the Reichsbanner Schwarz-Rot-Gold dead. The publisher Arno Scholz said that if before 1933 the fight of the Reichsbanner for the freedom and the rights of the German people had been supported to the necessary degree, Nazism and a second world war would not have come about.

### GERMAN STUDENTS DENOUNCE ANTI-SEMITIC TEACHER

Ludwig Zind, the anti-Semitic high school teacher who had publicly stated that the Nazis should have gassed more Jews, and against whom legal proceedings are now pending, has been denounced for his utterances by his own student fraternity at Freiburg University, the Franconia Fraternity. The group stated that it was incomprehensible that anyone could declare himself an anti-Semite "after the suffering which racial madness brought on Germany and on Europe".

### LOEB LECTURE IN FRANKFURT

The last in a series of Loeb lectures at Frankfurt University was delivered by Rabbi O. Lehmann, M.A., Oxford, on "Abraham Geiger und seine Bedeutung für die Geistesgeschichte des 19 Jahrhunderts".

## ISRAEL'S SECOND DEEP-SEA PORT

By Herbert Freedon (Jerusalem)

Experts of the Ministry of Transport calculate that by 1965 Israel's only deep-sea harbour, Haifa, will not suffice to cope with the ever-growing traffic. For quite some time now, the Government has studied this problem and enlisted also the advice of foreign consultants.

Where then shall the other "Haifa" arise? The other day, the secrecy which had shrouded the preparations was lifted and for the first time a group of journalists was taken for an on-the-spot investigation. Travelling southwards from Rishon Lezion in the direction of Ashkalon, we stopped in the midst of sand-dunes, three kilometres from Ashdod Yam—Ashdod-on-Sea—once one of the five cities of the Philistine plain, on one of the ancient caravan routes.

As we got out of the car, the representative of the Ministry's Shipping and Port Department said, making a wide and vague gesture: "Here is the site of the future harbour."

Why just here? The question arose not so much in words but in glances. A modern port, so we were told, is a junction for many kinds of transportation, sea, rail, and road, and must have a suitable hinterland. Tel Aviv and Jaffa, for instance, suffer from lack of space, lack of approaches, and congestion of the hinterland, making an extension of their roadsteads not even worth considering. But here, in the south, is a potential industrial centre towards which many of Israel's new plants and projects are directed. At the same time, it is the concentration of yet another export article—citrus. The "citrus belt" extends from the Gaza-Beersheba line in this very neighbourhood up to Hedera in the north.

Investigations are carried out by a French team of 12, led by Captain Pierre Milleaux, who is working hand in hand with Israelis. In this way a qualified Israeli team is being trained which can continue the shore observations till the very building of the harbour, on this or any other part of the coast, and which will be able to use the precious hydrographic instruments that have been purchased by the Ministry. The compiled and interpreted data would be handed to the American partner, the firm responsible for drafting the masterplan. Survey and masterplan cost the Ministry \$120,000.

The port will be erected in stages, the plan allowing for its expansion in accordance with the needs. Ultimately, it is to reach the size of Haifa harbour, which was completed in 1931. What the construction of such a port involves is evident from a few figures: an area of 340 dunams (75 acres) was then added to the Haifa shoreline; one and a third of a million cbm sand were excavated from the bay and the breakwaters were constructed from 2,400,000 cbm of rock.

On the way home our driver made a detour and took us into Ashdod. In ancient times its position on a commanding hillock made it envied by Israel. Besieged by Sargon of Assyria, by Sennacherib and others, it struggled down through the Greek period, when Pompey gave it the franchise. The Bible, which mentions it over 20 times, speaks of its fringe of suburbs, of its temples and palaces. Today, nothing is there but ramshackle wooden huts and aluminium barracks in Maaraba style, and here and there a stone building. On one shack is written in Yiddish "Friseur", and another small asbestos structure bears the sign "Beth Tarbut" (Cultural Centre). Sand is everywhere in abundance, and hardly anybody has taken the trouble to plant some greenery in front of his house, let alone a garden. A shopping centre is just going up. No tree mitigates the depressing, greyish, uninspiring sight of this place, which has now 2,000 inhabitants. According to the Government plan, it is to hold in another ten years a population of 50,000.

To envisage this conglomeration of huts and barracks turned into a city needs fantasy and faith, just as much as to visualise the windswept dunes transformed into a busy harbour. But then, Tel Aviv was built on such dunes, and 25 years ago Haifa was no more than a little fishing port. Who knows, perhaps on not too far a day, looking at the ships loading and unloading at Ashdod harbour, I will proudly tell my son: "I was here once before, in 1958, when everything was still waste and barren..."

## Appointments and Tributes

### PIONEER WORK BY AUSTRIAN-BORN DOCTOR

Austrian-born Dr. Victor Schwarz was one of the three doctors attached to the Manchester University who were responsible for the pioneer work on a milk-free diet for babies. It was discovered that twelve children born in the Manchester area in the past six years must never drink milk or they might go blind, insane, or even die.

Dr. Schwarz came to this country as a refugee in 1938, and now lives in Manchester, where he is a lecturer of biology at the University there.

### AMERICAN RESEARCH POST FOR GERMAN-JEWISH SCIENTIST

Dr. Hans Weil-Malherbe, M.D., D.S.C., has been appointed to a new research post at the Clinical Neuropharmacology Research Centre at Washington. Dr. Weil-Malherbe was born in Stuttgart 52 years ago, and came to England in 1934. He first worked with the Cancer Research Institute in Newcastle, and later on as Research Director at the Runwell Mental Hospital in Essex.

Reporting on the appointment, the *Romford Times* expressed regret that one of the most brilliant research scientists in his field in this country has decided to go to America "to the detriment of Britain", because scientists are offered better research facilities in the States.

### AMERICAN AWARD TO GERMAN-BORN RESEARCH WORKER

The American Cancer Society awarded a \$580,000 grant to Dr. Paul Talalay, a German-born physician-biochemist now associated with the University of Chicago. This grant, the largest ever made by the Society, will provide an annual salary for Dr. Talalay at the University until he reaches retirement age.

Dr. Talalay was born in Berlin thirty-four years ago and first came to England, from where he emigrated to the United States in 1940.

### GOETHE MEDAL FOR MARTIN BUBER

The Goethe Medal was recently awarded to Professor Martin Buber on the occasion of his 80th birthday.

### GALINSKI'S TENTH ANNIVERSARY AS CHAIRMAN

Heinz Galinski became the chairman of the Berlin Jewish community ten years ago. To celebrate the occasion, a great number of leading Jewish and non-Jewish personalities gathered together to thank him for everything he has done for the Jewish cause. Joachim Lipschitz, the Berlin Senator for the Interior, was one of the speakers.

### COMPOSER COMMEMORATES BRECHT

One of the closest friends and collaborators of Bert Brecht was Paul Dessau. On the occasion of the late dramatist's 60th birthday, he composed an oratorio which he called "In Memoriam" the first performance of which he conducted in East Berlin.

### OSSIP DYMOW 80

The well-known Jewish writer, Ossip Dymow, turned 80 in February. Born in Bialystok, he has lived in the U.S.A. since 1913. He is the author of Yiddish and English books. "Nju" and other plays of his have been staged in several countries. "Bronx Express" was written by him in 1919, and German Jews saw it in 1935 in an outstanding performance by their Kulturbund.

### APPOINTMENT OF DR. C. KAPRALIK

Dr. C. Kapralik, General Secretary of the Jewish Trust Corporation, has been installed as Worshipful Master of Lodge Mozart 6997 of the United Grand Lodge of England. The Deputy Grand Master of the Israel Masonic Grand Lodge attended the installation ceremony.

## PERSONALIA

### DR. BRUNO WEIL 75

Dr. Bruno Weil, well known for his political activities in Germany in his capacity as Vice-President of the Central-Verein, celebrates his 75th birthday on April 4th in New York. Widely known as an international lawyer in Berlin who could plead before international courts in three languages, Dr. Weil gave part of his time to political writing. His books on Panama, Dreyfus and Boulanger, describing the crises of the Third French Republic, were meant as a warning for the statesmen of the Weimar Republic.

Since the early days of the war Dr. Weil concerned himself with problems of restitution and spoke on this subject in many countries. His eloquence, resembling the style of the great French orators, has not diminished with advancing years, and it is always a pleasure to listen to his stimulating speeches. His friends wish him many happy returns of the day.

### RABBI DR. ALBERT KAHLBERG 75

Rabbi Dr. Albert Kahlberg, formerly of Halle, recently celebrated his 75th birthday in Goeteborg, Sweden.

He served the Jewish community of Halle from 1909 up to November 1938 and found refuge in Sweden due to the intervention of the late Chief Rabbi Dr. Ehrenpreis, of Stockholm. During the war and afterwards he officiated at a Goeteborg synagogue. He has now retired but, for the past few years, has been conducting the services at the High Festivals in Hanover.

During the dark years of the Nazi régime, Rabbi Kahlberg was a pillar of strength and, to this day, he keeps in close contact with the members of his former community, now scattered all over the world.

### PROFESSOR OTTO STERN 70

The Nobel Prize winner, Professor Otto Stern, now living in the U.S.A., turned 70 in February. The famous physicist was born in Sorau and took his Ph.D. degree at the Breslau University. He taught at the Technische Hochschule Zuerich and at the Frankfurt, Rostock and Hamburg Universities. From 1923 to 1933 he was research professor at the Physics Department of the Carnegie Institute of Technology. In 1943 he was awarded the Nobel Physics Prize for his work on the magnetic moment of the proton and for his development of the molecular ray method of studying atomic particles. Professor Stern is a member of the Danish Royal Academy.

### ANNIVERSARIES OF PROFESSOR ROSENSTEIN

This year, the famous surgeon, Professor Paul Rosenstein, formerly director of the Jewish Hospital at Berlin, will celebrate the 60th anniversary of his professional career and the 40th anniversary of his appointment as a professor.

Professor Rosenstein, who published his memoirs under the title "Narben bleiben zurueck" is still active in spite of his 82 years. He continues his cancer research in Rio de Janeiro.

### RABBI DR. M. ELK 60

Rabbi Dr. M. Elk recently celebrated his 60th birthday. Before he emigrated to Israel, he was a Rabbi in Stettin. He always took an interest in educational projects and built up the Leo Baeck School in Haifa, consisting of a kindergarten, a primary and a grammar school, for 1,000 children.

### DR. GUSTAV GOLDSTAUB 80

Dr. Gustav Goldstaub will celebrate his 80th birthday on April 9th. Prior to his emigration to this country, he was a well-known lawyer in Rostock. In this capacity, he acted in many cases connected with the fight against anti-Semitism, e.g., in the proceedings against Eveling, a member of the Reichstag—a case which was widely reported in the German press in the 'twenties. He was also a member of the Rostock Jewish community and the Mecklenburg representative of the Central-Verein.

### DR. ERNST KATZENSTEIN 60

Dr. Ernst Katzenstein, director of the Claims Conference in Germany and of URO Frankfurt, has celebrated his 60th birthday. He read for the Bar in London during the 'thirties, and later became a well-known advocate in Jerusalem. In 1950 the Jewish Agency delegated him to the executive of the IRSO in Germany. He has worked untiringly for the interests of all those who sought compensation for the wrongs of National Socialism and his friends and colleagues extend their best wishes to him.

### DR. ERICH FREY 75

Dr. Erich Frey, the well-known criminal lawyer, recently turned 75. He now lives in Santiago.

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## EARLY SEVERANCE

### The Marc Family of Arolsen

Some time ago this paper reviewed the family tree of the Stieglitz family of Arolsen, compiled and commented on by Bodo von Maydell. Its specific relevance for research in the field of modern Jewish history in Germany derived from the fact that it referred to a family which had already severed its Jewish connections before the Emancipation Laws of 1812 were promulgated. Thus the absorption by the majority population started one or two generations earlier than in most other Christian families of Jewish extraction. All the same, their members, too, were to some extent, reminded of their origin when the Nazis came to power; in fact, as far as the author of the Stieglitz family tree is concerned, the discovery of his Jewish ancestry resulted in far-reaching and deep changes in his spiritual outlook.

We now have a sequel of von Maydell's work. It deals with another Arolsen family, Marc, whose destiny through several generations is followed up by Alfred Heidsieck (Bueckeberg); so far, the work has unfortunately not been published and is only available in a few typewritten copies. The Marc family is closely related with the Stieglitz family, both by common ancestry and by intermarriage through several generations. The progenitor is Moses Marcus Juda, who was born in Gotha about 1690 and who was Court Agent ("Hofagent") of the principality of Waldeck in Arolsen. One of his daughters, Edel (Elisabeth) Markus (1748-1831), married another Arolsen Court Agent, Hirsch Stieglitz, and thus became the ancestress of the Stieglitz family; several sons of Hirsch and Edel Stieglitz, among them the industrialist Ludwig Stieglitz, went to Russia, and their descendants married into the Baltic nobility.

With one exception the seven sons of Moses Marcus Juda adopted the name Marc (in some cases spelt Mark). Perhaps the most interesting among them was Philipp Mark (1739-1801). He emigrated to New York, where he was a merchant. Later on, he returned to Germany and settled in Bamberg. In 1794 he was appointed Consul of the United States in Bamberg. He was baptised, whilst in the U.S.A., and the marriage with his niece (Fanny Marc) in 1792 was solemnised in London. Thus, a man who was born more than 70 years before the general emancipation of the Jews was enacted, went through the stages of emigration, baptism and the holding of a public (though foreign) office in Germany at a time when the majority of his fellow-Jews were still subjected to the restrictions of the ghetto. Not less remarkable is the life of his daughter, Juliane (1796-1865). She was a singer and a close friend of E. T. A. Hoffmann, when he was Kapellmeister in Bamberg.

Through his son, Moritz Mark (1799-1852), Consul Philipp Mark became the grandfather of the painter Professor Wilhelm Marc (1839-1907) and the great-grandfather of Franz Marc (1880-1916, killed in action), the painter of the famous "Turm der blauen Pferde", whose "non-Aryan" origin was certainly not known during his lifetime.

The trend of seeking one's fortune abroad, which was exceptional in the pre-emancipation period and which must not be confused with the wanderings of Jews from one German principality

to another, is, however, not only reflected in the life story of Consul Philipp Mark. Another son of Moses Marcus Juda, Jakob Marc, also emigrated to the United States, where he became a partner in the New Jersey Copper Mine. The fourth son, Samuel Marc (1735-1797), was a merchant first in Le Havre and later on in Amsterdam (he died as Geheimer Finanzrat in Erlangen). Other descendants went to Russia, apparently due to their connections with the Stieglitz family, and there is also a branch in England, founded by Alexander Marc (1850-1923), a great-grandson of Moses Markus Juda's eldest son, Abraham George Marc (1730-1790).

The choice of academic careers also started very early. Moses Marcus Juda's youngest son, Adalbert Marcus (1753-1816), was Court physician to the Archbishop of Bamberg and Director of the Bamberg Hospital. Among members of later generations, there were also members of the medical profession.

It is most gratifying that the author of the genealogy has succeeded in compiling a wealth of valuable material. From a sociological point of view the history of such families, which severed their connections with the Jewish community at a very early stage, is also part of German-Jewish history.

W. ROSENSTOCK.

### MONOGRAPH ON CZARNIKAU JEWS

Rabbi Dr. A. Posner, of Jerusalem, formerly of Kiel, has published a monograph in Hebrew, "L'korot K'hilat Czarnikau", on the Jewish community of Czarnikau, Poznan. This book will be welcomed by the Jewish survivors all over the world, whose ancestors originated from that place.

To facilitate the reading of the 36-page Hebrew text, the monograph is supplemented by a seven-page summary in English. It is the beginning of a series of similar works in other former Jewish communities in Poznan, for which the author is collecting material from possessors of documents of interest.

It would perhaps have been preferable if the object of the first study had been a community of an earlier foundation than Czarnikau, which was established only at the turn of the eighteenth century, or a community from which a greater number of well-known personalities had originated. On the other hand, it is gratifying that the stories of people who had given of their best to Judaism, to their community, to their country and to their professions, which would otherwise have sunk into obscurity, have been put on record.

The name of the late Dr. H. L. Weyl—the community's last Rabbi (1919)—who died a martyr's death at Auschwitz, stands as a symbol for many martyrs. His photograph as well as a picture of the former synagogue of Czarnikau, appears in the monograph.

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### EINSTEIN MANUSCRIPT

A manuscript by Albert Einstein—one of his first attempts to work out a general Feldtheorie—was given to the American Yeshiva-University by Dr. Leo Perlmann. The University plans to start a comprehensive collection of Einstein manuscripts.

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## MODERN ISRAELI PAINTING

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I am a rather frequent visitor at exhibitions, but I am not ashamed to confess that it was in a very special mood that I went to this Israeli exhibition as I was thinking of the Jewish contribution to art in general. In this sphere the Jewish contribution falls behind their achievements in many other fields of human endeavour. In sculpture and in painting there simply is no Jew who brought about any decisive turning point as did, for instance, Spinoza, Marx, Einstein and Freud in their particular spheres. Perhaps there is a certain conscious or unconscious connection with the verse from Deuteronomy: "Thou shalt not make unto thee a graven image, even any manner of likeness, of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

And a second thought also came to my mind on my way to the exhibition. Our relationship to the young State of Israel differs from our relationship to any other country. I wondered whether the wonderful achievements of the Israelis as farmers, conquerors of the desert, statesmen and warriors would be matched, nay, outmatched—by their handling of brush and paint. Would I find this same victorious, youthful and self-assured spirit in the numerous canvases?

Now I have seen the exhibition, my questions are answered—as far as searching questions are ever answered. There are Israeli painters who are superbly gifted in spite of the biblical commandment. And to all intents and purposes they would have been distinguished no matter where they lived.

Among the sixty-four exhibits there is not one which is not without interest. But obviously some are better than others. Moshe Mokady shows fascinating abstractions. He has an admirable sense of form and colour. Mordechai Ardon portrays a Rembrandt-like chiaroscuro, shimmering in greens and golds. His landscape, "Ein Karem", is joyful and finely spun, reminding one of a previous tapestry. Like Proteus, he can be a kind of van Gogh (but not so vivid), or he presents us with the intense glow of the scorching sun or the Negev whose mystery is expressed by a glowering snake. There are pictures which seem to revert to the ancient Egyptian art. The paintings are full of dignity.

I am sure I will be forgiven for having looked out for artists who were born in Germany. Here, I think, Aharon Kahane (born in Stuttgart in 1905) takes pride of place. He is near-abstract and is most effective through the austerity of his colouring. The "Prophetess" is awe-inspiring, so monumental are form and outline. Isidore Ascheim, born in Germany in 1891, was the eldest of the painters who exhibited. I shall not soon forget his beautiful water-colours of Swiss mountains.

The pictures by Ofek, Prupes and Majrovich are notable, but there are no paintings by Jacob Steinhardt.

After April 12th, the exhibition will appear in an extensive tour of the country.

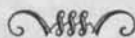
ALFONS ROSENBERG.

### "KATHE SCHUFTAN: ARTIST FROM GERMANY"

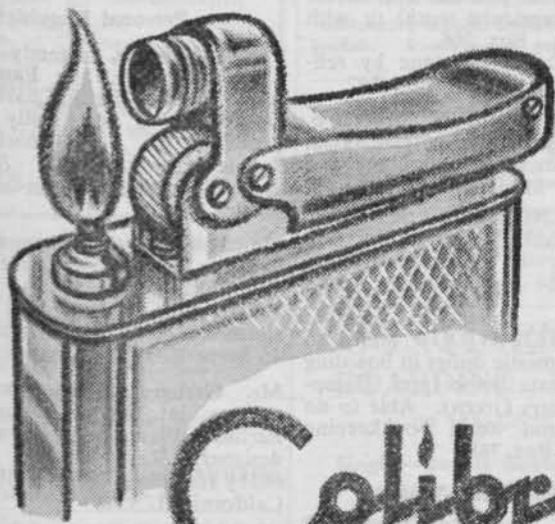
Under this heading the *Manchester Guardian* published an obituary on the well-known painter, who died in Manchester at the age of 58. Kathe Schuftan was born in Breslau and studied there and in Munich under Hans Leistikow. She made a name for herself in pre-Nazi Germany. She was labelled as "decadent" by the Nazis, and sixty of her paintings were burned at Goebbels' orders. As the *Manchester Guardian* stated, she was "a mordantly graphic expositor of human indignity". The paper continues: "Her technique as a painter in water-colours was superb and this, combined with her fiercely independent creative spirit, made her a unique figure among the artists of the North of England."

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## OBITUARY

## DR. HEINEMANN STERN

It is learned, with regret, that Dr. Heinemann Stern died in Rio de Janeiro at the age of 79. Prior to his emigration he was headmaster of the Jewish Mittelschule in Berlin. He was also Chairman of the Federation of Jewish Teacher Organisations in Germany, and was a most active member of the Jewish Central-Verein.

## DR. WALTER MUSKAT

It is learned, with deepest regret, that Dr. Walter Muskat passed away suddenly at the age of 64. Prior to his immigration, he was a lawyer in Breslau. In this country he had been associated for many years with a well-known firm in Bishop's Auckland, the owners of which also originated from Breslau. Throughout this time, he took an active interest in the AJR. A few years ago he was appointed as a legal adviser to the United Restitution Office in Frankfurt. He was an upright personality, most capable and possessing a strong feeling of Jewish solidarity. His friends in the AJR and his colleagues at URO join with his family in their feelings of bereavement.

## DR. ERNST SCHEYER

Dr. Ernst Scheyer, Dublin, formerly Rechtsanwalt in Liegnitz, died at the age of 67 years. He was Lecturer in German in Trinity College, Dublin.

## RICHARD KAUFMANN

The architect Richard Kaufmann died recently in Jerusalem at the age of 70. One of his best-known creations in Germany was the workers' tenements which he built for Krupp's in Essen. He also designed plans for villages and settlements in Israel.

## FAMILY EVENTS

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

## Birthday

**Mr. Eric E. Brenner**, 18 Mapesbury Court, Shoot-Up Hill, N.W.2 (formerly Berlin), will celebrate his 70th birthday on April 28th.

## Deaths

**Mr. George Parnes**, of 45 Cassiobury Drive, Watford, Herts, passed away suddenly on February 3rd, at the age of 53. Deeply mourned and never to be forgotten by his heartbroken wife, Frieda, and his sons, Steven and Michael.

**Dr. Ernst Scheyer**.—On March 9th, our dearly beloved husband and father Dr. Ernst Scheyer, M.A., Trinity College, Dublin (formerly Liegnitz), passed away. Deeply mourned by his wife and children, family and friends. 46 Shanid Road, Terenure, Dublin.

**Dr. Walter Muskat**, formerly lawyer in Breslau, died suddenly and unexpectedly on February 26, beloved husband of Nelly Muskat, kindest father of Lotte, Herbert and Robert.

**Aenni Stern**, of 62 Greencroft Gardens, London, N.W.6 (formerly Osnabrueck), passed away on March 9. Deeply missed by her husband and her daughter and family.

**Mr. Rudolf Dankner**, of 9 Yardley Lane, Chingford, E.4, passed away after long illness on March 9th. Mourned by his wife.

## In Memoriam

**Weiss**. In memory of our darling Tommy, who left us suddenly on March 30th, 1956, not quite eleven years old. Time cannot heal so great a sorrow.

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## LETTERS TO THE EDITOR

## Bibliographica Judaica

Sir,—I wish to support the eloquent plea by Mr. W. Schwab, published in the last issue of your journal. It seems indeed desirable, as well as of great intrinsic interest, to arrange an exhibition dealing with the German-Jewish heritage. This would not only acquaint the public with works of high quality, but could also throw new light on the problem of assimilation—a problem which can be traced back right to the Middle Ages and the ghetto. To cite one example only: the John Rylands Library in Manchester possesses a German 15th-century Haggadah, so far unpublished and of great artistic and iconographic merit. It shows German and Jewish elements in synthesis, and its quality rests on this particular combination. But this work may also serve to illustrate the difficulties of arranging an exhibition, since it cannot be loaned to any outside bodies, and the same is, broadly speaking, true of the treasures housed in the British Museum and most national collections. Perhaps the co-operation of the Victoria and Albert Museum authorities could again be enlisted, especially since the Museum possesses important works of silversmiths, which might act as a nucleus.

At this stage no more than a few suggestions can be given, but these may be worth making to express the interest aroused—at any rate in one of your readers.

Yours, etc.,

H. ROSENAU,

Lecturer in the History of Art,  
University of Manchester.

## Jews in Iceland

Sir,—I was most interested to read your article about the Jews in Iceland and should like, through your columns, to add my tribute to the kindness and encouragement which the British troops enjoyed at the hands of Mr. and Mrs. Henrik Ottosson.

May I, as one of the "founder" members of the Reykjavik Jewish community make a slight correction of fact and add an interesting footnote?

It was Yom Kippur, 1940 (not 1943), that our first services were held. It was only when our formal application to the army authorities had resulted in no better offer than the use of the mortuary (located in the centre of Reykjavik's cemetery) that Henrik Ottosson came to our rescue with the offer of the Templars' Hall. It was he alone who, with infinite care, prepared the hall for our purpose.

On Shabbat, Pesach, in 1941, further history was made. Mrs. Ottosson's son (by her earlier marriage) was now of Barmitzvah age. Mr. Zeisel kindly undertook the boy's religious education, and on that Shabbat, the Barmitzvah was duly celebrated. I have often wondered if this was the one and only Barmitzvah celebration ever to take place on the island.

I myself was posted back to the U.K. in May, 1941, but some years ago I had the privilege of welcoming the Ottossons at my home when they were visiting London. I had heard, of course, of their continued generous hospitality and devotion to the cause of Israel. Your article serves to remind some of us, then so far from home and our dear ones, of the tremendous debt of gratitude we still owe to the Ottossons, and of the memories that we shall always cherish.

I am, yours, etc.,

HARRY C. SCHWAB.

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## MISSING PERSONS

## Personal Enquiries

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**Mr. Felix Hirsch** (accountant) and daughter, Annemarie, formerly Berlin, N. Rastenburgstr., is asked to contact Mrs. T. Hold (née Neustadt) (formerly of Berlin, Mendelsohnstr.), 46 Sarre Road, London, N.W.2.

**Mr. Gerhard Ziffren**, last known address in London. Formerly of Berlin. Was well-known fashion designer. Reply to Mrs. L. Straus, 6831½ Hawthron Ave., Hollywood 28, California, U.S.A.

**Dr. Alfred Hirschfeld**, formerly Syndikus in Breslau, wanted by Bernhard Dannemann, 37 Blenheim Gardens, London, N.W.2.

## Enquiries by AJR

**Dr. Kurt Ludwig Badt**, born 3.3.1890 in Berlin. Believed to have come to London from Munich 26.1.1939.

**Madame Erna Berggrün**, born 1910 in Berlin. Came to this country in 1937 as a domestic help.

**Mr. Joseph Haberer**, born about 1928. Believed to have come to this country with the Children's Transport.

**Ingeborg Stott** (née Herz), born August 23rd, 1924, in M.-Gladbach. Believed to have come to England via Holland and to be married to William Pringle Stott.

## PURIM AT THE AJR CLUB

The Purim spirit made itself felt a few weeks in advance. There was whispering that gave the impression of a conspiracy, and Thursday, March 6th, was awaited with impatience. The club room was full to capacity. Mrs. Eisler, whose sandwiches are always a delight, had prepared plates of delicious varieties, and the rumour that wine would also be served soon proved to be true. Miss Levy, in her own sincere way, held the audience when she described Purim as the festival of hope, and told of her experience of Purim last year in Tel Aviv. Then the club members paid tribute in verse to Mrs. Schachne and Mrs. Eisler—the climax of weeks of secrecy—and presented a coffee machine and coffee-pot to them for "our" club. There was another surprise, this time for the members of the club—a tombola with every number carrying a prize. Mrs. Schachne thanked the "modest Chairwoman", Mrs. Jacoby, and all the helpers—all of them also members of the club—and promised that she would approach "King" Rosenstock and plead for larger club premises; she hoped that, like Esther's, her wish would also be fulfilled! Everybody left contented, already looking forward to the next celebration on the following Sunday.

The party was originally meant to be the birthday celebration of the club, which has been in existence for just two years. But, as it had been announced in *AJR Information* as a Purim celebration, Purim celebration it was. But Mrs. Jacoby gave the assurance that the birthday party would still take place and would be announced in *AJR Information*. There must be no opportunity to miss a celebration as far as the AJR Club is concerned.

Mrs. Eschelbacher spoke of the message that Purim should teach us—to be happy to give and to be happy to take. Was it not just this give and take which had made Purim such a happy event in the Club? Alice Schaeffer and Rudolf Offenbach were given a warm welcome. Mrs. Schaeffer sang Schubert Lieder and Brahms Volkslieder, and as always she rendered these songs with sincerity and warmth. And Rudolf Offenbach sang the "Klavierspieler", a song still vividly remembered and again loudly applauded. He also sang French chansons, and the audience joined in wholeheartedly with his renditions from Gräfin Maritza and other operettas and "Wiener Lieder". The evening was enjoyed by all.

DORA SEGALL.

### COMMODITIES FOR OLD AGE HOMES

For the two Old Age Homes which are to be opened shortly certain commodities are needed which cannot be acquired out of the ordinary funds available. There is a particular demand for a piano and for television sets (new or used and in good condition). Any readers who are prepared to donate such commodities should be good enough to get in touch with AJR Headquarters. Cheques towards the purchase are also welcome.

### HONOUR FOR FORMER U.S.A. DEPUTY HIGH COMMISSIONER

Samuel Reber, the former American Deputy High Commissioner for Germany, was awarded the Federal Republic Great Cross of Merit. At present he is Secretary-General of the Goethehaus in New York.

## AJR SOCIAL SERVICES

### Employment.

Fewer offers for work are forthcoming and more people have registered with the Public Labour Exchanges. The situation is going from bad to worse and many of our unemployed are considering training for new jobs. In this respect, only a few have been lucky enough to get enrolled in Government training courses. We would ask all understanding and willing fellow-refugees who are able, to give some training to help these people. Offers should be telephoned to MAI. 4449.

### Accommodation

We have received more offers for single and double furnished rooms, but mostly in the outskirts of London and at high rents. We have been able to help in many urgent cases.

### CENTRAL BRITISH FUND REPORT

More than 1,500 refugees from Hungary have, in one way or another, become the liability of the Central British Fund for Jewish Relief and Rehabilitation. This is reflected in the Fund's Annual Report, 1956. At the same time, the Central British Fund also gave aid to Jewish refugees from Egypt at the times of the Suez crisis. To meet these new liabilities, the Central Fund launched an appeal for a sum of £200,000 and, up to now, half of this amount has been raised.

The report also deals with the other aspects of the Fund's work, especially with regard to its contribution to Homes for the aged, and with its relationship to the United Restitution Organisation and the Jewish Trust Corporation.

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## NAZISM AND ITS AFTERMATH

The Federal Government has sent a Bill to the Bundestag providing for the abolition of the occupation law which, among other things, decreed the "dissolution of the NSDAP and all its agencies". The Government argues that the abolition of that law will, of course, not lead to the restoration of the NSDAP, as Articles 20 and 21 of the Federal Constitution suffice to ban or sue any neo-Nazi organisations at the Constitutional court.

In West Berlin, buildings, holdings and other assets to the value of DM 1,060,000,000 which belonged to the NSDAP have been returned to their "legal German owners".

The *Deutsche Studentzeitung* comments on the fact that the Deutsche Partei in Hesse elected the former Reichsstudienführer, Albert Derichsweiler, as its chairman. The *Studentzeitung* states: "We think that he takes a special place among so many officials of the NSDAP whose come-back burdens our young democracy to the limits of endurance".

The Socialist weekly *Vorwärts* names two former prominent Nazis again teaching at German universities. In Munich University Professor Heinz-Peter Seraphim holds courses on East European economy; at the same time he is director of the Wirtschafts- und Verwaltungsakademie at Bochum, which trains future civil servants. Seraphim was a member of Alfred Rosenberg's Institut zur Erforschung der Judenfrage and one of the main contributors to its journal *Weltkampf*. In Munich Professor Friedrich Berber occupies the chair for Volksrecht. He was one of Ribbentrop's closest collaborators.

The pension of the former chief prosecutor at Hitler's popular court Lautz is to be reduced from DM 1,342 monthly to DM 900. Disciplinary action is to be initiated against him. Up to now he has received the sum of DM 104,000 in pensions. As a consequence of his actions, 390 death sentences were passed in 1942 and 1943.

A Lueneburg court decided that the former Ministerialdirektor and Chief of the Personnel Department in the Reichsinnenministerium, Dr. Hans von Helms, should receive the pension of an Oberregierungsrat. Two other courts had ruled that he was not entitled to a pension. Von Helms

joined the party in 1922 and held the post of SA-Gruppenführer.

Guenter d'Alquen, former editor-in-chief of the organ of the SS, *Das Schwarze Korps*, was fined DM 28,000 by a Berlin Denazification Court. D'Alquen, who is now a commercial employee in Juelich, succeeded in transferring shares at the value of DM 16,000 to Western Germany although they were controlled in Berlin by the trustee for former Nazi assets.

The publishing house of the Ludendorff movement, Hohe Warte, published the book "Lebensgeschichte des hellenischen Volkes" by the notorious "race expert" of the NSDAP, Dr. H. F. K. Guenther. He reasserts his doctrine of the superiority of people with blond hair and blue eyes.

### AWARD FOR SCHOERNER

Former Field-Marshal Schoerner, who was called the "Terror of the Eastern Front" and who, after his return from Russian captivity, was sentenced to four and a half years' imprisonment for manslaughter, has now been recognised as a "Heimkehrer". He will thus be given an award of several thousand marks.

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